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Elder's Digest

A Quarterly Resource for Local Church Elders

Volume 4 Number 2



**“Men are needed who
pray to God for
wisdom, and who
under His
guidance... can invent
new plans and new
methods...” -E.G.White**

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"Not of the World" but "In the World"

Joel Sarli



One evening, I asked a pastor friend why he looked so discouraged. He immediately admitted his low emotional state and started to explain: "We planned a series of evangelistic meetings here at the church. The plan was solid. Everything we did was designed for our people to bring their non-Adventist friends with them. My worst fears were confirmed. As far I could tell, of the two hundred or so who attended, only two of our people brought anyone with them. My conclusion is that their neighbors aren't really their friends."

Many contemporary Adventists have abdicated from the world. In trying to be godly, we have confused Jesus' injunction to be "separate" with social segregation. It seems that in some way we are afraid of being contaminated by the sins of society. We let the activities of our church and relationship with our fellow Christians dominate our lives. We worship together, meet in small groups for Bible studies and nurture during the week, and talk on the phone to arrange social events for the weekend. We send our children to Adventist schools and depend on each other's children to be our babysitters. We sense that the world is dangerous to our faith, so we set up a subculture within the larger society.

Instead of cultivating significant relationship with people outside God's family, we stifle meaningful contact with the very people who could benefit from experiencing life with serious Adventists.

This approach to the Adventist life contradicts what Jesus taught during His last week on earth. Jesus knew that His time on this planet was nearing an end, and He left clear instructions about how His followers should relate to the world. Essentially, He said, "Do as I have done." As Jesus prayed to His heavenly Father on behalf of His disciples, he spelled out His directives and expectations. John 17 details the account: "I will remain in the world no longer, but they are still in the world. . . . They are not of the world any more than I am of the world. My prayer is not that You take them out of the world but that You protect them from the evil one. . . . As You sent me into the world, I have sent them into the world (verses 11, 14, 15, 18).

The tragedy of the modern Adventist Church in some places is that Jesus' strategy for evangelizing the society with the good news of the gospel has been reversed. Instead of being in the world but not of the world, too many of God's committed people are *of the world but not in the world*. They have been both captured and intimidated by the environment. They have been seduced by the world and have adopted the world's way as their own—they are "of" the world. They have succumbed to a kind of social segregation—they are not "in" the world.

How can our neighbors taste the goodness of the Adventist message if we don't give them the opportunity to try it? It is time for our congregations to recapture the true meaning of the words of Jesus in John 17. It is time for us make the local congregation alive again as an agency of winning souls to Jesus Christ. **E**



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The Anointing of the Spirit

TAYLOR G. BUNCH

Anointing is one of the most important phases of the work of the Holy Spirit. "But ye have an unction from the Holy One, and ye know all things," "But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him" (1 John 2:20, 27). "You have an anointing from the holy One and have perfect knowledge" (Weymouth).

After being born of the Spirit, we need the anointing of the Spirit, the chief purpose of which is to give knowledge of the plan of redemption as revealed in the Scriptures. How much knowledge? The "perfect knowledge" so that we know "all things" does not make us omniscient, for the members of the Godhead alone are "infinite in wisdom" in whom "are hid all the treasures of wisdom and knowledge." The anointing of the Spirit brings all the knowledge needed for salvation and ministry. It makes "the path of the just as a shining light, that shineth more and more unto the perfect day."

Anointing is the secret of steadfastness and union with Christ and is also the prerequisite of the sealing. "But He who is making us as well as you steadfast through union with the Anointed One, and has anointed us, is God, and He had also set His seal upon us, and has put His Spirit into our hearts as a pledge and foretaste of future blessing" (2 Cor. 1: 21, 22, Weymouth).

Not only was the anointing of the Spirit the secret of the wisdom of Christ but also of His miracle-working power and ministry. In Acts 10:38 we are told that "God anointed Jesus of Nazareth with the Holy Ghost and with power" so that He "went about doing good, healing all that were oppressed of the devil; for God was with Him." Spiritual anointing is an evidence of the presence and favor of God.

"THE TWO ANOINTED ONES"

The visions of the fourth chapter of Zechariah present a beautiful picture of the work of Christ and the Holy Spirit in redemption. The oil that feeds the seven golden symbolic lamps comes from the two olive trees,

which are interpreted to represent "the two anointed ones, that stand by the Lord of the whole earth." "Sons of oil" is the marginal reading. It is evident to all students of the Scriptures and of the writings of the Spirit of Prophecy that the two anointed ones are Christ and the Holy Spirit, the second and third persons of the Godhead who are so closely associated in the work of redemption. After reproving certain ministers because their sermons were "destitute of the dew and rain of heaven," the messenger of the Lord said:

"They evidenced that the anointed ones described by Zechariah (see chapter 4) had not ministered to them that they might minister to others. When the anointed ones empty themselves through the golden pipes, the golden oil flows out of themselves into the golden bowls, to flow forth into the lamps, the churches" (*Testimonies to Ministers*, 337).

Thus the church becomes the light of the world, for her divine mission is accomplished, "not by might, nor by power, but by My Spirit, said the Lord of hosts." Note also the following on pages 509-512:

"The continual communication of the Holy Spirit to the church is represented by the prophet Zechariah under another figure, which contains a wonderful lesson of encouragement for us . . . So from the holy ones that stand in God's presence, His Spirit is imparted to human instrumentalities that are consecrated to His service. The mission of the two anointed ones is to communicate light and power to God's people. . . . From the two olive trees the golden oil flowing through the golden pipes has been communicated to us. But those who do not cultivate the spirit and habit of prayer can not expect to receive the golden oil of goodness, patience, long-suffering, gentleness, love. . . . The dispensation in which we are now living is to be, to those that ask, the dispensation of the Holy Spirit. Ask for His blessing. It is time we were more intense in our devotion. To us is committed the arduous but happy, glorious work of revealing Christ to those who are in darkness. We are called to proclaim the special truths for this time. For all this the outpouring of the Spirit is essential. We should

pray for it. The Lord expects us to ask Him. We have not been wholehearted in this work. . . . We can not depend upon form or external machinery. What we need is the quickening influence of the Holy Spirit of God." (Read also *Testimonies to the Church*, 6:11, 12.)

"Those who present the eternal principles of truth need the holy oil emptied from the two olive branches into the heart. This will flow forth in words that will reform but not exasperate. The truth is to be spoken in love. Then the Lord Jesus by His Spirit will supply the force and the power. That is His work" (*Testimonies to the Church*, 6:123).

The imagery of the first vision of the Apocalypse is drawn from Zechariah. Jesus is described as the High Priest of the heavenly sanctuary, ministering before the Father and at the same time through His Spirit to His church on earth, as symbolized by the seven lampstands of gold.

"Though the ministration was to be removed from the earthly temple; though the sanctuary and our great high priest would be invisible to human sight; yet the disciples were to suffer no loss thereby. They would realize no break in their communion and no diminution of power because of the Savior's absence. While Jesus ministers in the sanctuary above, He is still by His Spirit the minister of the church on earth" (*The Desire of Ages*, 166).

Commenting on this apocalyptic vision the messenger of the Lord wrote:

"This figure illustrates the eternal vigilance of our Savior. Christ is in the midst of the seven golden candlesticks walking from church to church, from congregation to congregation, from heart to heart. If the candlesticks were left to human beings, they would soon flicker and go out, but God has not given His church into the hands of men. Christ is the Watchman of the house. He is the Warden faithful and true" (*Watchman Magazine*, May 19, 1903). (See also *Acts of the Apostles*, 586.)

THE PROMISED SPIRITUAL ANOINTING

Jesus promised His disciples that the Holy Spirit

would teach them "all things" and guide them "into all truths." (See John 14:26; 16:12, 13.) He said that when they would be brought before civil or religious tribunals to answer for their faith, they were not to worry, "for the Holy Ghost shall teach you in the same hour what ye ought to say." (See Luke 12: 11, 12.)

In 1 Corinthians 2:9-16, the results of spiritual anointing are beautifully set forth. The eye has not yet seen, nor has the ear heard, the wonderful truths and blessings the Lord has in store for His people, "but God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God." It is stated that "the things of God knoweth no man, but the

Spirit of God," and that "the Holy Ghost teacheth; comparing spiritual things with spiritual." It is impossible for man in his natural sinful state to receive "the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

In light of these statements we cannot expect unspiritual people to comprehend deeply spiritual truths, and we must therefore exercise patience when they, like Nicodemus of old, seem to have no idea what we are talking about. The new birth is still an enigma to those who have not been born again, and righteousness by faith sounds strange to formal, legalistic members.

"The only way in which we can gain a more perfect apprehension of truth is by keeping the heart tender and subdued by the Spirit of Christ. The soul must be cleansed from vanity and pride and vacated of all that has held it in possession, and Christ must be enthroned within. Human science is too limited to comprehend the atonement. The plan of redemption is so far-reaching that philosophy cannot explain it. It will ever remain a mystery that the most profound reasoning cannot fathom. The science of salvation cannot be explained; but it can be known by experience" (*The Desire of Ages*, 494, 495).

ANOINTING NEEDED BY THE REMNANT

The remnant will in a special sense need the

anointing of the Spirit, and to them it has been promised. The Laodicean message recorded in Revelation 3:14-22 is Christ's last appeal to His remnant people. It is "meat in due season" for the church in its present lukewarmness and self-complacency. The importance of this message and the necessity of preaching it to our people is emphasized in hundreds of statements in the Spirit of Prophecy written throughout the prophetic ministry of God's servant.

In *Early Writings*, we are told that "the straight testimony called forth by the counsel of the True Witness to the Laodiceans" will result in some rising "up against it and this is what will cause a shaking among God's people." It is then stated that "the testimony of the True Witness has not been half heeded," and "the solemn testimony upon which the destiny of the church hangs had been lightly esteemed, if not entirely disregarded." The purpose of this message is to "work deep repentance," and the assurance is given that "all who truly receive it will obey it and be purified" (270). Then follows a description of the latter rain.

This is the message "upon which the destiny of the church hangs," because all who reject it will be shaken out, and all who accept it will receive the latter rain during the loud cry. Those who study this message carefully and accept its counsel will have no difficulty in recognizing its importance and will regulate their preaching accordingly.

Although the Laodicean message constitutes a terrible indictment, it is nevertheless a love message from One who dearly loves His people. It is the rebuke of love. The people reproved by Christ are "the apple of His eye" and "the supreme object of His regard," not a rejected people. The same great Physician who so accurately diagnosis and frankly describes the disease of His present-day church also provides a complete remedy, which is an undeniable evidence of His love.

THE REMEDY FOR GOD'S CHURCH TODAY

The entire situation in modern Laodicea will speedily change when the members who seem unaware of their true spiritual state accept the counsel of Christ and purchase with the price of surrender and submission the gold of faith, love, and truth, the robe of His righteousness, and the spiritual eye-salve. Although the anointing is placed last, it is in one sense first in importance, since the application of all the other parts to the remedy depends on it potency.

We are told that "where there is no vision, the people perish," and this applies with special force to spiritual vision, without which there is no hope of salvation. The

anointing convinces us of the need of having the Spirit shed abroad the love of God in our hearts and guide us into unknown truths, thereby increasing our faith. Our eyes are open to behold vast fields of hidden treasure in the inexhaustible mine of truth, so that we no longer feel "rich, and increased with goods" and in need of nothing, when spiritually, in God's sight, we are "wretched, and miserable, and poor, and blind, and naked" and desperately in need of all that the Merchant of divine blessings has to offer. It is also the eye-salve anointing that reveals to Laodicea her state of spiritual nakedness. While strutting about as if on parade, she is clothed in the filthy rags of her own righteousness, which is not sufficient covering in the presence of a holy God. Adam and Eve doubtless felt rather proud of their workmanship in making fig-leaf aprons, or girdles, to cover their nakedness until God entered the garden, and then they fled into hiding. A complete covering was provided for them by the Lord through the death of the lamb, which was symbolic of the Lamb of God whose death has made available a beautiful character garment which is freely given to all who will accept it by faith.

