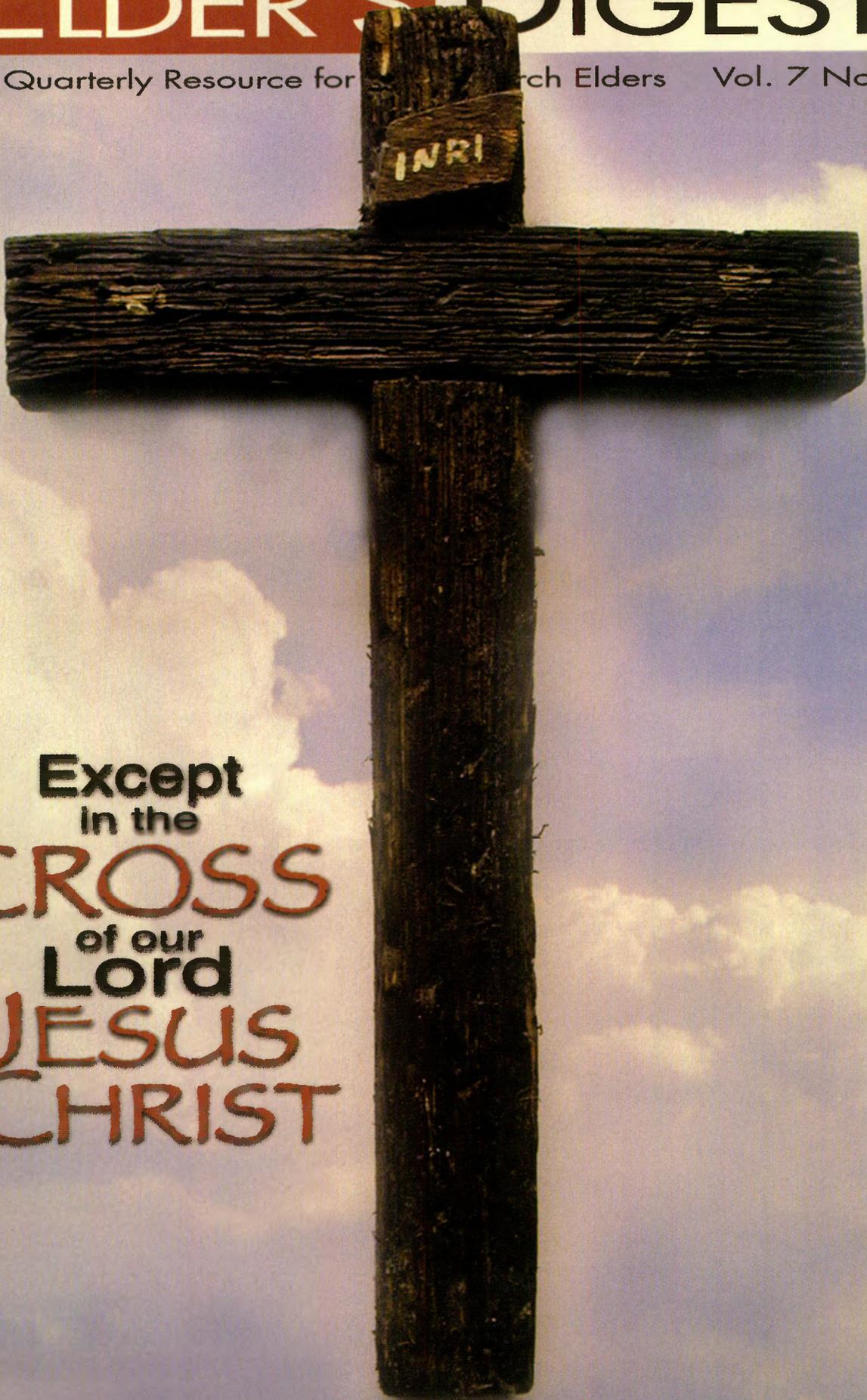


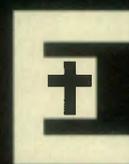
ELDER'S DIGEST

A Quarterly Resource for Church Elders Vol. 7 No.2



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in the
CROSS
of our
Lord
JESUS
CHRIST

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Together in Building Up the Church of Jesus Christ

Joel Sarli



Few relationships are as important in God's cause as teamwork. Before Pentecost the disciples were only a group; after Pentecost they were a team. It was the team spirit in the apostolic church that made that it in-

vincible. The pastor and elders need to spend time and energy together to develop a team spirit to better lead the congregation. Having regular meetings with elders and the pastor is the key to creating team attitude.

Is there a need for a monthly meeting of the local board of church elders? Some pastors hold such a meeting regularly, some do not. Is the monthly meeting of the church board adequate to care for the business of a growing church? Is another meeting with the elders simply adding to the demands on one's time? Or is there a purpose for such a meeting to enrich the local church through more effective ministry of its local elders? Would not such lead to closer unity of the entire church, and contribute to a more rapidly maturing church, as well as to the finishing of God's work?

The varied practices that exist in different churches relative to elders' meetings may reflect the fact that the need for and purpose of the elders' meetings have not been included in the *Seventh-day Adventist Church Manual*. The *Church Manual* does state that the office of elder ranks as "the highest and most important" in the organization of the local church (1995 edition). In light of this, it seems imperative that some organization and possibly some training be instituted to enable the church elders to accomplish their best while serving in the high office entrusted to them by God and the members of the church.

A regular monthly meeting of the board of elders can be a strengthening and unifying factor for the church. First of all, it affords the pastor an opportunity to counsel with a group of mature members whose experiences and dedication can be very valuable to the pastor in finding a way through both routine business

and difficult problems. Foolish the elder who risks mistakes in leadership when there is a group of associates in the local church who can assist to find the wisest course of action. Unity, strength, and confidence result where the pastor and elders work together to find the most effective ways of furthering God's work.

If the elders' meeting is scheduled a day or two before the monthly church board meeting, this will give the elders the opportunity to suggest items they feel should be discussed by the board members. Thus the elders participate in the actual planning of the board agenda. If difficult items are to be presented to the board, the pastor can seek guidance and counsel from the elders for the best way to present these items to the church board. I have seen serious clashes avoided because of careful study with the elders beforehand. The danger that some might see here is an attempt by the pastor and elders to "railroad" an item through the board meeting. This is, of course, something that will be avoided in Christian church leadership.

The elders' meeting is the place for making assignments in connection with their work. Sabbath platform schedules can be discussed and agreed upon. Another important function that should be part of the regular meeting of the elders is one generally overlooked. If the elders are to work at peak efficiency, certain items of training should become a regular part of the agenda. This might take only ten or fifteen minutes per meeting and would not have to be included every month. But the local elders' service in areas such as: (1) How to handle the announcements properly, especially last moment items; (2) How to pray in public; (3) How to call for the offering; (4) What to include in the benediction; (5) How to visit a non-member or backsliding member; (6) A layman's course in homiletics. There are many areas pertinent to the elders' service that can be strengthened in these brief training sessions.

Where the church is very small and there are per-

continued on page 10

Jesus Is All We Need

Leon D. Thomassian

When we watch, listen to, or read the news, we learn about the problems and brutality taking place in the world. Sometimes we wonder, "Who can bear all these things?" Certainly no human being can, no matter how great, rich, educated, or powerful. But the Bible tells us there is One who can, and His name is Jesus. He is able to answer every need, meet every situation, and solve every problem.

Christ demonstrated He could meet man's physical needs when He fed the five thousand. The crowd was excited, not because of who He was, but because of what He could do for them.

They were not interested in Him as a Saviour. They simply wanted to be taken care of. Since Jesus knew what was going through their minds, He preached a wonderful sermon to them about surrendering their lives.

The crowd followed Him as long as He was meeting their needs. But, when He told them what would be required if they continued to follow Him, they turned away. It is the same today. It is okay for an evangelist to preach about the plan of salvation, free grace, the Second Coming, and the wonderful love of God. However, let Him call the people out of their sinful state and ask them to leave the pleasures of this world to witness for Him, and many turn the other way.

As the crowds began to disperse, Jesus turned to His disciples and asked a pointed question, "Will you also leave and go away?" Peter, who often spoke first, said, "Lord, to whom shall we go? You have the words of eternal life . . . and [we] know that You are the Christ, the Son of the living God"—John 6:68, 69 (NKJV).

The world is full of many kinds of people—young,

old, poor, rich, educated, uneducated. Regardless of their differences, all have the same basic needs—forgiveness of sin, strength, guidance, and hope.

Jesus is the only one who can forgive sins—no church, evangelist, or pastor can. We need to go to the source of life to receive pardon and acceptance.

For strength and guidance we need to go to Jesus. Some go to fortune-tellers, newspaper columnists, and friends for help, but they cannot offer peace. Jesus knows our past, present, and future, and when the cares of this world overwhelm us, He is just a prayer away.

The Christian may have very little of this world's glamour and riches. But Jesus is abundantly rich in hope—hope of the Second Coming, which is free. He has promised never to leave or forsake us. He is the king and the conqueror of death, so there should be no fear for Christians with Jesus by their side.

A chaplain in France told of three pictures a soldier showed him. The first showed a man with the ruins of a city all around him. The inscription read, "The past has deceived me." The second picture showed a serpent trying to climb a slick pole, an impossible task. The inscription read, "The present overmasters me." The third showed a cannon with a man looking down into it. The inscription read, "The future appalls me." That is true if we do not know Jesus. But if we know Him, the past is covered by the blood, we have a very present help for each day, and we have a very bright prospect for the future. **E**

*Jesus is the only one who can
forgive sins—no church,
evangelist, or pastor can. We need
to go to the source of life to receive
pardon and acceptance.*

Leon D. Thomassian is the treasurer of the Atlantic Union Conference.

He Spoke Without Knowing

Raymond S. Moore

Peter was a minister called of God. He walked by the side of Christ. He shared the Saviour's miracles. He was even chosen to witness His transfiguration. Yet "he spoke without knowing what he was saying" (Luke 9:33, NEB).*

He thought he knew. He was sure he knew. But he did not know.

It was sad and astonishing that Peter really did not know the holiness of his Saviour and his God. He spoke out of his own wisdom. But he did not know it.

Mercifully, the Father closed Peter's mouth. For while "the words were still on his [Peter's] lips," He brought a cloud between Peter and the Saviour and He admonished, "This is my Son, my Chosen; listen to Him" (Luke 9:35, NEB).

Peter's concepts were earthborn. Heaven was a long way away. His understandings were lofty by earthly standards. He tended to judge and to preach by them, but his knowledge of heavenly things was thin.

Peter was not alone.

God has had this problem with men down through the ages. And He has been patient. "Long have I lain still, I kept silence and held myself in check" (Isa. 42:14). But He will not remain still forever.

Now I will cry like a woman in labor, whimpering, panting and gasping. I will lay waste mountains and hills and shrivel all their green herbs; I will turn rivers into desert wastes and dry up all the pools (vs. 14).

Some will learn to understand Him as He cuts His work short in righteousness. And it will be a complete work.

Then will I lead blind men on their way and guide them by paths they do not know; I will turn darkness into light before them and straighten their twisting roads. All this I will do and leave nothing undone (vs. 16).

It seems unlikely that one so close to Christ would not know Him. But Peter's problem was quite like ancient Israel's. He was satisfied with too low a standard. He presumed upon God. But . . .

