

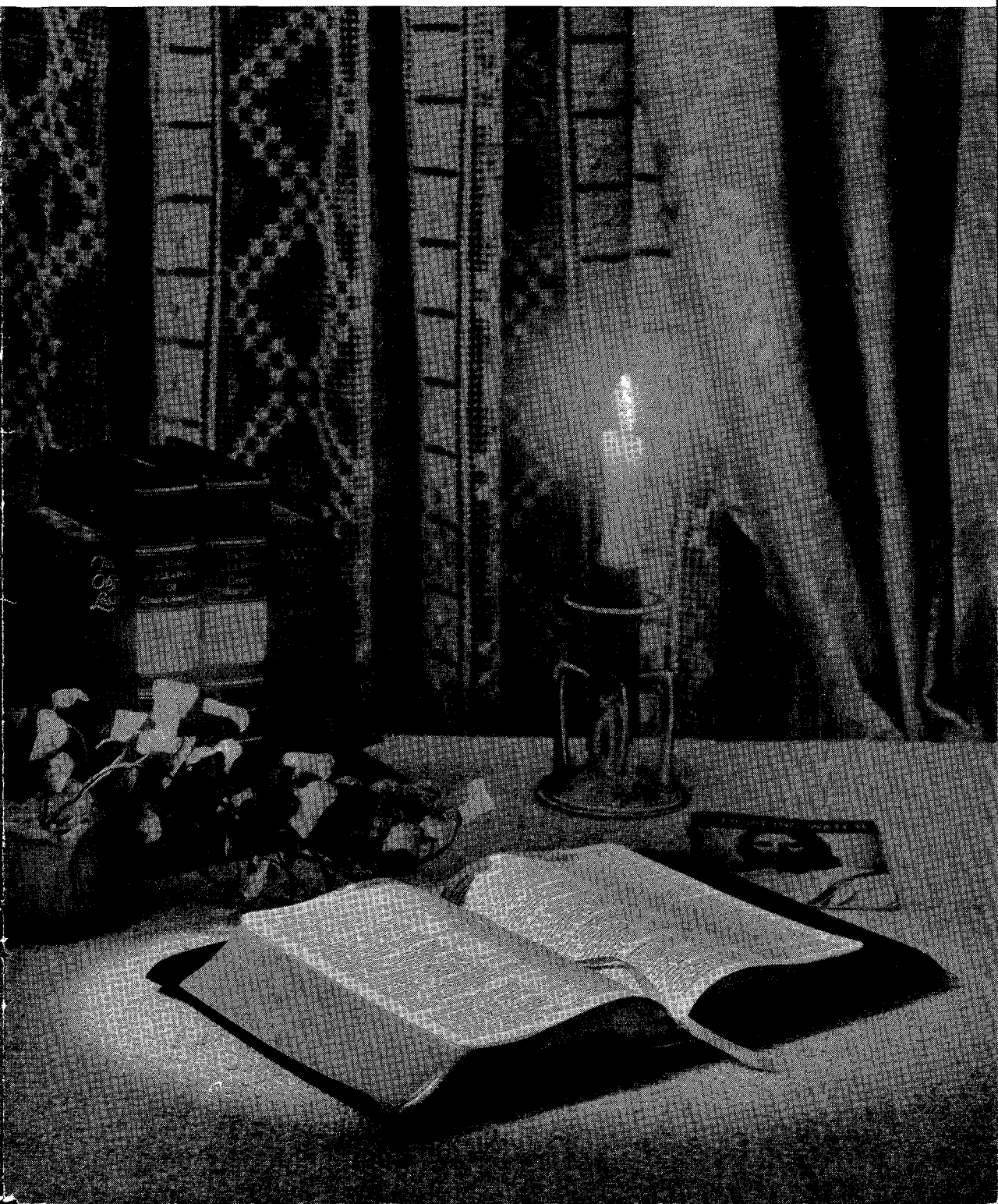
THE MINISTRY

FOR WORLD EVANGELISM

VOLUME XXV

OCTOBER, 1952

NUMBER 10



THE BIBLE

HENRY VAN DYKE

BORN in the East, and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet, and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of man. It comes into the palace to tell the monarch that he is the servant of the Most High, and into the cottage to assure the peasant that he is the son of God. Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. It has a word of peace for the time of peril, the hour of darkness. Its oracles are repeated in the assembly of the people, and its counsels whispered in the ear of the lonely. The wise and the proud tremble at its warnings, but to the wounded and penitent it has a mother's voice. The wilderness and the solitary place have been made glad by it, and the fire on the hearth has lighted the reading of its well-worn pages. It has woven itself into our deepest affections, and colored our dearest dreams; so that love and friendship, sympathy and devotion, memory and hope, put on the beautiful garments of its treasured speech, breathing of frankincense and myrrh. Above the cradle and beside the grave its great words come to us uncalled. They fill our prayers with power larger than we know, and the beauty of them lingers in our ear long after the sermons which they have adorned have been forgotten. They return to us swiftly and quietly, like birds flying from far away. They surprise us with new meanings, like springs of water breaking forth from the mountain beside a long-forgotten path. They grow richer, as pearls do when they are worn near the heart. No man is poor or desolate who has this treasure for his own. When the landscape darkens and the trembling pilgrim comes to the valley named the shadow, he is not afraid to enter; he takes the rod and staff of Scripture in his hand; he says to friend and comrade, "Good-by, we shall meet again"; and comforted by that support, he goes toward the lonely pass as one who climbs through darkness into light.

THE MINISTRY

FOR WORLD EVANGELISM

Official Organ of the
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OCTOBER, 1952

In This Issue

THE October MINISTRY was held for a short time before going to press in order to bring you the high lights of the first week of the Bible Conference. Read LeRoy E. Froom's heartening report beginning on page 4. Pictures from this great conference appear on pages 5, 26, and 27.

Part II of W. H. Beaven's commencement address and of Mrs. Peter Marshall's chapel talk appear on pages 8 and 10.

October is the time when institutions and churches are planning their Weeks of Prayer. You will read with interest the articles on pages 16-31, which have excellent suggestions for the church, college, academy, church school, et cetera. These timely articles are thought provoking and inspirational.

Leif Kr. Tobiassen's fine discussion of principles of church polity begins in this issue, another helpful feature for our church pastors and officers.

Eavesdropping at the Bible Conference

“A statement from Luke's gospel seems to sum up our experiences here,” said one of our leaders. “We remember the story of the two disciples on their way to Emmaus. ‘And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.’ The Lord is certainly accompanying us in our journey these wonderful days.”