The remedy for the Laodicean condition is beautifully summed up in volume 5 of the *Testimonies*:

"Again and again has the voice from Heaven addressed you. Will you obey this voice? Will you heed the counsel of the True Witness, to seek the gold tried in the fire, the white raiment, and the eye-salve? The gold is faith and love, the white raiment is the righteousness of Christ, the eye-salve is that spiritual discernment which will enable you to see the wiles of Satan and shun them, to detect sin and abhor it, to see truth and obey it" (233).

God's remnant people living in these perilous times greatly need to have their eyes open to the multiplying deceptions of the enemy so as to avoid them. Thus will they be able to detect sin in all its modern alluring forms, and be given a divine hatred for that which is too often fondled and highly regarded. And thus will they accept and proclaim the truths that are now meat in due season for the church. We especially need to see ourselves as Christ sees us, so that we shall be willing to accept His counsel and repent.

Let us as leaders pray earnestly for this promised spiritual anointing that will bring all other blessing in its train, including a new endowment of faith, an infilling of love, a revelation of truth, and the imputed and imparted righteousness of Christ, the wedding garment that prepares the church for the return of the Bridegroom. □

Taylor G. Bunch was pastor in South Lancaster, Massachusetts, when he wrote this article.

The Other Half of the Gospel

ROY ALLAN ANDERSON

Music is pre-eminently the language of the heart and soul. Often, it is deeper, more potent, or more persuasive than the spoken word. Music is of heavenly origin. It sprang from the courts of glory and reaches back into the dim and distant eons of eternity. It was part of the original order of heaven and was perhaps the supreme medium for expressing the reverent adoration of the angels for their Creator before the entry of sin blighted the universe.

When Adam and Eve fell, everything pertaining to humankind, including the relationships to God and to man, was perverted. This included music. Like other good things, it was distorted to serve the propensities of self and sin and enticement. In its perverted form it made evil attractive. At the same time, in the remedial plan of redemption, the preaching of the saving message of God to man was to be supported by music that revealed the love and proffered the claims of God—music that augmented the entreaties of the gospel, that man might again be reconciled to God. Psalms and hymns and spiritual songs had a vital place in apostolic evangelism.

But time passed, and the great Latin apostasy developed, bringing perversion not only into doctrine and practice of life but into ecclesiastical music. Like the Bible and the religious ritual of time, it came to be separated from the people through restriction to the official Latin tongue of the great falling away. Catholic music lost its saving purpose. Though ornate and impressive, it became part of a sterile ritual.

Therefore, when the Protestant Reformation broke forth, there was a return not only to the gospel message but to purer forms and fundamental purposes of sacred music. This varied in degree and emphasis in different countries. In Lutheranism sacred song was highly effective and was often feared even more than the preaching of the clergy. It drew the heart of men Godward, breaking the stultifying spell of apostasy and separating alienation.

But in time these very Reformation churches lost their early evangelical fervor and much of the early

power of their sacred music. This was noticeably true of the formal Anglican communion. Then it was that the great Wesleyan revival rose to meet the needs of men through restoration of heaven-born preaching, coupled with hymns and spiritual songs that reached the heart and moved the soul heavenward.

More time passed, and once more there came a waning of the spiritual flame of evangelistic vision and fervor in the old established churches of Protestantism. So God had to raise up a new and vigorous movement to revive and restore the sagging evangelical faith and to herald the final entreaty of God to man ere the second coming of Christ, which now was drawing near. This movement called for a revival of lost truths and a restoration of forgotten practices, a reformation touching every department of life—doctrinal, prophetic, health, educational. The Second Advent, the judgment hour, and preparation of the heart to meet God became the dominant note from which all messages got their pitch.

A new literature had to be produced to meet the need. It is true that the standard religious gems and classics of the past were still read and respected and employed in their related place, yet a whole new literature was imperative, commensurate with the new demands and giving the required emphasis of the times. This became an impressive reality, and it was matched by appropriate hymns and gospel songs.

The merely pastoral type of preaching, predominantly in vogue in most of the popular churches, neither meets our needs nor answers to expectations of God. We are commissioned to warn and win sinners as well as to edify saints. We have a message for every soul on earth. This calls for a ceaselessly aggressive evangelism.

The same is true in the realm of the sacred music of the remnant church. Music that matches our preaching and our commission is a fundamental part of our equipment today. The staid hymns of the centuries, which were the medium of worship for the saints in other ages, still have their place. But along with them we

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Essential in Religious Awakening

VANCE HAVNER

It is not likely that the next great movement of God's Spirit will begin with any major church body. That has not been the history of such awakenings. We read that when the water was turned into wine at Cana, the governor and the notables were not aware of what was going on, "but the servants which drew the water knew." God's miraculous movings are usually hidden from the "wise and prudent" and revealed first to "babes" who humbly obey the Lord's command. We are fond of having prominent politicians address our religious conclaves, sometimes to our embarrassment later, but a holy stir at the other end of the scale among common people might be frowned upon as out of order. We are entirely too wise and prudent in our pompous gatherings. Besides, a revival would upset the schedule, and some committees and would not have enough time to report.

But if God does open the heavens and come down, some conditions must be met and some consequences will follow. There will have to be repentance, confession, and even restitution. Of course, repentance is politely referred to occasionally, but a genuine breaking up of our hearts would so level our pride in big numbers, impressive statistics, and glowing reports that, in the interest of the status quo, it would hardly be tolerated. Great awakenings of the past have put churches on their faces from top officials down, but such an experience is awfully humiliating. We cannot have revival and save faces—and who wants to lose face?

Such a moving from heaven would give the Holy Spirit the place He deserves in our thought and lives. Dr. Mullins wrote: "It is a strange and very significant fact that Christians for nearly two thousand years have so generally neglected the New Testament teaching as to the Holy Spirit. . . . The doctrine of the Holy Spirit is so interwoven and intertwined with the whole of the Old and New Testament that it is one of the strangest oversights that Christians should have neglected it so long."

No wonder extremists have run away with perversions of this blessed doctrine. The deeper Christian life has

become the happy hunting ground for sects and -isms galore. Even the best of saints have spent entirely too much time debating baptism, the filling, and so on. Well, whatever it is, most of us do not have it.

We used to sing, "All is vain unless the Spirit of the Holy One come down." And all is still vain—*unless the Spirit*. Gehazi goes about today at Elisha's orders and with Elisha's staff, but although he goes through the prescribed motions, "there is neither voice nor hearing." Missionaries tell us that chimpanzees sometimes imitate them by building heaps of wood and arranging the kindling for a fire—but they do not know how to produce the fire. The church has her wood in excellent order today. We have been struck with the wonderful arrangement. The system is perfect, except—we have no fire.

CONSISTENT CHRISTIAN LIVING

A real awakening in our great church bodies would issue in consistent Christian living, separation from the world and unto God. God's people must not only humble themselves and pray; they must turn from their wicked ways. But you cannot get many "amens" on that. "The Lord knoweth them that are His"—that part of the verse is acceptable to all, but if you would be popular among church members, do not bear down on the rest of it, "Let every one that nameth the name of Christ depart from iniquity."

While the sainted argue over the latter portion of the sixth chapter of Second Corinthians and debate whether it means coming out from apostate ecclesiastical setups or separation from pagan worldliness, the challenge remains. God expects His people to abandon all idols, to have no fellowship with the unfruitful works of darkness, but rather to expose them. It is not enough for denominations to pass resolutions decrying the use of tobacco, for instance, if the members go right on smoking. It does little good for faithful ministers to deplore the menace of the movies—an institution which has long since passed from the field of mere amusement

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Diversified Talents are Needed in God's Church

W. PAUL BRADLEY

Few Seventh-day Adventist youth have not at some time thought seriously of giving their lives in service for God in a foreign country. Implanted in the church school, nurtured in the academy, and strengthened and directed in the college, this impelling missionary urge is the rightful outgrowth of the ringing challenge of the worldwide Advent message.

True Adventists want Jesus to come. They want the world to know of that impending event and to prepare for it. The Advent message loses its meaning if it does not inspire every member, young or old, with the desire to be a missionary.

Let us address ourselves now to the question: What kind of missionaries are needed, and how can one who has the desire secure a preparation to be a missionary—"one sent" to take the gospel to lands afar?

Those who observe the work in the church are impressed by the fact that use is made of a large variety of workers of special ability: evangelists, evangelist-pastors, teachers, colporteurs, departmental secretaries, treasurers, doctors, nurses, conference presidents, and institutional managers.

In many foreign countries where the message was planted a generation ago, the church has developed a surprising degree of maturity. One finds organized conferences and missions with all the activities that are found in the older home bases. One also finds in these areas school systems turning out scores of youth who are taking their places in the expanding work. Overseas workers may thus find themselves laboring alongside mature, experienced national workers of tried ability and may even be asked to labor under the direction of one of these leaders.

It is, therefore, apparent that missionaries, who are sent at considerable expense to journey and labor afar, must be able to make a real contribution in some particular line of work. They must be prepared by training and experience to do their assigned tasks well and to achieve tangible results. Perhaps, then, workers who go to more highly developed fields should have some experience in the homeland before being sent out

to teach and lead others. Experience is a unique teacher, and there is no substitute for practical experience in learning certain skills and developing good judgement.

Lest some misunderstand, let it be pointed out that there is still much work to be done of pioneer type. There are great areas of Africa, Asia, Latin America, and the islands of the Pacific yet to be entered and evangelized. Would that there were enough workers to enter all the doors that stand open and the means to support them!

VARIED LINES OF MISSIONARY WORK

Following are several lines of missionary work and a few qualifications for each:

Pioneering workers, especially among primitive peoples, should know Bible work and should be able to speak in public. They should have practical training and mechanical skills and know the rudiments of hygiene and simple medical treatment.

Evangelists, called to labor in the cities, should have highly specialized training in doctrinal presentation, publicity, music, follow-up methods, and in bringing interested ones to a decision.

Directors of a mission station or field should have the ability to solve church problems and to get along with the people and with fellow workers. They should possess financial sense, leadership, and evangelistic drive. An excellent background would be to have had successful evangelistic and pastoral leadership in a district in the homeland.

Treasurers should have accounting skills, financial insight, experience in preparing and using budgets, knowledge of church and conference accounting systems, as well as general leadership qualities.

Doctors, dentists, nurses, or technicians are usually qualified professionally. They should also be gifted in training and developing staff and should be able to work with the institutional board or controlling committee.

Teachers or school administrators are frequently needed, and usually the call is for one to labor in a specialized field: Bible, history, chemistry, mathematics,

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The Making of a Spiritual Leader

ISAIAH PEREIRA

There is no such thing as a "born spiritual leader." Spiritual leaders are made, not born, and it takes a lot of making to produce a leader for God.

"I was *made* a minister," declares the apostle Paul, "according to the gift of the grace of God given to me by the effectual working of His power" (Eph. 3:7). It is significant that Michelangelo always made his own tools and brushes. So are men made, who as tools in the hand of the Master are to shape the subjects of His kingdom.

