

# THE MINISTRY

FOR WORLD EVANGELISM

VOLUME XXVIII

DECEMBER, 1955

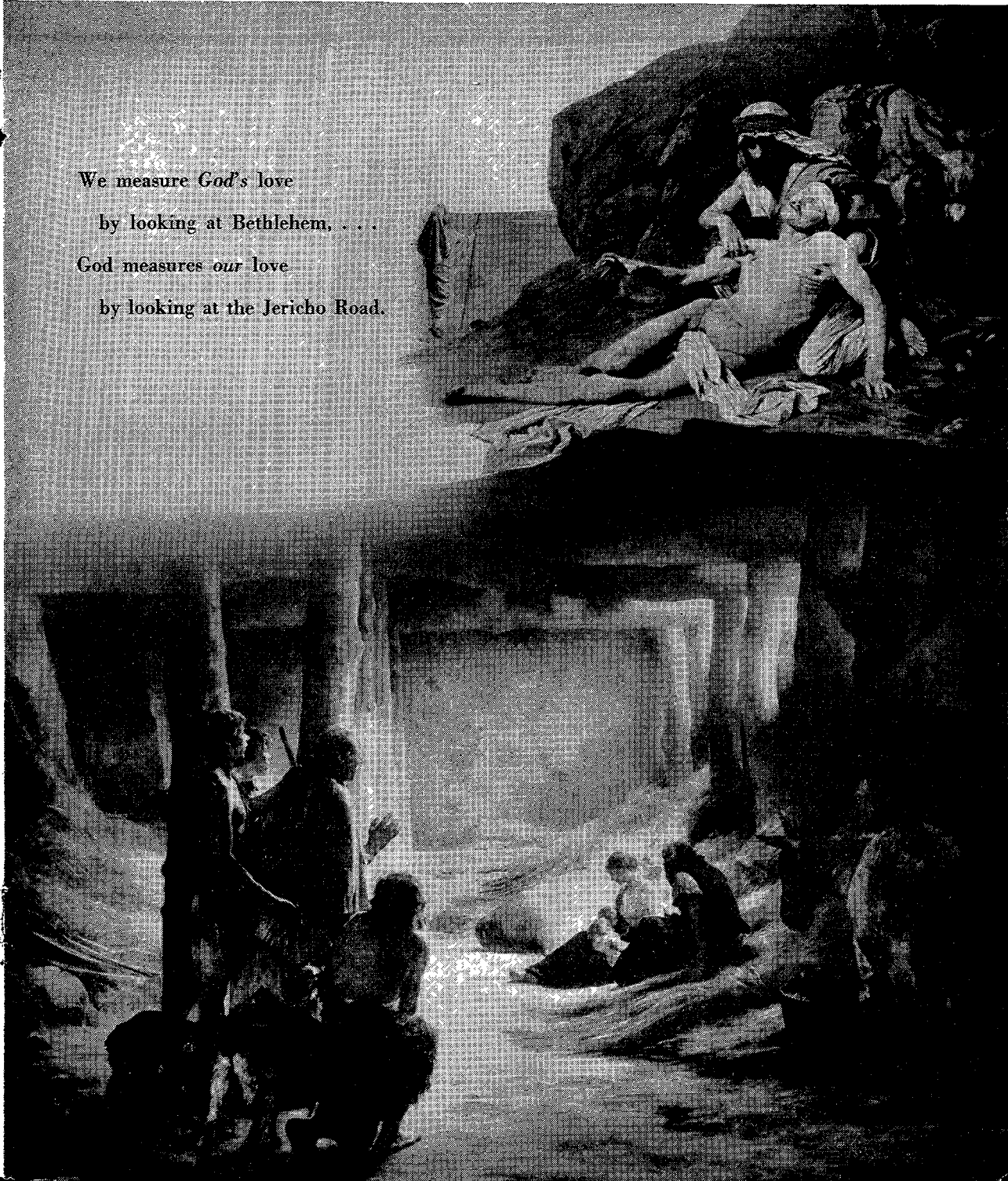
NUMBER 12

We measure *God's* love

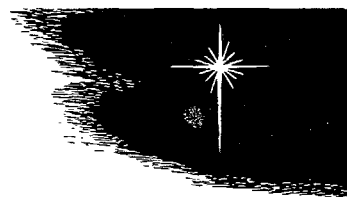
by looking at Bethlehem, . . .

God measures *our* love

by looking at the Jericho Road.



# The Bethlehem Story



**T**HE KING of glory stooped low to take humanity. Rude and forbidding were His earthly surroundings. His glory was veiled, that the majesty of His outward form might not become an object of attraction. He shunned all outward display. Riches, worldly honor, and human greatness can never save a soul from death; Jesus purposed that no attraction of an earthly nature should call men to His side. Only the beauty of heavenly truth must draw those who would follow Him. The character of the Messiah had long been foretold in prophecy, and He desired men to accept Him upon the testimony of the word of God. . . .

With amazement the heavenly messengers beheld the indifference of that people whom God had called to communicate to the world the light of sacred truth. The Jewish nation had been preserved as a witness that Christ was to be born of the seed of Abraham and of David's line; yet they knew not that His coming was now at hand. In the temple the morning and the evening sacrifice daily pointed

to the Lamb of God; yet even here was no preparation to receive Him. The priests and teachers of the nation knew not that the greatest event of the ages was about to take place. They rehearsed their meaningless prayers, and performed the rites of worship to be seen by men, but in their strife for riches and worldly honor they were not prepared for the revelation of the Messiah. The same indifference pervaded the land of Israel. Hearts selfish and world-engrossed were untouched by the joy that thrilled all heaven. Only a few were longing to behold the Unseen. To these heaven's embassy was sent. . . .

Had the leaders in Israel been true to their trust, they might have shared the joy of heralding the birth of Jesus. But now they are passed by. . . .

In the fields where the boy David had led his flock, shepherds were still keeping watch by night. Through the silent hours they talked together of the promised Saviour, and prayed for the coming of the King to David's throne. "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." . . .

The story of Bethlehem is an exhaustless theme. In it is hidden "the depth of the riches both of the wisdom and knowledge of God." Rom. 11:33. We marvel at the Saviour's sacrifice in exchanging the throne of heaven for the manger, and the companionship of adoring angels for the beasts of the stall. Human pride and self-sufficiency stand rebuked in His presence.—*The Desire of Ages*, pp. 43-49.



# THE MINISTRY

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DECEMBER, 1955

## Reflection

AS WE approach the holiday season and enter the final hours of 1955 we believe that our cover for this December issue will stimulate appropriate thought. What has been the nature of *our* service for God during this year? Have we placed the emphasis where God would place it? Have we, any of us, been more concerned with goals than with souls? Have we *talked* about love more than we have *lived* it? Has our burden for souls been genuine, or have we been concerned more with our record as a soul winner? Sober questions, these. We invite you to consider them with us as you read "The Challenge of Bethlehem," on page 6. And you will find one practical outlet for the heart religion of which we speak in the hurricane appeal featured on page 4.

Though we cannot join with the world in attaching any religious significance to the date that it has set, yet certainly during this season we can and should join with all Christians in looking again at Bethlehem and rejoicing in the birth of our Lord. As we hear the carols of love and peace and good will, let us take stock of our own individual supply of these qualities. "I Must Go Shopping," on page 35, will help us in taking inventory.

The end of a year must always bring solemn reflection. As we look back over the results of our work, as we count our gains and our losses, we shall sense anew the need for using every possible method to make our evangelism a success. And we shall be conscious again, as the figures tell our apostasies, that we must find a way to lock the doors through which so many are lost. With these problems in mind we present two articles. On page 26 Theodore Carcich discusses "Enlarging Our Baptismal Prospects." And N. F. Brewer in a feature article on page 9 tackles the problem of "Conserving Our Membership."

Not always will there be new years, new pages to replace the old. And when God writes thirty, there will be no slipping back into time's burning building to do the work we planned to do today.

We have not long to finish the work. It is our prayer—and we know it is yours—that the end of another year shall find us far nearer home, not only in time but in results for God.

EDITORS.

## **General Conference Gift Appeal for Hurricane-stricken Victims in Caribbean Region**

THE AUTUMN COUNCIL of the General Conference is always a time of real interest. At this meeting the needs of God's work in all the earth are studied and the budget set for the coming year. How wonderfully the Lord is prospering His cause! This year the largest budget in our history was voted—\$20,814,801.24.

Yet in the midst of the reports of progress a somber note was heard this year as a distressing report came to us from the islands of the Caribbean telling of the frightful loss of life and property resulting from the recent hurricanes that swept that area of the world. Thousands of our dear believers have been stripped of all their earthly possessions. Not only did many of them see their little homes being swept away, but they also watched as their cattle and poultry were blown over the cliffs into the sea. Their vegetable gardens have been destroyed and most of their orchards will have to be replanted.

It was a harassing story, and our hearts were deeply moved. Thirty of our church members lost their lives or are missing, while hundreds were seriously injured. Yet despite the report of suffering there was also a note of joy and courage. True, hundreds of homes had been lost, and many church buildings, yet the blessed hope was in their hearts, and to this they clung during those awful hours of agony. A time of tragedy always makes the message of our Lord's imminent return mean more to the believer, yes, more than anything else in all the world.

But these sufferers must rehabilitate themselves in some way, and so the appeal came for help. Of course there is to be a worldwide offering for disaster and famine relief next March, but that will be altogether too late to help these suffering ones now. And so to meet this emergency a column for special gifts has been opened in the *Review and Herald*. Most of our readers have probably noticed this, but we want to call the attention of all our workers to this important appeal. Gifts may be sent to the General Conference, 6840 Eastern Ave., Washington 12, D.C., marked "Inter-American Hurricane Relief." God will richly bless our people as they come to the aid of their unfortunate brethren.

The month of December is a time when all the world makes a pilgrimage to Bethlehem; we love to live again the scenes of our Lord's nativity. Yet it was to bring help to the suffering and peace to the distressed that our Lord left the courts of glory, took the form of a servant, and was made in the likeness of men. He became man that He might be able to enter into our heartaches and understand our sorrows.

Our cover this month depicts the spirit of Bethlehem in action. Rather than stand at the salute beholding the Bethlehem scene, let us take our place at the side of the road and bind up the wounds of the sufferers. The measure of our love for the Lord is revealed by our actions on the Jericho Road. Instead of lavishing upon ourselves, our relatives, and our nearby friends a plethora of good things at this holiday season, let us share some of our bounty with our believers in need. These stricken ones in the Caribbean are trying to find security again amid the devastation of what they once knew as home. Let us help them. As pastors and leaders we can do much to encourage our members to respond to this appeal.

In the final judgment our Lord will say nothing about goals and programs, but He will say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." "When the nations are gathered before Him, there will be but two classes, and their eternal destiny will be determined by what they have done or have neglected to do for Him in the person of the poor and the suffering."—*The Desire of Ages*, p. 637. Our ministry to the destitute and the afflicted is a ministry we render to our Saviour, for He identifies Himself with every suffering soul. So let us encourage our congregations to give, and let us be sure that we set a noble example ourselves.

A group of skaters were having a rollicking time when all at once they heard the shrill cry for help. The ice had given way, and one of their number was struggling in the freezing water. Quickly they found a long plank, and reaching it out to him felt that he was safe. But in the excitement of the moment they had let the plank dip into the icy water. At once the wet end froze, making it so slippery that it was impossible for the drowning man to grip it. Sensing the desperateness of the situation, the poor fellow cried, "Give me the warm end of the plank!" That was what he needed if he was to be rescued. So as we reach out to those in need, let us offer them the "warm end of the plank," warmed by our love and made effective by our united cooperation.

# The Challenge of Bethlehem

BEN GLANZER

IN THE vast community of the universe only one little family went astray. By its own willful choice it took the downward path that ended in destitution, hunger, sickness, and death. Then Christ the Majesty of heaven stepped into the breach, gave "back the scepter into the Father's hands," and left His home in glory that He might help the little lost family back into the embrace of God. He, the Commander of the universe, became the gentle Comforter of a bewildered world.

That story is not new. It is as old as history. Yet, although we know so much of the vocabulary of Bethlehem, we seem to sense so little of its real meaning. We tell and retell the story, but what about the Servant-Saviour, the Center of the theme? We display the holly, but what about the humanity and the humility of it all? We exchange our gifts, but what about the great Gift from God's heart of love? We are fascinated by the scintillating tree of Christmas, but what about the sacrificial tree of Golgotha? There is the tinsel, but what of the tenderness hidden in the story? The lights and the glamour of Christmas attract us, but what about the veiled glory of service and sacrifice?

It is good to get behind the candles and the carols, behind the gifts and the gaiety, the greetings and the geniality, and sense anew the real object of the story. Its beautiful simplicity appeals to us, but the love behind it all makes it immortal.

## *How Christ Was Missed*

The Son of God came not in the power of a king, but in the helplessness of a babe. He deserved a royal robe, but He was found in swaddling clothes. Later He donned the garb of a common laborer and found His place at the bench of the carpenter. Instead of a throne, a manger; in place of a palace, a crude barn. His advent was heralded not to the religious leaders of the day, but to humble shepherds guarding their flocks. He might have been welcomed by families of renown. Instead, that honor was given to the beasts of the stall. He might have been born into a family of

wealth and culture. Instead, He took His place on the level of the poor.

"By becoming poor He could sympathize with the poor. His humanity could touch their humanity and help them to gain the perfection of right habits and a noble character. . . . He became one with humanity, a partaker of their sufferings and afflictions."—*Welfare Ministry*, pp. 25, 26.

What condescending love! What humility!

Martin Luther in his own inimitable way expressed it in these words:

"When I am told that God became man, I can follow the idea, but I just do not understand what it means. For what man, if left to his natural promptings, if he were God, would humble himself to lie in the feedbox of a donkey?"—ROLAND H. BAENTON, *Here I Stand, A Life of Martin Luther* (1950 ed.), p. 223.

The majority of the priests and men of importance missed Him at the manger because of the manner in which He came. "They had no true conception of His mission. . . . Thus the way was prepared for them to reject the Saviour."—*The Desire of Ages*, pp. 29, 30.

He did not stay in the manger, nor in His home of poverty. Leaving the toiler's bench He bade His disciples, "Follow me." Follow Him into what?

Follow Him into the hovels of the Judean villages and the crowded alleys of ancient Jerusalem, follow Him to the beds of the sick and the suffering, to the side of the downtrodden and discouraged. Walk with Him until you stand face to face with the degraded, the uncouth, the demented, the demon-possessed.

Could this really be the Messiah? Surely He was to do more important work than this. Would not the Messiah associate with the learned rabbis, compliment them on their meticulous rites and ceremonies, tell them what good men they were, what a great work they were doing, and what a glorious future was theirs in the new kingdom? Why should the long-looked-for One waste His time with such unattractive tasks? And so religion outlawed Him.

The church, the community, the nation, went on its busy way, passed Him by,

"wrote Him off," and thus missed Him. And terrible was the doom that followed!

Even John the Baptist—a type of the forerunners of Christ's second coming—"did not understand the nature of Christ's kingdom. He expected Jesus to take the throne of David; and as time passed, and the Saviour made no claim to kingly authority, John became perplexed and troubled."—*Ibid.*, p. 215. The tidings John's disciples brought of Christ's simple, unobtrusive activities, and the doubts they expressed, had their effect. He sent them back to Christ with the question, "Art thou he that should come, or do we look for another?" (Matt. 11:3).

"If John, the faithful forerunner, failed to discern Christ's mission, what could be expected from the self-seeking multitude?"—*Ibid.*, p. 216.