Another, quoting the text, “And this voice which came from heaven we heard, when we were with him in the holy mount,” said, “Like Peter of old, we too feel that we are in the mount with God, and we are hearing the voice of heaven. It is a call to each of us to examine his own heart.”

“Never have we had a meeting just like this,” said another. “The earnest seeking of God, the quiet, reverent spirit, the absence of levity and argument—all are conspicuous evidences that the Lord is with us. I think we are becoming more alert to the presence of the Spirit of God. He is here. We must open our hearts to Him.”

“We are not here,” said H. M. S. Richards, “to merely enjoy mental calisthenics, or philosophic dissertations, or digressions or circumlocutions, but to find truth as it may be used to make the world better and make us better. Acts 11:22, 24 gives us a brief picture of Barnabas, one of the early evangelists. We read, ‘He was a good man, and full of the Holy Ghost and of faith.’ And now the result—‘much people was added unto the Lord.’ That's what we must be—good men.”

Our Earliest and Latest Bible Conferences

LEROY EDWIN FROMM

One of the Secretaries of the Bible Conference



THIS initial report * is written in the midst of the epochal 1952 Bible Conference, held in the spacious Sligo church in Takoma Park, Maryland. Authorized and called by General Conference Committee action for September 1-13, just before the important biennial Autumn Council, it is already exerting a stabilizing, unifying, and energizing influence that is highly gratifying, even by the close of this first week. And that it is destined to be strongly cumulative in its influence I firmly believe; it will spread its blessings as the participants return to the classrooms of our colleges and other training schools, or to their administrative, pastoral, evangelistic, editorial, and other endeavors. Time, I am confident, will confirm this evaluation and forecast.

Some four hundred are registered as delegates from North America and overseas, with hundreds of other workers of various categories in attendance for part or all of the time. This Bible Conference will unquestionably go down in our history as a conspicuous landmark, a turning point in the onward sweep of the message, the earnest of better and greater things to come. It should prove to be an augmenting force preparatory to the final, loud-cry phase of our mission to mankind. For this we are praying.

A little over a century has passed since the initial Bible Conferences of the movement were held in 1848—a connected series of gatherings called for the purpose of clarifying and unifying the foundational beliefs of the third angel's message. There our basic truths were wrought out by our founding fathers upon their knees, with importunate prayers and tears, with open hearts and the open Bible before them. And God honored their faith and fidelity, and gave help from heaven. These godly men built more wisely and solidly than they realized at the time, as the years have abundantly testified. They were few in number, and

without wealth, influence, or conspicuous scholarship. But they had faith in God and were possessed by deep convictions. They were seeking the truth, the whole truth, and only the truth. And they found what they sought.