All this you have done, and shall I keep silence? You thought that I was another like yourself, but point by point I will rebuke you to your face (Ps. 50:21).

Peter was rebuked—several times. He, the great Peter, was a slow learner. Peter, if living today, probably would not have taken the time to study the Spirit of Prophecy carefully for himself. Not until he was thoroughly humbled at least.

In church business meetings he would like work done expediently. When the pressure was on, he would be tempted to rationalize. When it came time to locate or design a new church or school he would submit to the most promising pressures. Not really understanding stewardship he would not teach it adequately. Matters of questionable dress and recreational practices he would only touch lightly, if at all. He would hesitate to step on toes, influential toes.

Peter did not know! It's astonishing, but true.

He knew many quotations from the Scriptures and Spirit of Prophecy here and there. But he did not know the books. All of them were not a part of him. Prayer was more a habit than an abiding experience. He longed for answers that were at his right hand. He did not experiment with God—to try Him, try Him hard.

Peter was a minister called of God. Yet "he spoke without knowing what he was saying."

Epilogue

But Peter had a wonderful God. He rebuked Peter to his face. Peter was embarrassed. Peter was grateful. And Peter became a great man of God.

There is still a little time, thank God, to become converted ministers. **E**

* Unless otherwise noted, all texts are from The New English Bible.

Raymond S. Moore was president of the Hewitt Research Center and a professor at Andrews University at the time of this writing.

Pulpit Labor Followed by Private Effort

Ellen G. White

Oh that God would sanctify the host, and purify the assembly, that His free Spirit might run from heart to heart, and be glorified. We crave the presence and power of God. These we can and must have at all events. We are living in the most important period the world has ever witnessed. A great work is to be done in a short time. Oh, that we may all follow the leadings of God's Spirit, and not have self in anything that we may do.

Brother Butler, we may expect great things of the Lord. Let us make our mark high. Let faith be mingled with all our efforts. We cannot do anything unless God shall help us. He has help in store for us, abundant blessing and power, if we will only believe it and strive for it. Our ministers may be clothed with His righteousness if they desire it. If they will comply with the requirements in the Word of God, they may every day walk with God, and be gaining a rich experience in the things of God.

Brother Butler, we must reach higher. We will not limit the Holy One. We must pray, and that fervently, that angels may be directed to come to our help to meet the moral darkness that covers the earth like a funeral pall. We rejoice so much that you are at work in San Francisco, to get the solemn warning before the people. We hope and pray that every element among our people who profess the truth may be in harmony with the Spirit of God, that they may work unitedly in faith and hope, and that God will give the truth a glorious victory in San Francisco.

We long to be with you, to speak to the people as the Lord might give us utterance, but there is work to be done, not only in that great and wicked city, but almost everywhere. We hope and pray that your efforts may be highly successful. Do not forget that pulpit labor must be followed by private effort. Brother

Loughborough ought not to bend his mind to much writing, while this effort is being made. The greatest success attends those who come in close relation as possible with those with whom they labor, gain their sympathy and confidence, visit in their homes those who appear interested, and pray with them and for them. In this way only will the direction be followed to go out in the highways and hedges, and compel them to come in.

It is this fireside effort, this home work, that is attended with signal success. Try it, brethren . . . Some of our ministers do not love this kind of labor. They shun it. There is a cross attached to such personal efforts, but this is the labor the people must have if they embrace unpopular truth. In this close contact with souls who are in darkness, our light may shine more effectually, directly upon the darkness, and they will see by our deportment, our conversation, our solemn yet cheerful, courteous manners, that the grace of God is with us, and that the peace of heaven is brought into their homes. They will be charmed with the truth which is attended with such blessed results . . .

There is danger of getting the mind diverted from the special work for the time by having too much interest in various other matters. One man has not enough power to carry along several lines of work.

Put all there is of you into the present work in which you are for the time engaged. God will teach you. Self will not work here, but Jesus. God will work with you if self is hid in Jesus. Work, and be channels of light. We must be brought into close communion with the people, that when we lay hold of God, and His grace and power come through us—the channel—the people must feel it. They cannot but sense the weight of the power of the truth we carry.

My brethren, in your holy work, gather a firm hold

from above, and say with your whole souls, "I will not let Thee go except Thou bless me . . ." Kindle your tapers at the sacred altar, and then make your way through the moral darkness of the world, shedding light in your track wherever you go. You may become acquainted with the mystery of godliness and experience the depth of the riches of the grace of God. Up brethren, to the work, as never before. Expect anything and everything in God. May God fire your testimony and may the burning words of truth melt their way into cold hearts. I tell you, brethren, you do not expect half that God is ready and willing and anxious to bestow upon you. Heaven is all full of weighty blessings that we may all receive, for they are waiting to flow down, that we may bestow them upon others . . .

The light must be borne into the very houses of those who have interest, and this effort . . . is the very work which must be done and which will answer to the going out into the highways and hedges and compelling them to come in. Go at this work, brethren. Holy angels will attend you right into the forts of those who are in error and moral darkness. If all the ministers do this, we shall see such a work as we have not yet realized.

Work as Though We Mean It

We must take hold of the work as though we meant work. We must move surely and as though the truth was a reality. We don't work in the best way, brethren. Time is short. Out-general the enemy at every point. Take his strongholds. God help you, my brethren, to fasten your hold upon infinite power and also strongly upon your fellow men, and draw them up with you. Bring them up with you, if possible, and plant them on the platform of eternal truth. We need to be spiritualized, energized, and sanctified, that God may work for us, by us, and through us to His name's glory. The Lord is all ready to do on His part, if we are ready to have Him do for us.

If we can bear the manifestations of His gracious power, He will surely bestow upon us all we can wisely handle. It is because we are so weak that we cannot bear the power of the grace of God, that we do not receive greater manifestations from above. We are ready to appropriate the glory to our unworthy selves. If we have prosperity we get exalted and think it is be-

cause of our own merits that God favors us, and then He lets us drop into temptation and leaves us to wrestle with doubts, perplexities, and darkness, that we may have a correct view of the Source of our strength and our entire dependence upon Jesus Christ.

Christ Is All and in All

We are nothing, but Christ is all and in all. We may unite our ignorance to His wisdom, our weakness to His strength, our imperfections to His merits, our frailty to His enduring might. Oh, yes, He is our all. Upon His merits we may rely and through His merits we may have access to our heavenly Father and thus be closely connected with heaven. Oh, how I long for deeper and higher attainments in the divine life. My soul hungers and thirsts for righteousness. We love Jesus, but our love is too faint and too inconsistent.

. . . God will do for us greater things than we can ask or think, if we will only confide in and trust Him fully. Shall we believe, shall we move forward in faith, in hope, in courage, clinging with firm grasp to the Mighty One? Will you in California take the field in the strength of Israel's God? Let all those who profess the present truth carry out its pure and holy principles in their lives. If our sisters would only feel that they can do very much, if they will consecrate themselves to God, they could be a great help. If they would talk and labor in heavenly wisdom among those with whom they are acquainted, they could do a good work.

If they would talk less upon unimportant matters and pray more earnestly, and take the cases of their personal friends, who are not in the truth, to Jesus, pleading with Him to enlighten their minds, their prayers might do much good; they certainly will if offered in faith. Our sisters may be coworkers with God. They may be able, when this life here shall close, to look back upon their lives not as a barren desert, but upon buds, flowers, and fruit as the result of their life's toil.—*Previously unpublished letter written to Elder George I. Butler from Battle Creek, Michigan, October 28, 1874.* **E**

Ellen G. White, Messenger of the Lord and one of the founders of the Seventh-day Adventist Church, church leader, writer, and public speaker.

Developing a Philosophy of Church Music

Charles L. Pierce

The Seventh-day Adventist church has always used music as part of its worship service, from the days when it was composed of small scattered groups who sang the Advent hymns, to the present day of the too-large church with its great organ and splendid choir.

In the beginning we sang the songs of other churches, adding to them new songs reflecting our own doctrines, which usually were poems sung to any well-known tune of the same meter. An example of this was the hymn "Jesus Soon Is Coming," which was sung to a tune called "Expectation." This was the same tune as that used for "Nelly Was a Lady, Last Night She Died." (See Spaulding, *Origin and History of Seventh-Day Adventist*, vol. 2, p.132.) From this it might be concluded that our founding fathers did not overly concern themselves with the idea of sacred tunes so long as the words had a religious message.

Today we are confronted with the challenge of assembling some sort of philosophy to be used as a guideline for the music we perform in our churches. To do this, it is necessary to agree on the purpose or purposes of music in the church, the musical tradition, if any, that is ours, and also consider the problems we have found with the contemporary styles.

We should all agree that the main purpose of music in our church service is worship. In other meetings it might be that of singing about our doctrines, or the story of salvation, or the joys of fellowship with Jesus. The function of music, then, is to add to the worship service and to be another avenue through which we might express ourselves in these religious exercises.

The guidelines given to us in the Spirit of Prophecy are good, though general, and deal with the overall aspect of the uses to which music should and should not be put. This has been the way of most of the writers who have published articles in our church papers. They have given good general ideas but in most instances

have avoided discussion of problems that might have been found.

When one attempts to put into words his beliefs concerning church music, he finds himself confronted with an overwhelming multitude of questions.

First, let's look at tradition. Our church has no real musical tradition as do some of the older Protestant denominations such as the Lutherans, Presbyterians, and Methodists. Any tradition we may have must be centered on evangelism. This leads to the tradition of the gospel song—that which tells of Jesus and His love for us. We find also that our Adventist hymn writers have written songs that pertain to most of our doctrinal beliefs, including temperance and Ingathering. We have had very few hymns of worship composed by Adventist hymn writers. I might mention that F. E. Belden wrote a few and Harold A. Miller wrote at least one, but the vast majority of songs by Adventist composers are gospel songs. This brings us to the first problem in the setting up of our philosophy: Whose path do we follow in ascertaining a proper kind of music for the church service?

There is a very vocal minority whose unshakable faith is in the great Protestant musical tradition—the great hymns of Luther, Wesley, and others. They find no place in the worship service for the gospel song or for the lighter style that it brings. We might refer to these folk as the church musical traditionalists.

Then there are the evangelists, who think that any song whose text fits the sermon that is planned must be appropriate for the service regardless of the style or structure of the music.

Another group is composed of music educators and professional musicians, who are trained in a professional curriculum and consider themselves to be authorities on church music. They do not compromise or bend in any way at all, and use only the music of the masters in their preparation for religious services.

A fourth group consists of people, many times well educated, many times uneducated, but usually completely without knowledge. However, they are seeking spiritual refreshment and growth through the religious service. And they know what they like, and they like what they know.

Last but by no means least are the youth. This very vocal segment of the church likes the familiar style of popular music. Because we have been so lax in their guidance we cannot expect them to automatically choose what is best. Therefore, many of them are unable to distinguish between the styles of sacred or secular music.

We must also consider the following facts:

1. That we should have had this meeting 30 years ago. Our efforts now are almost like trying to stop and bring back the water that poured over the dam long ago.

2. That we have been without any unified church standard on music until the present time with the exception of that set forth in the writings of Mrs. White, which are excellent but not explicit in detail.

3. The music educators and the ministers of the church usually have seemed to be working in different directions and have become further and further apart in their ideals and goals for the music of the church.