It was on the Damascus road that Jesus met Saul of Tarsus. And when He laid His hand on him, it was for a definite purpose. Blinded and prostrate in the dust, that polished scholar heard a voice saying, "I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee . . . to *make* thee a minister" (Acts 26:15, 16). Paul's leadership stemmed from that experience.

When the God of heaven chooses His ambassadors, He must first curb all self-esteem and roll all human glory in the dust. The elemental business in leading God's people is, after all, not with the leading but with the leader. It is not the construction of the leadership style but the construction of the leader that is the most vital part of the preparation. The work is but the outrush of the soul in leading. Those who are fearful can never be leaders of courage; those who are unsympathetic can never bring comfort to bruised and broken hearts. Because the personal equation stands at the heart of everything they afterwards do, elders must therefore be God-made.

Such individuals will reveal that they are utterly dedicated to a lifework. "This One Thing I Do" will be their slogan. Anyone else can choose a profession and leave it at will, but elders are different. They have accepted a commission in a war from which there is no discharge. Physicians, teachers, businesspeople, or farmers can change their field of service without peril to their souls, but not so with spiritual leaders. They have been called to a lifework.

People take up professions because of certain training, but elders cannot be invaded in that manner, for theirs is not a profession but a calling—a divine calling.

And they dare not accept such calls unless they are willing to pay the full price. They are to minister in Christ's stead. They are to point the way to salvation. Nay, more! In the Savior's stead they must become the way—a bridge of flesh and blood over which lost souls may cross the chasm from eternal death. As Heaven's ambassadors they must enter into the redemptive experience with their Lord. They must know what it is to have the chastisement of men's peace upon him. Redemptive work is costly work, for "without shedding of blood [there] is no remission." Soul-winners must be willing to put some of their own lifeblood into their quest for souls. Like the first evangelist, they will be "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be manifest." Their very lives will be lived to bring men to God; and of some who once knew the way of life turn form the path of peace, they will know how to "travail in birth again until Christ be formed" in their hearts.

Such work is hard and constant, but it is the most joyous work in the world. It makes bigger demands than any other service, but when soul-winners are consumed by a passion for the lost, no sacrifice will be considered too great. Their lives will be lived in utter abandon to the divine purpose. Like their Lord, they will say, "The zeal of thine house hath eaten me up." Following their Master, they will be driven by the same compulsion. They will live to reflect the rays of divine light, asking no higher honor than to be tools in the pierced hands of the Savior. Sensing their responsibility, they will permit nothing to blunt the cutting edge of their spiritual power.

Slackness, that insidious peril which lurks at every elder's door, and which has sapped the promise of many a new elder, will be shunned as a plague. Only those who are utterly abandoned to their tasks, who are wholly dedicated to their lifework and who, like the apostle Paul, can say, "Woe is unto me, if I preach not the gospel!" can hope to succeed. Elders and leaders who have failed, have failed more often on that point than any other. Side issues and business interests for personal gain are master strokes of the devil to overthrow the man of God. Leader must be utterly absorbed in their tasks. But more, they

must be Christlike in their attitude.

Robert McCheyne, whose prayers and godly ministry shook Scotland a century ago, says, "It is not great talents that God blesses so much as likeness to Jesus. Holy ministers are awful weapons in the hand of God." How true! We are human, but we must be God's humans; holy, unblamable and unreprovable in His sight. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." We are not *golden vessels*. Not the vessel but its contents give it value. "Less than the least of all saints" was Paul's estimate of himself. Such humility is a fitting garment for any elder to wear.

We must pause long enough in the presence of the Eternal that we might see the King high and

lifted up. When we do, the result will ever be the same. We will cry out with one of old, "Woe is me! For I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the Lord of hosts."

Life's whole panorama changes in the lights that stream from the throne. With prostrate Abraham we can exclaim, "Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes."

We need often to catch that vision of ourselves, for it is human to seek power as an overlord. The natural heart prides itself on its power to control. Yet the attitude we have toward the ones we lead is the real revelation of our character. God-made ministers can never be overlords. Peter's counsel to the elders is priceless: "All of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." What situations could be averted were this counsel always be heeded!

The desire to be the greatest began with the first group of Christian workers. Unfortunately it is still with us. Pentecost, however, came only after that spirit had been uprooted. Those first heralds of the cross had to see themselves in the light of heaven. When they did, it changed their thinking. Gentiles exercise lordship over their subordinates. This is a Gentile characteristic. "But," said Jesus, "so shall it not be among you: for whosoever will be great among you, shall be your minister: and whosoever will be the chiefest, shall be servant of all." A

hard lesson, this, harder perhaps for an elder to learn than for many another man, for the elder is thrown naturally into positions of leadership. But for his own soul's sake, and for the church's sake, he must resist the tendency to be overlord. "One is your Master, even Christ, and all ye are brethren."

Pride of position is a subtle snare and must be resisted by elders, pastors, and church leaders. Organization and administration are daily becoming greater factors in our congregations, for we are daily growing larger. With this growth comes the tendency to control. This is natural, but it is perilous. A leadership built on the Gentile pattern will kill the cause of Christ.

The fact that the Spirit of Prophecy contains so many warnings and counsels on this point is evidence that the Lord is concerned for His remnant church.

It will be easy for us to go the way other movements have gone before us—it is already happening in a few Adventist congregations in some

areas of the world. We have no monopoly on wisdom except as we heed the counsels of the Lord. A leader's strength is in exact proportion to the ability and determination to be one of the brethren, to value their fellowship, to seek for and be guided by their counsel.

The same is true concerning evangelists, pastors, or institutional leaders. We sing, "One in hope and doctrine, one in charity," but are we living it? It may be that it requires less grace to be one in hope and doctrine than it does to be one in charity. But a faith which worketh by love is the only faith which can lead this movement to victory. We need just such a faith as that—a faith that has overcome the world because it has overcome the human tendency to control; a faith that has discovered both a value and a safeguard in the counsel of those whose opinions may widely differ. One of the names of the Lord Jesus is "Wonderful, Counselor." His Spirit of directing in wise counsel and building up a sympathetic worldwide brotherhood will make the church of God invincible. Only God-made people can measure up to such a task. □

Isaiah Pereira is an elder in the Luso-Brazilian Church in Toronto, Canada.



Evangelistic Objectives and Techniques in the Local Congregation

W. M. ADAMS

HOW TO WIN MORE MEN

In many church congregations there is a painful absence of men. God bless the faithful mothers, the loyal wives, the courageous young women, whose faces are set Zionward in the face of difficulties. But are not the fathers, the husbands, the young men precious to God? Did not Christ die for them too? There is only one answer: Yes.

Christ has given no general rule, and the technique is not the same in every case. But there are some general underlying principles in soul-winning.

LOVE FOR SOULS

One of the qualities required of elders is that they be "lovers of good men" (Titus 1:8). They are to love goodness and good things in general. They are to love the companionship of "good men" and seek them out. Such a course would settle the problem of some serious troubles if it were followed. "Love the brotherhood," says Peter (1 Peter 2:17). But that is not all. Said Christ, "Love your enemies" (Luke 6:27). God commandeth His love to us "while we were yet sinners" (Romans 5:8). Though we hate sin we must love the sinner. That is not easy to do. But "the love of Christ constraineth us" (2 Cor. 5:14). In Christ is found the secret of soul-winning. Genuine love will touch hearts and open doors.

ACTIVITY

Men, as well as others, like to see action. It appeals to men to see a person "on the job." A minister "not slothful in business; fervent in spirit; serving the Lord" (Rom. 12:11) appeals to men of the world.

For example, consider the famine when "all the land of Egypt was famished." Joseph's father and brethren were brought "out of the land of Canaan," and Joseph "presented them unto Pharaoh." As the monarch looked them over he said to Jacob, the father, "How old art thou?" Jacob answered, "An hundred and thirty years." Then Pharaoh said to Joseph, "In the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle" (Gen. 47:6). It is the man of action men are attracted to. Action on the job in soul-saving wins men. "Cursed be he that doeth the work of the Lord negligently" (Jer. 48:10, margin). Carelessness and inactivity are condemned by God and scorned by men. If we see things to be done and lend a helping hand, such activity will win souls.

"The cause of God demands men who can see quickly and act instantaneously at the right time and with power" (*Gospel Workers*, 133).

BE COURAGEOUS

The Lord said to Joshua, "Be strong and of good courage." And He repeated it with emphasis, saying, "Only be thou strong and very courageous" (Joshua 1:6, 7).

It really takes courage to work with and for some men. But listen—"Have not I commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (Joshua 1:9). Be sure you are right, with your feet planted on the eternal truth, then manifest the courage of your convictions.

"Watch ye, stand fast in the faith, quit you like men,

be strong" (1 Cor. 16:13). I have said to many people, "How are you today?" They often say, "Oh well, I have my ups and downs." I say, "You put it wrong. You should say, 'I have my downs and ups.' In the last act you want to be up."

"Courage, energy, and perseverance they [Christ's followers] must possess. Though apparent impossibilities obstruct their way, by His grace they are to go forward. Instead of deplored difficulties, they are called upon to surmount them. They are to despair of nothing, and to hope for everything" (*Gospel Workers*, 39).

BE FRIENDLY

"A man that hath friends must shew himself friendly; and there is a friend that sticketh closer than a brother" (Prov. 18:24). "A friend loveth at all times" (Prov. 17:17). It pays to be friendly in a tangible way. A certain family moved into a neighborhood. For some reason one neighbor would not speak to the newcomers. The woman always turned her head away when spoken to. One day the woman in the new family made a dish of delicious food. She stepped to the fence and called the obdurate lady. The lady came running out and was offered something good to eat. She took the food and went back into her house. The next day she received a dishpan full of fine peaches. That started a friendship. A friendly look, a friendly handshake, a friendly act counts. Try it every day.

BE TACTFUL

Be tactful, not tack-full. Be courteous. If you want to win a man, become interested in something he is interested in. Show your interest in any worthy project.

During my 17 years in legislatures, I learned that I could make a new legislator my friend by taking to him one of his good bills, with expressions of appreciation, and asking him for further explanation. I immediately gained his attention and interest. After a short explanation I would thank him and say, "I must not trouble you further."

"Well, Mr. Adams, I am glad to become acquainted with you. If I can do anything for you, call on me." Thus I gained a friend at court. Why? Because I had taken an interest in something he was interested in. It pays and wins.

I am reminded of the Christian tact of one of our ministers. He was holding an evangelistic meeting and had good attendance. Among the interested ones was a woman whose husband never attended. She became converted and desired baptism. When she told her husband her intentions, he swore vengeance against the minister and said, "I'll shoot the man that baptizes you." She was fearful but was baptized. When her husband learned of it, he swore again that he would shoot that preacher.

The minister was told to stay away from their home, but he did not. He went to find the man. Neither one had seen the other. He saw the husband feedings his hogs. The minister said, "Hello, neighbor" and complimented him on his pigs. He continued to talk "hogology," a topic the man was interested in. "What is the price of hogs in Chicago?" he inquired. Everything was friendly.

Finally the minister asked, "I wonder if I might get a drink of water?"

"Sure," said the man, "come to the house." The man did not know who the minister was yet. He called his wife for a glass. She brought the glass and was thunderstruck to see the two men together. The minister said to the wife, "Your husband has the best lot of hogs I have ever seen."

Then the lady said to her husband, "This is my minister," and the two shook hands. The husband gave the minister a glass of water instead of shooting him. Later the man was baptized. Pray for the Holy Spirit to

give you Christian tact.