Christ did not immediately answer their question. But as they stood and watched and wondered at His silence they saw and heard a great deal as Christ ministered to the needy, the suffering, the helpless. They bore the report to John. In his mind he reviewed the prophecy of Isaiah 61:1, 2 and was satisfied. With John we need to review that prophecy frequently until we see clearly and beyond all question that the evidence of Christ's divinity "was seen in its adaptation to the needs of suffering humanity. His glory was shown in His condescension to our low estate."—*Ibid.*, p. 217.

### ***The Stumbling Block Today***

What is our conception of His mission for our day?

Were we to see the same Life lived again in a twentieth-century setting, we too would probably miss Him.

"Men acknowledge Christ in history, while they turn away from the living Christ. Christ in His word calling to self-sacrifice, in the poor and suffering who plead for relief, in the righteous cause that involves poverty and toil and reproach, is no more readily received today than He was eighteen hundred years ago."—*Ibid.*, p. 56.

The experience of the good Samaritan is really part of the Christmas story when we see it in the light of Bethlehem and Calvary. And it presents to us a test as soul searching as any that faced the people of God in the days between Bethlehem and Calvary.

The story has a special meaning for denominational workers, for two of its principals were ministers in the cause of God.

The priest and the Levite were returning from an exalted worship service. To officiate at such a service, or to take part in it, was truly a great honor. But on their way home they met the challenge of a man in need. To stoop to help a stranger was below their dignity. They did not realize that in the form of this beaten and bruised unfortunate, weltering in his own blood by the road, God had planted a disguised opportunity for them to show whether their worship at the Temple had touched their hearts. *Was their service in His cause doing anything for their souls?*

They missed their opportunity. But they were not considered bad men. They were merely following the accustomed pattern. The Jews had even divested the Sabbath of all love, sympathy, and service, severely censuring Christ for His acts of benevolence performed on that day.

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### **All Heaven Watched . . . Is Watching**

The centuries have made no difference. Heaven is just as interested in the deeper attitude of our souls today as when the Son of God was born at Bethlehem.

"The angels . . . watched to see how the people of God would receive His Son, clothed in the garb of humanity. . . . With amazement the heavenly messengers beheld the indifference of that people whom God had called to communicate to the world the light of sacred truth."—*The Desire of Ages*, pp. 43, 44.

And heaven watched the priest and the Levite on the Jericho road—

"All heaven watched as the Levite passed down the road, to see if his heart would be touched with human woe. As he beheld the man he was convicted of what he ought to do; but . . . it was not an agreeable duty. . . . Claiming to be an expositor of the law, to be a minister in sacred things, he yet passed by on the other side." "God brought the priest along that way in order that with his own eyes he might see a case that needed mercy and help; but the priest, though holding a holy office, whose work it was to bestow mercy and to do good, passed by on the other side. His character was exhibited in its true nature before the angels of God. For a pretense he could make long prayers, but he could not keep the principles of the law in loving God with all his heart and his neighbor as himself."—*Welfare Ministry*, p. 47.

And heaven is watching today—

"Angels are waiting to see if we embrace opportunities within our reach of doing good—waiting to see if we will bless others, that they in their turn may bless us."—*Testimonies*, vol. 2, p. 28.

"Many today are making a similar mistake. . . . There are those who would think it lowering to their dignity to minister to suffering humanity. Many look with indifference and contempt upon those who have laid the temple of the soul in ruins. Others neglect the poor from a different motive. They are working, as they believe, in the cause of Christ, seeking to build up some worthy enterprise. They feel that they are doing a great work, and they cannot stop to notice the wants of the needy and distressed. In advancing their supposedly great work they may even oppress the poor. They may place them in hard and trying circumstances, deprive them of their rights, or neglect their needs. Yet they feel that all this is justifiable because they are, as they think, advancing the cause of Christ."—*Christ's Object Lessons*, pp. 382, 383.

### "The Great Final Test"

Will we truly put on Christ? By the grace of God will we bring more genuine love into our service as workers? Or do we hesitate to emulate His humble service, His self-effacing humility, His benevolent life?

"Love to others is putting on the Lord Jesus Christ; it is walking and working with the invisible world in view. We are thus to keep looking unto Jesus, the Author and Finisher of our faith."—*Welfare Ministry*, p. 49.

Heaven is watching today with a tender regard, hoping that the people of God will not repeat the tragedy of long ago. The test of Bethlehem is still a test today.

"The truth for this time, the third angel's message, is to be proclaimed with a loud voice, (meaning with increased power), as we approach the great final test. This test must come to the churches in connection with true medical missionary work, a work that has the great Physician to dictate and preside in all it comprehends."—ELLEN G. WHITE, "Loma Linda Messages," p. 62. (Emphasis supplied.)

A careful study of the Spirit of prophecy reveals the fact that the term "medical

missionary work," in all it comprehends, stretches far beyond the bounds of professional medical service. It embodies all acts of mercy, benevolence, and disinterested kindness, as well as medical ministry.

"Years ago I was shown that God's people would be tested upon this point of making homes for the homeless; that there would be many without homes in consequence of their believing the truth. . . . I have been shown more recently that God would specially test His professed people in reference to this matter. Christ for our sakes became poor. . . . He made a sacrifice that He might provide a home for pilgrims . . . even an heavenly. Shall those who are subjects of His grace . . . refuse, or even feel reluctant, to share their homes with the homeless and needy? Shall we, who are disciples of Jesus, refuse strangers an entrance to our doors?"—*Testimonies*, vol. 2, pp. 27, 28.

The challenge of Bethlehem is no make-believe test. It is real and pertinent to our time. Luther saw it clearly, and preached it with forceful vigor. Listen:

"The inn was full. No one would release a room to this pregnant woman. She had to go to a cow stall and there bring forth the Maker of all creatures because nobody would give way. Shame on you, wretched Bethlehem! The inn ought to have been burned with brimstone, for even though Mary had been a beggar maid or unwed, anybody at such a time should have been glad to give her a hand. There are many of you in this congregation who think to yourselves: 'If only I had been there! How quick I would have been to help the Baby! I would have washed his linen. How happy I would have been to go with the shepherds to see the Lord lying in the manger!' Yes, you would! You say that because you know how great Christ is, but if you had been there at that time you would have done no better than the people of Bethlehem. Childish and silly thoughts are these!"—*Here I Stand, A Life of Martin Luther*, p. 354.

Childish and silly thoughts! And why? Let Luther continue:

"Why don't you do it now? You have Christ in your neighbor. You ought to serve him, for what you do to your neighbor in need you do to the Lord Christ himself."—*Ibid.*

May it never be necessary for the Saviour to say to any of us, "'I was a stranger' in the twentieth century 'and ye took me not in. . . . Depart from me.'"

Thank God that there will be many on that day who will be surprised to know that the cup of cold water, which in all kindness they have placed in the hands of a stranger, has actually quenched the thirst of Christ, that in comforting the sick they have also brought comfort to His great heart, that in visiting those in prison they have

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## Where Jesus Walks Today

"Many feel that it would be a great privilege to visit the scenes of Christ's life on earth, to walk where He trod, to look upon the lake beside which He loved to teach, and the hills and valleys on which His eyes so often rested. But we need not go to Nazareth, to Capernaum, or to Bethany, in order to walk in the steps of Jesus. We shall find His footprints beside the sickbed, in the hovels of poverty, in the crowded alleys of the great city, and in every place where there are human hearts in need of consolation. In doing as Jesus did when on earth, we shall walk in His steps."—*The Desire of Ages*, p. 640.



brought cheer to the Majesty of heaven Himself. They have somehow learned that we "cannot come in touch with divinity without coming in touch with humanity."—*Christ's Object Lessons*, p. 384.

### *The True Glory of the Final Triumph*

In the climax of the ages, when Christ finally triumphs over the hosts of evil, the whole world is to be "lightened with his glory." And what will that glory be? Will it be the glory of a world-encircling organization, the glory of a mighty line of institutions belting the globe?

No!

It will be something more real and personal. It will be the glory shining forth from the lives of sifted saints reflecting and

demonstrating to all humanity "the glory shining in the face of Jesus," which is "the glory of self-sacrificing love." And in the light shining from Bethlehem and "from Calvary it will be seen that the law of self-renouncing love is the law of life for earth and heaven."—*The Desire of Ages*, p. 20.

Then let us meet the challenge of Bethlehem squarely. Let us make this holiday season an opportunity for serving the lowly, the poor, the outcast; and then may we take that spirit into our very lives, into *all* our service. Smug complacency, comfortable religion, has ever been the curse of the church. But the Lord delights in mercy, in a life overflowing with love, in heart religion.

## Conserving Our Membership

N. F. BREWER

*General Conference Field Secretary*



ONE of the most serious problems that we face in the Seventh-day Adventist Church today is how to conserve our membership.

For the year 1954 in the North American Division, for every thousand received into the church by baptism and profession of faith, 360 were dropped for apostasy or as missing. This is a 36 per cent loss. That is too great a loss! It is not easy for a person to accept this truth. It means an entire change in his life—his habits, his eating, his dressing, and his day of rest. It takes much effort, and much anxiety, patience, and prayer. We spend thousands of dollars on our public efforts in our endeavor to win souls. We open the front door of the church wide, but do not close the back door; and many are drifting out. Surely we ought to study this important problem and do something about it!

### *Reasons for Apostasies*

Every backslider has what he considers a good reason for his backsliding. While there can be no legitimate reason, here are some of the causes of apostasy:

1. The individual may not have been

truly converted when he came into the church. There are many people who have a *head* conviction, but not a *heart* conversion. They believe the truth. They know it is the truth, but it has not changed their lives. It may be that in our eagerness to get people into the church, we have encouraged some to come in without experiencing the new birth.

Some time ago a woman wrote a letter to the General Conference. She had a brother whom she was trying to win to the truth. She wanted us to do something about it. This brother had known and observed Adventists for forty years, but evidently he had never seen anything consistent enough in their lives to bring him to accept the message. "If something could be done," wrote this sister, "that we would have a body of converted believers, what an advance step that would be in spreading the truth! . . . God bless our ministry and ministers." And then she made a statement I do not like to read: "May we have a more converted ministry who will bring more people to true conversion before baptizing them."

This will give you an idea of how some of our laity are thinking. One of the reasons why members are going out of the

church is that they are not truly converted when they come into the church. When trials come they just drift out.

2. Perhaps someone in the church has said something the member did not like. It may have been true or it may have been false. Most of the time it is not said with any intention of hurting or offending. It is generally very small when first uttered, but if that person takes it to heart, it grows and grows, and soon he is drifting out of the church.

3. It may be that some are looking to other members as their example instead of looking to Christ. Then when one of these members sins, he says, "If that is the way Adventists live, then just count me out." If we only realized how we are being watched by other members, by our relatives, and by the outside world, how careful we would be! But when we realize that we are ever in the presence of God, how much more careful we ought to be. O that God would give us a new awareness of His constant presence with us. How many things would be left undone and how many we would not neglect!

4. Some grow cold and leave the truth because of a lack of prayer and study of the Bible. They think they have no time for secret prayer and for family worship. Their children never hear prayer in the home, except perhaps for the blessing at mealtime. Later the children drift into the world. Then it is that parents with heavy, burdened hearts plead with God for the salvation of their children.

At a camp meeting some time ago I spoke on family worship. A woman came to me after the service. She said she had never had family worship in her home. "I am a widow," she said. "I have a daughter thirteen years old, and we are going to begin having family worship tonight." I encouraged her all I could. Next morning she came to me with tears in her eyes. She said, "My daughter refused to have worship with me. What can I do?" *She was thirteen years too late!* But situations like this need not remain hopeless.

I wish that something would come into our ministry that would press this matter of family worship back to the churches and back to the people. How can we expect our children to grow up in the Christian faith without family worship? How can we expect to go through the time of trouble successfully if we do not prepare

for it? The Catholics have a slogan, "Families that pray together, stay together." I think we ought to have as our slogan, "Families that pray together, stay in the truth."

5. Members marry non-Adventists, and their companions lead them away from the church. How many young people we have lost just because of that! Ought we not to be warning our young people not only that marriage with unbelievers brings "shadows" that "are never lifted," but that "to connect with an unbeliever is to place yourself on Satan's ground. You grieve the Spirit of God and forfeit His protection"? —*Testimonies*, vol. 5, pp. 364, 365.

6. Some members do not think they get the spiritual food they need when they come to church. How many church members give as an excuse for not going to prayer meeting, "I do not really get much help when I go." Fellow workers, let us make our services such that the members will feel they are missing something good if they are not there.

7. Some are tempted by Satan and fall. They go into worldliness. They lose their spiritual interest. Unless someone goes after them and tries to win them back when they first show a lack of interest and neglect coming to church, they are lost to the church.

There are two classes of backsliders. One is illustrated by the prodigal son and the lost sheep. The prodigal son knows he is lost. That sheep knows it is lost, but it does not know its way back. Then there is the other class illustrated by the lost coin. The lost coin is unconscious and unconcerned about its loss; but it is still silver. And we have to work with those two classes.

#### *Preventing Apostasies*

How we may prevent many apostasies:

1. Make sure inquirers thoroughly know Bible doctrines as taught by Seventh-day Adventists.

2. Let them prove by their lives that they have experienced the new birth and are truly converted before baptism. Too many are "in the church but not of it."

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"For a minister to try to create an impression that he is clever while at the same time trying to point up Jesus an all-sufficient Saviour is both an incongruity and an impossibility."

3. At the first indication of losing interest or nonattendance at church services, either visit the backsliders yourself or arrange for others to visit and encourage them.

4. Train older members to extend a warm welcome to new church members and visitors.

C. L. Torrey told of an experience he had some time ago. He was away from home. He went into a church, saw an empty seat, and went to sit down. A woman said to him, "This seat is reserved." He tried again. "I am saving this seat for someone." He tried three seats, but all were reserved. Then he went to the back of the church and sat down. After the service he went out. Not one soul spoke to him. Nobody knew him. Suppose he had been a non-Adventist coming for the first time to our church!

5. Let us emphasize and hold up before the people the real privileges of being a church member. Let us impress upon our converts the fact that in entering this church they become a part of the great Advent Movement that encircles the world. To be a member of God's remnant church—what a fellowship! What a source of spiritual power! What a joy and sense of security! One writer has put it this way: "Make membership mean much."

#### *Reclaiming Former Members*

Now when members grow cold and leave the church, or are dismissed, how are we going to win them back? How did Christ win them back?

You remember the story of the lost sheep. When the lost sheep was found, what did the shepherd do? Did he take his staff and strike it and say, "You naughty sheep, you caused me so much trouble; I have searched hours to find you, and you have strayed away from the flock. Why didn't you stay with the flock?" No. When he found that sheep he took it right into his arms. He bound up its wounds. He just pressed that sheep against his heart.

How careful we ought to be in winning back the straying sheep of God's flock, to

make them understand that God loves them, and that the church really cares when they stray out of the fold of Christ. How much is a soul worth? What did it cost to redeem that soul? It was the very life of our Saviour. Surely souls that cost so much ought not to be treated with coldness and contempt.

Why did the Lord use a sheep to illustrate His tender care for His children? Because the sheep is one of the most helpless of animals. When it gets lost it can't find its way back. And when a sinner is lost it is very hard for him to find *his* way back. We must go after the lost sheep and not say like some spiritual shepherds, "Oh, if it comes back I'll open the door of the sheepfold and let it in, but I won't go after it."