4. We have been so seduced and enamored of the melody and beat of the popular gospel songs that we have lost our sense of worth and value, and seem content to float along with the musical tide, immersed in a sea of sound that seems in danger of engulfing us unless we are able to find a life raft on which to save ourselves and to regain our sense of musical equilibrium.

When we consider all these points as problems it would seem that the task of developing a philosophy of music for the Seventh-day Adventist church is impossible to accomplish, but with God's help we will find our way around these obstacles.

In the November 24, 1958, issue of *Christianity Today* there appeared an article by Edward A. Cording entitled "Music Worthy of God." Following are a few

quotations taken from the article that express the concern of other generations and their ideas for solutions.

"The spiritual level of the church today is recorded in the type of music and the character of the songs that are sung. If that is true, then the present day church has hit a new low. Today the catchy tune is the thing which is popular, and frankly you can dance to some present-day church music. On the radio you can't always be sure whether it's a ballad, boogie, bebop, or the latest chorus of the church. Several song writers are getting rich writing this low type of music, a type which appeals to the flesh. It's like taking dope, the more you hear it, the more you want to hear it, until you become addicted to it."—*Dr. Vernon McGee, Church of the Open Door, Los Angeles, California.*

We should all agree that the main purpose of music in our church service is worship. . . . The function of music, then, is to add to the worship service and to be another avenue through which we might express ourselves in these religious exercises.

"Where Christianity ought to be worship in the highest sense of the word, it has too often fallen short of the glory of God through the failure of its music. Where entertainment becomes the goal, it is no mystery why we have a perverted expression of the Christian faith, for the goal of the entertainer and the goal of God's messenger are inherently different. With one, it is what the

people want; with the other, it is what they need. We are as guilty in our singing as in our preaching if we declare not the whole counsel of God." —*Irving Sablosky, critic, Chicago Daily News.*

If we keep it well in mind that music in the church is not an end, but a means to an end, we will have less difficulty in charting our path. The end sought is the glory of God, and not the glory of the performer, or of the music.

To arrive at a conclusion concerning church music it is necessary to consider the many different types of services in our church. We must have hymns of worship for our Sabbath morning services in our church. We must have hymns of worship for our Sabbath morning service as well as the gospel-type song for use in the service of Sabbath school and prayer meeting. In choosing this second type of religious music great care should be employed in the selection of both words and music

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so that nothing trite or cheap becomes a part of our services. Music for the youth must be contemporary enough in sound and word to be attractive and meaningful to them but should not include the popular cheap style that has become common. There is nothing inherently wrong with the use of instruments such as guitar, bass, and drums, but guidance and instruction should be given in the way they are used. Great care must be taken so that the elements of rock music do not become a part of our services.

As we struggle to come forth with our own philosophy of music, we must keep in mind that the great hymns of the church are those of worship; that the story of salvation and God's love for us is told in the gospel songs; that we must endeavor to cultivate in our church that which is of lasting worth and value, and to discover guidelines whereby we can help the young as they grow. We must not condemn the youth with a "Thou shalt not" when they bring us a way-out version of some religious rock song, but we must help them to find what is good and what can truly bring a spiritual blessing.

With God's help we will have the wisdom to approach the throne of heaven with music that is "simple, melodious, and of praise to God." **E**

Charles L. Pierce was chairman of the Department of Fine Arts at Columbia Union College at the time of this writing.

Building up the church

continued from page 3

haps only two or three elders, it would be well for the pastor to meet with them on a regular basis to plan the work together.

Certainly, the regular monthly elders' meeting is crucial to a well-functioning church. The first step toward recognizing the need for conducting such meetings regularly is understanding that the elders and pastors must work together as an effective team for the furtherance of the work of God's church. When this is recognized, the need to continue this important counseling and training session will be evident, and will produce positive results. **E**

“Follow His Steps”

Robert H. Pierson

As I think of the leaders I have worked “under” and those who have been “over” me, several important facts stand out in my memory. Dedicated leaders knew how to pray, plan, and promote, they also were men who knew how to get along with their “subordinates.” They knew how to challenge the best in every worker.

My reason for placing quotation marks around “under,” “over,” and “subordinates” is because I do not believe we have subordinates in God’s work. Nor do I think one man works “under” or “over” another. We are all in God’s work together. We work *with* one another. Some men have larger parishes than others.

Cordial worker relations are essential to keep the various departments of the church functioning smoothly. Maintaining an *esprit de corps* that breathes courage and confidence among workers is a *sine qua non* in God’s work today. Where the working staff on any administration is uneasy or unhappy, where there is coolness or friction among workers or members, the full blessing of God cannot rest upon His work. No laborer can with impunity disregard the cultivation of cordial relations with those about him.

What is the secret of getting along with others? The secret (if it may be called such) I believe is found in Peter’s first epistle: “For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps” (1 Peter 2:21).

Jesus is our example in human behavior. “He did not need anyone to tell him what people were like: He understood human nature” (John 2:25, Phillips). Long before modern psychologists flooded the market with books on influencing people, the Master Teacher by precept and example left His followers a rich legacy in the field of personal relations.

Truly Christian human relations do not require one to practice a system of clever psychology lacking in sincerity. There is no fawning or flattering in the approach of one who follows in His steps. A winning personality is but the outworking of an inward experi-

ence in Christ when He is our example.

“We cannot gain and possess the influence that He had; but why should we not educate ourselves to come just as near to the pattern as it is possible for us to do, that *we may have the greatest possible influence upon the people*” (*Testimonies*, vol. 2, p. 618). (Italics supplied.)

Three important principles of personal relations emerge from this inspired statement. First, Jesus is our exemplar. Second, although we never can hope to exert the influence He possessed, this should not deter us from seeking to become as near like Him as possible. Third, we are not amiss in striving to “have the greatest influence upon the people.” This will better qualify us to do His work more effectively. Reducing those principles to their least common denominator, we discover that Christian human relations is but putting our Christian profession into maximum practice.

During His earthly ministry, our Saviour demonstrated the principles for getting along with others.

Jesus closely identified Himself with the interests and the needs of others

Centuries before modern psychologists repeated this basic concept of influencing the behavior of others, Jesus taught men to enter into the experience of those they hoped to draw into the net for the kingdom. Hear Him speak to His disciples about the needs of the multitudes and His concern for their welfare: “My heart goes out to this crowd,” He said. “They’ve stayed with me three days now and have no more food. I don’t want to send them home without anything or they will collapse on the way” (Matt. 15:32, Phillips).*

Jesus felt with the people in their physical frailty. He expressed His feelings in sympathy. He acted to change the situation and to meet their need. The servant of the Lord writes: “At all times and in all places *He manifested a loving interest in men*” (*The Desire of Ages*, p. 86). (Italics supplied.) Little wonder the masses loved Him.

“The afflicted ones who came to Him felt that *He*

linked His interest with theirs as a faithful and tender friend, and they desired to know more of the truths He taught. Heaven was brought near. They longed to abide in His presence, that the comfort of His love might be with them continually" (*Ibid.*, pp. 254, 255). (Italics supplied).

Jesus drew men to Himself because He took a personal interest in them. They were drawn to Him because He associated Himself with the hopes and joys and problems of their everyday lives. They longed to be in His company, for He made it evident that He found pleasure in being with them.

The apostle Paul likewise accepted this concept of human relations. "Take a real interest in ordinary people," he counseled the church in Rome (Rom. 12:15, Phillips). Our interest in others should not be confined to those who serve "over" us. We are to be "ordinary people." To help only those who are in a position to return our favor is to practice politics. Neither Jesus nor Paul subscribed to such a philosophy.

Paul appreciated the interest the believers in Philippi took in his well-being. "It has been a great joy to me," he wrote, "that . . . you have shown such interest in my welfare" (Phil. 4:10, Phillips). Do not our hearts also warm toward those who manifest an interest in us?

Inspired counsel urges workers today to follow the lead of Jesus and Paul. "The example of Christ in *linking Himself with the interests of humanity should be followed by all* who preach His word, and by all who have received the gospel of His grace" (*Ibid.*, p. 152). This is not pseudo psychology; this is Christianity in action.

It is well to remember that we do not have to manifest an interest in the needs, the hopes, the sicknesses, the sorrows, and the problems of our fellow workers and members. Whether we do so is optional. But if we wish to cultivate cordial relations with others, if we are truly following the example of Jesus, we will interest ourselves in the needs of those about us. Such a course of action will pay rich dividends, in souls won and in smooth relationships.

Jesus sought to avoid giving offense

Recently I was talking with a friend of mine who is greatly beloved by his workers. I was interested in learning some of the secrets of his influence with those around him. I knew, of course, that the most impor-

tant factor was his close relationship with the Lord. I was not surprised at his reply to my query.

"For one thing," he replied, thoughtfully "I am not much impressed with this 'straight from the shoulder' approach some people apparently prefer. Too many are offended and crushed by what some men call frankness. Personally, I believe we should, as far as possible, seek to avoid giving offense to others."

Two thousand years ago Jesus, our Example, sought to avoid giving offense to all about Him. When Peter approached the Master regarding payment of custom Jesus explained, "We don't want to give offense to these people, so go down to the lake and throw in your hook" (Matt. 17:27, Phillips). You are well acquainted with the story. Jesus sought, wherever possible, to avoid giving offense.

On occasion some of us charge ruthlessly into delicate situations. We speak "straight from the shoulder." No weak, "beating around the bush" approach for us, we say. As fearless crusaders of frankness we "tell them straight." Feelings are ignored; we must speak frankly. We press our point of view with gusto and cling tenaciously to our position when others do not agree with us. We know what we are talking about. We are right. Things must go our way. We make our point clear, sparing the feelings of none in the process. What results may follow? Resentment may be stirred. Tempers may be tested. Sensitive natures may be wounded. Coolness or estrangement may mar worker relationships.

This is not the Jesus way. "We don't want to give offense," Jesus said. Of our Saviour, Isaiah wrote: "He shall not strive" (Matt. 12:19). Neither are we as His workers to strive or needlessly give offense. "In every gentle and submissive way, Jesus tried to please those with whom He came in contact" (*Ibid.*, p. 85). If all were to follow His gracious example, what a wonderful world this would be in which to live and labor.

"So far as you can do so, remove all cause for misapprehension," the servant of the Lord wrote. "Do all that lies in your power, without the sacrifice of principle, to conciliate others" (*The Ministry of Healing*, pp. 485, 486).

We all would do well to read this inspired counsel frequently. Our human relations would be much smoother if we were to "remove all cause for misapprehension." There would be fewer heartaches among us if without sacrificing principle we would do everything possible to conciliate others.