The importance and lasting effect of these initial conferences cannot be overestimated. The rugged outlines of our faith were there determined. The structural footings and foundation stones were shaped, and carefully and skillfully put into place, where they have remained intact to this day. An edifice that was sound and symmetrical, as well as beautiful in outline, resulted. The positions there taken have stood the test of time. No fundamental teaching has had to be either abandoned or materially revised. We still stand firmly on that basic platform. And the passage of a century has seen the solid and steady growth of a mighty movement that now encircles the earth.

And now, during this first week of the Bible Conference of '52, we have been led by eleven speakers in our "walk about Zion." We have been led to "mark . . . well her bulwarks," and to "consider her palaces," that we "may tell it" to all men. "For this God is our God for ever and ever: he will be our guide even unto death." Ps. 48:12-14. This Bible Conference is destined to exert a profound influence upon the climax of our witness to the world. Its fundamental objective is being realized, as the certainties of the Advent faith are reviewed and the centralities of that faith are clarified, amplified, and strengthened through rethinking and restatement. We are discovering supplemental sustaining evidence and augmenting power. It was never the purpose of this conference to debate minor, moot questions or to spend time upon speculative inconsequentialities that have little or nothing to do with salvation, and often become divisive in their effects.

To this end consecrated scholarship has been invoked for the further development of our cardinal teachings, and to bring new evidences before us to confirm our faith. Genuine new light always confirms, strengthens, and stabilizes all genuine old light. There has been a review of the great

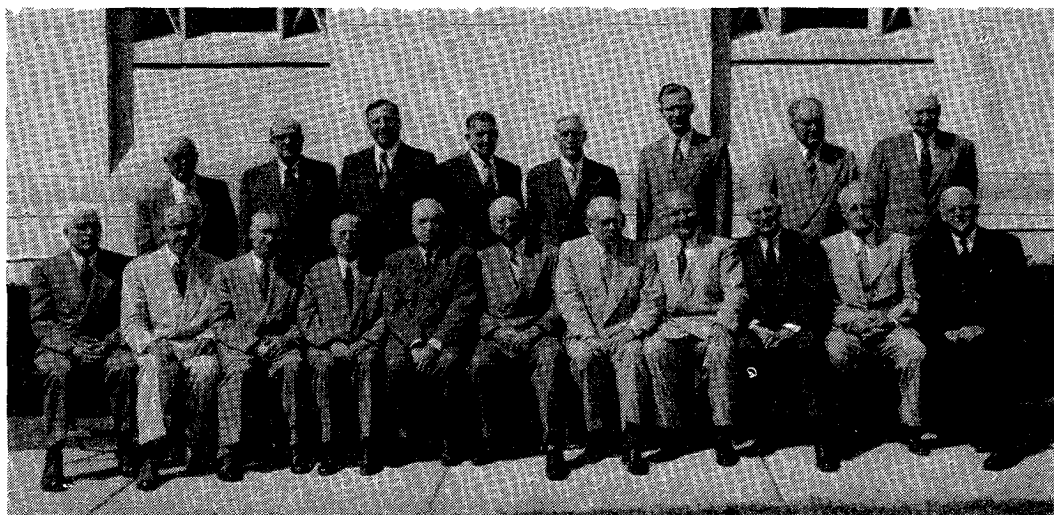
* The second week of the Bible Conference will be reported, and the final summations given, in the November *MINISTRY*, by associate editor Robert M. Whitsett.

certainties and a survey of backgrounds that we have not always understood. Christ, the magnetic center of all true Adventist teaching, and righteousness by faith, as the throbbing heart of the third angel's message, have been the keynotes.

As to the personnel of the leading participants, a large planning committee of twenty-three, with W. H. Branson as chairman—in whose mind and heart this conference was conceived—arranged the program, chose the subjects, and selected the speakers. A subcommittee of ten serves as a body of counselors on the addresses in their written form, and their publication. There are five chairmen—W. H. Branson, L. K. Dickson, H. L. Rudy, A. V. Olson, and R. R. Figuhr. Associated with them are four secretaries—D. E. Rebok, F. H. Yost, R. A. Anderson, and the writer. Although the addresses were not to be read, but given from notes, all presentations were committed to writing in advance. These are to be issued in book form through the Ministerial Book Club, in two volumes of approximately six hundred pages each. They will be released in the first and second quarters of 1953. The subjects and speakers are:

1. Objectives of the Bible Conference—W. H. Branson
2. Recent Discoveries Confirm the Bible—S. H. Horn
3. Christ the Center of All True Preaching—M. K. Eckenroth