"In the work of soul-winning, great tact and wisdom are needed. . . . The minister must not feel that the whole truth is to be spoken to unbelievers on any and every occasion. He should study carefully when to speak, what to say, and what to leave unsaid. . . . Tact and good judgment increase the usefulness of the laborer a hundred-fold. If he will speak the right words at the right time and show the right spirit, this will exert a melting power on the heart of the one he is trying to help" (*Ibid.*, 117-119). □

W. M. Adams was associate religious liberty secretary of the Pacific Union when he wrote this article.



The Use of Texts in Bible Studies

JOEL SARLI

THE "PROOF-TEXT" METHOD

It is usual today to hear of professor and students—mainly in schools of theology—and lay people criticizing the method used in giving Bible studies. It is true that we must be very careful in handling biblical material. It is true that we must not join the group of popular preachers who are superficial and careless in using the texts of the Bible. It is also true that we must respect the original meaning intended by the inspired writers. But what is not right is to discard the method of using a certain number of independent texts as a wrong way of studying the Bible or giving Bible studies. When we use a text in giving Bible study consistently, in no way are we perverting the intent of the Bible writer. I would like to suggest that systematic theologians do this regularly. We have to remember that most of our outstanding evangelists used the proof-text method in the past, and most of the members in today's congregations accepted the message preached in this way. The misuse of Biblical material is dangerous—it doesn't matter what method is used.

HOW MANY TEXTS?

How many texts should be used in a Bible reading? This question is often asked and usually elicits interesting, if not positive, discussion. Experienced Bible teachers have their own ideas on this matter, and the origin of these ideas may be traced to the example of those workers under whom they received their earlier

training. But there are also teaching principles to guide us in our textual proportions, and it may be helpful to discuss this subject in *Elder's Digest*.

The average Bible reading may be considered complete when about fifteen texts are used. We must remember that students may not be used to finding versus in the different books of the Bible. Later on, when the interest has become more keen and the student more skilled in finding texts, the same reader may enter into an investigation of 20-25 texts without showing any strain or embarrassment. In the use of texts and their number, the ability and temperament of the student should receive consideration.

Where possible there is wisdom in grouping textual points, so that in developing the study the reader will not need to become upset unnecessarily over the unfamiliarity with the books of the Bible. If we are able to group texts into close proximity, time may be saved and Bible confidence built up by the learner. Logic would need to guide the teacher in the proper sequence.

BIBLE TEXTS IN PROPHECY

Prophecy may require both narration and exposition. Daniel 2 is an example. Prophetic chapters need to be illuminated with facts from history, which in the hands of the skilled teacher become fascinatingly interesting to most people. In the study of prophecy more verses are usually reviewed, but the process need not become tedious nor the student too text-conscious. The whole

prophetic picture may be spread out without extensive leafing through other books of the Bible. A whole array of verses may then be clarified with satisfaction and still keep the study confined to one hour.

To illuminate the study further, the use of visual aids is most helpful. Generally speaking, prophetic teaching requires more skill than doctrinal teaching because it calls for a thorough preparation of historical data. No unusual skill is required in presenting logically a dozen texts on the return of Christ. Because of constant practice teachers will soon memorize the textual presentation of the subject. But an intelligent, fluent exposition of prophecy is not so readily memorized. Historical facts require reviewing and mastering so that the time element of the Bible reading is also guarded.

TEXTS IN PREPARING FOR BAPTISM

Just before baptism the heart of the truth-seeker is open to impressions and is hungry to know the whole truth. The reader is now exceedingly text-conscious and appreciates a plain "thus saith the Lord" for all queries. Whereas in the earlier stages of the interest the instructor may have had to restrain proof texts, the way is now prepared for a thorough investigation of very text that shed light on the subject. The time element of a Bible study has become a secondary matter to the new believer, for Bible study is now the chief concern. There is usually a need for reviewing some phases of the new doctrine studied. Definite questions reveal the seeker's interest and earnestness. To limit the study to 12-15 texts at this stage might hazard progress. More evidence may be desired by the more enthusiastic type of reader.

TEXTUAL PATTERNS IN ELDER'S DIGEST

There may be an occasional query about the free use of texts in some of the outline Bible studies printed in *Elder's Digest* and other source. The observant reader will have discovered much variety in these outlines, and that some studies lend themselves to more textual detail than others. *Elder's Digest* is a professional journal serving trained local elders. Although a fuller array of texts provides more background for the doctrinal points under discussion, it would stand to reason that not all these need to be used in a Bible reading. These suggested outlines are not intended for patterns to suit every type of reader; rather, they are to furnish ideas for a textual discussion which may either be built up or trimmed down at the discretion of the teacher. ■

Joel Sarli is Associate Ministerial Secretary of the General Conference and the editor of *Elder's Digest*.



LESSON FROM MANDALAY, MYANMAR

In June 1998, pastors and pastors' wives held their Ministerial Council in a place near Mandalay. On the closing Sabbath, there was a beautiful ordination ceremony. It was rewarding to see how the Lord is guiding the work there and the enthusiasm of the pastors and leaders.

Eighty percent of the population in Myanmar are Buddhist; even so, they are baptizing about a thousand new members every year. The material resources are few but the Holy Spirit is supplying their needs abundantly.

Coincidentally, not far from where we had our meetings, Adoniran Judson started his missionary work in the beginning of the last century, translating the Bible into the local language and training local people to the ministry. As a result of his strategy, three percent of the population in Myanmar—about 1.2 million people—are members of the Baptist Church. That is a lesson in mission history. Judson's strategy was to give the Bible to the people and train local believers to do the work.

I believe we have something to learn from mission history in Myanmar.



Members of the Palong Tribe of Myanmar
in traditional dress

How to Heal Hurt Feelings

J. FRANCIS F. PEAK

Perhaps your feelings have been hurt. What should you do about it—as a Christian? You may want to help somebody whose feelings have been hurt. What can you say? Few subjects take us faster to the heart of the New Testament. It offers five suggestions:

DO SOMETHING QUICKLY

Do something about it, quickly. Good relations with other people are so desirable in the sight of God that even something as important as worship should be postponed until effort has been made to secure reconciliation (Matt. 5:23, 24). You cannot worship properly while ill will rankles in you (1 John 4:20, 21). The longer you nurse hurt feelings, the worse they become, and the grievance assumes an importance out of all due proportion.

REMEMBER FORGIVENESS

Remember how much you yourself have been forgiven. Jesus told the story of a man who had been forgiven an enormous debt—10 million dollars in U.S. money. But this man wouldn't forgive a fellow-servant who owed him the trifling amount of \$20.00 (Matt. 18:21-35). You can see what Jesus meant—you have been forgiven so much that you must not withhold forgiveness from others.

YOU ARE NOT ALONE

Remember that you are not alone in your experience of hurt feelings. Think of Christ on the cross. Of Him it is written, "When He was reviled, He did not revile in

return; when He suffered He did not threaten; but He trusted to Him who judges justly" (1 Peter 2:23). With this picture of Jesus suffering more at the hands of men than you'll ever have to suffer in the way of hurts and slights, why shouldn't you speak firmly to yourself: "Be strong, act like a big person, be a real Christian."

PRAY FOR THOSE WHO HAVE HURT YOU

Pray for those who have hurt your feelings. The best thing you can do, said Jesus in Matt. 5:44, is to keep unfriendly persons within the circle of your goodwill and be their intercessors, not their judges. Ask God to help them realize their mistakes and stop injuring themselves and you. Such undiscouraged goodwill may not be successful in winning the unfriendly person to a better frame of mind. But Jesus does promise that by it you will be more like God, a son or daughter of God.

CHRISTIAN LOVE

Try to maintain, even under severest provocation, the spirit of Christian love. Such love, said Paul, "is patient and kind; it is not irritable or resentful.... Love bears all things, believes all things, hopes all things, endures all things." (1 Cor. 13:4, 5, 7).

Handling hurt feelings is not easy. It calls for the closest fellowship with Christ as Savior and Lord. "In Christ" is the secret. ■

J. Francis F. Peak was pastor of the First Baptist Church in Wildwood, New Jersey, when he wrote this article.



Our Children, Treasures for His Kingdom

BEVERLY A LAMON

Perhaps you have read the story of a man who visited a famous jewelry store. As he observed all the precious stones and expensive gold pieces, he wondered what he would do if suddenly he were to be given many of these treasures. He decided he would need to hire guards for around-the-clock protection.

Then, suddenly, he thought of his small son at home. He certainly was a treasure, far outweighing the pearls, diamonds, or gold found in the jewelry store. The man felt humbled at the responsibility he had to guard his little boy and keep him safe. He was responsible for helping him mature, leading and guiding him properly, helping him develop into a man with Christian values. This was an awesome duty.

The church has a responsibility for its youth. "Nothing is of greater importance than the education of our children."¹ Parents are instructed: "Children should be placed in their own schools where the word of God is made the foundation of education."²

"Seventh-day Adventists conduct their own schools, elementary through university, for the purpose of transmitting to their children their own ideals, beliefs, attitudes, values, habits, and customs... There is peculiar to the church a body of knowledge, values, and ideals that must be transmitted to the younger generation in order that the church may continue to exist."³

We know that the more SDA education a student experiences, the more likely a student will remain in the church. Grades 9-12 have the strongest positive relationship with church retention. Warren Minder, concluding his study said, "With 98 percent retention for those who attend all 12 years in Adventist schools, it would seem that the schools provide one of the strongest evangelistic tools the Adventist church possesses." (This study found only 32 percent retention if SDA youth attended non-SDA school in all 12 years of schooling.)⁴

Age 12 appears to be the most critical year for baptism of young people. If children are in church school

during these critical years, they can experience in-depth exposure to Adventist beliefs and the modeling influence of Adventist teachers.

Several years ago the Seventh-day Adventist Church, via the Search Institute, conducted a survey of Adventist youth, parents, teachers, principals, and pastors. This study found that 90 percent of teachers and principals believe that Adventist schools have a quality academic program. An impressive 66 percent of Adventist academy seniors go on to a four-year college or university. National tests scores place Adventist students in the upper percentiles—higher than the national average. Adventist students typically read a year above their grade level.⁵

"The SDA educational system is under siege today.... Its success or failure depends upon its faithfulness to the Man who has given us the ministry of teaching.... Caring, competent teachers are the key to academic success," say our educational leaders.⁶

"In the near future, many children will receive the Spirit of God, and will astonish people by their powerful witness to the truth. Gather the children from schools where the ideas of the world are taught, and place them in our own schools for this preparation time."⁷ How timely are these words written by Ellen White.

Our most valuable assets as a church are our children and youth. May God bless each of us as we make decisions concerning the education of these treasures. □

¹ *Counsels to Parents, Teachers and Students*, 165.

² *Counsels to Teachers*, 166.

³ *North American Division Education Code, K-12*.

⁴ Minder, 1985. Doctoral dissertation.

⁵ "Valuegenesis 111"

⁶ *Journal of Adventist Education*, September 1990, 58.

⁷ *Counsels to Parents, Teachers, and Students*, 166, 167.

Beverly A. Lamon wrote from the Rocky Mountain Conference where she was associate educational superintendent.

An Experience with Pentecostalism

RUBY WILLIAMS

In my search for truth I was associated with the Pentecostal Church in British Columbia, Canada, for two years. I was under conviction that the Lord was leading me to be a missionary and was most anxious to understand their beliefs so that I would not only know for myself but be able to teach them to others.

On the surface the Pentecostal Church was much like the Baptist Church in which I had been converted. Their plain teaching of the fundamental truths of the gospel attracted me. Their added zeal and infinite patience, together with their high Christian standards, challenged me. Lacking power in my own Christian experience, I had my heart open to learn of them.