Sit Where He Sits

*Sit where your brother sits, my friend;
 Know well his cares, his woes, his fears.
 Walk where he walks with trembling tread;
 Endure his tests, his trials, his tears.
 Bow low beneath his heavy load;
 Meet his temptations cruel and fierce.
 Bear, too, the sting of Satan's dart
 That does your brother's armor pierce.*

*Then, friend o' mine, you'll understand
 The measure of his troubled days;
 Your heart will melt and you will be
 Less prone to blame, more quick to praise. **E***

*Robert A. Pierson, pastor, writer and former president
 of the General Conference of the Seventh-day Adventist
 Church.*

Ten Commandments for Preachers

Compiled by Stephen Paully

1. *Thou shalt control thy temper at all times.*
2. *Thou shalt be kind to thy family and take time with them.*
3. *Thou shalt not tear down the denominational organization or its leaders.*
4. *Thou shalt not do any other work than the ministry.*
5. *Thou shalt not be overactive at the expense of personal Bible study and prayer.*
6. *Thou shalt not tell or listen to shady jokes.*
7. *Thou shalt preach short spiritual sermons.*
8. *Thou shalt not criticize the work of the pastor who served in thy church before thee.*
9. *Thou shalt be prompt in all things and meet all appointments on time. During a very busy life I have often been asked, "How did you manage to do it all?" The answer is simple: Because I did everything promptly.—Sir Richard Tangye.*
10. *Thou shalt always be considerate of all thy members.*
 - *Church members are the most important people in our business.*
 - *Church members are not interruptions of our work but the purpose of it.*
 - *Church members are part of our business, not outsiders. We are not doing them a favor by serving them.*
 - *Church members are not cold statistics. They are flesh-and-blood human beings with feelings and emotions like our own.*
 - *Church members are not people to argue or match wits with.*
 - *Church members are people who bring us their spiritual needs. It is our job to fill those needs.*
 - *Church members deserve the most courteous and attentive treatment we can give them.*
 - *Church members are the life blood of our business. We depend on them.*

**These are the ten commandments for pastors.
 They are nicely summarized by adding one more:**

11. *Thou shalt make Christ first, and last, and best in everything.*

Presented at the San Diego, California, Ministerial Association meeting by Stephen Paully.

Basic Principles in Approaching Non-Adventists

Arnold Kurtz

It is all too easy to make an unfavorable impression on those who are not members of the Seventh-day Adventist church by reaching out to them in an off-putting way. However, by taking time to learn effective, attractive methods, we can draw them to our loving Saviour.

Focus on points of agreement

Dale Carnegie reminds us, "In talking with people, don't begin by discussing all the things on which you differ. Begin by emphasizing, and keep on emphasizing if possible, that you are both striving for the same end and your only difference is one of method and not of purpose." The Spirit of Prophecy tells us that Jesus disturbed the regular patterns of thought as little as possible. Jesus did not come as an iconoclast, charging into the temples and hammering down all their idols. He disturbed their established ways of thinking as little as possible, moving them forward little by little.

Never argue

A valuable text for those giving Bible studies to remember is 2 Timothy 2:24, 25. "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing." As Ellen White expressed it, "The truth should be presented with divine tact, gentleness, and tenderness. . . . Let our words be gentle as we seek to win souls" (*Testimonies*, vol. 6, p. 400). Do not allow yourself to be drawn into a debate. You will inevitably lose; at the very least you will lose good will and interest.

Yet another valuable skill is to make the Christian life and the service of Christ attractive. "Make his praise glorious" (Ps. 66:2). "Make His service appear attractive, as it really is" (*Steps to Christ*, p. 116). Ellen White says of the devil's tactics, "Satan ever seeks to make the religious life one of gloom. He desires it to appear toil-

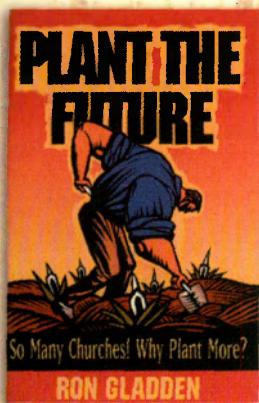
some and difficult; and when the Christian presents in his own life this view of religion, he is . . . seconding the falsehood of Satan" (*Ibid.*). We must show people that to be a Christian is the most wonderful thing in the world. Make the religion of Christ attractive. We are to make our religious services attractive. "Our meetings should be made intensely interesting. They should be pervaded with the very atmosphere of heaven. Let there be no long, dry speeches and formal prayers merely for the sake of occupying the time" (*Testimonies*, vol. 5, p. 609). Preachers, make your sermons interesting. Teachers, make your Sabbath school lessons interesting. Parents, make worship interesting. Make religion attractive. We need to make it attractive to our children, our teenagers. We need to make the Sabbath interesting—Sabbath meals, Sabbath walks, Sabbath books, Sabbath stories. There are so many wonderful things about the Sabbath that we should look forward to it each week.

I love the following beautiful definition of the Saviour's religion: "The religion of Jesus is joy, peace, and happiness" (*Ibid.*, p. 579). That kind of religion is appealing. Growing up I was introduced to a religion quite unlike that. I grew up with a religion of fear. When I heard the coming of Jesus spoken of, I would see in my mind's eye Armageddon and guns and disasters, rather than imagining a day of joy. I dreaded the coming of Jesus. Happily, I now understand the beauty and promise of that day, the beauty and promise of walking with Jesus now. Let us present our religion, the religion of a loving saviour, in a way that is attractive, and will draw the seeking to Him. Yes, "the religion of Jesus is joy, peace, and happiness."

This leads us to another rule: be positive. Let us always avoid the blighting influence of condemnation and criticism. We dare not break the hearts of those for whom Jesus died. We dare not, by focusing on flaws,

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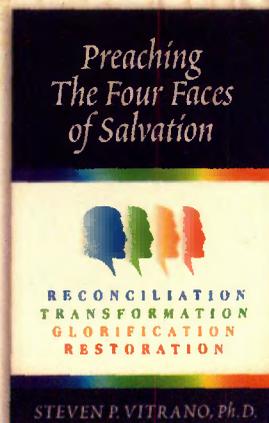
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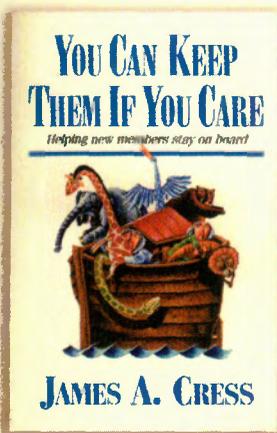
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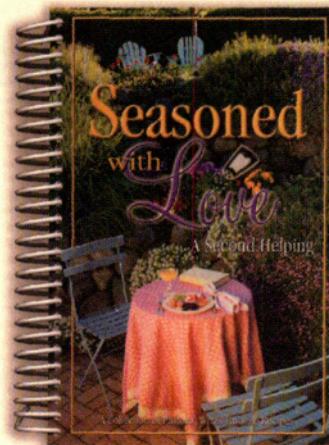
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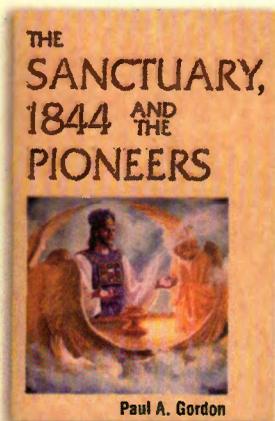
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break the spirit of one longing to return to a loving heavenly father. We are reminded, "The Lord wants His people to follow other methods than that of condemning wrong, even though the condemnation is just" (*Gospel Workers*, p. 373). We are to use other methods—methods that draw rather than drive away. Let us consider four specific groups whom we are not to condemn:

The fallen sinner

Have you ever worked with an alcoholic and felt like telling him, "I am disappointed in you and ready to give up"? Are you discouraged in your efforts to help some other sinner turn his or her life around? Ellen White, in *Ministry of Healing*, urges, "Never cast them aside, never drive them to discouragement or despair by saying, 'You have disappointed me, and I will not try to help you.' A few words spoken hastily under provocation, just what we think they deserve, may cut the cords of influence which should have bound their hearts to ours." Let us never speak with condemnation or criticism to the struggling sinner.

Anyone who preaches the Word of God

That includes preachers of other denominations. I used to be able to preach sermons about them as well as anyone. I don't preach that way any more. I have found a better way. I pray for other ministers. In one town where other ministers were particularly bitter when we began a series of tent meetings, we prayed for them at every meeting, asking that God would bless them as they stood up to preach. When one of our visitors went back to his home church, his preacher tried to discourage him from attending our meetings. He responded, "Why do you preach against those people down there at the tent? They are praying for you." I am glad he could say that.

Other churches or denominations

Soul winning is a love affair (it really is), and you know another technique would not have won your bride. What if you had said to your lady fair, "Your family is no good; join mine." Yet that is sometimes our method when trying to win a soul. "When some who lack the Spirit and power of God enters a new field, they commence denouncing other denominations, thinking that they can convince the people of the truth by presenting the inconsistencies of the popular

churches. . . . Some seem to have drawn from the armory of heaven only its thunderbolts" (*Testimonies*, vol. 4, p. 536).

Christians of our own group

What if in winning my wife I had described my four brothers in this way: "The first one is a thief; the second one is a liar; the third is a crook; and the fourth is the worst of the four, so join my family"? You know that technique would not win. But sometimes members of our church do that. They condemn one another and still expect to win people to the church while they themselves are fussing and fighting. One of my parishioners complained that I was not doing enough to get her husband to join the church. But the truth was that she was undoing everything I tried to do because she complained to her husband about all the faults of the church members. We are not to criticize our own brothers and sisters in the church. With God's help, we must change our methods. If we stop condemning, others may join with us!

Let us look at our next important rule: be a witness. The key to Bible evangelism is to witness. There is no real witness for Christ, however, apart from personal testimony. We must testify as to what Christ means to us. A witness can only tell what he knows. Imagine a courtroom. There is a chair for the witness and a chair for the judge. We must remember that our place is in the chair of the witness. We are not the prosecuting attorney. We are not the jury. Our work is simply to witness. For example, if I am in the witness chair and someone asks me, "Why do you keep Saturday for Sunday?" I don't snap back with "I don't keep Saturday for Sunday." Understanding what they mean, I simply explain that I keep the seventh-day Sabbath, and I tell why, because I love Jesus and I want to follow Him. Then he asks, "What is going to happen to me if I don't keep the seventh-day Sabbath?" If I reply, "You will be lost," what have I just done? I got out of the witness' chair and into the judge's chair; it is the judge who decides, not the witness.

In one Adventist community, an older member said to me, You know, one of my neighbors came to me and said that the people in this community are tired of being told they are going to the hot place if they don't keep the seventh-day Sabbath and join the Adventist church." It is not our place to tell people where they are going. Our job is to tell, of course, what will hap-

pen if they refuse to walk in the light, but we don't know how much light they have. So we must stay out of the judge's chair. John 5:22 says, "The Father . . . hath committed all judgement unto the Son." Not 90 percent, but all. He is the One who judges.

As the last rule, I'd like to suggest that we remember the trinity of faith, hope, and love—expressed faith, inspired hope, and the law of love. We win people by expressing faith in them. My parents expressed faith in me from the time I can remember. "Son, you are going to be a worker for God. You are going to be a minister." They often expressed that faith in me, and it was hard for me to disappoint them. We express faith in people who are coming along nicely in the truth. "I know an honest man like you will never be satisfied until he walks in all the light. Isn't that right?" "You love the Lord, don't you?" And you move them right along by expressing faith.

Every Bible study, sermon, hospital visit, neighbor interaction must inspire hope. We should "work in a way that will cause hope to spring up in the place of despair" (*Gospel Workers*, p. 37).