In China I visited one of our former members. I had not seen him for a long time, for I had not been in that part of China. He used to be one of our most efficient preachers. I found out where he lived and went over and rapped on the door. A voice said, "Come in." When I entered he quickly put his hand behind him. I sat down and talked with him; he recognized me right away. I didn't say anything about his hand going behind him, but I knew why he did it. He had been smoking a cigarette and didn't want me to know it. After we had talked a while I had prayer with him. He rose with tears in his eyes, and said, "You are the first Seventh-day Adventist who has crossed my threshold for twenty years." And he lived within a mile of our church. Fellow worker, I wonder how many there are within a mile of your church that were once members and have not been visited for twenty years?

When I left he came out to the gate with me. In parting he said, "I have gone astray a long way. I know this truth. I was once a preacher. I have thought many times of forsaking my wayward, evil ways, and giving my heart to Christ again and returning to the church. But," he continued, "I do not think they want me back in the church. I do not think I would be welcome." And the sad fact is that too many self-satisfied church members today actually do not want those who have once backslidden to come back into the church, even though they are repentant.

In the parable of the prodigal son we have not only the wayward son but also the elder brother. You remember what he

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"Is the sermon done?" a man was asked as he came out of a church on Sunday. "No, the sermon is not done," he replied. "It has been preached, but it remains yet to be done."—*Calvary Messenger*.

said. "No, I am not coming to your feast. If that backslidden brother is there, you won't find me there." This is what Sister White says:

"The return of the prodigal son was a source of the greatest joy. The complaints of the elder brother were natural, but not right. Yet this is frequently the course that brother pursues toward brother. There is too much effort to make those in error feel where they have erred, and to keep reminding them of their mistakes. Those who have erred need pity, they need help, they need sympathy. They suffer in their feelings, and are frequently desponding and discouraged. Above everything else, they need free forgiveness."—*Testimonies*, vol. 3, p. 104.

In some of our churches today there are members who manifest the elder brother's attitude and spirit toward those who have wandered from Christ. There is a work that must be done with these members to prepare them to extend a warm, hearty welcome, and to receive repentant ones back into church fellowship.

"There is need of shepherds who, under the direction of the Chief Shepherd, will seek for the lost and straying. This means the bearing of physical discomfort and the sacrifice of ease. It means a tender solicitude for the erring, a divine compassion and forbearance. It means an ear that can listen with sympathy to heartbreaking recitals of wrong, of degradation, of despair and misery."—*Gospel Workers*, p. 184.

When we go to a backslider let us listen with sympathy to what he has to say. Let us not argue with him. He has his reasons for being outside the church. It may be that somebody has done something that has offended him. Let us say we are sorry that it happened. After he has told you his whole story he will feel better. Do not condemn him. Do not tell him that the other person was right. It may well be he was wrong.

"If you see one whose words or attitude shows that he is separated from God, do not blame him. It is not your work to condemn him, but come close to his side to give him help. Consider the humility of Christ, and His meekness and lowliness, and work as He worked, with a heart full of sanctified tenderness."—*Testimonies*, vol. 6, p. 125.

"O the lack of deep, soul-touching sympathy for the tempted and the erring! O for more of Christ's spirit, and for less, far less, of self!"—*Christ's Object Lessons*, p. 192.

"We need more of Christlike sympathy; not merely sympathy for those who appear to us to be faultless, but sympathy for poor, suffering, struggling souls, who are often overtaken in fault, sinning and repenting, tempted and discouraged. We are to go to our fellow men, touched, like our merciful

High Priest, with the feeling of their infirmities."—*The Ministry of Healing*, p. 164.

"While very sensitive to the least blame in regard to their own course, many are too severe in dealing with those whom they suppose to be in error. No one was ever reclaimed from a wrong position by censure and reproach; but many are thus driven further from the right path, and led to harden their hearts against conviction. A spirit of kindness, a courteous, forbearing deportment, may save the erring, and hide a multitude of sins."—*Patriarchs and Prophets*, pp. 519, 520.

"Until the judgment you will never know the influence of a kind, considerate course toward the inconsistent, the unreasonable, the unworthy."—*The Ministry of Healing*, p. 495.

You will notice that three classes are mentioned in this statement: "The inconsistent, the unreasonable, the unworthy." And yet we ought to be kind to even these.

"When we meet with ingratitude and betrayal of sacred trusts, we are roused to show our contempt or indignation. This the guilty expect; they are prepared for it. But kind forbearance takes them by surprise, and often awakens their better impulses, and arouses a longing for a nobler life."—*Ibid.*

That is the way to win them back. God is giving a special invitation to backsliders to come back.

"The Lord is giving the erring, the weak and trembling, and even those who have apostatized from the truth, a special call to come fully into the fold. But many have not learned that they have a special duty to go and search for these lost sheep."—*Life Sketches*, p. 187.

"The love of God still yearns over the one who has chosen to separate from Him, and He sets in operation influences to bring him back to the Father's house. . . . A golden chain, the mercy and compassion of divine love, is passed around every imperiled soul."—*Christ's Object Lessons*, p. 202.

"Although a man may have sunk to the very depths of sin, there is a possibility of saving him. Many have lost the sense of eternal realities, lost the similitude of God, and they hardly know whether they have souls to be saved or not. They have neither faith in God nor confidence in man. But they can understand and appreciate acts of practical sympathy and helpfulness."—*Testimonies*, vol. 6, p. 259.

While there is life, there is hope. We are not to give up working for those who may seem to be beyond hope.

"All the resources of heaven are at the command of those who are seeking to save the lost. Angels will help you to reach the most careless and the most hardened."—*Christ's Object Lessons*, p. 197.

No matter how degraded or sinful a person may be, we are to see in every human being one for whom Christ died.

We are to visualize the sinner transformed by the power of God.

"The Lord wants His people to follow other methods than that of condemning wrong, even though the condemnation is just. He wants us to do something more than to hurl at our adversaries charges that only drive them farther from the truth. The work which Christ came to do in our world was not to erect barriers, and constantly thrust upon the people the fact that they were wrong. He who expects to enlighten a deceived people must come near to them and labor for them in love. He must become a center of holy influence."—*Gospel Workers*, p. 373.

Why is it that we do not now see large numbers accepting this truth and coming into the church? What is hindering the work of the Lord?

"The Lord does not now work to bring many souls into the truth, because of the church members who have never been converted and those who were once converted but who have backslidden."—*Testimonies*, vol. 6, p. 371.

"We have no time to lose; God calls upon us to watch for souls as they that must give an account."—*Ibid.*, p. 62.

My dear fellow workers, would to God that I could say something that would stir our hearts and impress upon each worker the duty of seeking out those who have once known this blessed truth, but who have strayed away from God and the church. Let us make this our first work.

Let us seek out those who have grown cold and indifferent and bring them back into the warm atmosphere of fellowship in the church. They are just as precious as others who have never heard this truth. Let us really do something about this!

You will be surprised to find how many really want to come back into the church but think nobody cares and that they are not welcome or wanted. Let us not constantly remind them of their mistakes, but let us show by our sympathetic, understanding attitude that we do love them and want them to return to the church. Let us inspire in them new hope and a longing to come back.

The Lord is married to the backslider and calls him to return, promising to heal his backslidings.

"Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever" (Jer. 3:12).

"I will heal their backsliding, I will love them freely: for mine anger is turned away from him" (Hosea 14:4).

May God give us such a compelling burden for those who have once known this truth, but who have left their first love and strayed away, that we will not rest satisfied until they return to the fold.

## Bless Me Also

BY A MINISTER

### PART II

JUVENILE delinquency has become almost a household word in some quarters in recent years. But some outstanding leaders in the field of education feel that juveniles often become delinquent because of delinquent parents.

It is right that children should be trained and taught how to live. But God's Word prophesies a reformation in the home, beginning with the father and mother: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the chil-

dren, and the heart of the children to their fathers" (Mal. 4:5, 6).

We are the Elijah people. Should we not be asking, "How shall we order the child?"

#### *What Does the Boy Want?*

"An absent-minded professor, feeling anxious about his wife, visited the hospital where she was awaiting the birth of their child. Armed with a book, he ensconced himself comfortably in the waiting room armchair. He had been reading for some time and was completely absorbed when a smiling nurse entered the room. 'It's a boy,' she announced. Annoyed at the in-

interruption, the professor gruffly exclaimed: 'Ask him what he wants!'

"We laugh at the professorial absent-mindedness; but, on second thought, is not the inquiry that he suggests the one fundamental question that the whole world needs to put today in this supreme world crisis in human relations?"—W. K. ANDERSON, *The Minister and Human Relations*, p. 150.

Yes, *what does the boy want?* At birth, as a babe? In childhood, in adolescence, and in youth? In manhood? He wants *good human relationships* with parents, playmates, teachers; with his buddies, his brothers and sisters, and later with a lover and wife; and with other adults. If these relationships are right, the chances are that he will develop into a successful man, father, and workman.

In the psychic sense the child is certainly father to the man. The first impressions that a babe receives pinpoint a blueprint for the development of the whole life. If love is expressed to the child by the parents—in fact, by all who have to deal with this little life—very probably the emotional development will be in a straight line. But if hate instead of love is registered in the soul, the impress will set up tensions in the young life that, together with manifestations of anger, fear, selfishness, et cetera, cause the emotional pattern to be disfigured by many detours and deviations from the ideal straight line. Yes, it is serious business, this business of parenthood—too serious for any but a true, loving Christian.

Scientists now know that the human being was created to worship God, that above all man was created as a social being, fit to hold communion with God and with his fellow men. Being social in nature, the child—and the adult also—looks outside of himself to find his own importance. He turns to parents, teachers, and friends for the answer. If that answer is satisfactory, the effect is pleasant, and a good adjustment is made in the life of the child. But if the child's efforts are sneered at and despised, the result is nothing short of calamitous for his development.

The child's whole life is emotionally tuned. By social contacts and association with others the child adjusts himself to life and reality. Those social contacts, right or wrong, leave an indelible influence that may be as lasting as life itself. If the social

contacts bring gratifying responses, there are no retrogressions, recessions, or detours in the emotional development of the child. But if those social contacts are hostile, his whole being is overpowered with different tensions, each one looking for its proper release. Failing in this, there will inevitably be a turning to various escape mechanisms, any of which mean maladjustment.

For example, here is a boy whose brother is always bullying him. He belittles him before his friends and misrepresents him to their parents. This results in lifelong evil for both boys. The boy in question develops, among other character traits, an inferiority complex. He will always have to struggle against this weakness—imagining that he is thought to be inferior to others. This is a lasting tragedy, which all of us should seek to eliminate from the lives of our children.

What about the other boy? He develops a superiority complex, which demonstrates itself in a lifelong mania for power. He wants always to have the upper hand, is selfish, proud, arrogant, and boastful. If he has friends, he uses them for his personal advancement. And when, if ever, he gets into God's work, those who have the misfortune of being his fellow workers suffer because of his hard and heartless attitude toward life.

It should be added right here that true conversion may markedly change for the better even the grossest of men. But true conversions are all too rare these days to eliminate all the bad actors even from the ranks of our workers.

In the normal life of man God intended that every emotion should have its legitimate and adequate expression. Otherwise, emotional tensions are built up that are not released properly, and a maladjusted person is the sure result—though the individual himself may never know why.

"Sickness of the mind prevails everywhere. Nine tenths of the diseases from which men suffer have their foundation here."—*Counsels on Health*, p. 324. Yes, the Lord tells us that nine tenths of all sickness originates in the mind, and all because of improper thinking.

Arthur L. Bietz says:

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"A man could retire nicely in his old age if he could dispose of his experience for what it cost him."

"Hospitals for the emotionally and mentally ill are overcrowded; new additions are being built, but the demand for care exceeds the available resources. If the present rate of increase continues, *one out of every twenty* young people in our schools and colleges will at some time in his life be hospitalized for mental and emotional sickness. It is also estimated that *one out of every twelve* persons in our land is suffering from a *major emotional disturbance* which handicaps normal living.

"Estimates such as these show the extent of the problem with which we have to deal. Human beings may rightly be stamped 'Fragile,' 'Handle with care.'"—*Pulling Life Together*, p. 10. (Italics supplied.)

Yes, *human beings are fragile*, and ought to be handled with care. Because they are not handled with care, many are sick, and many others are sorrowing, and living a miserable and wretched existence. Jesus is waiting for His character of love to be reproduced in the lives of His disciples. When that is done He will come—but oh, how much there is to be done in human relations before He can come!

We need to learn to live the love life in our homes, in the church, and at the office. Everyone with whom we make social contact should be blessed by our presence.

#### *Bless Me Also*

When we think of human relations and of the cries of human anguish ascending to God on every side, there comes to mind the story of Isaac and Rebekah. Both of them showed favoritism in the home to a chosen son: Isaac to Esau and Rebekah to Jacob. When Jacob stole the birthright blessing from Esau, tensions rose to the breaking point. Isaac told Esau that he had blessed his brother Jacob. "And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father" (Gen. 27:34).

It almost overpowers us when strong men weep. And why did Esau weep? Because he wanted a blessing. And don't we all want a blessing? Every one of us wants to be blessed and to be appreciated. But how many of us know that we have our father's—or our supervisor's—blessing?

Esau spoke the language of millions when he said, "Hast thou but one blessing,

my father?" (verse 38). How many administrators have but one blessing to give? Esau did not deserve as much blessing as Jacob, but he did deserve some blessing for his good points—for a man always has some good points. Even to hardhearted Pharaoh this truth applied. You will remember that he said to Moses, "Go, serve the Lord, as ye have said. . . . And be gone; and *bless me also*" (Ex. 12:31, 32).

Every one of us wants a blessing. Every one of us needs to know whether we have the blessing of our father—or our employer. We are all social beings, and look outside of ourselves to find the approbation and appreciation of our work—to see it expressed at least in some way by our fellow laborers and our friends.

Good worker relationships—and all others—are social relationships that proceed best when there is mutual understanding of one another and of one another's problems. Let us listen as Isaiah says it, "That they may *see*, and *know*, and *consider*, and *understand together*" (Isa. 41:20). Doing everything together—seeing, knowing, considering, and understanding life's problems together—what a wonderful goal and ideal in all our social contacts, all our fellowship! May God give us eyes to see, ears to hear, and hearts to understand.

If we had more of this communal "We" feeling, we would get over some of our "I" trouble. Our "social" God said, "Let us make man in our image" (Gen. 1:26). We are to be fellow laborers together with God and our fellow men in the grand adventure of saving men. This work requires a deep and sympathetic human insight, feeling, and understanding.

*Sympathy* means *feeling for* someone else—like the benefactor in the good Samaritan story. Science has now coined a new word meaning to *feel with* somebody. The word is *empathy*. Who does that word make you think of? We think of Jesus, who lived *with* the people, thinking with their minds, feeling with their hearts, seeing with their eyes, hearing with their ears, suffering with their emotions. He shared with them their joys and carried their sorrows. He was wounded for their transgressions and was bruised for their iniquities. The chastisement of their peace was upon Him, and with His stripes they were healed.

That was true empathy. He felt and suffered with them. "In all their affliction

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"Christian experience does not patch up a life or merely improve it; it makes a life over."

he was afflicted" (Isa. 63:9). He lived to bless others. O that we might follow His example in all our social contacts as we too endeavor to live with the people! Would that our every social call might be a "bless me" visit!

*"What Shall We Do?"*

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent" (Acts 2:37, 38).

Rom Landau says that "the path of almost every life is strewn with the wreckage of relationships that leave in us nothing but a sense of frustration, or the bitter taste born of shame."—*Human Relations*, p. 14.

Certainly we have cause to repent of our lack of human kindness. If courtesy were added to sanctification, we would have one hundred converted where now we have one. (See *Testimonies*, vol. 9, p. 189.)

"Now, brethren and sisters, we want the iron taken out of our souls, and we want it taken out of our manner of work."—*Welfare Ministry*, p. 90.