Certain Bible texts prevented me from uniting wholeheartedly in their activities at the outset. "Let all things be done decently and in order" cautioned me against the praying of more than one person at a time, the evident jazz in hymn singing, and the misplaced emotion. Later, when I stayed in the aftermeeting, the same text prevented me from dropping to the floor and losing consciousness. "God is not the author of confusion."

In one after meeting the leader, a single woman in her forties, was flat on her back in the center aisle, moaning. The superintendent walked past her and said to the people, "The Spirit itself maketh intercession for us with groanings which cannot be uttered." I shuddered, for it was revolting to think such was the manifestation of the Holy Spirit. There was no edification, no purpose in such manifestations. I read, "Faith cometh by hearing, and hearing by the word of God." The hours passed, and there was no further explanation of the Word. Where, then, was the increased faith?

Their regular service was much like that of any other evangelical church, but the aftermeeting, held for those who were seeking a deeper experience, was more sensational. I saw others dropping on the floor and heard some speak in "tongues." There was a real supernatural power present that held me; I too felt the urge to drop down. I wanted power in my experience, and here it was! What lacked I yet? They told me that my pride was

stopping me from receiving the Spirit, and that troubled me greatly. I wanted to join in with them, but something restrained me. How could I glibly repeat, "Praise the Lord," or "Blessed Jesus," as they did, when the Bible says, "Use not vain repetitions"? Silently I poured out my heart to God, and often in those very aftermeetings He blessed me, greatly sustaining me by His sweet presence.

I continued to take part in their gatherings in the same limited way. The leaders soon became more concerned over me, and asked me to come to the tarrying meeting. These are private meetings usually held in the homes of the most earnest. Attendance is by invitation, and only those are invited who have received the baptism of the Holy Spirit, or who are very definitely seeking it.

I had found the aftermeetings so emotional that I had no desire to expose myself further to more of this type of gathering. I had seen those who had received the baptism surrounding my girlfriend and praying for her, and I feared hypnotism. The rumors about these tarrying meetings were not respectable. After such meetings I would hear those who had been present joking and laughing at the indiscreet things that were done by a mixed group, supposedly under the influence of the Spirit. These meetings always lasted till two, three, or even five o'clock in the morning, and this further justified my decision. I reasoned that the Lord would give me the baptism even more readily in the church than elsewhere, and therefore never thought of going. I was firmly convinced that I should not attend them.

SEEKING FOR BAPTISM OF SPIRIT

I continued to seek God earnestly and attended all the public meetings and aftermeetings. From the Bible I could see that there was a baptism of the Spirit, and there was also a speaking of tongues, but I could not see why they necessarily had to come at the same time. They explained that the first time one was so baptized he spoke in tongues as a sign that he was completely yielded, the tongue being the most unruly member. I often asked about having actual experiences, only to receive the same reply: When one completely believes in the baptism of

the Spirit and seeks for it without reserve, he becomes so desperate that he will insist on staying until he receives it, even if it takes all night or days. Then they do receive some kind of power. But why this abandonment? I reasoned that God was anxious to give us good things. Are we not told to prove these demonstrations of gifts?

Suddenly my plans changed, and I went to Vancouver. There my Baptist friends straightened me out. Through reading their booklets on the Spirit-filled life I dedicated myself unreservedly to God for the first time. I now accepted His simple command, "Be filled with the Spirit." From that moment dancing, shows, cards, and novels had no place in my life. Now I was truly happy. Here was purpose and meaning to the baptism of the Spirit. I read the Scriptures with real desire for truth and rejoiced in my Savior.

CONFUSED AND BAFFLED AGAIN

Later, returning to the same Pentecostal church in my home town, I witnessed joyfully to my experience, only to receive the answer: "You have not received the Spirit's baptism because you did not speak in tongues."

What was this gift of tongues in comparison to the larger value—complete victory in my life? Again I became confused, yes, baffled. These people were the best type of Christians I knew

at the time. As I attended their Sunday night meeting the Spirit of God used the leader to give me so definite a call to the mission field that I had to say yes. To me God had spoken as definitely as if I had signed a contract. Yet, in spite of my experience they would not accept my testimony. What did all this mean?

I went home about eleven o'clock feeling very much upset. I knelt down and confirmed my decision to be a missionary. "O Lord, if every step is as clear as this one, life would indeed be simple!" I prayed. Then suddenly I felt the same urge upon me that I had often felt in the aftermeeting. Heretofore I had resisted. My pride had always prevented me from falling down in a mixed group. Now I thought, "This is my opportunity to try the Spirit to show the Lord I truly desire to know His word."

I was alone, so I could be neither indecent nor hypnotized. Silently I prayed for my new Friend to help me. I would be passive, neither assisting nor resisting, and somehow I should know at last whether it was God's will for me to receive the gift of tongues. I did not drop to the floor, but very gradually, through no effort on my part I

found myself sinking lower and lower, until I was flat on my back with part of my body under the bed at which I had been kneeling. My left arm was raised from the floor and moved in a circle. To myself I wondered, What good does this do? But I continued praying passively that God would control me.

Finally this force, this seemingly electric power, focused in my vocal cords. I wondered, Was I to speak in tongues? Obedient to the text not to speak "vain repetitions," my mouth was closed. I am now certain that if I had been mumbling as they advised, I would have then spoke in tongues. That power stayed a few moments, as if to test me. Would I now give in to the thrill of such an experience? For two years I had been steeling myself against this nerve-racking emotionalism. I prayed silently and calmly, and soon the power left me completely. I then rose, and noticed that it was two o'clock in the morning! With a sense of relief I realized

that three hours had passed, and I understood better than ever the futility of it all. I knew that this experience was not of God. I turned out the light and retired. Peace filled my soul.

Before going to sleep, I felt an urge to open the Bible. So I rose, turned on the light, and opened the Book. My eyes fell on Matthew 24. Five times in that chapter I read the admonition, "Take heed that no man deceive you." Satan

"shall shew great signs and wonders." Ah, now I understood for the first time that Satan is very real! I had never understood his personality. It was a supernatural power I had been battling against. It was Satan. Angels of God helped me, true to the promise, "If any man will do His will, he shall know of the doctrine." I bowed in reverence to the great power of God.

Surely He who had begun a good work would complete it. Former doubts as to God's guiding hand forever left me. Shortly afterward I became an Adventist, accepting the truth during an effort that was conducted soon after this experience. Six months after graduating from college at Walla Walla, I received my call to the mission field. Happily I accepted it immediately. It was the fulfillment of my lifelong desire and covenant with God. God had been more than faithful in His promises. Trust in God and in His Word will overcome any device of the evil one. We must press close to Him, for Satan will deceive all but the very elect. □

Ruby Williams wrote from Middle East Union Mission.

Reasons Why Apocrypha Is Rejected

MARY E. WALSH

I. INSPIRED AND UNINSPIRED WRITINGS

1. The reason why sixty-six books of the Bible harmonize is that the same divine mind inspired each writer. If, for example, John had written something that did not agree with the works of Moses, we would be obliged to reject the Gospel and epistles of John and the Revelation.

2. The first five books of the Bible are criterion for all other works claiming inspiration. If the doctrines of the Apocrypha do not in every instance agree with what Moses wrote, they should find no place in the canon of the Inspired Word.

3. The Apocryphal books teach doctrines contrary to what Moses and other prophets have written. For this reason they were not placed among the other books of the Old Testament when canonicity took place in the days of Ezra.

4. Neither Christ nor His apostles quoted from books of the Apocrypha. Saint Jerome rejected them from his Latin Bible because they were not written in the Hebrew language.

5. The Catholic Church at the Council of Trent placed the Apocrypha on an equal base with other inspired books of the Bible. All who do not accept the Apocrypha as of equal authority with the Scriptures are anathematized (cursed) by the Catholic Church.

II. THE APOCRYPHA NOT INSPIRED

Why does the Catholic Church continue to hold on to these uninspired writings? Because their fictitious teachings endorse false doctrines of the church, such as prayer for the dead, false cures, virtue in burning the heart of a fish to drive devils away, alms deeds delivering from death and sin, and salvation by works. The following are reasons why the Apocrypha is rejected.

1. *Magical Art Taught.* Tobias 6:5-8: "Then the angel said to him: 'Take out the entrails of this fish, and lay up his heart, and his gall, and his liver for thee. For these are necessary for useful medicines....' Then Tobias asked the angel, and said to him: 'I beseech thee, brother Azarias, tell me what remedies are these things good for,

which thou hast bid me keep of the fish?' And the angel, answering, said to him: 'If thou put a little piece of its heart upon coals, the smoke thereof driveth away all kinds of devils, either from man or from woman, so that they come no more to them.' "

Such teaching is nowhere taught in the rest of the Holy Scriptures. The heart of a fish does not possess such magical, supernatural power as to drive away "all kind of devils." It is incredible to believe that God would have any of His angels give Tobias or any other man advice to practice such bewitching art.

Satan cannot be expelled by any conjuror's trick. Anyone who pretends to use some alleged art in performing things supernatural is not in accord with the 66 books of inspired writings.

Mark 16:17: Christ said it was in His name that Satan would be cast out. Acts 16:18: Paul commanded the devil in the name of Jesus Christ to come out of a woman. She was delivered from the evil power. All this does not harmonize with the writings of Tobias.

2. *Giving of Alms Cleanses Sin.* Tobias 12:8, 9: "Prayer is good with fasting and alms: more than to lay up treasures of gold: for alms delivereth from death: and the same is that which purgeth away sins, and maketh to find mercy and life everlasting."

If charitable offerings could purge our sins, we would have no need for the blood of Christ. 1 Peter 1:18, 19: We are redeemed, not with corruptible things as silver and gold or alms, but with the precious blood of Christ. Doctrine of the Catholic Church—"Works of Satisfaction." Ecclesiasticus 3:33: "Alms resisteth sins." Not the keeping power of Christ here advocated, but works (Jude 24).

3. *Sins Pardon by Prayer.* Ecclesiasticus 3:4: "He that loveth God shall obtain pardon for his sins by prayer." Sins are not pardoned by prayer. If that were true, we would not have need of Jesus. All heathen people pray, but sins are not pardoned by prayer alone. Prov. 28:13; 1 John 1:19: Confession and forsaking of sin through Jesus Christ is what the true Word teaches. 1 John 2:1, 2: Christ our advocate can pardon sin.

4. Prayers for the Dead. 2 Maccabees 12:43-36: "And making a gathering, he sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection, (for if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead). And because he considered that they who had fallen asleep with godliness had great grace laid up for them. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins."

5. Destiny Sealed at Death. Acts 2:34: According to the Word of God, the dead do not go to their place of reward.

David, a man after God's own heart, has not yet ascended to heaven. Isa. 38:18: Those who go into grave "cannot hope for the truth." When a person dies, his destiny is sealed for time and eternity. All prayers and suffrage of the living will not benefit him. Luke 16:26: "There is a great gulf fixed." No passing or graduation from a place of suffering to the bliss of heaven.

Isa. 8:20: Because book of Maccabees teaches contrary to other parts of the Bible, it is rejected. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

6. Purgatory Taught. Wisdom

3:1-4: "But the souls of the just are in the hand of God: and the torment of death shall not touch them. In the sight of the unwise they seemed to die: and their departure was taken for misery. And their going away from us, for utter destruction: but they are in peace. And though in the sight of men they suffered torments, their hope is full of immortality."