We are told, "The Lord is keeping alive the spark of hope in their hearts" (*Testimonies to Ministers*, p. 354). What is the devil doing? "He [Satan] desires to take every glimmer of hope and every ray of light from the soul" (*Steps to Christ*, p. 53). As a representative of Christ, I had better be careful of my words to those Christ would draw to Him. "You have disgraced your family; you have disgraced the church," I say, and I go home and smugly mark it down as a missionary visit. In whose book? If I want to be on the Lord's side and want to inspire hope, I'll say, "There is still hope. If you have failed, so have I. Look to Jesus; there is still hope." We must make it our constant goal to inspire hope.

And of course the last and greatest of this trinity of grace is the never failing law of love. Love is the key to open the heart. This concept must undergird all our efforts, all our endeavors to win souls to Christ.

Of all people, Adventists should be experts in human relations. We must learn approaches which will effectively draw men and women to our loving saviour. We have come a long way, but we still have a long way to go in our approach to non-Adventists. **E**

Arnold Kurtz wrote this article from East Oakland Church, Oakland, California.

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Investing in Baptisms

George E. Knowles

Just as money rightly invested will produce more money, so baptism rightly handled will produce more baptisms. This is true in the sense that a beautiful baptismal ceremony will encourage others contemplating baptism to decide to take this step, whereas a poorly organized or carelessly administered baptism will discourage prospects from making their decision. Sometimes a fear or uncertain physical aspects of baptism cause people to delay their decision.

It may be helpful to provide a tour of the baptismal facilities for those contemplating baptism. When they see the depth of the water, the steps leading down to the water, and the private booth for dressing, they will feel more secure. Privacy can be provided by the use of screens or sheets where permanent individual dressing rooms do not exist. Some form of privacy is essential for a dignified baptism. Attention to the physical aspects of baptism can actually deepen the spiritual aspects.

It takes baptism to make baptisms. This is true because the Holy Spirit seems especially near at the time of baptism. Most ministers realize that when prospects are present and a Spirit-filled appeal is made at the conclusion of the baptism, the number of decisions gained will often match the number who have been baptized. This becomes an important consideration in three-to-five-week series of meetings.

Most ministers would agree on two points: (1) We do not want to baptize those who have not had adequate preparation. (2) Early planning will result in a far greater total harvest from the meetings. A consideration of these two points together underscores the desirability of developing a nucleus of baptismal prospects before the meeting begins.

Team Spirit Essential

When the meetings are to be held by an itinerant evangelist, it is possible to have such a nucleus only when there is a real team spirit present between the pastor and the evangelist. The baptismal class con-

ducted at the church school and timed to end about the time the crusade begins, coupled together with the Bible-study interests of pastor and laymen, will provide the needed nucleus for early baptisms. The pastor's Bible class, of course, is another source of candidates for early baptisms.

The pastor who is holding his or her own meeting can best assure success by preparing a nucleus of prospects in advance of the crusade. A spirit of teamwork will lead the pastor to do the same thing for a guest evangelist. As a result of the interest engendered by the meetings, the evangelist will invariably leave for the pastor a larger group of baptismal prospects than were in evidence before the meetings began.

It might be stated as a rule of thumb that for every baptismal candidate prepared before the crusade, you will baptize one in addition to what you would normally get from the crusade. In other words, in a crusade where you baptize 20, if you begin with five persons who are prepared for baptism and who can be baptized early during the series, their early baptism will produce five more candidates for baptism in addition to the 20 you would normally harvest. This means that your total results would be 30 instead of 20, by virtue of having a nucleus to begin with. The application of this principle means that if we invest a group of baptismal candidates in a series of evangelistic meetings, they will actually produce interest in terms of souls.

Something that is often overlooked is the blessing that will come to our own young people from the church school and from Adventist homes when, in addition to going to their class of instruction at the church or church school, they can participate in a baptismal class with interest from evangelistic meetings who are leaving the world or other churches to unite with the Seventh-day Adventist church. The comments and testimonies of the new converts do something for our young people that could never be accomplished in the sheltered atmosphere of a class at the church school.

You can appreciate the effect upon our young

people of such comments as "I have searched all my life for a church that really follows the Bible and, thank God, at last I have found it." "I left the church in the days of my youth to follow the ways of the world. I have tried both ways of life now and, believe me, God's way is the best." "I have such a hard time giving up smoking. I wish I had never started."

In most present-day evangelism the pastor does the baptizing and reports the baptisms. When we put all the forgoing facts together, it would certainly be regrettable to baptize candidates a week or two prior to the beginning of an evangelistic crusade, when these baptisms could be conducted in such a way as to produce additional baptisms by having the service in connection with the public evening meetings.

Review Membership List

It is very helpful in advance of a series of evangelistic meetings to review carefully the church membership list. A small group, including the pastor, the church clerk, a member of long standing who knows the membership well, and the guest evangelist, if there is to be one, should sit down with an up-to-date church membership list before them and consider each name on the list. There is the name of Mrs. Anderson. Does she have a husband? If so, does he ever attend church or social functions of the church? What is his attitude toward the church? Was he at one time a member of the church? He may turn out to be a prospect who, with a little help and personal attention, could be among the baptismal candidates a few weeks later.

Are there any young people of baptismal age in the family who have not yet been baptized? Every year that passes beyond the age of twelve that our young people remain not baptized, the likelihood of their ever being baptized decreases. We need to work for those teenage young people of our church families as diligently as we work for any nonmember. When the evangelist knows about these youth, he can take a personal interest in them. This increases the probability that they can be won during the series.

In many Sabbath schools there are, unfortunately, young people in the junior division who are not in church school. Because of this, these young people are not included in the baptismal classes conducted at the church school. Realizing this, many alert pastors plan, in cooperation with the junior leadership, to spend five minutes each Sabbath morning in the junior de-

partment. These five-minute contacts from week-to-week, supplemented by personal visitation, can constitute a baptismal class for some of the juniors who would be missed otherwise.

There are many non-Adventist spouses who could be won if some compatible couple in the church would take these couples as special projects. Usually they know our doctrines quite well, especially if the spouse has been in the church for any length of time. Their great need is not usually Bible studies, but fellowship. Often we are just too busy to give our friendship—the very thing that is needed to win souls. Non-Adventist spouses and their Adventist spouses are excellent targets for a friendship-team visitation.

In most churches, with a little encouragement there could be several two-person teams making visits at least one afternoon a week. As these lay teams visit, they learn by doing and become effective and productive workers. With a little encouragement they can be taught to cultivate interests and develop them into active interests. They can also be taught to give Bible studies. By investing time in organizing and coaching such teams, a pastor can have the equivalent of a Bible instructor.

Are we more concerned with planning how we invest our money than we are in planning how to gain the most in a coordinated team effort in evangelism? Let us plan carefully together so that our baptisms will actually produce more baptisms. **E**

George E. Knowles lives in Chula Vista, CA. He was associate director of the It Is Written telecast when he wrote this article.

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Ingredients of An Evangelist Church

Jack Hules

More than ever, I am convinced that the great need of America is soul-winning churches. Nothing could benefit our nation more than if each city, town, and hamlet would have an old-fashioned, soul-winning church within its boundary.

Soul-winning churches must be made up of soul-winning ingredients. One cannot use pink and white brick in a building and have a red brick building. A housewife cannot use sand, red clay, and mud to make an angel food cake. Neither can our churches leave out soul-winning ingredients and have soul-winning churches. Notice the necessary ingredients if one is to have a soul-winning church.

A Soul-winning Pastor

It is utter folly to think that a soul-winning church could exist without a soul-winning pastor. Someone has said that everything rises and falls on leadership. If a church is to be a warm, evangelistic, soul-winning institution, it must be led by a soul-winning pastor. When seeking a pastor, would any pulpit committee settle for anything less than a pastor who is an active soul winner? Other questions to ask: Is the pastor married? What seminary did he or she attend? How old? How many children does the pastor have? Is the pastor nice looking?

However, the most important question is, "Is the pastor a soul winner?"

Soul-winning Elders

The second ingredient must be soul-winning elders. Literally hundreds of churches do not have one active soul-winner on the board. Yet they hope that their church will be a soul-winning church.

It is very important to choose fine, consecrated elders for the local congregations. These elders should not be chosen because of their financial standing, social position, or educational background, but rather

because of their love for the Word of God and their compassion for lost souls.

A Soul-winning Staff

It is important that every staff member be a soul-winner and spend time each week in personal soul winning. We do not want someone leading our choir in songs such as "Send the Light," "Rescue the Perishing," "Where He Leads Me I Will Follow," and other great songs, who is not a soul winner. I do not want anyone typing my letters who is not a soul-winner.

Soul-winning Members

According to the Great Commission, we are to teach new converts to go and get others converted. How sad it is when sometimes it is years before a Christian knows how to be a soul-winner. And many Christians never learn to be soul-winners. They simply are not taught.

At our new members reception, when we welcome new members into our church family, we give them a copy of the book *Christian Service* by E. G. White. This book gives them step-by-step instructions on how to win souls to Christ. New members should be taught how to win souls.

It is usual for new converts to be winning souls to Christ within the first week or two after they are baptized, and many of our converts will win a dozen or more in the first month. . . . We should teach our new members how to become soul-winners, and have a soul-winning membership.

Soul-winning Worship

A pastor chosen because of his or her good looks, an elder chosen because of a financial position, a staff chosen to be a group of experts or specialists, an untrained membership, and a ritualistic, formal worship service, do not equal a soul-winning church. If we are

to have the pie, we must have the ingredients. If we would reach the result, we must use the means.

Perhaps nothing hinders soul-winning any more in our churches than our misconception of what worship really is. The Old Testament idea that God lives in the church house and that we come by to see Him every worship service, making us enter the church as we would enter a morgue and behave ourselves as at a funeral, is certainly discouraging to New Testament evangelism and personal soul-winning. To have Billy Sunday results, we had better have Billy Sunday services. To have an evangelistic end, we must use evangelistic means.

Now it may be that you do not want an evangelistic church. If this is true, then you certainly have the right to use non-evangelistic methods. But to say they want evangelistic churches and to use methods foreign to such results is inconsistent. Let us have dignity in our services. Let them be planned decently and in order. Let there be true Bible references, but not the ritualistic order of service we have borrowed from Catholicism, which tends to deaden our services, drive away the common man, and lessen soul-winning and evangelistic fervor.

A Soul-winning Mission Program

If we are to building soul-winning churches, we must build them abroad as well as at home. It is not

enough to give great sums of money to foreign missions and not see to it that the foreign missionaries are winning souls. . . . We should make sure that the kind of work that the missionaries are doing overseas is typical of the type of work we are trying to do at home.

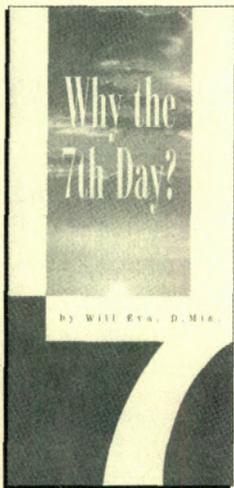
Soul-winning Music

Few things in our churches have done as much to steal the spirit of evangelism as has our music. When we want Billy Sunday results, perhaps we should try to use more dynamic music. If one would want the results of Moody, we should sing the songs of Sankey. The kind of music that tends to build soul-winning churches is the kind that has been tested in revivals—the kind which the people know and love; the kind that moves the heart, not the head; the kind whose words bring out the deep truth of the Word of God.