"He [God] watches to see if you will manifest compassion to those with whom you associate."—*Counsels on Stewardship*, p. 164.

Little have we realized that "it is through the social relations that Christianity comes in contact with the world."—*The Ministry of Healing*, p. 496. Our influence "is constantly telling upon society."—*Counsels to Parents and Teachers*, p. 84. "The worker who manifests a lack of courtesy, who shows impatience at the ignorance or waywardness of others, who speaks hastily or acts thoughtlessly, *may close the door to hearts so that he can never reach them.*"—*The Ministry of Healing*, p. 157. (Italics supplied.)

Evident it is that repentance is in order! But what else shall we do? What of the future?

Not long ago I was talking to a friend about the factors entering into the success of a worker, and he stated that in his opinion success depended 25 per cent on technical preparation and 75 per cent on being able to get along with people. And the fact is that statistics give figures almost that high. We must, therefore, do something about human relations—do something to help all of us to get along together.

Since science has come to our rescue

with courses in human relations, it would naturally follow that just as soon as practicable the denomination would do well to make large-scale plans to give in our institutions and among our workers in general the training that the times demand. This might be followed up by suitable instruction in our churches. And graded human-relations instruction could be incorporated in the curriculum of all our schools, from kindergarten up to the highest level.

Some of the world's largest business firms are already quite advanced in human relations from a commercial point of view. (See "Are You the *New Executive Type?*" *Reader's Digest*, April, 1954). And some religious organizations are doing notable work in this field, particularly the Methodists. (See W. K. Anderson, *loc. cit.*)

A certain well-known denomination states that two thirds of their ministers have been in their present field of labor for two years or less, and therefore do not grow as they should. They work in one place for a few months and then "flee to the next" before their problems can catch up with them. The scene is not unfamiliar in our own ranks, and there is resulting damage to the worker and to the work—no stability being developed in either. If the worker would stay put for a while, meet the problems that his way of laboring produces, and conquer himself at the same time he is conquering his problems, with the guidance of understanding superiors, it would be the saving of a worker, of his work, and of organization funds. It may be that the hearts of the church members would be turned toward the pastor, and the heart of the pastor toward the members, as thereafter they associate together in understanding Christian fellowship and service.

Our greatest need is for cooperative fellowship with Christ and with one another in service. Let us unite in the developing and the implementing of a global human-relations program of peace and understanding that will make ready a people that all men will recognize as Jesus' disciples, because they "have love one to another."

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"Faith is the pencil of the soul that pictures heavenly things."—Thomas Burbridge.



## Possible Reprints of "Sons of Strangers" Series

DURING 1955 we published a number of articles in THE MINISTRY stressing the foundation of true heart religion as outlined in Isaiah 58. The response to these articles has been most favorable—even enthusiastic—and the suggestion has been made that these be made available in reprint form. Hence we are giving study to bringing out a reprint compilation of these articles in mimeographed form.

This reprint compilation would contain the following articles:

1. "What Is True Religion?"—two editorials discussing "pure religion and undefiled," based on James 1:27, Isaiah 58, and the Spirit of prophecy.

2. "Importance of Isaiah 58." There are more references to Isaiah 58 in the Spirit of prophecy than to any other single chapter in the Bible. This brief item outlines "the kind of ministry that will bring life into the churches."—*Welfare Ministry*, p. 29.

3. "The Ministry of Benevolence," a series of outstanding quotations from the Spirit of prophecy which ran in two installments in the August and September issues.

4. "Sons of Strangers Shall Build Up Thy Walls," the series of five articles from the pen of J. Lee Neil, appearing in THE MINISTRY from May through September.

5. "Church Suppers and Bake Sales," by Ben Glanzer, stressing some definite cautions in various fund-raising methods.

6. "The Challenge of Bethlehem," this month's lead article on page 6, stressing how Christ was missed by the church at His first advent and how He may be missed the second time by those who overlook the benevolent ministry of love in their lives in this twentieth century.

7. "And We Call It Sacrifice," an editorial scheduled for the January, 1956, issue of THE MINISTRY.

It has been suggested that some pastors would want to use copies of such a compilation to circulate among their church officers when launching a church or school building program or some similar project. Other workers will want the compilation so that they can have these related articles together in one unit for further study and future reference.

We want to know whether there will be sufficient demand to warrant the expense of bringing out this compilation. Let us know whether you would want such a compilation and how many copies you might use. Your letter would not constitute an order. You may place your order when and if it is announced that the compilation is ready. The price will not be more than one dollar. Address, Ministerial Association, General Conference of SDA, Washington 12, D.C.

Please see "Sons of Strangers" Series Appreciated," on page 30 in this issue.

## About One of Our Advertisers

A RECENT news item carries some unique information about one of our advertisers:

"One of the very few firms in the United States that specializes in the rebinding of Bibles is the Norris Bookbinding Company of Greenwood, Mississippi. Their service is used by more than 200 book stores, and Bibles have been received from every State in the Union and many foreign countries. Some of the most difficult jobs handled are Bibles that have been soaked in water or have gone through a fire. Others are badly broken, torn, and with all the pages loose. Almost invariably these can be rebound and placed in fair condition. The oldest Bible the firm has worked on is one printed about 1690."

The Norris Bookbinding Company ad appears regularly in THE MINISTRY in the classified section. See page 46.

## Spirit of Prophecy Reprints on "The Influence of Diet"

IN FIVE consecutive issues of THE MINISTRY, from January to May, 1955, there appeared a series of Spirit of prophecy compilations on "The Influence of Diet," under the following headings:

Part I: "Diet and Physical Health."

Part II: "Diet and Mental and Moral Health."

Part III: "Diet and Spiritual Health."

Part IV: "Blessings Promised to Diet Reformers."

Part V: "Health Messages to Workers and Leaders."

This series is now available in mimeographed form, including all five parts as outlined above. There has already been a considerable demand for these valuable reprints. The price is 50 cents per copy, postpaid. Address your orders to the Ministerial Association, General Conference of SDA, Washington 12, D.C.

UNDERSTANDING AUGUSTINE, one of the early Fathers, was walking on the ocean shore and pondering over the truth, 'three distinct persons, not separate, but distinct and yet but one God,' and he came upon a little boy who was playing with a seashell, scooping a hole in the sand and then going down to the waves and getting his shell full of water and putting it into the hole he had made.

"Augustine said, 'What are you doing, my little fellow?'"

"The boy replied, 'I am going to pour the sea into that hole.'"

"'Ah,' said Augustine, 'that is what I have been attempting. Standing at the ocean of infinity, I have attempted to grasp it with my finite mind.'"



# PULPIT *Pointers for Preachers*

## What Christ Risked for the Sabbath

ERIC SYME

*Takoma Park, Maryland*

[Each weekday morning the General Conference family gathers in our chapel for a fifteen-minute worship before taking up the duties of the day. Recently Eric Syme, who for a number of years engaged in evangelistic labors in England and who is now pursuing graduate study at American University in Washington, D.C., was asked to lead out in these periods of morning devotion for one week. His studies were an excellent example of Christ-centered teaching and were greatly appreciated by the General Conference family. We are happy to share two of them with the readers of THE MINISTRY. Although these studies were obviously prepared for an Adventist audience, the approach can easily be adapted for evangelistic use.—B. C.]

FROM the time of its creation the Sabbath was intended by God to have a functional purpose in man's life. Both man and woman were created on the sixth day. They were to be a help to each other; they were to provide for each other's social necessities. The Garden of Eden had already been formed to provide for the physical needs of man. It was to provide him with that type of interesting and creative work best suited for his highest development. At the same time the creation of the tree of knowledge of good and evil would place on man the necessity of restraint and self-control. He would be forced to exert his mental powers, and govern his body and appetite by his mind. By the end of the sixth day man was provided for socially, physically, and mentally, but not spiritually. On the seventh day the Sabbath was created, blessed, and set apart for this purpose. It had to be above man and not subject to any changes he might want to make in it, for its function involved the matter of worship, and thus only God could control there. At the same time it "was made for man, and not man for the sabbath."

By the time of Christ the Jews had lost this concept. The Sabbath had become a burden, a national fetish, an idol—anything but what God had intended it to be. It was a barren

custom fenced in with the most absurd and fanatical restrictions. Consequently it was constantly being broken, even in the act of observance. Far from being an expression and manifestation of the great law of love, it had become the main ground for a constant search for heresy, and a means by which the people were ground underfoot.

### *Six Outstanding Sabbath Acts*

This factor was thoroughly brought out by the miracle at Bethesda. Jesus healed a man on the Sabbath day (John 5:9). This fact immediately brought a storm of persecution upon Jesus. The question might be asked, Why did Jesus perform this action of mercy on the Sabbath, knowing as He must have that it would provoke this tremendous weight of opposition? Previously the people had waited until evening before coming to Him to be healed. But He sought this man out and deliberately healed him on the Sabbath, although the man had been in this place for years. Christ's reply to the Jewish attack is truly pregnant with meaning. "My Father worketh hitherto, and I work" (John 5:17). God's sun shines and His rain falls on the Sabbath. The healing processes operate on the Sabbath just as they do on any other day. If a man breaks a bone, it will continue to set on the Sabbath, just as at any other time. In performing this miracle Jesus implied that He was entering into the same ministry that His Father was constantly carrying forward. They had no answer to this defense, and in the way that small natures will, they immediately shifted the ground of their attack. Now they persecuted Him, not only because He had broken the Sabbath (in their opinion), but because He had made Himself equal with God (John 5:18).

The consequences of this miracle were immediate and disastrous to His work in that region, and changed the tenor of His remaining years. "After these things Jesus walked in Gali-

lee: for he would not walk in Jewry, because the Jews sought to kill him" (John 7:1). It is quite clear that this homicidal attitude of the Jews arose from this Sabbath issue, for later in this same chapter Jesus asked the people why they sought to kill Him (John 7:19). In the discussion that followed He again tried to explain His position. It is so important that we will quote it at length.

"I have done one work, and ye all marvel. Moses therefore gave unto you circumcision . . . and ye on the sabbath day circumcise a man. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?" (John 7:21-23).

We have noticed already that because of this constantly growing opposition in Judea, Jesus walked in Galilee. However, it would seem that even here many spies were dogging His steps constantly, to see what He would do on the Sabbath day. It was not long before they found a charge that they could press home to the disciples. To satisfy their hunger the disciples had plucked the ears of corn as they pushed their way through the cornfields. With a gesture of contempt toward the disciples the Pharisees said to Him, "Why do they on the sabbath day that which is not lawful?" (Mark 2:24). Jesus immediately protected His disciples with both His personal approval and His decisive support. It was at this point that He used a most interesting argument. First He reiterated the truth concerning the functional character of the Sabbath. It was made for man, not man for it. Then He drove home an allied truth, and a fresh emphasis from what He had already said. "Therefore the Son of man is Lord also of the sabbath" (Mark 2:28). The truth had now to be taught that all worship to God must be through the Son of man. Jesus had become man that He might bring men back to God. The Sabbath is an instrument of worship, but even the Sabbath cannot of itself bring a man to God. The Son of God is the focus of all worship, and the only way whereby sinful men can approach a holy God. Therefore all things and all functions find their place and their meaning in Him. The Father has made all things subject to Him as the Son of man. Thus He is Lord also of the Sabbath day.

The circumstances of the account given to us in the third chapter of Mark's Gospel bring to us a very strong supposition that the man with the withered hand had been planted in the synagogue to provide a trap for Him. We are told specifically that "they watched him, whether he would heal him on the sabbath

day; that they might accuse him" (Mark 3:2). Jesus again met this issue squarely, solidly, and dramatically. He was more than ready to make a test issue from the trap that had been set for Him. First He told the man with the withered hand to stand forth in the midst. Then He again forced before them the question that He first posed to them at the time of the Bethesda incident. "Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill?" (Mark 3:4). Once again they had no answer to His question. But the actions that they took after He healed the man were as disastrous to His continued ministry in Galilee as the Bethesda incident had been to His ministry in Judea. They "took counsel with the Herodians against him, how they might destroy him" (Mark 3:6). Hitherto He had escaped the gathering malice of the Pharisees in Judea by moving up into Galilee, where they had little power. But now they enlisted the powerful influence of the Herodians in the northern province against Him.

The final recorded incidents concerning the Sabbath take place during the last circuitous journey, after Jesus leaves Capernaum by a route concerning which we are not entirely clear, making His way slowly back to Jerusalem, where the final scenes of the passion would take place. It is evident that tremendous publicity attended this final journey. Seventy disciples went forth two and two to announce His coming and to prepare the way for His final ministry in areas that had hitherto been less frequented by Him.

Two incidents occurred during the course of this journey. The first was when Jesus healed a woman who for eighteen years had been bent double by some disease. The ruler of the synagogue then rebuked the perfectly innocent multitude, telling them that there were six days when they might be healed, without choosing the seventh day. The point is noted by Dr. Farrar that since the woman does not appear to have even asked Jesus to heal her, this address was tantamount to saying either, "You sick people must not come into the synagogue on the Sabbath day, for someone might heal you," or "If anyone wants to heal you on the Sabbath day, then you must decline." It would seem that the Jewish leader did not dare to address his remarks directly to the Lord, thus bringing upon himself the most crushing expression of Christ's indignation.

"Hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan

hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?" (Luke 13:15, 16).

The reaction to this statement by Christ is particularly illuminating. "And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him" (verse 17).

The remaining incident occurred soon after. Jesus was invited to a feast of the Pharisees. Among the unbidden guests who stood about the room was a man afflicted with dropsy. His prominent position in the room and the keen watchfulness of the Pharisees indicated that he was yet another trap. Jesus once more met the situation boldly by asking them the same question, which they had never yet been able to answer. "Is it lawful to heal on the sabbath day?" (Luke 14:3). He then again reinforced His point by saying, "Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?" (Luke 14:5). The statement must have made it clear to them that they were regarding property above humanity, and that their alleged piety and religious carefulness were in fact both inconsistent and hypocritical.

### Why?

Why then did Jesus perform these acts of healing on the Sabbath day, deliberately and ostentatiously before many witnesses, when He must have known the storm of opposition that would thus be raised against Him? He knew that it would certainly hinder His ministry, and even bring Him to His death. Why then did He not avoid the Bethesda miracle in the first place? Why did He not refuse to fall into the trap carefully provided by the presence of the man with the withered hand in the synagogue? The answer is as obvious as the fact that it is so often missed. He was determined that this issue should be thrashed out before the people, whatever the cost to Him personally. He had come to magnify the law and make it honorable. This was the best and most effective way of doing it, even if it was to become one of the contributing factors that brought Him to the cross. But *how sheerly fantastic in face of this to say that it was His intention to change the Sabbath, or to do away with it.* What a struggle and what a tremendous storm to accomplish nothing at all! If the day and its observance were due soon to pass anyway, why not avoid the issue altogether, in order that more important aspects of His mission might not be impeded? Even a novice in strategy would have had that much knowledge, but

our Lord had knowledge not open to ordinary men.

No, if men wish to avoid the obligation of observing God's Sabbath, they would be wise not to attack it on this point. It would be far easier to assail the question of the inspiration of the Bible, or to take some other radical line, rather than try to prove the unprovable. It is as clear as anything can be that Jesus staked everything, including His life, in order that He might teach men how the Sabbath should be observed. The importance of the Sabbath must be set against what it cost the Son of God to rescue the jewel from the heaps of rubbish that the men of His nation and time had placed upon it. If Christ dwells in our hearts by His Spirit, we shall value the Sabbath as He valued it. It will be a day of joy and of good works, a day when we shall worship our God, and love and help our fellow men!