The Catholic Church bases its belief for the doctrine of purgatory on these texts. "Though in the sight of men they suffer torments, their hope is full of immortality." The "torments" which the "just" are in, the church says, refer to fires of purgatory, where their sins are burned out. "Their hope is full of immortality," the church declares to mean that after suffering sufficient time in the fires, they then pass into heaven.

1 John 1:7: Such teaching does away with the complete atonement of Christ. If sin can be burned out, then we have no need for our Savior.

A statement taken from Catholic works: "Could we see these dear souls in purgatory we could not forget them. They cry out in thirst while we sit and drink. They are weary with restlessness while we do be sleeping. They

are sore with grievous pain while we are playing. They are eaten up with burning fire while we are feasting. They cry out for help from those who once held them dear. They plead that you have the pity, the prayers, the sacrifices that you promised.

"By prayer we temper the agonies of the souls in purgatory. We hasten their liberation by sacrifice. What are we as individuals doing for our dead? It is one of the mysteries of life that we forget so easily those who have gone before us, when to remember them where remembrance is most efficacious is at the disposal, of us all. In the words of the Council of Trent, 'there is a purgatory and the souls there detained are assisted by the most acceptable sacrifice of the alter.' Let us remember our dead at mass. Let us have masses said for them."—*Jesuit Seminary News*, vol. 3, no. 9 (Nov. 15, 1928), 70.

7. Angel Tells a Falsehood. Tobias 5:15-19: "The angel said to him [Tobias]: I will conduct him [son of Tobias] thither, and bring him back to thee. And

Tobias said to him [the angel]: I pray thee, Tell me, of what family, or what tribe art thou? And Raphael the angel answered: . . . I am Azarias, the son of the great Ananias. And Tobias answered: Thou art of a great family."

Should an angel of God lie about his identity, he would be guilty of violating the ninth

commandment. Luke 1:19: Contrasting this statement with what is recorded in the book of Tobias, we can readily understand why Christ never quoted from the apocryphal books.

8. Woman Fasting All Her Life. Judith 8:5, 6: "And she made herself a private chamber in the upper part of her house, in which she abode shut up with her maids. And she wore haircloth upon her loins, and fasted all the days of her life, except the sabbaths, and new moons, and the feasts of the house of Israel."

This is like some other Roman Catholic legends regarding their canonized saints. A woman would hardly be fasting all her life with exception of once a week, and a few other times during the year. Christ fasted forty days, but not all His life.

9. Another Bible Contradiction. Judith 9:2: "O Lord God of my father Simeon, who gavest him a sword to execute vengeance against strangers." God had nothing to do with giving a "sword into the hand of Simeon to execute vengeance" upon the people of Shechem.

Gen. 34:30: Not what Jacob his father said as recorded

**"Take heed
that no man deceive you."
Satan "shall shew great
signs and wonders."**

in Genesis. "Ye have troubled me to make me to stink among the inhabitants of the land."

Gen. 49: 5-7: Jacob, in his dying blessing, pronounced a curse upon both Simeon and Levi for their cruel deed. He said their "anger" was "fierce," their "wrath" cruel. Because of this they were to be divided and scattered in Israel. Rom. 12:19: Vengeance belongs to God. He is the one that will repay. Rom. 12:17: Do not recompense evil for evil. Simeon was doing just the opposite. Judith must be placed with the uninspired works. It should have no place in the canon.

10. Immaculate Conception. Wisdom 8:19, 10: "And I was a witty child and had received a good soul. And whereas I was more good, I came to a body undefiled." Catholics use this text to support their doctrine that Mary was born sinless.

Luke 1:30-35: There was only one whom the Holy Word states was immaculately conceived, and that one was our Savior. See Ps. 51:5; Rom. 3:23: Here again is a doctrine that other books of Bible do not support.

11. Cruelty and Selfishness Taught. Ecclesiasticus 12:6: "Give not to the ungodly: hold back thy bread, and give it not to him." Can anyone feature that the Lord would inspire any man to write such counsel? Here is what is written:

Prov. 25: 21, 22: "If thine enemy be hungry, give him bread to eat; and if he be thirsty, gve him water to drink: for thou shalt heap coals of fire upon his head, and the Lord shall reward thee."

Rom. 12:20: Apostle Paul, who suffered much at the hands of his enemies, quoted these texts from Proverbs in book of Romans.

John 6:5: No doubt many of Christ's enemies were fed while here on earth.

Matt 6:44-48: In His sermon on the mount, the Christian's rule to follow, He definitely told us to love, bless, and pray for our enemies.

III. TEST APPLIED TO APOCRYPHA FAILS

There are many more references in the Apocrypha that prove their origin is not of God. But enough has been covered in this study to vindicate expulsion of these books from the canon of our Bible.

Isa. 8:20: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." **E**

The Other Half of the Gospel

concluded from page 7

need those spiritual songs of life and experience which convey the appeal of Christ to the heart in this supreme hour.

It is regrettable that, in an attempt to meet this need, cheap and unworthy songs have sometimes been produced with syncopated rhythms and other unrepresentative elements. That these have been employed by some is to be deplored. They represent the other extreme which we should shun.

Whatever is sound and appropriate music available from the past we use. It is our rightful heritage. But it is specious philosophy that what was good enough and sufficient for past periods will suffice for the present and the future. This is no more true in the realm of music than in the content and scope of our preaching and our literature. We have a world to warn and a people to prepare for the coming of the Lord. We have a heavenly mandate to carry out. Indeed, we live for one purpose only—to prepare men and women to meet God, calling His children not only from within the vast labyrinth of Babylon but from outside, among the unchurched masses in Christian lands, as well as the great stretches of the heathen world with its heartbreaking needs.

Not only must we preach our distinctive message, but we must also sing it. We must instruct and testify and appeal to men both in word and in song. We must blend and harmonize these two great mediums ordained of God for reaching the minds and winning the hearts of men. This calls for songs with definite heart appeal—songs that reach the soul; songs that have a Christ-centered, saving message; songs that solace the troubled heart; songs that help men to decide for God and right; songs that inspire obedience; songs that fortify the spirit; songs that carry the throbbing heart of the gospel into the hearts of men; songs that are a priceless asset, not a fill-in merely to occupy time.

Powerful moving songs are needed—songs that sing in the heart; songs that burn themselves into the memory; songs that become an inseparable part of the being, lifting the soul Godward. Such is the music we need to augment and enforce the remnant message. Such music constitutes the other half of the gospel. **E**

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Sermon Structure: Introduction, Illustrations, and Conclusion

LLOYD M. PERRY

INTRODUCTION

The preacher may select one or more purposes from the following list and thereby vary the content of the introduction:

- To establish contact with the audience
 - To arouse interest in the text or theme being discussed by emphasizing its importance and clarifying the terms
 - To remove prejudice against the speaker or his subject
 - To show the pertinence of the theme to the occasion
 - To bring calmness to the audience
 - To enlighten the listeners regarding the background of the message
 - To point out the necessity for finding a solution to a particular problem
 - To clarify the unique features of form and content which the sermon will possess
- There are many instruments or materials which the sermonizer can employ within the introduction:

- A startling statement;
- A challenging question or series of questions
- A pertinent quotation
- A witty, humorous, or amusing incident
- An epigram (a bright or witty thought tersely and ingeniously expressed)
- A vivid word picture
- A definition
- A comparison
- A discovery
- A correction
- A concession
- A paradox
- A rhetorical question (a question not intended to elicit an answer but inserted for rhetorical effect)
- A statement of a problem
- A reference to a cartoon

- An object lesson (if speaking to a "believing audience")
- An announcement of something significant
- A proposal
- A personal observation
- A commendation
- A statement of the special importance of the theme
- A conundrum (a puzzling question of which the answer is a pun or involves a pun) or riddle
- Prediction or prophecy
- A brief poem
- A brief history of the theme
- A proverb
- A prayer
- A pertinent, courteous reference to a previous speaker
- A gracious acknowledgment of the speaker's introduction
- A reference to a popular book
- A reference to a current event
- An incident from pastoral experience
- A reference to a special season
- A sentence from a book widely read
- A comparison with other Scripture passages
- A dramatic description

ILLUSTRATIONS

Select sermon illustrations from a variety of sources. Beware of having too many from personal experience and too few from the Bible. A starting list of sources would include:

- Bible
- Personal observation
- Personal experience
- Children
- Literature
- Hymns

Novels
 Art
 Electronic media
 Imagination
 Traditional illustrations
 History
 Missions
 Comparative religions
 Nature
 Athletics
 Science
 Travel
 Hobbies

TYPES OF ILLUSTRATIONS

Some of the more common types of illustrations which may be gleaned from the sources listed above include:

Stories
 Parables
 Allegories
 Myths
 Object lessons
 Anecdotes
 Dramatics
 Poems
 Proverbs
 Quotations
 Figures of speech
 Analogies

Vary the techniques in using illustrations. Normally there is one major illustration for each main point. The type of sermon may be one factor which will alter the number of illustrations. Biographical, parabolic, and historical messages do not need as many illustrations as do doctrinal messages. Extremely long illustrations should seldom be used. The point of the illustration does not always have to be specifically stated. If it is a good illustration, the point should be obvious. It is wise to vary the age appeal of illustrations. There should be something for all age groups within the congregation. It is not always needful or wise to introduce each illustration in a formal fashion.

CONCLUSION

There are at least five different types of conclusions. The sermonizer may select from this list and thereby increase the element of variety.

The recapitulation or summary conclusion restates the main points of the message. They may be restated as given or paraphrased. There are some instances where the

point can be summarized by one word. This process would provide an epigrammatic summary.

The application made under each main point may be summarized. This will emphasize the ways and means of applying the main divisions of the message to the daily life of the listeners.

One or more of the basic appeals may be stressed. This will be one way of providing a motivation to the listener to accept the truth of the message. Dr. Charles Koller, in his book, *Expository Preaching Without Notes*, lists these basic appeals as altruism, aspiration, curiosity, duty, fear, love, and reason.

When the main thrust of the message has been negative, the sermonizer will find it profitable to *use a contrast conclusion*, thus ending the message on a positive note.

If the listeners will have objections in their minds which will prompt them to refrain from accepting or acting upon the message, the speaker should *list and meet these anticipated objections in the conclusion*.

The speaker may select one or more of the instruments listed below to enhance the effectiveness of the conclusion.

- A restatement of the text
- An apt quotation
- A fitting poem
- An earnest exhortation
- A story or illustration
- An appeal to the imagination
- A contrasting truth
- A prayer
- An answer to objections
- A call for public response
- A rhetorical question
- An appreciation
- A proverb
- A promise
- A suggestion of ways and means
- A striking statement
- A parable
- A hymn

The changing of the mood in presentation will provide a useful means for gaining variety. The nature of the sermon, type of content, and occasion will provide guidance in the selection of a mood.: quiet; overwhelming appeal; comforting; contemplative; bright and joyful; worshipful or devotional. □

Lloyd M. Perry is a well-known writer and professor of practical pastoral issues, and he himself is an outstanding preacher.

Christ—the Head of the Church

Colossians 1:18-20

I. INTRODUCTION

- A. Paul was concerned about making clear the relationship of Christ with His people.
- 1. Sometimes his emphasis was on Christ's people—His church—as His body. At other times Paul's emphasis was on Christ as the Head or Lord of His church. The latter emphasis is true of our text.
- 2. "He is the head of the body, the church." This simple but profound text has three down-to-earth meanings for us.

II. THE ABSOLUTE PRIMACY OF CHRIST IN HIS CHURCH

Christ's people must understand this, subscribe to it, and glory in it. His interests are supreme; His cause comes first; His will is primary. To the world the church is a convenient group of respectable people to be used, when the occasion arises, to serve the interests of the world. But the church is to serve only the interests, purposes, and will of Christ—to put Him first.