A Soul-winning Invitation

There is an old spiritual that says, “Everybody talks about Heaven ain’t going there.” We could paraphrase it and say, “A lot of folk talk about soul-winning ain’t doing it.” If a church is to be a soul-winning church, there should be 52 weeks a year consistency in its program of soul-winning. Invitations should be given morning and evening, and a burden and compassion should be evident at every invitation . . .

Train soul-winners to work with converts. Study



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carefully the invitations of the great revival meetings of the past. To have revival results perennially, have evangelistic invitations regularly.

An Evangelistic Budget

Check the budget of the average church and you will be surprised at how little money is spent in soul-winning purposes. We say we believe in soul winning, and at the same time spend our money in other purposes. As we draw up our budget, let us support schools that train soul winners, local mission projects that are after souls, and salaries of staff members who win souls. Include in the budget such soul-winning ministries as bus routes, rescue missions, and tracts.

A Soul-winning Schedule

I have reviewed and read many church calendars. After reading them, it is not hard to understand why our churches are not soul-winning institutions. Check the average schedule of activities for a typical church. It will include a mixed bowling league, a soft ball team, the aid society, the children's party, the youth skating party. How many times do you see anything mentioned about a soul-winning activity?

Usually the church meeting with the poorest attendance is the visitation meeting. Ten times as many people will work in the church kitchen as will work in the church field. We pastors certainly find ourselves guilty as we plan our church programs. We preach on soul-winning and schedule it right out of the church. We have enough time for all our meetings, and plenty of people attend, but so little time is planned for soul-winning. Yet we preach on soul-winning and say we want a soul-winning church.

Soul-winning Organization

Here is a sore spot and a hindrance to building a great soul-winning church. Laymen who work hard all day and have a limited number of hours to serve the Lord or the church find themselves using these hours in unnecessary committee activity and discover they have no hours left to do soul-winning.

It does not take a committee of five to put the flowers on the Lord's Supper table. It does not take a committee of ten to tell the music director what the special should be for the worship service. It does not take a committee of three to put an ad in the weekly

bulletin. How much better if these same people were to organize soul-winning committees, rescue mission committees, house-to-house committees, visitation committees, etc., thereby utilizing what spare time the layman does have in fulfilling the Great Commission.

We have trained churches full of specialists who attend every meeting except the soul-winning meeting. They do church work, but not the work that Jesus called us to do. They have a form of godliness, but know nothing of the power thereof. The average church is so bogged down with so much organization that the people simply do not have time to carry out the Great Commission. Yet, we wonder why we do not have stalwart people; we wonder why the prayer meeting attendance is down; we wonder why the number of baptisms is down. We weep, and oftentimes even pray, over our lack of soul-winning fervor, and at the same time organize soul-winning out the back door of the church. Our people simply do not have time to win souls when they are committed to committees that have little or no purpose for existence.

Soul-winning Liabilities

There are problems that come with a soul-winning church. A soul-winning church may be a little noisier than the average church, because it will have a lot of poor people there who are unaccustomed to coming to church. It will take them a while to learn how to behave in a church. A soul-winning church will also have more dropouts than a church that is not evangelistic. The more babies you have, the more likely you are to lose one.

The same is true in a home. If a couple wants to have a clean home, no dirty diapers, no baby clothes hanging on the line, no burping on a clean dress, no broken vases, no fingerprints on the mirrors, and no hand prints on the towels, then is best that they have no children. With children, these problems come.

But, blessed be God, they are worth every one of them! So are the souls of men and women worth the price we pay. Let us return to the key task to which God has called us. **E**

Dr. Jack Hules, Pastor, First Baptist Church, Hammond, Indiana. Taken from The Sword of the Lord, Oct. 28, 1966. Reprinted by permission.

Overcoming Poor Articulation

Steven P. Vitrano

Did you ever hear someone speak who sounded as though he was trying to talk through a mouthful of pebbles? Where there is a serious speech impediment affecting the speech mechanism the problem is serious indeed—there may be no easy solution. But often muffled, mumbled, or sloppy speech may be the result of faulty speech habits.

According to Bernard P. McCabe, Jr., in his book *Communicative Voice and Articulation* (p. 79), “Articulation is the way to clarity in speaking. The key to articulation is accurate production and correct use of consonants. . . . Without consonants, speech would probably resemble a howl with meaning dependent upon variations in quality of sound. Fortunately, such a situation need not exist. With the consonant, articulation and speech become more efficient.”

Speech will not be clear unless the sounds called consonants are articulated properly. The consonants are generally arranged into four groups:

Plosive: as the (p) in *poise*; (b) in *boss*; (t) in *tame*; (d) in *dance*; (c) in *cat*; (g) in *game*; (ch) in *check*; (j) in *just* or (g) in *magic*

Fricative: as the (f) in *fun*; (v) in *vain*; (th) in *think*; (s) in *sip*; (z) in *zippy*; (sh) in *should*; (s) in *vision*; (g) in *garage*; or (h) in *how*

Nasal: as the (m) in *make*; (n) in *noise*; or (ng) in *youngster*

Glide: as the (wh) in *white*; (w) in *wonder*; (r) in *road*; (y) in *you*; (i) in *opinion*; or (l) in *lip*

It can be readily seen that improper articulation of any of these sounds will make one’s speech difficult to understand. How articulate are you in producing the sounds of speech—the sounds of the consonants?

Three of the most common problems are:

1. The final “t” as in *went*. The “t” is silent (not articulated) and the result is “wen.” Or as in *can’t* the word becomes “can” (which could be a costly error).

2. The final “ng” as in *going*; omit it and the word becomes “goin.” Or as in *thinking*, and the word becomes “thinkin.”

3. The initial “th” as in *them*. The “th” becomes a “d” and the word becomes “dem” or in the case of *those* it becomes “dose.”

Breaking a bad habit is never easy; it takes patience and work. So it is in breaking poor speech habits. Fortunately, help is available. A good book like McCabe’s contains many suggestions and exercises whereby poor articulation can be corrected. If you do not speak clearly because of poor articulation, you can overcome the defect. Record your speech and then listen to yourself. If you don’t like what you hear, do something about it. Practice until you speak clearly and distinctly.

Care should be taken to correct defects. Don’t go to the other extreme and articulate over precisely. It is annoying and sometimes humorous to listen to someone who over articulates the t’s, d’s, or p’s.

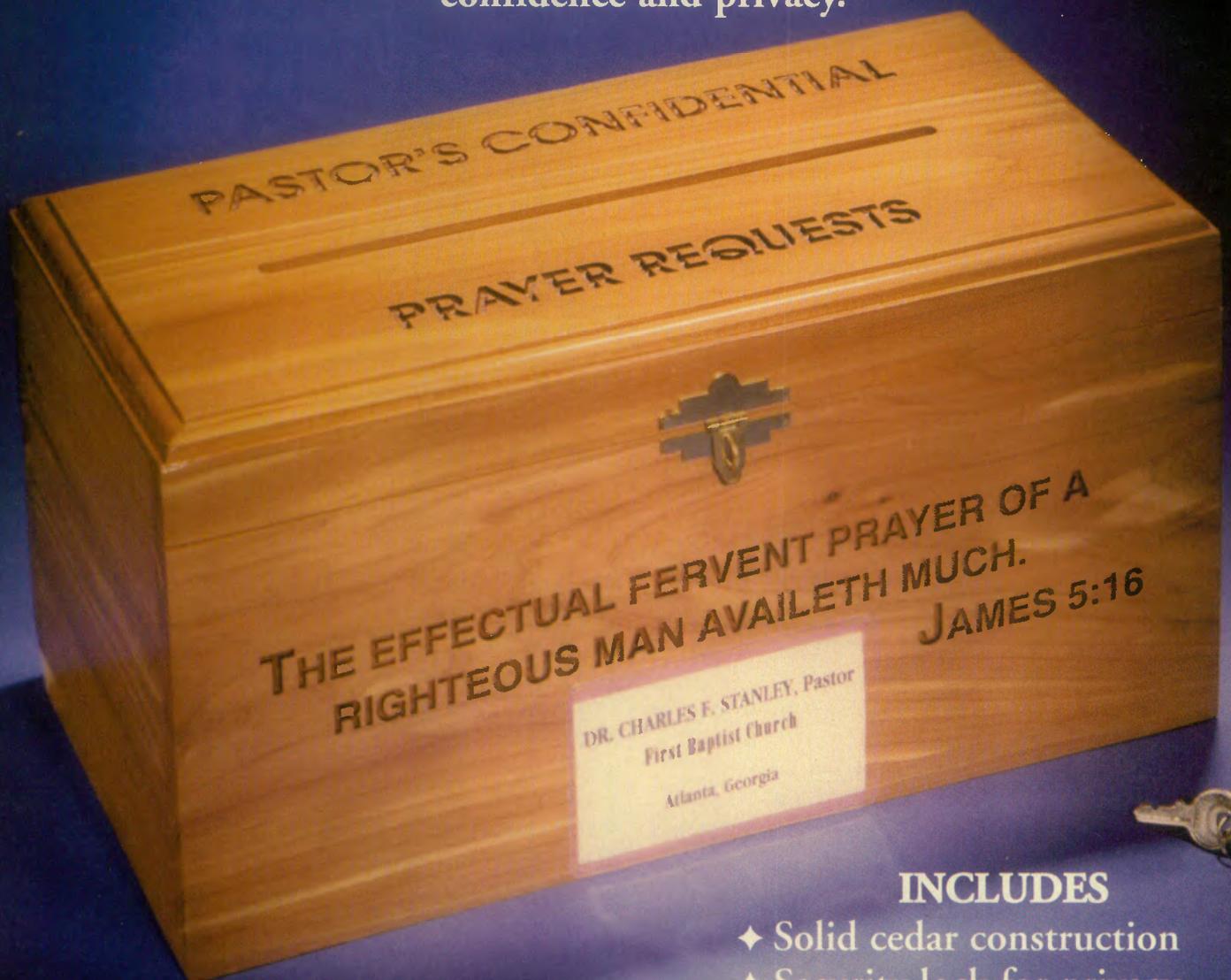
The counsel in *Gospel Workers*, (p. 91): “Ministers and teachers should discipline themselves to articulate clearly and distinctly, allowing the full sound to every word.” The same applies to the church elder as preacher and spokesperson for God. Proper breathing, pitch, and articulation—these three factors are to be considered when striving for clarity in preaching.

Along with making what we say clear, we are concerned that what we say makes sense. This is not to say that we can take all mystery from the gospel. There are some things we will never fully comprehend intellectually. But we need not multiply confusion by being incoherent when there is no reason for incoherence. The fact is, we should diligently study so that we may make the profound simple, that we may communicate the deep things of God so that all can say, “we see,” when the truth can indeed be “seen.” In such a study we will come to grips with the fundamental principles that make for good communication in preaching. **E**

At the time of this writing, Steven Vitrano was a professor at the Adventist Theological Seminary at Andrews University. Presently he lives in Auburn, California.

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“His Name Shall Be Called: The Prince of Peace”

Josiel Unglaub

I. Introduction

Christ is “the Prince of Peace” (Isa. 9:6), and it is His mission to restore to earth and heaven the peace that sin has broken (see Rom. 5:1). Whoever consents to renounce sin and open his heart to the love of Christ, becomes a partaker of this heavenly peace. – E. G. White, *God’s Amazing Grace*, p. 320.