## Christ and the Law

ERIC SYME

Takoma Park, Maryland

IN THE hour of their victory the people of God "sing the song of Moses the servant of God, and the song of the Lamb" (Rev. 15:3). There is a certain added interest to this fact in view of the present-day attitude in modern theological circles toward the writings of Moses. Jesus, on the other hand, always linked up His position and status in a very definite way with the books and writings of Moses the lawgiver. Thus when the final hour of triumph dawns and the plagues are about to be poured out, the triumphant song of the redeemed of God is associated with the victory once achieved by earthly Israel under the leadership of Moses, and also with the victorious mission of the Son of God.

It is worth noting that most of the Old Testament revelation was written after Israel had been called from the abject slavery in Egypt. They had walked through the divided waters of the Red Sea, leaving on the vacated shore the drowned remnants of Pharaoh's armies. Because of their cowardice, their repinings, and their failure to conquer lusts that had become obsessions, they had wandered for forty weary years through the wastes of the great Arabian Desert. During that time they had received the ten laws of God from the smoking summit of Sinai while the trumpet waxed louder and louder. Finally, only their children entered the Land of Promise. There were five major steps in the story. These might be summarized as follows:

1. The deliverance from bondage
2. The passing through the waters
3. The sojourn in the wilderness
4. The receiving of the law of God
5. The entry into the promised land of Canaan

### *Some Parallels*

These same five steps of victory are worked out in the relationship between Jesus and His people. At the time of His birth the angel declared, "Thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21). He came to deliver His people from a far worse bondage than that of Egypt. At the beginning of His ministry He came to John to be baptized. John the Baptist's message was twofold in its nature. First, it was based upon the well-known Old Testament prophecy: "Comfort ye, comfort ye my people, saith your God. Speak ye to the heart of Jerusalem, and cry unto her, that her appointed time is accomplished" (Isa. 40:1, 2, margin). His teaching was thus based upon the fact that prophetic time was fulfilled, and that in the fullness of that time the predicted Messiah was about to appear. Second, and growing out of this thought, was the dual emphasis that a highway must be prepared for His coming. Social inequalities were to be leveled out. Crooked practices must cease. The soldiers must no longer oppress the people. The publican must end his extortionate practices. The viperous brood of Pharisees and Sadducees must bring forth the evidences of repentance. Even the people must share their scant clothing and food with those who were in greater need than they.

What need, however, could Jesus have of John's baptism? His pure soul had never known the soiling touch of sin. No wonder that the desert prophet hesitated. "I have need to be baptized of thee, and comest thou to me?" It is because of this setting that Christ's answer has the very highest importance. "Suffer it to be so now: for thus it becometh us to fulfil all righteousness" (Matt. 3:15).

The fulfillment of which Jesus spoke had two points of major importance. First, it looked back to the past. Just as the multitude following Moses had passed through the waters of the Red Sea, out of the bondage of Egypt, so Jesus must go before His people through the waters, which would become the symbol of a death to the old life of servitude to sins and lusts, and the medium of entry into the new life of pilgrimage with God. But this action of Jesus also looked forward to the future. The Spirit of

God abode upon Him in the form of a dove. In His identification of Himself with humanity He necessarily yielded Himself completely to the control of the Holy Spirit. Thus God the Father could dwell in Christ through the Spirit. As the apostle Paul said later, "God was in Christ, reconciling the world unto himself" (2 Cor. 5:19). In the three and a half years that followed, Christ was implicitly guided and controlled by His Father working through the Spirit.

There is a happy diversity in the phraseology used by Mark and the other two evangelists with relation to the event that followed. Matthew and Luke write that the Spirit led Him into the wilderness. Mark states it more forcefully—"the Spirit driveth him into the wilderness." Both of these aspects taken together give the full picture. Jesus was not being driven as an animal is driven, yet there is more here than the thought of an impulse of God suggesting to Him that He go into the wilderness. Like a graceful ship in full sail that waits for the right winds to take it across the boundless wastes of water to its ultimate destination, so Jesus, fully surrendered, is driven forward by the winds of the Spirit into this wilderness experience and on into the fruitful ministry that followed those brief, eventful years.

His experience in the wilderness, however, was very unlike that of Israel of old. They yielded to the lusts of their flesh, and thus failed when they came to the crisis trial of their faith. But Jesus was gloriously triumphant. Worn, emaciated, hungry, and weary to death, He withstood every temptation that Lucifer could bring against Him. He could say in truth, "The prince of this world cometh, and hath nothing in me." Far from repining at the providences of God that had led Him to this pass, He could find it in His heart to utter those words of faith in repudiation of the devil's urgings, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He had seen no manna fall from heaven, but His faith could meet the test and bring Him through successfully. Thus there was a difference in the time of sojourning in the wilderness. Jesus was in that wilderness forty days, but they were there forty years, and only their children survived to see the Promised Land. In Numbers 14:34 we find the reason: "After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years."

It was the same when He came to deal with the holy law of God. He did not come to

abolish it, but to fulfill it to the uttermost. He was the living embodiment of it, the gracious and winsome expression of its highest teachings and of its most lovely fulfillment. The principles to which He gave utterance on the peaceful mountain above the shining lake were the principles by which He lived. The difference between the fiery summit of Sinai and the peaceful serenity of the mount of beatitudes was symbolic of the difference that Jesus brought. Since the time of Moses the people had been content to leave the law upon the tables of stone. Now they saw it magnified, lighted up, in the life that Jesus lived. Jesus left no doubt that it was a law that would condemn their sins. He applied it even to their thoughts. But they saw it now in the light of His teaching and His life as something that would not only condemn their sins, but enrich and beautify their characters. It was not only what that law meant to Him, but what it would mean to His followers as He lived out its precepts in their lives by the indwelling power of the Holy Spirit.

How far did the people of that day see the significant parallel of His actions with the beginnings of their nation? It is certain that not many had eyes to see. Yet there must have been some with an anointed vision. But the people who stand upon the sea of glass in the ultimate hour of victory will sing the song of Moses and of the Lamb, because they will have passed through His fivefold experience of victory:

(1) They will be delivered from the bondage of sin through His name. (2) They will have passed through the waters of baptism, and, in so doing, died to sin. (3) Through the grace of Christ they will have passed through the wilderness, gaining the victory over every temptation of the flesh. (4) Jesus will live in their hearts and will work out the principles of His law through them. (5) And finally, their characters perfected, they will cross into the heavenly Canaan, there to walk eternally with Moses, and with the Lamb.

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## Study Outline

### How to Overcome Evil Habits

ROYAL SAGE  
*Takoma Park, Maryland*

It is easier to convince people that certain things are wrong than it is to get them to break from these and free themselves from soul-destroying habits. Here are a few techniques that have proved helpful.

#### I. GENERAL PRINCIPLES ON OVERCOMING.

##### A. Emphasize evil habits as cheap tricks of the devil.

1. Pleasures of sin are only for a season (Heb. 11:25) with bitter aftereffects. (We easily hate that which we find has deceived us.)

2. God will give us permanent pleasures if we let Him (Ps. 16:11).

##### B. Learn to look at a wrong habit as sin—or that it actually leads to sin.

Sin is anything opposed to God's plan.

1. "To him that knoweth to do good . . ." (James 4:17).

2. "If thy right hand offend thee . . ." (Matt. 5:30).

We must be in earnest and willing to sacrifice to overcome evil reflexes. Only thus can we have victory.

##### C. See that wrong habits amount to slavery to Satan.

1. "Know ye not, that to whom ye yield yourselves servants . . . his servants ye are . . . ?" (Rom. 6:16).

2. The Lord wants to set us free. "Ye shall know the truth, and the truth shall make you free" (John 8:32).

"No good thing will he withhold from them that walk uprightly" (Ps. 84:11).

##### D. Learn the scientific physiological and psychological dangers of the wrong habit.

1. Bad habits are a slow suicide in which one is deprived constantly of real vitality.

2. Why be a carbon copy of the unthinking crowd?

It is intelligent to change, and many will be envious of one's courage in doing so.

##### E. Remember that at every moment Christ is ready to give all power to overcome—"Prayer changes things."

1. "All power is given unto me. . . . Go ye therefore . . ." (Matt. 28:18, 19).

2. "Whatsoever ye shall ask the Father in my name, he will give it you" (John 16:23).

##### F. Deliberately will to change your outlook. "Look unto me, and be ye saved" (Isa. 45:22).

1. "Set your affection" (Col. 3:2).

2. "Love not the world. . . . The world passeth away, and the lust thereof" (1 John 2:15-17).

##### G. Do not torture yourself trying to taper off.

Make a firm decision now.

"Now is the accepted time." "Wait" is the devil's slogan.

H. Stay away from places and associations where you know temptation will meet you.

1. "Blessed is the man that walketh not . . ." (Ps. 1:1).

2. Find and visit with friends who *have* overcome.

I. Think constructively. There is real power in right thinking. Do not merely ask for strength, but rather thank God He has answered your prayers.

1. If one realizes he is weak, emphasize that God's grace "is made perfect in weakness" (2 Cor. 12:9).

2. Praise God for the continuous victory that is yours in Christ.

"I can do all things through Christ who strengtheneth me" (Phil. 4:13).

3. Put something in the place of the old habit.

4. Seven devils replace one (Matt. 12:43-45).

5. Set aside some time every week for service for God.

J. Testify to others that your heart belongs to the Lord and that you have victory in Him.

K. The experience of overcoming is a momentary, hourly, daily experience. Do not let the whole future of the struggle loom up like a mountain. "Sufficient unto the day is the evil thereof" (Matt. 6:34).

## II. ALCOHOL.

A. Show the many texts against wine and strong drink.

1. Better is "he that ruleth his spirit than he that taketh a city" (Prov. 16:32).

2. No drunkards "shall inherit the kingdom of God" (1 Cor. 6:10).

3. Additional texts.

B. Reveal that it is Satan, not God, who deadens our senses and benumbs our judgment. The senses are God's avenues to the soul. Even on the cross Christ would accept nothing to benumb His senses.

C. Throw away all drink.

1. Place the Bible or *Steps to Christ* in the very place the liquor was kept, and when tempted, read the promises, claim victory by faith.

2. Stay away from all bars and drinkers.

3. Drink plenty of fruit juices.

D. Certain scientific remedies are available today. Encourage their use.

E. Get busy with an active outdoor program, at least after working hours.

F. Attend all meetings of the church.

## III. TOBACCO.

A. God forbade use of poisonous herbs by Israel (Deut. 29:18, margin).

B. Expect a struggle, but be willing to resist even unto death (Heb. 12:4; Rev. 2:10).

However, the breaking of this habit, instead of destroying life, gives one a fuller life.

1. Stop and pray when sorely tempted.

2. Recognize it not only as an impolite and un-Christlike habit, but also as bad stewardship, robbing God of means whereby souls could be won.

3. Consider also the defilement of God's temple through disease and stupefaction of the brain.

4. Think of the joy of victory—steady nerves, healthy body, normal taste, oral cleanliness, smokeless, pure air in the home.

C. Declare yourself on this matter, letting others know of your stand as a Christian. Consider your example in this.

D. Use fruit, gum, hard candy when tempted.

## IV. WRONG AMUSEMENTS—DANCE, THEATER, QUESTIONABLE MUSIC.

A. Christians are to follow in the steps of Jesus.

1. Question: Do you really want to follow your Lord? Then are you willing to apply test of Philipians 4:8? "Whatsoever things. . ."

2. Read quotations from non-Adventist sources concerning immoral nature of these amusements.

B. Parable of talents is applicable.

1. Time and nervous energy are talents not to be wasted.

2. "She that liveth in pleasure is dead while she liveth" (1 Tim. 5:6).

C. Satan really has only a few basic bankrupt ideas.

1. No true satisfaction; consider how bored the heart really is with these things.

2. Better and more lasting pleasure and associates in church fellowship.

D. Incorporate the individual into church fellowship—worship, responsibility, sociability.

## V. CONCLUSION.

A. Reach a definite decision.

1. Refuse Satan's cheap substitutes for God's way.

2. Flee the tempter; keep off Satan's ground.

B. Follow constructive thinking, positive action.

1. Handle problems of evil habits intelligently; know why habit is wrong.

2. Recognize slavery of forbidden pleasure, its ultimate result.

3. Break off, not taper off (Dan. 4:27).

C. Keep occupied with God's work.

1. Joyfully witness for the true, pure, and holy life.

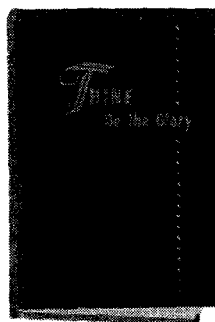
2. Be watchful to maintain good works with constancy of purpose.

3. Help somebody else. Rescue others who are enslaved.

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"In meeting today's perplexities, make yourself a part of the *answer*, instead of just a part of the *problem*."—MOREY.

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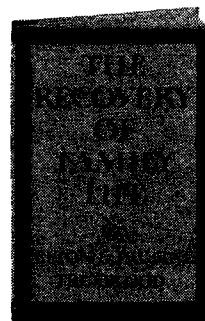
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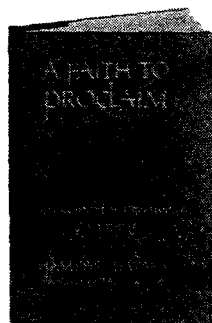
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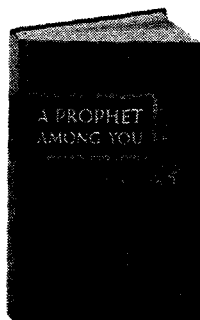
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# PASTOR *Shepherding the Flock*

## Enlarging Our Baptismal Prospects

THEODORE CARCICH

*President, Washington Conference*

**E**ACH pastor should have a list of baptismal prospects from which he periodically baptizes people into church membership. The methods given here are some that have been successfully used to maintain such a list. As we begin the year 1956 let us restudy these eleven suggestions:

1. *Bible Correspondence Course Coverage.* The Voice of Prophecy, Faith for Today, or the local conference will furnish without charge sufficient enrollment cards for each church to cover its territory. The pastor's job is to organize his churches to do the work. There is no cheaper or more efficient way to have someone else prepare your converts. A wise pastor works this plan intensively.

2. *Colporteur Leads.* A consecrated colporteur discovers interested people every day he is in the field. An alert pastor never neglects such leads. It should be recognized that the interested party may have spent from ten to one hundred dollars to investigate the colporteur's proposition. Any person willing to spend that much money to purchase truth-filled books must be sincere and honest. He deserves to be followed up. The interest often develops into Bible studies or cottage meetings.

3. *Branch Sabbath Schools.* The Sabbath school is the sleeping giant in our midst. It awakens only when the pastor sees in each teacher and class an evangelistic unit capable of winning souls or conducting branch Sabbath schools. As a shrewd steward of manpower for God, the pastor will recognize in the Sabbath school a tremendous potential as a soul-winning agency.

4. *Youth Working for Youth.* A successful pastor will persevere until he has harnessed the boundless energy and enthusiasm of youth for spiritual leadership by encouraging the young people to give Bible studies, conduct cottage meetings, distribute literature, et cetera. It means much time spent in planning with

the MV executive committee, but the time spent brings rich results. Trained and consecrated youth make excellent soul winners.

5. *Lay Assistants.* Realizing that he cannot encompass the task alone, a progressive pastor will inaugurate a training class to develop assistants. He will strive to reach the ideal given us by the servant of the Lord: "Among the members of our churches there should be more house-to-house labor in giving Bible readings and distributing literature."—*Testimonies*, vol. 9, p. 127. Trained laymen can furnish many candidates for the pastor's baptismal class.