4. The Spirit of Prophecy in the Remnant Church—D. E. Rebok
5. The Gospel in Type and Antitype—W. G. C. Murdoch
6. The Cross and the Atonement—T. G. Bunch
7. The Mediatorial Ministry of Jesus Christ—H. L. Rudy
8. The Covenants, the Law, and the Gospel—E. Heppenstall
9. Life Only Through Christ—W. L. Emmerson
10. The Increasing Timeliness of the Threefold Message—F. D. Nichol
11. Antichrist in History and Prophecy—F. H. Yost
12. The Advent Message Built Upon the Foundations of Many Generations—L. E. Froom
13. Evidences of Christ's Imminent Return—A. S. Maxwell
14. The Closing Events of the Great Controversy—W. E. Read
15. Our Bodies a Living Sacrifice—T. R. Flaiz, J. W. McFarland
16. The Companions of the Lamb—T. H. Jemison
17. The Gospel Commission and the Remnant Church—W. R. Beach
18. World Evangelism Our Basic Task—R. A. Anderson



Planning Committee for the Bible Conference. Seated, left to right: R. R. Figuhr, H. L. Rudy, W. B. Ochs, A. V. Olson, L. K. Dickson, W. H. Branson, D. E. Rebok, R. A. Anderson, L. E. Froom, F. H. Yost, and W. E. Read. Standing, left to right: M. L. Rice, M. V. Campbell, E. E. Cossentine, E. D. Dick, F. D. Nichol, T. H. Jemison, Glenn Calkins, and C. L. Bauer.

19. The Place of Prophecy in Our Preaching—A. V. Olson
20. The Lord Our Righteousness—W. H. Branson
21. Evangelization of Catholics—W. Schubert
22. The Holy Spirit and the Latter Rain—L. K. Dickson
23. The New Standard Revised Version—John C. Trever
24. Question Hours
 - a. Dealing With Unfulfilled Prophecy—R. R. Figuhr
 - b. Meaning of "This Generation"—W. H. Branson

A high level of scholarship, blended with a deep spiritual tone, such as would be expected of a serious Bible Conference, characterizes the presentations. The platform committee and chairmen handle the speaking program with clocklike precision, beginning and closing all periods on time. The music is under the guidance of Charles Keymer, C. H. Lauda, and Bradford Braley, with the Faith for Today quartet. The moving strains of the Consonata organ under the skilled fingers of organist Braley lift the soul heavenward. Asked concerning his understanding of the part and place of music in the conference, organist Braley said:

"It is the prime mission of gospel music to soften the defenses of human hearts and render them receptive to the spoken truths of the message. And in this work we must rely entirely on the power of the Holy Spirit. We, as musicians, may go forth from this great Bible Conference with complete confidence in our tenets of faith and a deeper longing for a complete infilling of the Holy Spirit. We have yet to see the full measure of the appeal of music in soul-winning effort when surrendered entirely to the Spirit of our God."

The consecrated voices of the Faith for Today quartet, together with vocal and instrumental solos or duets for each meeting, form a beautiful setting for the informative, inspirational, and deeply moving messages to follow. This is a close-up of what is going on. For many months the appointed speakers—men of training and consecration—have been earnestly studying to compass the subjects assigned, and God graciously rewarded with a rich blessing to all. There is a beautiful blending of presentations, as one speaker presents one facet of

the multisided jewel of truth, and others bring out different facets of the one unified truth we hold. The essence of each series of studies now follows:

1. **ARCHAEOLOGY CONFIRMS THE BIBLE.**—The reliability of the historical parts of the Bible, as well as the faithfulness with which the Bible text has been transmitted to us, was discussed by S. H. Horn in his studies on "Recent Discoveries Confirm the Bible." He showed that the archaeological discoveries of the recent decades have not only thrown light on numerous texts of the Bible, and greatly enriched our knowledge concerning the history of Israel and its surrounding neighbors, but have also given added support to positions fundamental to Seventh-day Adventists. For instance, the historical reliability of the book of Daniel, on whose prophecies we rely so heavily, has been vindicated by some remarkable findings, recently discovered but not yet published—documents providing new evidence for the correctness of dating the events described in Ezra 7 as 457 B.C. Since this is a key date for the highly important prophetic period of Daniel 8:14, such a discovery is of tremendous value.

The unexpected finding of the now famous Dead Sea scrolls and other texts is having a tremendous influence on the minds of Biblical scholars, who are now beginning to respect the ancient text of the Word of God more than they have ever done. It was emphasized that Providence in recent years has put into our hands material which if rightly used can lend great force and conviction to our presentation of a message that is based solely on the Scripture.