The Prince of Peace had come to engage in the most severe conflict that ever was waged upon the earth, so that he might bring light, and truth, and peace to the sons of men. He was to overcome the apostate who had usurped authority over this world and its inhabitants; and the heavenly universe was to engage with Christ in this conflict.– E. G. White *YI -DT- 08-05-97 -AT- Christ’s Mission to Earth*, part I, p. 4. As we look at the prophetic Messianic titles of the Babe who was born and placed in a manger, we see that each title was prophetic of the ministry which He was to render.

Each of His names contains a divine promise. In the title “Prince of Peace” we see the highest title of all. He is to be the answer to the heart’s deepest need.

The magnitude of His task is revealed in this title. He is to make it possible for man to be at peace with God and to live in peace with each other. Sin has created a woeful need for a divine Prince who can restore the primitive peace.

II. The Heart of Man Hungers for Peace

- A. The desire for peace is universal among men.
- B. Why have we failed to achieve peace?
 - 1. We have achieved the highest standard of living the world has ever known.
 - 2. Due to miracles from the research laboratories our longevity continues to increase.
 - 3. Prosperity prevails, but there is an absence of peace.

- 4. Substitutes for the Prince of Peace have been accepted. Nations are not encouraged to depend upon God for peace. We place our faith in the military strength, in nuclear weapons, and radar. Individuals have accepted substitutes for the Prince of Peace. They look to education, wealth, friends, and health for peace. All of these disappear and turmoil prevails in the heart.

III. Peace is the Gift of God

- A. The priests of the Old Testament were instructed to bless the people with a benediction of peace: (see Numbers 6:24-26).
- B. The psalmist recognized peace as one of the blessings of God (see Psalm 29:11).
- C. The prophet Isaiah perceived that true peace comes from a right adjustment of life to the will of God (see Isaiah 26:3, 4).
- D. Paul, the apostle, believed that the Heavenly Father is the giver of peace.
 - 1. See Philippians 4:6, 7.
 - 2. For the Thessalonians he prayed (see II Thessalonians 3:16).
 - 3. “God is not the author of confusion, but of peace . . .” (I Corinthians 14:33).
- E. Apart from God there is no peace.
 - 1. See Isaiah 48:22.
 - 2. When Israel rebelled during the days of Jeremiah and the peace of God departed, we hear one of the people saying, without God, man is out of step with eternity, and He does not come to grips with the ultimate values of life (see Jeremiah 14:19b).

IV. Jesus Christ is the only Source of Real Peace

- A. The Prince of Peace is peaceful in His disposition.
 - 1. He bears long with His enemies.
 - 2. He endures much at the hands of His friends.
 - 3. He is always accessible and available.
 - 4. He is always ready to forgive.
- B. Peace is the disposition for which the Saviour was renowned.

- C. Peace is the blessing He died to purchase (Romans 5:1).
- D. Peace is the blessing He lives to bestow (John 20:21).
 - 1. In Christ we cease to war among ourselves.
 - 2. Christ delivers the sinner from his follies, his passions, and the evil which destroys.
- E. Christ possesses peace, bestows peace, exercises peace, and delights in peace.

V. The Peace which Christ Offers

Most people are eager to have the peace that can be understood. This kind of peace is based upon money in the pocketbook, a secure position in the family and business, and a healthy body. The peace which Jesus gives is not that which can be won on the battlefield nor purchased with money, or that can be secured through medicine. The peace which He provides is not that of the conquering sword but of a prevailing spirit.

- A. His peace is not the peace of stagnation or inactivity. He does not provide us with a spiritual narcotic to keep us from facing reality. Neither is His peace the peace of freedom from inward temptation or outward suffering.
- B. The Prince of Peace brings peace from God and gives one peace with God.
 - 1. His peace is the peace of surrender to the rule of love.
 - 2. His peace is the peace of fellowship with God the Heavenly Father.
 - 3. His peace is the peace of self-control through spiritual power and divine energy.
 - 4. His peace is the peace of assurance that our sins have been forgiven.
 - 5. With His presence, it is possible for you to walk with poise in the midst of storms and calamity.

VI. Conclusion

If Jesus would bring to us the peace of God, we must crown Him as the King of our empire and make Him the Lord of our life. If we let His will become our will, we will discover ourselves

in harmony with God and the laws of the universe. Life will be lived without the evil effects of destructive tension.

Quotation

“Our trouble is we want the peace without the Prince”. — *Christianity Today*, Vol. 38, no.14. **E**

Josiel Unglaub writes from Sta Catarina, Brazil.

Christ's Standard of Integrity

Helio Carnassali

I. Introduction

Personality has the power to open many doors, but character keeps them open.

When the Spirit of God moves into a man's heart, he will make that man generous, but he will never make a fool out of him. He will make the man happy, but he will never make him silly. He may make him sad with the woe and the weight of the world's grief, but he will never let him become a gloomy cynic. The Holy Spirit will make him warmhearted and responsive, but he will never cause him to do things of which he will be ashamed later.—Tozer

Jesus Christ fulfills the Law and the Prophets. His standard of righteousness is higher than that of the scribes and Pharisees.

II. The law

Jesus' statement in Matthew. 5: 33, probably refers to Leviticus 19:12 and Deuteronomy 23:23. The third commandment, (Exod. 20:7) prohibits using God's name to bolster a falsehood.

- A. The commandments in the Law prohibited false swearing, but they did not forbid using God's name to affirm the truth. Numerous examples abound in the Old Testament of vows both to God and to men, as in Numbers 30:1, 2; Deuteronomy 6:13; 23:21-23; Ecclesiastes 5:4, 5.

B. The Jews to whom Jesus spoke had developed a system of gradation of oaths so that one's obligation to abide by his vow or to tell the truth was in proportion to the value of that by which he swore. Some rabbis held that only oaths that referred to God were binding. Swearing by Moses, by the law, by the temple, by my life, etc. had become common and really meant nothing with reference to the integrity and truthfulness of the one using them.

III. Jesus replied:

“Swear Not at All” (Matt. 5:34-37).

- A. This was a principle rather than a rule.
 - 1. Jesus was not forbidding a Christian to be placed on oath in court. This is clear if we interpret what He said by what He did. Jesus allowed Himself to be put on oath before Caiaphas the high priest, (see Matthew 26:63-65.)
 - 2. Paul did not understand Jesus to prohibit sincere oaths. He frequently appealed to God (Rom. 1:9; Gal. 1:20; 1 Thess. 5:27).
- B. A Christian will not need to be put on oath. His yes is yes; his no is no. He is a person of integrity. Jesus said in effect that since God is the Creator of everything one cannot swear by anything that does not refer to God. Heaven is His throne; earth is His footstool; Jerusalem is His city; you are His creation. When one swears by anything to bolster a falsehood one is in effect taking God's name in vain (i.e., a falsehood). There is no need for a Christian to swear by anything.

IV. Application

- A. A Christian is truthful.
 - 1. Truthful with God. God is not mocked. No man can fool God. He knows the motives, the intent of the heart out of which the mouth speaks.
 - 2. Truthful with fellowmen. Words are deeds. They are the medium of communication. Words are signals to another. If the signals are false, one deceives his neighbor. Earlier Jesus had

condemned the use of such words as “stupid,” “blockhead,” “scoundrel,” to stir up anger. He here affirms that words are useful to convey information, but lying by any means in order to get an advantage over another is wrong and stands condemned.

- 3. Exod. 20:16 is the ninth commandment. The immediate reference seems to be to perjury in court. It has, however, a much wider application. A Christian will not harm his fellowman by lying. His yea is yea; his no is no.

The Christian businessman is expected to represent his product accurately. A man in Tulsa promised to sell a herd of cattle at a certain price if the offer was accepted within two weeks. During those days the price of cattle rose sharply. Other buyers offered to buy the cattle at a higher price. Although nothing was in writing and no earnest money had been paid, his word was as good as his bond. He lost several hundred dollars but retained the respect of everyone.

A Christian is expected to be true to his marriage vows, true to his baptismal vows. Christ calls His disciples to integrity and truthfulness.

V. Conclusion

Although misunderstandings may result between people of integrity, the Lord never misunderstands. He knows the heart. One can never be right with his fellow man unless he is first right with God.

Quotations

“Right is right, even if everyone is against it; and wrong is wrong, even if everyone is for it.
—Penn.

“A man never discloses his own character so clearly as when he describes another's.”—*Johann Paul Friedrich Richter*.

“God has a program of character development for each one of us. He wants others to look at our lives and say, “He walks with God, for he lives like Christ.”—*Erwin W. Lutzer*. E

Helio Carnassali writes from Sao Paulo, Brazil.

Don't Depend on Feelings

A faithful member of the Church wrote this: "There is something that troubles me. I'm not as close to God as I would like to be. I read my Bible a great deal and pray, and try to do all I can to live right. Because of long illness I'm not able to go to church. Perhaps I depend too much on feeling."

Let us thank God that He makes us conscious of our need of further growth in grace. I feel sorry for those who lack that consciousness. They are on dangerous ground. There is no state so dangerous as that of being satisfied with one's spiritual condition. Our God, who is infinitely resourceful, employs many ways to bring to our spiritually dim minds this realization of need for a higher level of Christian experience. The very fact that He thus troubles us is the strongest evidence that He is seeking to work out a plan for our lives and that He considers us infinitely worth saving. It is in this context that we ought to view the matter. Thus we can receive from the troublings of our spirit new hope, new assurance, that God is with us, and that heaven is our grand destination.

You say, "Perhaps I depend too much on feeling." There is no greater mistake that a Christian can make than to equate high spiritual attainment with high and joyous feeling. Let us never forget that there is a mysterious interlocking of body and spirit. They react upon each other. When afflictions are acute, when life's woes pour in upon us in floodtide, there comes in varying degree a temptation to doubt the genuineness of our religious experience. Some meet this temptation with essentially the words of Job: "Though he slay me, yet will I trust in him." Some, at the other end of the scale, actually become more or less despondent. The remainder experience varying degrees of spiritual blurring until the affliction be past.

I repeat, no greater mistake could be made than to measure the genuineness and worth of our religious beliefs and Christian experience by the subjective yardstick of our feelings. Some people are born with abounding health, both of body and mind, and with a personality that seems to be a joyous blend of the least-

tainted genes transmitted from our Edenic parents. When such people take hold of Christ and His salvation, they find that life reaches its maximum and that every day that follows is a day of light. Even if they are not always on the highest mountaintop, they are rarely, if ever, down in a dark valley.

Such people have probably never taken time to analyze their state. If they did they would realize that their perennially elevated spirits rest on two pillars, one physical and earthly, the other spiritual and heavenly. The danger for them is that if the first pillar is suddenly undermined by sickness or some other great adversity, they are likely to lose their sense of spiritual balance. They are tempted to doubt the reality of the second pillar.

On the other hand, those who have never been able to rest their weight upon a pillar of abounding physical vitality, and who seem to have been born to adversity, do not necessarily find in calamity a temptation to doubt the reality of the Christian faith that they have believed and practiced. That is one of the few compensations that the chronically afflicted can have.