6. *Medical Interests.* Our consecrated physicians, dentists, nurses, and medical workers are daily meeting people who need spiritual help. Many of them long to study God's Word. They constitute a fruitful interest that should be followed up with much tact and prayer.

7. *Church School Interests.* In the church school teacher the pastor has an invaluable helper. Each school day of the year that teacher is guiding young minds toward God and the keeping of His commandments. The discerning pastor will systematically visit the classroom to encourage both teacher and students. He will note the spiritual development of all the students, and encourage those who have reached the age of accountability to follow their Lord in baptism.

8. *Purposeful Pastoral Visitation.* In every visit made among his members the thoughtful pastor will seek and collect the names of family members and relatives who are not members of the church. Since all members of the home usually stand ready to assist the pastor in bringing about a lasting decision for God, the follow-up of such names yields a ready harvest.

9. *Social Occasions.* Unobtrusively and quietly the observing pastor sees in every wedding, funeral, church picnic, and even in the sickroom, an opportunity to enlarge his circle of friends and acquaintances. Although he

never takes advantage of such occasions to unduly press home religious convictions, he should cultivate friendship, and at suitable times permit the solemn theme of the soul's salvation to be considered. People contacted at such occasions often respond to a pastor's invitation to attend evangelistic services.

10. *Business Interests.* Each year a pastor collects hundreds of dollars from the businessmen of the community. These men do not have to donate to our work, but they do. It must be that God moves upon their hearts to do so. *Why not call upon these men at some time other than when we are asking for funds?* It would not only surprise but please them. Take them a book or a magazine. On their birthday anniversary send them a Christian card. If a birth or death occurs, send them an appropriate remembrance. Such friendliness on your part may mean an investigation of the truth you represent.

11. *"These Times" and "Signs" Follow-up.* Thousands of these excellent magazines are circulated in the conference each year. The names and addresses of the subscribers can be obtained upon request. The readers constitute a fruitful source of interest to every district pastor.

Lest collecting names become a hobby in itself, it should be emphasized again and again that it is not enough to just collect names of interested persons. The names must be followed up. The people must be visited, prayed and studied with. If we fail here, of what value is all other activity? We must make and find time for this phase of our work.

"Teaching the Scriptures, praying in families,—this is the work of an evangelist, and this work is to be mingled with your preaching. If it is omitted, preaching will be, to a great extent, a failure."—*Testimonies to Ministers*, p. 313.

Thus it would seem that in a moderate-sized district, even if the pastor did not engage in public evangelism as such, he should be able to realize at least twenty-five baptisms yearly from the sources here mentioned. And in larger districts the results would be proportionately larger.

However, such results do not come about by accident. The successful pastor is one who is wholly devoted to his task. Everything of worldly interest is considered secondary if it is considered at all. He plans his district work wisely, organizes carefully, works longer, quits later, infects others with his devotion and zeal, refuses to give up when obstacles are encountered, and stays with the task until the goal is reached.

## How Is Your Title?

*Legal strings can tie your hands when your church begins to build, relocate, or even take out a mortgage. Here's how to forestall such unwelcome complications.*

WILLIAM KINCAID NEWMAN

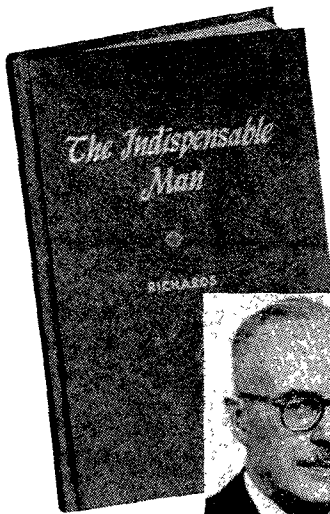
*Attorney-at-Law; Reprinted by permission, "Church Management"*

[This contribution from *Church Management* has real point. Although church and school properties are usually held by the conference, and consequently some of the situations mentioned would not prevail, yet the principles laid down here are worth noting. Mr. Newman is Secretary of the Church Building Department of the Board of Home Missions of the Congregational and Christian churches.]

ALL TOO often ministers and trustees take it for granted that they have a clear legal title to the land on which their church and parsonage have been erected. Questions seldom arise on this kind of ownership, but when they do they usually come at an awkward moment, and they can cost the church a great deal of money before all the legal knots are untied.

One unhappy situation into which a congregation can stumble is to find—halfway through the building of a new church—that additional funds must be borrowed to complete the construction. A bank agrees to make a loan, using the church's land as collateral, and a search of the title is made. What is discovered is that there are half a dozen "defects" in the title, all of which will have to be remedied before clear ownership can be established. As a result, while the mortgage is held up, the half-built church is literally left hanging in the air.

There are any number of legal "defects" which can cloud an otherwise clear title of ownership. A congregation, for example, may have never had its property surveyed. When it finally does it finds that a corner of its church is resting on a neighbor's property—or that half the neighbor's house is on church property. Another defect may be an old and forgotten mortgage. A loan—secured by a grant mortgage, a trust deed or an ecclesiastical mortgage, may have been made to a church by its denomination. Since the loan was made sixty years ago, no one in the present congregation finds out about it until the congregation tries to sell its land or get another mortgage on it. Most denominational loans provide that if a church sells its land and ceases to be an active unit in the de-



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nomination, it must repay the loan immediately. Denominational boards are invariably co-operative in straightening out loan problems, but since such problems are often complicated, a board must be given considerable time in which to weigh all the angles. As a result, before a title company can satisfy itself that a church has clear title to land which it wishes to sell or mortgage, a church may have to wait a long while for money that it could use immediately.

Other obstructions to a clear title are old tax liens, paying liens or sewer assessments which sometimes date back to the time before the land was purchased by the church. Although such obligations should be cleared up the moment a church takes title to a new piece of property, they are often ignored until they are long past due and have accumulated a sizable penalty interest.

Although land normally becomes tax-free once a church is built on it, the church's officers often forget to have the necessary notation entered on the tax collector's records. And while tax officials are usually lenient with a church, they're not always able to effect a compromise settlement after a great many years have passed—with the result that the church may then have to undertake an expensive court procedure to clear its title.

Occasionally a church pays off a mortgage, receives a formal discharge from the mortgagee, and then forgets to record the discharge at the local courthouse. The church then proceeds to destroy the discharge and mortgage at a mortgage-burning celebration, instead of using blank pieces of paper. Fifty years later the congregation discovers that because the mortgage was never properly "satisfied," it is now necessary to locate the mortgagee's heirs and obtain from them a "quit-claim deed" or similar instrument of "satisfaction." Heirs not only have a way of scattering to the four corners of the world, but they sometimes turn out to be minors—for whom a guardian must be appointed by the court before any legal documents can be signed on their behalf.

One particularly frustrating legal situation is to have land donated to a congregation by means of a deed which the donor has filled with what he feels are desirable restrictions. One common restriction is that the property is to be used only for religious purposes. While this seems reasonable enough to a congregation about to erect a church, what is seldom foreseen is that fifty years hence it may become necessary—because of unusual changes in the community—for the congregation to sell the

property and relocate the church. Since the property can be sold only to another church, however, and since the other churches in town may also be planning to relocate, the first congregation may then discover that, because its land is virtually worthless, it now cannot raise the money needed to relocate the church in another area.

A donor may also stipulate in his deed that the property is never to be mortgaged. While no church is anxious to get into debt, it may find that, to minister adequately to its growing community, it will have to undertake a considerable expansion of its worship and educational facilities. Even after its members have made the most generous contributions, the church may still find that it has to take out a mortgage. But this it cannot do because of the donor's restriction. In short, in seeking to promote the ministry of a church, a donor, through a shortsighted restriction, may actually succeed in doing precisely the reverse.

The moral, therefore, is that property rendered unto God should be made God's completely—without any legal strings which can either tie a church's hands or keep a sword of insolvency dangling over its head.

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# FORUM

*Frank Ministerial Discussion*

## "Sons of Strangers" Series Appreciated

**A**N EXCELLENT response has been received in THE MINISTRY offices on the series of articles, "Sons of Strangers Shall Build Up Thy Walls," which began in May of this year and ran through five installments ending in September. In addition to numerous letters received some have personally expressed their agreement with the sound views set forth.

This helpful series grew out of the long and practical experience of J. Lee Neil, a seasoned pastor, departmental worker, and medical missionary evangelist, who is at present serving a pastorate in the Potomac Conference.

### *From a Union Home Missionary Secretary*

We quote from some of the letters we have received. First from Kenneth H. Wood, Jr., home missionary and Sabbath school secretary for the Columbia Union Conference:

"The five articles in THE MINISTRY entitled 'Sons of Strangers Shall Build Up Thy Walls' have been of particular interest to me. I have appreciated their message, and I am sure that if our ministry as a whole would really adopt the underlying principles contained in this series, we would witness a great forward move in God's cause.

"When we recognize that if we had greater consecration and faith, the Lord would put into our hands wealth that is being held in trust by rich men of the world, we can see that projects not yet undertaken because of apparent lack of means might immediately be initiated, and not only would God's work receive a blessing but also the men of the world who are contacted for

assistance. Surely this is one means that should be developed in order to reach the wealthy with our message.

"I have also been impressed that we are using too many money-raising methods, which surely do not exalt the great message we profess but may actually in some cases misrepresent the gospel, making it exceedingly difficult for non-Adventists to distinguish between some of the methods of our church and those of the popular churches of today.

"It is my personal desire that we might return to the Bible-inspired plan of supporting and advancing God's work, which is through direct sacrificial giving both from our own people and from the world. God's blessing will surely rest upon us if we do this.

"THE MINISTRY is always helpful, but it has made a very valuable contribution to our thinking through this series."

### *From a District Superintendent*

N. C. Wilson, district superintendent in the Kentucky-Tennessee Conference, writes:

"THE MINISTRY is getting better and more helpful right along. I have been a reader from the very first and I know of its great value to our workers, not only here at home but out to the very ends of the earth. The journal has indeed become a vital factor in the Advent Movement.

"The plans and ideas set forth in recent months in the series by J. Lee Neil are sound and workable. They are in harmony with the principles laid down in the Bible and the writings of Ellen G. White. Our workers in the entire world field are sure to be blessed by

*[This forum is dedicated to candid discussion between workers. Though the ideas set forth in this section do not necessarily reflect the opinion of THE MINISTRY, yet we are glad to make our columns available for the exchange of progressive thinking. Contributions are therefore invited from the field, but these should not be more than about five hundred words in length. Exposition of point of view which may differ from those of contributors to the Forum are always welcome.—EDITORS.]*

reading these carefully prepared articles, and they will catch inspiration and vision from them to go and do likewise."

Ralph E. Crawford, public relations secretary for the Georgia-Cumberland Conference, makes this observation:

"My first reaction to the early articles in the series 'Sons of Strangers Shall Build Up Thy Walls' was that perhaps this was something only Elder Neil could do, and that it could not be done everywhere. But as the series progressed and I noticed that the plan worked in California, in Louisiana, in New Jersey, and elsewhere under varying conditions, I reread the entire series and did some serious thinking. I am now convinced that the plan is sound and that many might attempt something of this nature for God. As others put the plan to the test, even better techniques and procedures might be perfected and wonderful experiences gained. Thus we would be enabled to quickly erect fitting monuments in many places to carry forward the work of God. As a result of following this plan there would also come into our churches a deeper consecration, a greater faith, and we would have the best of public relations.

"May God help us all to profit by the beautiful examples and the inspiration brought to us in this timely series."

#### ***The Plan Works in India Too***

And N. G. Mookerjee, a pastor, writes from Poona, India:

"The June MINISTRY has just reached me. I find great interest in the series of articles, 'Sons of Strangers Shall Build Up Thy Walls.' This is exactly what happened with our work in Bangalore, where I have been pastor for some time. Practicing the program of Christ is what brings true success. This we (Mrs. Mookerjee and I) have learned from experience.

"THE MINISTRY has been coming to me regularly over many years. I cannot resist opening its pages immediately when it comes, and I look over the articles. Then as I travel, or as I find time at home, I make it my special business to read all the articles."

From Carl Sundin, medical extension secretary of the General Conference Medical Department, and a former conference president, comes this word:

"It is with pleasure and anticipation that I look forward to each issue of THE MINISTRY. I have enjoyed the series of counsels from the Spirit of prophecy on the 'Influence of Diet' [in five parts, January through May, 1955], and I especially appreciated Part V in the May issue—'Health Messages to Workers and Leaders.'

Whoever compiled this series did a good job.

"Mrs. Olson's article on 'Making Health Reform Attractive' is very well written, and should be an inspiration to all who read it.

"J. Lee Neil's articles, 'Sons of Strangers Shall Build Up Thy Walls,' contain a great deal of food for thought. I enjoyed them very much. . . . I would not want to miss a single copy of the magazine."

Please see "Possible Reprints on 'Sons of Strangers' Series" on page 17.

## **How Every Layman Can Be a Medical Missionary**

DEAR EDITORS:

I have enjoyed the good articles in recent issues of THE MINISTRY. In fact I often feel prompted to write to congratulate you on the timely counsel the journal gives, but I procrastinate. I have greatly appreciated the series by J. Lee Neil, "Sons of Strangers Shall Build Up Thy Walls." However, there were three items in the August number on medical missionary work that are more in my field, and because I feel they are very much needed at this time, they have prompted me to write. I am referring to "What Is 'Medical Missionary Work?'" on page 48; "Importance of Isaiah 58," on page 17; and "Neighborhood Evangelism," on page 10.

We are all aware of statements that tell us that "we have come to a time when every member of the church should take hold of medical missionary work."—*Testimonies*, vol. 7, p. 62. And I agree heartily with you that "medical missionary work" does not refer alone to our organized medical work. Our doctors, nurses, dietitians, and technicians are working at a job for which fees are charged and from which a living is made. With proper attitudes this too can be medical missionary work. But it is not necessarily so; it is only a part of what Sister White described. Our complete medical missionary work goes beyond our institutional work, beyond our Dorcas work, beyond our health food and restaurant work, and takes in "every church member." It includes all the phases I have mentioned, and gives specific instruction for each; but I am sure that much of the instruction applies to what you call "disinterested kindness."

In *Call to Medical Evangelism*, page 23, is described "the kind of medical missionary work to be done." Here we are admonished to:

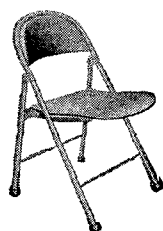
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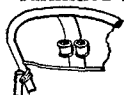
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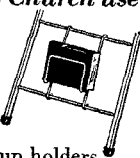
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"Relieve some of God's afflicted ones."

"Bring back the sunlight."

"Speak to them."

"Pray for them."

"Read to them."

"Teach the inmates of the poor homes how to cook."

"God calls not only for your benevolence, but your cheerful countenance, your hopeful words, the grasp of your hand."

This is the type of work "every church member should feel it his special duty to" do "for those living in his neighborhood."—*Ibid.*, p. 24.

## Some Suggestions

Medical missionary work is made up of simple things and is "a means of overcoming prejudice and gaining access to minds."—*Ibid.*, p. 8. It is to "prepare the way for the reception of the truth."—*Ibid.*, p. 9.

Your feature on page 17 on the "Importance of Isaiah 58" stresses the need of this work, and your item on page 48 ponders the question of what medical evangelism really is. It seems to me that now all our church members lack is an organized plan for promotion, and instructions on what these simple treatments could consist of. I am sure that once any church member has received a list of possible treatments or procedures he could use, he will find many opportunities in his own neighborhood—if he will "let Christ's plan be followed. He was *ever watching* for opportunities to engage in personal labor."—*Ibid.*, p. 21. (Emphasis supplied.)