- A. When in the church we put our own interests ahead of the interests of Christ, we dishonor Him as Head.
- 1. The question we need to ask ourselves is not "How will this affect me?" but "What will be the result for Christ's cause? Will this promote or injure? Will this serve His best interests or defeat them?"
- B. When in the church we put human sentiment ahead of the interests of Christ, we dishonor Him as Head.
- 1. Sometimes we conduct certain types of services that have little to do with the gospel but make a powerful appeal to sentiment.
 - a. To these appeals we respond in numbers and enthusiasm that shame our response to the simple appeal of the gospel.
 - b. This is not to decry the place and power of sentiment in our lives; but when we let human sentiment become a more powerful force in our church life than our love for and loyalty to Christ, we are not putting Christ first; we are not letting Him be the Head of His church.
- C. When in the church we put the interests and claims of the world ahead of Christ, we dishonor Him as Head.
- 1. The world's interests do have some claim upon us, but not first claim (Matt. 6:33). Christ's claims are first always.
 - a. Yet the hue and cry of the majority of our church

members is, "Don't you know I've got to make a living?" What they are really saying is, "I am only in this world on a business trip. If I can find a little time to spare, I will use it to serve the Lord."

- b. To a man who put a worldly claim first, Jesus said, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God" (Luke 9:62b).

D. When in the church we put the desire to please people ahead of the desire to please Christ, we dishonor Him as Head.

- 1. Genuine harmony in a church is a vital necessity. Paul tells the Thessalonians, "Be at peace among yourselves" (1 Thess. 5:13b).
 - a. Yet there is a spurious, superficial sort of harmony in the church, bought at the expense of pleasing men instead of Christ, that doesn't mean a thing except the defeat of the highest purposes of the gospel.
 - b. Some in the church are childish in their emotions. Their feelings will be hurt anyway.
 - c. In Christ's church we are not to be slappers of backs and dispensers of sugar sticks. We are to serve the interests of Christ.

III. THE ABSOLUTE AUTHORITY OF CHRIST OVER HIS CHURCH

Christ is the supreme Ruler of His church on earth. No one else is or could be. Since His authority is supreme, since His church is answerable only to Him, three inescapable implications follow.

- A. A New Testament church must be a pure democracy, a democratic body.
 - 1. This is inescapable. Answerable only to Christ, who is the Head, every member must be equal in rank, privilege, and power with every other member. This doesn't commend, it condemns orders in the ministry.
 - a. Jesus said, ". . . one is your teacher, and all ye are brethren" (Matt. 23:8b ASV). There are no One official boards in a church, nor could there be.
 - b. There can be no ruling person or group either within a church or without.
 - B. A New Testament church must be independent and self-sufficient.

1. Since Christ is the Head of the church, the doctrine of the autonomy of the local church not only makes sense, it is necessary.
 - a. Since churches owe their supreme and undivided allegiance to Christ, they could not accept rule from one another or any other earthly rule of any sort. If Christ is the Head of His church, no one else can be.
 - b. This denies all ecclesiastical systems that would substitute the rule of man for the rule of Christ.
 - c. This denies that the church could be subservient to or united in any way with the state.
 - d. The sphere of the church is entirely spiritual and answerable only to Christ.
- C. New Testament churches, though independent of one another, must cooperate with one another in Christ's program.
 1. Since Christ is Head of the church, He is Head of every local New Testament church. He has a program. He can direct these churches in that program.
 - a. The churches working together under the leadership of Christ, the Head, do not surrender their sovereign rights in cooperating with one another; they exercise them.
 - b. The whole program, therefore, both within and among the churches, ought to be characterized by harmony, unity, and purpose.

IV. THE ABSOLUTE DEPENDENCE OF CHRIST'S CHURCH UPON CHRIST

- A. Just as the human body is helpless and lifeless apart from the head, so the church is helpless and lifeless apart from Christ.
 1. The last night before His crucifixion, Jesus gently warned His disciples, "Apart from me ye can do nothing" (John 15:5b, ASV).
 2. Do we not devise and promote and try to carry on programs that are of men and not of Christ? In our modern day we speak of "the program of the church." But apart from Christ the church has no program and no power to conceive of to execute a program. The church is completely dependent upon Him.

V. CONCLUSION

How can this text, this message, strike home in our hearts? "He is the head of the body, the church." The body is composed of members. He must be the Head of every member of the body. Let each one of us ask himself: "Are His interests primary in my life? Is His rule over me complete? Is my faith in Him implicit?"

VI. ILLUSTRATION

Progress of the Church

Be aware that according to the July 1997 issue of *Focus on the Family* magazine, Baby Boomers expect six things in a

church: good music, social groups, big meeting rooms, a quality kitchen, ample parking, and clean restrooms. These six amenities are the initial attractions. The work of the wise pastor begins here. □

Essential in Religious Awakening

concluded from page 8

and has become a cult of paganism—if the congregation, church officers, and ministers continue to attend them. When are we going to stop walking in the steps of those of old who "feared the Lord and served their own gods?"

Finally, a true awakening would restore the second coming of Christ to its place in our hearts and make us lovers of His appearing. No amount of exegetical sleight of hand can obscure the fact that the early Christians not only were ready but also expectant. Such expectancy is not to be found among most of our church members, and when the matter is mentioned, one does not catch the notes of loving anticipation. It is fashionable to appear very erudite and say that the New Testament Christians were mistaken. Others dispose of it by saying, "All that matters is to be ready." But that is not all that matters. The early believers, I repeat, were not only living right but were looking up.

When our Lord was on earth, He said, "I will build My church," "I will send the Spirit," "I will come again." We have waxed eloquent on the first pronouncement. We have affirmed the second. But on the third we have managed only a low whisper, if indeed we have spoken at all. We have excused ourselves on the ground that the issue is controversial, but that excuse has not kept us from being vociferous on baptism or sanctification or other debated themes.

We do not know when or where the lightning will strike or the fire fall, but we affirm that when we meet divine conditions we shall manifest divine consequences. We feel that there is a preliminary stirring today among God's people in all the churches. We hope that the Adventist craze for organization will not smother it under rules, quotas, and budgets. It will not come stamped with the imprint of an earthly headquarters, but we must welcome it if it comes approved from above. □

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Proclaiming the Message

ELLEN G. WHITE

CHRIST'S TEACHING COMMISSION

Christ's last words to His disciples were: "Lo, I am with you always, even unto the end of the world." "Go ye therefore, and teach all nations." Go to the farthest bounds of the habitable globe, and know that wherever you go My presence will attend you. . . .

To us also the commission is given. We are bidden to go forth as Christ's messengers, to teach, instruct, and persuade men and women, to urge upon their attention the Word of life. And to us also the assurance of Christ's abiding presence is given. Whatever the difficulties with which we may have to contend, whatever the trials we may have to endure, the gracious promise is always ours, "Lo, I am with you always, even unto the end of the world" (*Manuscript 24, 1903*).

THE MESSAGE A LIVING FORCE

In the commission to His disciples, Christ not only outlined their work but gave them their message. Teach the people, He said, "to observe all things, whatsoever I have commanded you." The disciples were to teach what Christ had taught. That which He had spoken, not only in person but through all the prophets and teachers of the Old Testament, is here included. Human teaching is shut out. There is no place for tradition, for man's theories and conclusions, or for church legislation. No laws ordained by ecclesiastical authority are included in the commission. None of these are Christ's servants to teach. "The law and the prophets," with the record of His own words and deeds, are the treasure committed to the disciples to be given to the world. . . .

The gospel is to be presented, not as a lifeless theory, but as a living force to change the life. God desires that the receivers of His grace shall be witnesses to its power (*The Desire of Ages*, 826).

❧

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❧

THE CHURCH ENTRUSTED WITH THE MESSAGE

We are now living in the closing scenes of this world's history. Let men tremble with the sense of the responsibility of knowing the truth. The ends of the world are come. Proper consideration of these things will lead all to make an entire consecration of all that they have and are to their God. . . . The weighty obligation of warning a world of its coming doom is upon us. From every direction, far and near, calls are coming to us for help. The church, devotedly consecrated to the work, is to carry the message to the world: Come to the gospel feast; the supper is prepared, come. . . . Crowns, immortal crowns, are to be won. The kingdom of heaven is to be gained. A world, perishing in sin, is to be enlightened. The lost pearl is to be found. The lost sheep is to be brought back in safety to the fold. Who will join

in the search? Who will bear the light to those who are wandering in the darkness of error? (*Review and Herald*, July 23, 1895).

THE PRESENT CRISIS

We should now feel the responsibility of laboring with intense earnestness to impart to others the truths that God has given for this time. We cannot be too much in earnest. . . .

Now is the time for the last warning to be given. There is a special power in the presentation of the truth at the present time; but how long will it continue? Only a little while. If there was ever a crisis, it is now.

All are now deciding their eternal destiny. Men need to be aroused to realize the solemnity of the time, the nearness of the day when human probation shall be ended. Decided efforts should be made to bring the message for this time prominently before the people.

The third angel is to go forth with great power" (*Testimonies to the Church*, 6:16).

EVANGELISM OUR REAL WORK

Evangelistic work, opening the Scriptures to others, warning men and women of what is coming upon the world, is to occupy more and still more of the time of God's servants (*Review and Herald*, Aug. 2, 1906).

SPEEDING THE MESSAGE

As a people we greatly need to humble our hearts before God, pleading His forgiveness for our neglect to fulfill the gospel commission. We have made large centers in a few places, leaving unworked many important cities. Let us now take up the work appointed us, and proclaim the message that is to arouse men and women to a sense of their danger. If every Seventh-day Adventist had done the work laid upon him, the number of believers would now be much larger than it is (*Testimonies to the Church*, 9:25).

THE CALL FOR EARNEST WORK

If our ministers realized how soon the inhabitants of the world are to be arraigned before the judgment seat of God, to answer for the deeds done in the body, how

earnestly they would work together with God to present the truth! How earnestly the would strive to lead men to accept the truth. How untiringly they would labor to advance God's cause in the world, proclaiming in word and deed, "The end of all things is at hand" (Letter 43, 1902).

AMID CONFUSION OF LAST DAYS

The words of Jesus Christ are spoken to us living down here in the close of this earth's history. "When these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh." The nations are in unrest. Times of perplexity are upon us. The waves of the sea are roaring; men's hearts are failing them for fear and for expectation of those things that are coming upon the earth; but those who believe on the Son of God will hear His voice amid the storm, saying, "It is I; be not afraid." . . . We see the world lying in wickedness and apostasy. Rebellion to the commandments of God seems almost universal. Amid the tumult of excitement, with confusion in every place, there is a work to be done in the world" (*Manuscript 44*, 1900).

PLANTING THE STANDARD IN DARK PLACES

Satan's armies are many, and God's people must spread over all the world, planting the standard of truth in the dark places of the earth and doing their utmost to destroy Satan's kingdom (*Letter 91*, 1900).

THE HIGHEST, GREATEST WORK

The Lord designs that the presentation of this message shall be the highest, greatest work carried on in the world at this time (*Testimonies to the Church*, 6:11).