Evidently, my dear sister, your affliction, though now long standing, came upon you in later years. You earlier had bright decades, joyous, bubbling hours when the skies were promisingly blue and the songs of the birds seemed always harmonious. Yours is the experience of many, for only a minority stand at one or the other extreme that I have just described. You are one of a multitude of God's elect who have watched one of the two supporting pillars of joyous life crumble, and you are tempted to think that with everything resting on one lone pillar you are in a precarious position. Indeed, when the winds of adversity blow wildly you may imagine that the pillar sways with the tempest, and may even collapse. If you are like many, you may find that the black clouds of affliction so completely hide the foundations of your faith that you are tempted to feel that no pillar exists.

At the very outset you have this significant fact to give you pause amid such troublings of spirit. Count-

less good men and women before you have experienced the same trials of their faith—and have come through their afflictions with a better faith than they had ever known in the past. And what was the secret of this triumph of faith over adversity? The answer is ready: They had grasped firmly this prime truth, that their surety of salvation rests upon a sublime fact, not upon sublime feelings.

Let us never forget, in days of joy or hours of grief, that our hope of deliverance from a world of sorrow, sickness, and death rests on the fact that God was manifest in the flesh, that He lived here a sinless life, that He died for our sins, that He rose triumphant from the grave, that He ascended to the right hand of the Father to make intercession for us, and that He will come the second time without sin unto salvation to take us to Himself. No link in this divine chain depends for its strength upon our feelings. When God set the vast plan of salvation in motion He foresaw the victorious end of that plan—a great company of the redeemed from among men.

The whole of Christ's earthly life, till His ascension, was open for all to see. A great cloud of witnesses could testify to the truth of His claim that He was the Son of God. The disciples went forth, not as preachers of abstract moralizings and ethereal ethics, but as witnesses to the great fact that there had lived on earth One who was morality incarnate, the embodiment of ethics, who was indeed the Way, the Truth, and the Life. They were witnesses to the fact that Christ, by His words and deeds, had fulfilled the forecasts of Moses and the prophets that a divine Deliverer would come. They were witnesses to the fact that Christ possessed power to forgive sin, the cause of all woe. Finally, they were witnesses to the fact that Christ, who had staked His breath-taking claims on His power to rise from the dead, had, indeed, risen. They had seen Him after His resurrection, they were eyewitnesses. They had "heard" Him, they had "handled" Him (1 John 1:1).

No wonder they could sing at midnight in prison, after having suffered most painful beatings. Their confidence in a divine fact, or series of facts, was so great that they could rise above feelings. Why be depressed at the thought of further troubles, even at the prospect of martyrdom? They had a holy contempt of death. They were sure that Christ had broken the bands of death, and they remembered His words: "Because I live, ye shall live also" (John 14:19).

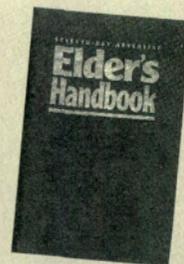
Absolute certainty that they had "not followed cunningly devised fables" marked the faith and the preaching of the apostles (2 Peter 1:16). Paul in the dungeon, awaiting execution, gave typical expression to this certainty when he wrote: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12).

Let us thank God anew that our hope of life everlasting, our assurance of the reality and truth of our holy religion, rests not upon so unstable a thing as feelings, which may rise and fall with our blood pressure, the fluctuating tone of our digestive tract, or the variable functioning of our endocrine glands. Not until the day that these vile bodies of ours are changed like unto Christ's glorious body, will feeling consistently blend with divine fact to testify to the surety of our salvation. Until that day we have the fact that God was manifest in the flesh for our salvation, a fact more surely established than that Julius Caesar or Charlemagne lived. It is our privilege to say with Paul, "I know whom I have believed." And knowing that, we can face the darkest hour, the most tormenting affliction, with inner calm and peace. We can even make them serve their divinely appointed purpose—the further preparation of our lives "against that day," the great day of our deliverance. **E**

The answer is given under the supervision of the Editor. This specific answer was taken from the book Questions People Have Asked Me, pp. 173-177 by Francis D. Nichol.

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Slices of Life

Henry Feyerabend

God's Great Questions to Man

"Where art thou?" (Gen. 3:9). "Where is . . . thy brother?" (Gen. 4:9). "What doest thou here?" (I Kings 19:9). "What is that in thine hand?" (Ex. 4:2). "What could have been done more?" (Isa. 5:4). "What think ye of Christ?" (Matt. 22:42). The unanswerable question (Heb. 2:3). "What have they seen in thine house?" (2 Kings 20:15). "I will work, and who can hinder?" (Isa. 43:13, ARV). "What is your life?" (James 4:14). "Where is the flock?" (Jer. 13:20). "Why transgress the commandments of God?" (Matt. 15:3). "What is a man profited, if he shall gain the whole world, and lose his own soul?" (Matt. 16:26).—*Phyllis Bailey*.

Success

"Behind every success is someone who was a tributary—by way of an encouraging word, an inspiration, or a motivating force. And while they are not credited with the success, they had an important part in it.

"Seldom, if ever, is there a singular success. More often several contributing factors, and people, are figured in.

"Behind every winning basket there is that important pass, where some unselfish player passed the ball to the point maker. Without that pass, there would be no score and no heroes. While their names are seldom listed, they are important factors in the success. Wise is the hero who never forgets them.

"The feeling of success only lingers with that person who accepts his accomplishments with gratitude and humility. When these ingredients and attitudes are missing, the reality of success is challenged and soon fades.

"Find a successful person and you'll find one who praises others more than himself and who recognizes his debt to them."—*C. Neal Strait, Quote Magazine*.

Beauty Aids

"What do you use to preserve your appearance?" a friend asked an old Quaker lady who was noted for her youthful look. She answered sweetly, "I use for the lips:

truth; for the voice: prayer; for the eyes: pity; for the hand: charity; for the figure: uprightness; and for the heart: love."—*Quote Magazine*.

The Believer's Resources

1. The Believer's Dwelling Place—He dwells in the secret place (Ps.91:1); He abides under the shadow of Omnipotence (Ps.91:1).
2. The Believer's Determination—"I will say of the Lord" (Ps. 91:2).
3. The Believer's Possessions—My refuge in the storm (Ps.91:2); My fortress in the battle (Ps.91:2); My God in whom I trust (Ps.91:2).
4. The Believer's Courage—Because He delivers thee (Ps.91:3); Because He covers thee (Ps.91:4).
5. The Believer's Intelligence—"Hath known my name" (Ps.91:14).
6. The Believer's Privileges—He loves you (Ps. 91:14); He saves you (Ps. 91:16); He abides with you (Ps 91:15); He honors you (Ps. 91:15); He answers you (Ps. 91:15); He satisfies you (Ps. 91:16).

—From "Pulpit Helps," AMG International, Ridgefield, New Jersey.

Quotes

"There is no greater disloyalty to the pioneers of progress than to refuse to budge one inch from the positions they took."—*Curtis Barger*.

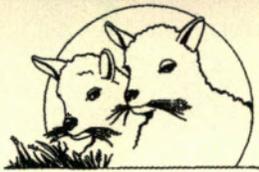
"It is very strange that the world accepts enthusiasm in every realm but the spiritual!"—*Billy Graham*.

"Confusion results from improper exercise—*jumping* to conclusions, rather than *digging* for facts."—*Far Eastern Division Furlougher*.

"Character is what you are in the dark."—*Moody*.

"Patience is the ability to count down before blasting off."—*Quote Magazine*. **E**

Henry Feyerabend writes from Oshawa, Canada, where he serves as speaker and producer of the telecast program It is Written.



Promoting Your Child's Self-Esteem

Le Etta Bradshaw

Help your child learn to share what he or she has with others, since *giving* of one's self and one's time stimulates a healthy self-concept. This could mean babysitting without pay for a neighbor who is sick, or helping with the yardwork at an elderly person's home. A good self-image comes from looking outward, not inward.

When your child receives a gift from someone, discuss with the child how much the gift—and the person who sent the gift—are appreciated. Then ask the child to write a thank-you note.

Talk often together about the principle in James 4:6—"God opposes the proud but gives grace to the humble." Discuss it not in a threatening way, but gently, helping your child realize that learning humility is as important an achievement as anything else he accomplishes.

The description of our sin in Isaiah 53:6—"Each of us has turned to his own way"—is a good reminder that selfish independence is wrong.

When your child's pride is hurt, help the child deal with the hurt by encouraging him or her to pray about it, and to talk it over with others. "Pride only breeds quarrels, but wisdom is found in those who take advice" (Proverbs 13:10).

Also, let the child know you love and will continue to love him or her no matter what mistakes he or she makes. (How can we do any less, since God loves us so unflinchingly?)

Don't encourage your child to ignore those who hurt or disagree with him or her. God wants us to develop a healthy interdependence with others, not a prideful independence.

As parents, we need to see our child's hurt as a situation for godly growth, rather than only trying to stop the hurt. Children often seem to be able to handle more hurt than their parents think. They find it easier to forgive and forget than most adults do.

Self-control is another key component of self-worth. Learn how to help your child recognize more and more his own responsibility for his conduct.

Remember that each child must be loved according to his unique personality, and that developing his self-worth is a gradual process.

Pray for God's direction and search for wisdom in the Scriptures. **E**

Le Etta Bradshaw is a wife, mother, and a former elementary school teacher.



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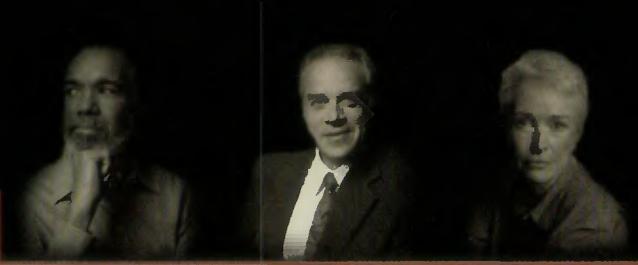
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- 8) How to Conduct a Funeral Service
- 9) How to Reclaim Missing Members
- 10) How to Organize and Develop Small Groups

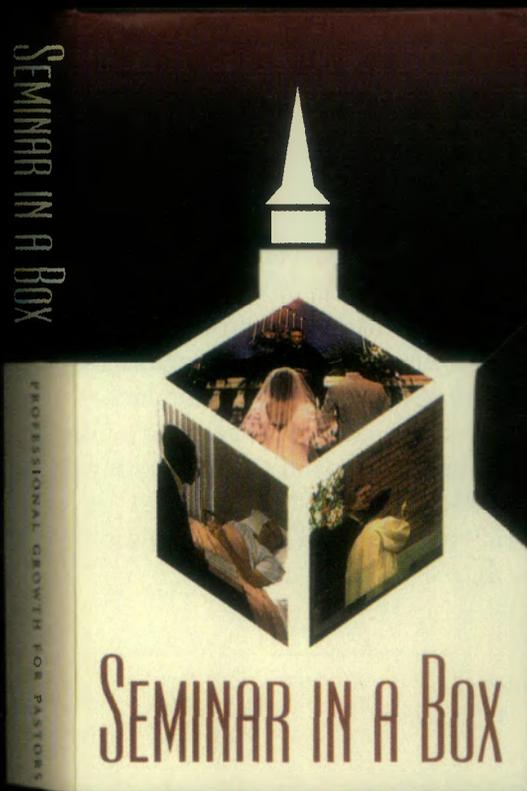
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