Here are a few of these simple treatments, with a bit of discussion:

1. One of the most common complaints that we hear from our neighbors is that someone has a sore throat. Here is an ideal opening for an alert medical missionary. Offer to apply a heating compress to the throat; and if the person is agreeable, do it that evening. Don't pretend to be a physician, don't put on a white coat, and don't even look down the throat—you don't profess to know anything about those things. And whatever you do, don't give any pills or lozenges you might have on hand. Leave that for the doctor to do, and encourage the patient to go to the doctor. Offer the heating compress as an extra relief. Don't merely tell how to do it, but go on over and apply it. Show "disinterested kindness," and thus you will be able to win hearts to Jesus.

You will be amazed at how grateful and friendly almost any of your neighbors will be after a simple treatment given to themselves or to their child. It is a particularly ideal situation if it is a child, because the treatment is best given



at bedtime. Once it is done and Johnny is put to bed, you can appropriately offer to have Johnny's bedtime prayers with him. It is not nearly so hard as offering a prayer in the middle of the day for an adult, but it is just as effective in winning souls, and a good way for you to start praying with your neighbors. You will find folks are very charitable and will like you even if the sore throat is no better in the morning. But of course it usually is.

2. Another common back-fence topic revolves about various headaches. Here again you should only be an adjunct to the physician and treat only the very simple ones on your own. For an acute occasional headache a hot foot bath with a cold compress to the brow is very soothing and relaxing. Chronic and recurrent headaches may also respond to this, but the patient may also require advice on reducing the amount of sugar in the diet or eliminating constipation, if this is a problem. Here you should use your library of *Life and Health* journals. Pick out a number that fits and give it to the neighbor. Or it might be even better medical missionary work to "read to them" and make sure they understand it; discuss it with them.

If the headache starts in the neck and back of the head, a set of hot fomentations and a good deep massage will give relief and win the patient's heart. If you don't have fomentation pads, a heating pad will be better than nothing. And at least you can give the massage. Pick out a nice-smelling hand lotion for this, and the treatment will leave your patient happy.

As you give the massage, or as you give the hot foot bath (be sure to gently swish the water and rub the patient's feet gently as you do it), the patient will relax and you can talk of the beauty of the flowers that God created for us, or of some favorite text, or of some special blessing you have received. And thus, without a Bible anywhere in sight you have nevertheless given a Bible study. Always remember that our Lord used every opportunity for healing to point souls to their Father in heaven. Don't waste these golden opportunities, these opened doors, in idle gossip or in discussing the calamities of the day.

3. Corns are talked of lightly, but they give their owners real pain and are very common. When some acquaintance complains of her feet, don't just recommend a corn plaster. Offer to come over and pare her corns for her. Pick a time when she can relax. First get her comfortable, soaking her feet in warm water. Then gently wear the corn away with a pumice stone, if it has a large callus around it, and pare it with a sharp knife or small scissors. But

remember, this is only for relief. You should never draw blood and never cause pain. Again massage the feet gently with a nice-smelling lotion and leave your neighbor rested, relaxed, and with some pearls from God's treasure house in her mind.

Now all this may seem very simple and elementary, and some may protest, "Surely, doctor, you don't propose that we may win souls by paring corns!" But I would remind you that our Saviour set us an example of humble service by washing His disciples' feet.

### *Why Not a United Plan for Action?*

I could list another fifteen items, and I am sure that in consultation with others there could be added still other simple treatments that would help us to win our neighbors to Christ.

I am sure that *Life and Health* has covered every one of these topics and could make a compilation of reprints to cover the treatments that might be given, so that "every church member" could "educate" himself "to do this work." Almost any single issue could be used to give to or read and discuss with neighbors, and would serve the purpose even without a treatment. But we are also advised to use "the grasp of your hand."

May I put forward a suggestion?

It occurs to me that it would be an excellent plan for some department of the General Conference to promote such a project during one particular quarter sometime soon. This would get the plan started. Then, too, our *Life and Health* editors might think it worth while to plan for a special series of articles during that quarter, to fit in with the plan. Extra copies of these issues could be made available. Instead of one specific Home Visitation Day for that quarter the members could be alerted weekly to be ever watching for opportunities. One or two of the suggested treatments could be discussed each week during the home missionary period.

We would have to specify a few cautions such as these:

1. Never treat serious illnesses at all, or at least not without telephoning the patient's doctor.

2. Never use any literature except our recognized church literature, since so much of the health-food-store type of literature is full of exaggeration and error, and frequently contradicts Sister White's instructions—for instance, in regard to thorough cooking of milk. It also often condemns surgery, whereas she said she saw angels assisting or guiding surgeons. We should not use literature that is "mingled with

*(Continued on page 46)*



**Note** to the Minister's wife

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## **Prophet Among You**

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## Holidays and Laundries

MARJORIE LEWIS LLOYD

*Takoma Park, Maryland*

THE approaching holidays—a mother's random thought—a newspaper clipping—communion Sabbath—and laundries. I was thinking about all these. With the holidays come resolutions, clean pages, new beginnings. The resolutions are often broken, the pages soon marred, and we have to begin again. How wonderfully patient is our Saviour, washing away our sins over and over again, until we learn to accept His victory into our lives, until His life becomes ours.

A mother scribbled these words on a piece of paper one Sabbath morning:

"I wonder if God is as happy to make us clean as a mother is to make her children clean—to wash and iron and tidy their clothes—to teach them to want to be clean daily, in body, clothes, mind and soul."

And the newspaper clipping:

"Sometimes I become positively lyrical as I hang the laundry outdoors. The strong sunlight and the breeze, the smell of the clean, wet clothes—these set me off, and I can't resist singing. Hymns usually. Not good, but loud and in tune. I can carry a tune as far as the next laundress. 'A Mighty Fortress Is Our God,' 'Fairest Lord Jesus,' 'Come Thou Almighty King'—triumphant words and triumphant music. Right to be sung in the morning when one is fresh and the day is full of promise.

"I suppose it is natural that a change for the better in one's personality should often be referred to in Biblical language as a 'washing.' To wash away one's sins; to come like lambs to the washing; Shepherd, wash them clean.

"Like the clothes that so many of us launder each week, I think as I take them from the line, we ourselves are being continually soiled and smudged. The contest against dirt, dullness and sin must be continuously won.

"In this life it seems we cannot do our laundry once and for all."—"Occupation Housewife," a feature by Dolly Reitz in the *Cleveland News*, June 20, 1955.

Laundry is not done once and for all. Nor is conversion. The servant of God tells us we need to be converted every day. Especially on communion Sabbath we come for a miniature bap-

tism, a washing away of the accumulated dust of the road. And, like Peter, we cry out to be washed, not partially, but completely.

Laundries and heaven seem far, far apart. The thought of anything in heaven being contaminated, needing cleansing, seems to jar. But how familiar we are with the doctrine we call the cleansing of the sanctuary. And it is not only the sanctuary that must be cleansed. We ourselves have the privilege of coming to Him who ministers in the sanctuary to have our sins washed away and to rise from our knees with new hearts.

Let us imagine just what our reaction might be if it were announced that all the laundries in your community and mine are to close permanently on a certain date. Suppose that we must learn to keep our garments fresh, crisp,

### I Must Go Shopping

One of these days I must go shopping.

I am completely out of self-respect.

I want to exchange some self-righteousness

I picked up the other day,

For some humility, which they say

Is less expensive and wears better.

I want to look at some tolerance

Which is being used for wraps this season.

Someone showed me some pretty samples of peace.

We are a little low on that

And one can never have too much of it.

And, by the way, I must try to match some patience

That my neighbor wears.

It is very becoming to her, and I think it might look well on me.

I might try on that little garment of long-suffering they are displaying.

I never thought I wanted to wear it

But I feel myself coming to it.

Also, I must not forget to have my sense of appreciation mended,

And look around for some inexpensive, every-day goodness.

It is surprising how quickly one's stock of goodness is depleted.—*Author Unknown.*

unsoiled—without laundering—after that date. A prosaic supposition that will never happen!

But there is a heavenly parallel. For since 1844 God has been reminding us that closing time is near, that soon there will be no more forgiving, no more washing away of our sins. Repeatedly God has warned us of the day when the ministering Son of God will change His robes for those of a King. From that deadline hour man must live without sin, for never again can sin be forgiven.

We rejoice in the miracle of forgiving love, but are we learning the power of that love to keep us from sinning? We need to learn it, and learn it quickly.

"Those who receive the seal of the living God, and are protected in the time of trouble, must reflect the image of Jesus fully."—*Early Writings*, p. 71.

This month ends the year 1955. Some month soon will mark the end of all years—and "time shall be no more!" Yes, and some of the prosaic words in today's vocabulary and today's life will be no more. There will be no cleansing, no need of cleansing. For in that day—

"The great controversy is ended. Sin and sinners are no more. The entire universe is *clean*. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of ilimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love."—*The Great Controversy*, p. 678. (Italics supplied.)

Are we ready, all of us, for the hour just ahead when God's clock strikes closing time?

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*Immortality, The Scientific Evidence*, Alson J. Smith, Prentice Hall, Inc., New York, 1954, 248 pages, \$3.50.

Alson J. Smith is a Protestant minister. He weaves a bit of biography into his book, so that we learn how he became interested in the subject of immortality. His book demonstrates a more than cursory study of the history of psychical research, and deep thinking on the subject. He is endeavoring to prove from scientifically controlled tests the survival of intelligence and personality after the phenomenon we call death has occurred. He says, "Western civilization stands where Rome stood at the beginning of the Christian era—besieged by a new barbarism from without, full of doubt and cynicism and decay within." He feels that hope and confidence in immortality must be again infused into men's hearts. And for modern man, influenced by scientific demand for proof that would remove all possibility of doubt, he offers this book of evidences garnered from the experiences of scientifically controlled experiments. The publishers claim that this book "presents startling scientific evidence in support of survival after death." Actually it is startling evidence of the devil's masterful deception in spiritism.

The author has convinced himself of a scientifically proved conscious existence beyond the tomb. He feels that the psychic experiences related are sufficient to convince anyone, or at least to remove such belief from the realm of superstition or credulity. He states, "For the first time in history, immortality—the survival of consciousness after death—is at least a speculative hypothesis for science."

For those who speak on spiritism this book provides excellent background material. Some of the experiments in clairvoyance, telepathy, precognition, and retrocognition may seem a bit dry, but interest rises when he relates the materialization of a six-year-old, lisping, curly-haired little girl to whom the investigator stretched out his hand and to his utter amazement "came into contact with the . . . figure of a little girl. The flesh felt warm. . . . He felt her pulse and estimated it at about 90. He put his ear to her chest and could hear her heart." There is nothing dry about such reading!

Here we have another serious attempt to prove that the intelligences from the shadow are the personalities of our loved ones. It might be well for this book to be in the library of every Adventist minister, for it contains some of the clearest evidence of the seductions of these spirit intelligences. It should not be forgotten in our appraisal of the book that Robert E. Luccock says of it, "This is the best statement of the case for spiritual evidence I have ever seen," and Dr. David MacLennan of

Yale University declares it to be the "testimony of a thoughtful, informed, modern man to the reality of God and the soul." A reading of this book will reveal the possibility of such deceptions as will sweep the world in the closing events of human history.

HENRY F. BROWN.

**Stewardship Sermonettes**, Richard V. Clearwaters, Van Kampen Press, Wheaton, Illinois, 1955, 120 pages, \$1.50.

A very readable little volume containing excellent thoughts on the matter of stewardship. Particularly helpful for pastors who naturally must keep the privilege of stewardship before their congregations.

This book has grown out of brief talks of from three to five minutes on Sunday mornings. The author has covered a wide range of history and government statistics, scientific experiments, personal observations, et cetera. The result is very interesting: In a ten-year period the church budget jumped from \$20,000 to \$75,000.

While Adventists as a people have through their history acknowledged the importance of systematic giving and have become a symbol of faithfulness to friends in many denominations, yet this little volume can prove of real help in encouraging our faithful members in good works. It is a pleasure to recommend Dr. Clearwaters' sermonettes.

R. A. A.

**Prayer Promptings**, John Horne, Baker Book House, Grand Rapids, Michigan, 1955, 154 pages, \$1.75.

Seldom has there come into my hands anything more stimulating than this little book. It has only 154 pages, but each page is filled with challenging thoughts. It was originally printed in Edinburgh, Scotland, in 1906, under the title "Promptings to Devotion." It has been out of print for many years, and we are grateful to Baker Book House for bringing it back into circulation.

These prayer promptings are not prayers, but aids to public prayer. While we should guard against what might be termed oratorical prayers, yet we must all be appalled at times by our poverty of expression. For those whose sacred privilege it is to lead the congregation on the uplands of true devotion, this book will prove a spiritual stimulus. I recommend it to my brethren of the ministry.

R. A. A.

**The Sacramental Table**, a series of addresses by representative Scottish preachers, edited by J. Jeffrey, Harper and Brothers, New York, 1954, 153 pages, \$2.50.

Noted always for their preaching power, Scottish ministers have often excelled when leading their people in solemn devotional contemplation to the table of the Lord. With profundity of thought and aptness of illustration a group of contemporary Scottish preachers here present fifteen stimulating studies that will make the sacred sacrament of the Lord's Supper more meaningful to ministry and laity alike.

The series concludes with a sermon jewel from that pulpit master, James S. Stewart, of Edinburgh, entitled "He Is Able." It is packed with spiritual vitality and exhilaration.

Harold E. Fey, executive editor of the *Christian Century*, says, "This is the best book I have ever read of sermons intended to prepare Christians for communion. . . . Perhaps this little volume, so weighty with great Christian preaching, will bring a long-awaited awakening in American Protestantism to what the Lord's Supper should mean to us and do for us."

CLIFFORD A. REEVES.

**Revival Sermon Outlines**, Al Bryant, Zondervan Publishing House, Grand Rapids, Michigan, 1955, 93 pages, \$1.00.

Here are more than a hundred outlines of revival sermons covering a century or more. There are many outlines from the sermons of C. H. Spurgeon, as well as from prominent leaders of our day.

The book has more value for the younger worker, but there are many helpful suggestions even for the more experienced. It could not be called a deep, expository type of book, but it has real value for those who like to study the methods of successful revivalists.

R. A. A.

**Hormones, Health, and Happiness**, Warren Henry Orr, M.D., Macmillan Co., New York, 1954, 322 pages, \$4.50.

The minister, particularly the pastor, is frequently faced with personality, behavior, or emotional situations in the carrying out of his duties, which are often very perplexing. Viewed purely from the layman's limited knowledge of medical things, these situations are frequently baffling or bewildering. If they are sufficiently serious, the minister feels that his only recourse is to refer the entire matter to the physician with the hope that he may be able to find the key to the situation and perhaps with tactful counseling or appropriate treatment help the individual onto a more stable course.

While I would have no intention of recommending that the minister try to step into the responsibility of medical counselor to such patients, it is quite possible that in many of these situations the



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minister might be enabled to recognize more clearly the problem involved if he were informed on some of the emotional disturbances arising out of some of the more common hormonal or glandular irregularities. The minister who is able to recognize in the individual the existence of a medical problem, though he may not be trained to deal with it himself, is nevertheless prepared by this very recognition of the condition to counsel the patient to seek the appropriate medical aid. Also, recognizing these conditions as being physiological disturbances will help the minister to have a more understanding attitude and relationship with the person concerned.

There probably has not been produced any more readable or practical treatise on this subject from the standpoint of the nonmedical reader than that which has been written by Dr. Warren H. Orr entitled *Hormones, Health, and Happiness*.