More Rapid Advancement

In this country and in foreign countries, the cause of present truth is to make more rapid advancement than it has yet made. If our people will go forth in faith, doing whatever they can to make a beginning, and laboring in Christ's lines, the way will be opened before them. If they will show the energy that is necessary in order to gain success, and the faith that goes forward unquestioningly in obedience to God's command, rich returns will be theirs. They must go as far and as fast as possible, with a determination to do the very things that the Lord has said should be done. They must have push and earnest, unwavering faith. . . . The world must hear the warning message (*Manuscript 162*, 1905). □

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Ellen G. White was one of the founders of the Seventh-day Adventist Church and God's messenger for the remnant people.



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A CUSHIONED WORLD

A little girl once fell down on the sidewalk and skinned her knee. She said to her mother, "Wouldn't it be good if the whole world were cushioned?"

DON'T BORROW A JACK!

Crunch, crunch, crunch! What a time to have a flat tire! Out on a lonely country road at 3:00 a.m., George fumbled with his jack while his family huddled in the car to keep warm. Try as he would, the jack refused to lift the car even an inch. "I'll have to go for help," he told his anxious family.

As he walked along, he could see the silhouette of a farmyard against the backdrop of the starry skies. "I'll have to awaken the farmer and ask if I can borrow his jack," he said to himself. "What a time to get a man out of bed!"

"I hope he isn't too angry," he thought. But after all, it was an emergency. He wouldn't awaken a family in the middle of the night if it wasn't absolutely necessary.

"If he is upset, I'll tell him that my family is in the car, and I just had to do something." He'll probably say, "Do you realize that we have to get up at 5:00 a.m. to milk our cows, and that we need our sleep? You've awakened my whole family by pounding on the door. Why didn't you make sure your jack was working before you set out on the trip?"

"I just assumed that the jack

was working because I've never had trouble with it before," was the answer that George decided he would give to that question. "I'm sorry that I awakened your family, but do you realize that my family is out in the cold?"

As he walked along in the dark he imagined the anticipated conversation, the objections the farmer would likely give to the interruption of his night's rest, and the answers that he would give. George got more and more upset with the unreasonable attitude of the farmer. "Don't people care about anyone but themselves anymore?" he thought. Each step closer to the farmyard increased his nervousness.

At last he arrived at the farmhouse and knocked at the door.

An upstairs window opened as the farmer poked his head out of the window and asked, "Who is it?"

"If that's the way you feel about it, keep your old jack," George shouted as he walked away.

The lesson in this story which I read many years ago has been helpful to me on many occasions. How often I have developed a case by just letting my imagination run wild. At times like this, as I stop to think, I recognize that I am borrowing trouble and I have to repeat to myself the words, "Don't borrow a jack."

WORDS SOFTLY SPOKEN

An elderly couple purchased

a home and moved into it. As they were arranging their furniture, they had their first visitor. He was the man living next door and he had fire in his eyes. He had come to talk to them about a tree next to the driveway of their newly-acquired home. He wanted that tree out of there.

The recent arrivals regarded the angry neighbor in silence for a few moments. Then the husband said, "Sir, this tree is on our property, but I can see it irritates you. My wife and I would like to keep it, but you are our neighbor and your friendship is worth more than the tree. After we have gotten settled and have rested a little, you and I will take axes and shovels and remove it."

Those conciliatory words softly spoken took all the wind out of the sails of the irate neighbor. He gulped and said, "I don't want to be nasty about it. The tree may not be so bad, really. Anyway, let's wait and see." This once-angry man turned out to be a splendid neighbor, and the tree was never mentioned again.

"A soft answer turneth away wrath; but grievous words stir up anger." (Proverbs 15: 1)

BILLY GOATS USE THEIR HEADS

Martin Luther is attributed to having told the story of two goats who met on a narrow suspension bridge crossing a deep abyss. There was no room to pass or to turn around, and billy goats don't have a reverse gear. To fight would mean certain death for both of them if they fell from the high bridge. What did they do? They decided to compromise. One lay down and let the other walk over him. One had to submit himself to being stepped on, but both of them lived through the experience.

TEAR UP THE LETTER

An officer had failed to

comprehend an order. "I believe I'll sit down," said Secretary Stanton, "and give that man a piece of my mind."

"Do so," said Abraham Lincoln, "write him now while you have it on your mind. Make it sharp. Cut him all up."

Stanton did not need a second invitation. It was a bone-crusher that he read to the President.

"That's right," said Lincoln. "Why, that's a good one."

"Whom can I send it by?" mused Stanton.

"Send it?" asked Lincoln. "Why, don't send it at all. Tear it up. You have freed your mind on the subject and that is all that is necessary. Tear it up. You never want to send such letters; I never do."

"KEEP IT IN YOUR CHEST!"

When Senator Clinton P. Anderson was a young man, he discovered how important one's mental attitude really is. He was only 21, and a few weeks previously things had been going well. He was on his way in the newspaper business and was planning to be married. Then it was discovered that he had tuberculosis. At this low point in his life, he felt that he had nothing to look forward to but death. The doctor had wired Clinton's father to come within five days if he wished to see his son alive.

During his first night in a sanitorium, a boy in the next room cried for his mother, then died at daybreak. In his anguish, Clinton looked at the bottle of poisonous rubbing alcohol on the bedside table and vaguely considered drinking it to end his misery.

Then he realized that someone was standing beside his bed. It was Joe Maas, an old "lunger." Clinton never forgot the words that this man spoke to him. They helped him through many other crises that

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he faced during his life.

"Remember this, son," Joe said in the husky whisper of the advanced tuberculosis patient. "What **you** got will never kill you if you keep it in your chest. But if you let it get up here," and he tapped his temple significantly, "it's fatal. Worrying kills more than TB."

The old man's words inspired Clinton with courage. He made up his mind to keep thoughts of illness out of his head. This sickness would give him opportunity to begin writing. He did this and gradually recovered. Later he married the girl he had written to every day for four years. Eventually he became United States Senator for New Mexico.

Then one day he had an examination by a heart specialist in Washington, D.C., who said, "Resign from the Senate, pack up, and go home. You've got a bad heart."

Senator Anderson said, "Added to the fact that I am diabetic, kept alive by daily shots of insulin, this made me panicky for Zwe a moment. Then Joe Maas's words came to my rescue."

Senator Anderson was in the United States Senate until his retirement in 1972, thanks to Joe Maas and his counsel about mental attitudes.

CHOOSING THE COLOR

I read of a young man who, one summer, sold books from house to house. He was lame and walked with great difficulty. At one house where he stopped, the lady rudely turned him down. When he started away she saw his lameness and called him back. "I didn't know you were lame," she said. "I will buy a book." He wasn't selling sympathy, he was selling books, and he let her know it. She said, "Doesn't being lame color your life?"

He made a wonderful reply: "Yes, but thank God I can choose the color.

When life is not all we want, some choose the color of blue, which stands for a depressed, despondent spirit. Some choose the color of yellow. They run away from life in a cowardly fashion. But others choose red, which stands for courage. "Yes, thank God, I can choose the color.

UNGRATEFUL PEOPLE

Notwithstanding his long career of snatching killers out of the clutches of the law, Samuel Liebowitz is not an admirer of the class. He considers them unlovable natures and born ingrates. Demonstrating this, he notes that not a single one of the 78 men whom he has saved from the chair ever thanked him or even sent him a Christmas card.

One day a young man standing on the shores of Lake Michigan saw a group of people clinging to a boat that had capsized. He risked his life, going into the icy waters and bringing them back to shore, one by one. As a result of the long exposure, he was an invalid the rest of his life. He had planned to go into the ministry but had to give up his career.

Some time later at a meeting in Eastern Canada, a minister told the story. Someone said, "That young man is here in the audience." The minister asked him to stand.

"Could you tell this congregation about what impressed you most concerning the entire incident?" the minister asked him.

His answer was, "Not one of the people for whom I risked my life thanked me for what I did. Not one ever sent me a letter or even a Christmas card. I have never heard from any of them."

Diversified Talents are Needed in God's Church

concluded from page 9

business administration, printing, music, agriculture, elementary teaching, dean's work, or principalship.

Calls for *women stenographers or Bible instructors* are generally somewhat difficult to fill. Individual must be properly trained, missionary-minded, mature enough to be sent out single as a missionary (age 25 or older), yet young enough to adapt to a changed environment and learn a foreign language if necessary.

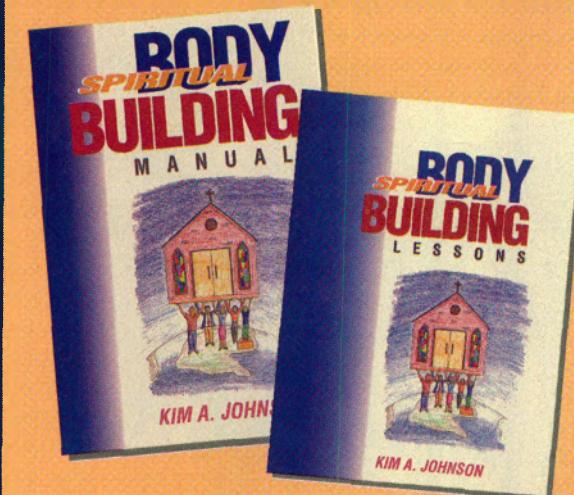
Calls are often received in the General Conference for *managers of sanitariums, schools, or printing plants*. Again, the need arises for qualified departmental leaders in an established line of church activity: publishing, Sabbath school, educational, young people's, or missionary work. It is evident that the requirements for these lines are more specialized, and only those with sufficient experience can qualify.

Some may question the openings for self-supporting work. There are some openings of this type for doctors, dentists, and possibly colporteurs. If a worker goes out on a self-supporting basis under General Conference auspices, the character and professional requirements are the same as for regular missionaries.

Youth who aspire to become a foreign missionaries should study and evaluate their own talents and seek counsel from those who know them well enough to evaluate their best aptitudes. They should endeavor to promote their own health and learn how best to preserve it under difficult conditions. They should cultivate adaptability, teamwork with others, world-mindedness, and a broad appreciation of the values and interests of other cultures. They should study one or more of the modern languages, if possible, choosing those used in the area they hope to serve. Above all, they should cherish every desire and develop every instinct along the line of soul-winning, for this is the supreme aim, the objective of the Master for Him whose mission they have undertaken and under whose banner they serve. □

W. Paul Bradley was Associate Secretary of the General Conference when this article was written.

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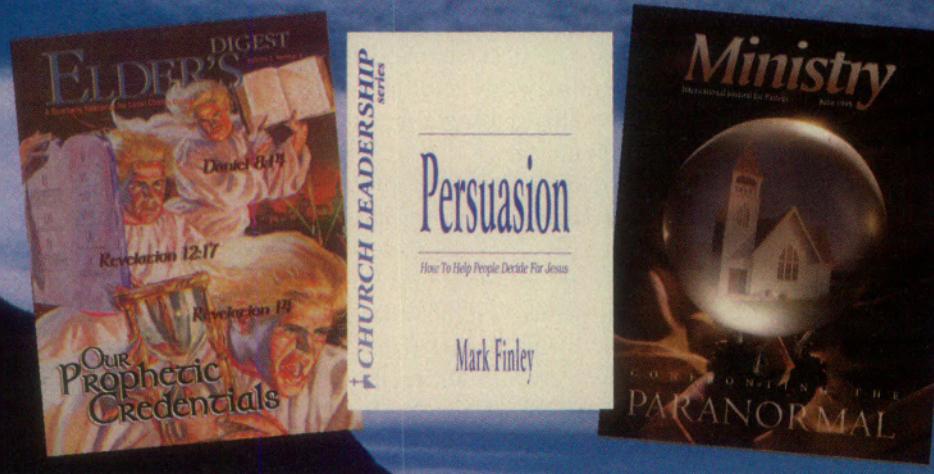
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