Dr. Orr has written for the generally well-informed, nonmedical reader. The book is somewhat technical, and yet the author uses sufficient illustrations from everyday life to make quite clear the point and purpose of his discussion.

The minister who is interested in pastoral counseling, and who deals with many situations that are caused by a health problem, will find this book extremely helpful. In saying this I do not necessarily endorse everything that Dr. Orr has said, in the way that he has said it. But I do feel that the pastor who is interested in a better understanding of the possible physiological problems of his church family will find this volume not only highly readable but a real help.

This volume is available on special order from your Book and Bible House.

T. R. FLAIZ, M.D.

*A Popular History of the Catholic Church*, Philip Hughes, Doubleday & Company, Garden City, New York, 1954, 309 pages, \$.85. A Doubleday Image Book (copy of the original edition published by The Macmillan Company, 1949, 294 pages, \$3.50).

This is an authentic book. The *Catholic Digest* is quoted as saying, "This is the best book we know for a brief history of the Church." It is a book every Protestant minister should read, under-

line, and master. It is very readable, interesting, and gripping.

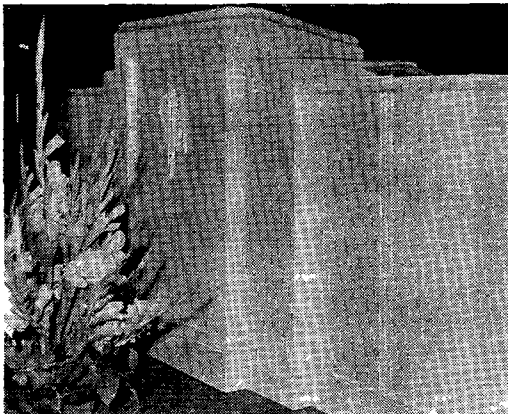
It should be read by every Protestant who is being hoodwinked by popular Roman Catholic propaganda. It is a complete answer to the church's pretense of apostolicity, holiness, unity, and catholicity.

Here we find the admitted corruption of popes, bishops, and cardinals. Imagine an infallible, holy, united apostolic church composed of "such bishops as those who, all too frequently, in these terrible centuries, preyed on the sees of western Europe. They were in ways of life exactly like the brutal, illiterate, and licentious baronage from which they sprang."

But read the whole book and possess a valuable addition to your arsenal in the age-old battle against the Antichrist.

HENRY F. BROWN.

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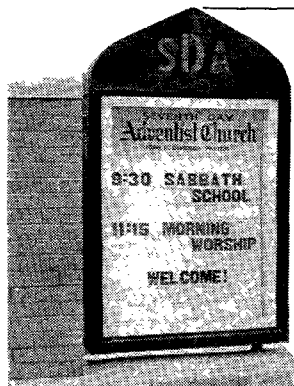
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# NEWS

## From Current Journals

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

Seventeen men from the Graesser family, pioneer New York Lutherans, have entered the ministry of the Lutheran Church-Missouri Synod. The Reverend Carl Frank Graesser, Jr., who teaches at Concordia Theological Seminary in St. Louis, is the 17th minister from his family. A younger brother, Donald, a third-year student at the seminary, will be No. 18.

The all-white congregation of Old Mystic Methodist church, Old Mystic, Connecticut, made history by unanimously voting to invite the Reverend Simeon P. Montgomery, a Negro, to become its pastor. He is the first Negro clergyman to be appointed minister of an all-white congregation in the Methodist Church.

Speaking in Pittsburgh, Charles F. Murphy, code Administrator for the Comics Magazine Association of America, said that the industry's first year of self-regulation had succeeded in banishing "for good" horror and terror comics and ads for guns, knives, whips, and other objectionable items.

The United States Supreme Court has been asked to decide whether it is constitutional for Congress to require a conscientious objector to believe in a "Supreme Being" in order to qualify for exemption from the draft.

Vern George Davidson of Los Angeles, former national secretary of the Young People's Socialist League, raised the issue in appealing the refusal of a draft board to classify him as a C.O. Describing himself as an agnostic, he claims to be against war by virtue of religious training and belief, but says he does not believe in a "Supreme Being" as defined in the Selective Service Act. Mr. Davidson contends that the draft law contravenes the First Amendment to the Constitution by establishing a specific religion as the only one that will be recognized in establishing the validity of claims to conscientious objection. The court is expected to consider the appeal during its fall session.

President Eisenhower's pastor said in Washington that America's religious revival is being injured by "ecclesiastical cynics" who are "making sport" of Evangelist Billy Graham and Dr. Norman Vincent Peale. Though all signs indicate that a great religious revival is under way, said Dr. Edward L. R. Elson, "religious debunkers" are having a field day criticizing the popular preachers who have given it impetus.

Dr. Elson, pastor of National Presbyterian church in Washington, is the author of *America's Spiritual Revival*. He observed that Mr. Graham's most vigorous critics are professors of the theology and church administrators, and suggested they might feel differently if they had more day-to-day contact with lay people. Those who contend Mr. Graham has no "social consciousness," Dr. Elson said, should note that in most of his sermons the evangelist "blames sinning on the evils of the day." "No man is more vigorous in dealing with crime and divorce, selfishness and war," he said.

Though Dr. Peale may "overemphasize healing," the pastor said, he does not offer an "easy" faith, as his critics allege. Theologians would not be so critical of Dr. Peale's approach, he added, if they lived "in daily encounter with individual men's agonies and aspirations."

Both Mr. Graham and Dr. Peale have been guests in Dr. Elson's pulpit. President and Mrs. Eisenhower were in the congregation on both occasions, along with high-ranking Government officials.

Membership in the Church of Jesus Christ of Latter-day Saints has increased about 73,500 in the past year, and tithe payments by members in 1954 reached an all-time high. Earlier in the year, at the



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April conference, it was announced that the church had 1,302,240 members, as of December 31, 1954.

¶ Dr. William R. Cannon, dean of the Candler School of Theology at Emory University in Atlanta, Georgia, has just completed a tour that retraced the journeys of Saint Paul. He is believed to be the only person ever to have accomplished such an undertaking. The theologian spent four summers in the Mediterranean countries, stopping at every place Saint Paul visited that is mentioned in the New Testament. He traveled more than 70,000 miles and made about 3,600 color slides.

¶ Clergymen and churches in Florida have been asked by Governor LeRoy Collins to brand careless driving as "an evil, ugly sin." He spoke at the closing session of the seventh annual Governor's Highway Safety Council Conference in Miami. "We know," the governor said, "that almost all of our accidents happen because the drivers involved commit violations of our traffic laws."

¶ A survey of Sunday laws now on the statute books of the 48 States is being made by the Lord's Day Alliance of the United States, the Reverend Melvin M. Forney, general secretary, announced in New York. He said a questionnaire had been sent to the attorney general of each State. The Alliance official said the survey is the first effort in recent years to compile comprehensive information on Sunday laws across the country.

¶ In the belief that businessmen ought to do more for churches, Hank Dyer turned his filling station in Barstow, California, over to the local Seventh-day Adventist church for a week. Pastor L. E. Dasher and a crew of deacons and church elders manned the pumps, fixed flats, lubricated cars, and kept the station open 24 hours a day. Hank "just disappeared" for a week. He figured the church people sold about 5,000 gallons of gas, and that their profits from this and other business should be about \$500.

¶ Jehovah's Witnesses, in briefs filed with the U.S. Supreme Court, are challenging provisions of the draft law that require conscientious objectors to perform alternative civilian work connected with the national health, safety, or welfare. The briefs appeal Federal court sentences against five sect members found guilty of violating the Selective Service Act.

¶ An immediate campaign against the practice of religion among Russian sailors has been demanded by *Sovetsky Flot* ("Soviet Fleet"), organ of the Soviet Navy. "Every Soviet sailor must be permeated with the spirit of militant atheism," it declared.

During the past three months propagandists in the Soviet Black Sea fleet have given only one lecture on "religion—the enemy of science and progress," the paper complained. "That is not enough," it said. "The whole propaganda apparatus of the Black Sea fleet must be mobilized to depict the struggle

the world is waging against fairy tales about saints, gods, and the creation of the world."

¶ Seventh-day Adventists dedicated a new million-dollar high school in Hamburg, Pennsylvania, called Blue Mountain Academy. About 100 pupils from nine States and the District of Columbia are enrolled. The school is situated on a 667-acre site and consists of a classroom and administration building, two dormitories, and a cafeteria. T. E. Unruh, president of the denomination's East Pennsylvania Conference, presided at the dedication exercises.

¶ The first Advent Christian church in the nation's capital was recently dedicated at ceremonies presided over by Dr. Theodore P. Stevens, president of Aurora (Ill.) College. The Advent Christian Church has a national membership of more than 30,000.

¶ IN BRIEF.—The Roman Catholic Church in South Africa has launched a campaign for \$11,200,000 to set native mission schools on their own feet within two years. . . . The first book in a projected 55-volume English edition of the writings of Martin Luther, to be called *Luther's Works*, has been scheduled for publication before the end of 1955, with the final volumes expected to be issued by 1970. . . . A church in Glendale, California, posted this sign on its bulletin board: "Drive carefully—don't insist upon your rites." . . . Bishop J. Brooke Mosley of the Diocese of Delaware predicts that tithing will become a reality in the Protestant Episcopal Church within the next generation. . . . A Methodist television program, "The Pastor," was awarded the blue ribbon at the New Jersey State Fair in Trenton as the "outstanding program of its type." . . . General Maxwell D. Taylor, Army Chief of Staff, has been presented with the first copy of a new Bible edition printed in English and Korean.

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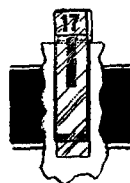
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By Department and Contributor

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## GARDENING

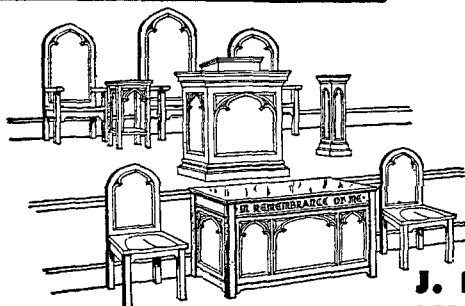
❏ NOTHING keeps one's sanity better than gardening. . . . Perhaps the next national conference of foreign ministers should be held in a garden and everybody should have to do some spadework before they get 'round a table, a little bit sweaty and a little bit tired and in rather good humor, because I think gardening puts people in a very good humor, makes them humane. I never knew an unpleasant gardener in my life.—DOROTHY THOMPSON, newspaper columnist, on C.B.S. Broadcast.

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## Every Layman a Medical Missionary


(Continued from page 33)

error" regardless of how much we like the "sentiments that are entirely true."

3. We should advise that except in the case of the very young or the very old, medical missionaries should never treat members of the opposite sex. There is no doubt that the human contact in giving a massage or a foot bath, in clipping the toenails or paring corns, is a very potent force in relaxing the patient and winning his heart for Jesus. But since "every church member" is to do this work, we can always offer to have someone else give the treatment when we find someone of the opposite sex in need.

These are just a few suggestions to set us thinking. May God help us to practice medical missionary work as He has outlined it for us.

G. H. HOEHN, M.D.  
Temple City, California

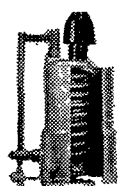


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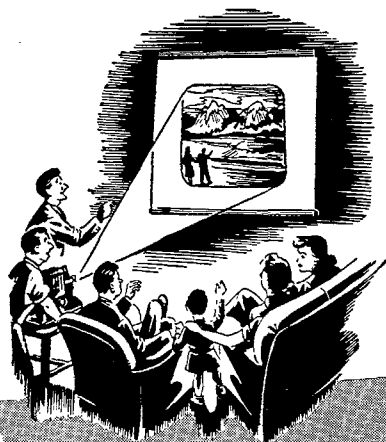
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# POINTERS TO PROGRESS

**GIVING UP TOO SOON** TO PERSEVERE in soul winning is not difficult so long as we get a response from the person for whom we work. But when the way gets rough and it looks as if a decision is to be long delayed, or never made at all, it is so easy to decide that we are wasting our time. Would this person make a good Adventist anyway? Why spend our time on poor material? Why try to build with poor timber?

Modern business reasoning might suggest that the shepherd who loses only one sheep out of a hundred has made a pretty good record. Excellent, in fact. And why bother with going after the one? It would be more economical to buy another sheep. His time is worth more than the price of several sheep.

God forbid that we should ever forget the value of the individual soul. May we never be guilty of feeling that another sheep, or ten other sheep, can substitute for the one that is lost. What a tragedy if in the judgment some lost soul should accuse you or me of leaving him to die because we could raise our goals more easily by working with those more quick to respond!

We call attention to the article on page 9 of this issue, in which N. F. Brewer deals pointedly with this matter of our work for former church members.

And we would like to bring into sharp focus this statement from the servant of the Lord: "We are to present the word of life to those whom we may judge to be *as hopeless subjects as if they were in their graves*. Though they may seem to be unwilling to hear or to receive the light of truth, without questioning or wavering we are to do our part."—*Testimonies*, vol. 6, p. 442. (Italics supplied.)

R. A. A.

## VISUAL-AID SUGGESTION

OUR evangelists are always on the lookout for ideas to illustrate truth. If you did not notice it, we would suggest you glance at the rather unusual idea featured on pages 23 and 24 of the *Sabbath School Worker* for October, 1955.

Although this illustration is designed to teach the ministry of angels, the ingenious evangelist or Bible instructor will be able to readily adapt it to other subjects, such as Christ and Satan contending for the lives of individuals, as well as other spiritual truths. Users of black light may also get a suggestion here.

In these days of spiritual ignorance we need everything that can be legitimately used to convey the truth to minds. It was said of Jesus, "Without a parable spake he not unto them."

B. G.

**ENTHUSIASM** "MANY a great movement has slowed down because it has failed to grip the imagination and to enlist the enthusiasm of the rank and file." So wrote Madame Chiang Kai-shek in the *Missionary Review of the World* some years ago.

History testifies to the truthfulness of this statement. Not only have movements slowed down, but some have died because of a lack of spiritual enthusiasm on the part of their adherents.

No worthy movement can grow and prosper as it should without enthusiasm. If the Advent Movement is to stir and to move the world, it must be fired with a consecrated enthusiasm. And if the rank and file are to be on fire for God, the ministry must first of all be on fire.

In *Prophets and Kings*, page 263, we read: "In proportion to the enthusiasm and perseverance with which the work is carried forward, will be the success given." In other words, no enthusiasm, no success; little enthusiasm, little success; much enthusiasm, much success.

When the disciples saw Jesus in action they remembered it was written of Him, "The zeal of thine house hath eaten me up."

God grant that the ministry of the Advent Movement may be set on fire anew with a holy zeal, a divine enthusiasm for God in the finishing of His work.

A. V. O.

**SHARING** "LET him get his ideas like I got mine" is a philosophy so seldom heard these days that those who hold it may be accurately labeled a "vanishing breed." But at times much is still lost to the work of God by the refusal to share one's methods!

Moguls of the automotive industry guard their plans with justification, for they are in competition. But ours is a common cause. There can be no justifiable motivation for secrecy. Heaven-sent ideas should enjoy the widest possible circulation. Satisfaction, not jealousy, is the portion of one who unselfishly shares his method with another. And praise be to God when the resultant fruitage of another is greater than our own.

It is in this area of human relations that character is tested. When we pray, "Lord, bless Brother —'s meeting," exactly what do we mean? Do we desire that the Lord should give the other man a little less, just as much, or much more than He gives us? Our answer to this question determines to a great extent our fitness for our God-given task.

E. E. C.