2. **THE CENTER OF ALL TRUE PREACHING.**—The presentation of the Seventh-day Adventist message is never to be characterized by ordinariness, declared M. K. Eckenroth in his studies. The preachers of the third angel's message are to be men of power who excel above all others in the preaching of Jesus Christ. The cross is to be the heart and center of their message, around which all other truths cluster. They are to have an exalted, distinctive concept of the love of Christ, recognizing that love to be the only power that is able to melt the stubborn, sinful will of man. Legalism cannot do this. Bloodless, loveless, cold, formal argumentation can never do it. But by cleansing the fountain the stream becomes pure.

This same revelation of the Saviour gives immediate assurance of sins forgiven and of His keeping power through all of the vicissitudes of life's experience. The entire message of His grace concentrates upon this central truth. Thus, when Christ is seen in the Sabbath, life after death, and other kindred truths, a dynamic power attends such preaching before which, God promises, many hearts will surrender to His will. And this is the great hope of our ministry, that the world may know that we are the great champions of the everlasting gospel, as we faithfully give our distinctive message to the world.

3. **SPIRIT OF PROPHECY IN REMNANT CHURCH.**—In common with other true and honest Christians, D. E. Rebok told us, Seventh-day Adventists have staked their hopes for the present life and the future eternal life upon five great facts of faith: (1) by faith we recognize the existence of God; (2) by faith we accept the whole Bible as God's message to man; (3) by faith we acknowledge that all men everywhere have sinned and fallen short of their own ideals and of God's ideals for them; (4) by faith we are convinced that Jesus Christ is man's Deliverer

and Saviour; and (5) by faith we recognize that God has spoken to man by His prophets. Real Christians will, therefore, ask for no more proof for one of the great facts of faith than for another or all. They form the basis for all Christian thinking and living.

Since God has used prophets in ages past, it is but logical and reasonable that He might choose to do so in modern times. If so, it then becomes the business of each true Christian to "quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good." When Ellen G. White (née Ellen Gould Harmon) came forth claiming to be "God's messenger for the remnant church," it was not for us to deny or defy, but rather to apply the Bible tests to her and her work. Each of us, then, must accept or reject depending upon the results of those tests. She is either true or false. She cannot be both true and false. Judging her and her work over a period of seventy years on the basis of these tests—fulfilled predictions, divine guidance in times of crisis, harmony with "the law and the testimonies," and by the "fruits" of her life and labor—we are compelled to recognize and accept her as one through whom God chose to communicate His will to man.

To present added cumulative evidence in order to convince those weaker in the faith, and perhaps a bit more skeptical, we need but to look at that evidence under six heads: (1) the timeliness of the messages given, (2) the practical nature of the messages, (3) the absolute certainty of the messages, (4) the relation to outside influences, (5) the recognition accorded by contemporaries, and (6) the physical phenomena attending the "messenger." In the light of the tests and this evidence there can be but one conclusion. This drives each one of us to *accept* or *reject* the "messages" found in the writings of Ellen G. White.

4. GOSPEL IN TYPE AND ANTITYPE.—Like brilliant rays of light coming from every angle and focusing upon one supreme point, so are the types of the gospel brought to view in the Old Testament, said

W. G. C. Murdoch. A study of these types throws a brilliant light upon the antitypes of the New. From the earliest glimpses of radiance given to our first parents after their fall, to the last passover lamb about to be slain at Christ's crucifixion, all of the types are given to irradiate and illuminate the sinner's life, through the substitution of Christ's death, the resurrection and mediatorial work, and the coming again of our blessed Redeemer.

These types, however, are not confined to the sanctuary and its services. It is well to remember that long before Moses was commanded to build the tabernacle after the pattern shown him in the mount, the Lord had given to sinful men many lessons portraying the sacrifice of our Redeemer. And for many centuries after the wilderness wanderings of Israel, God continued to work through His servants the prophets to present to His people the gospel in type. However, in the sanctuary is set forth the more complete and comprehensive outline of how God deals with sin and the work of Christ in saving men. Only he who sees Christ and His atoning sacrifice in type in the Old Testament and the fulfillment of these in the antitype of the New can really understand the Bible.

5. THE ATONEMENT AND THE CROSS.—The purpose of the studies on "The Atonement and the Cross," stated T. G. Bunch, is to emphasize the importance of that which in all ages has been the very center of the plan of redemption. This was emphasized in the old dispensation by the divinely provided covering for Adam and Eve at the cost of the life of the animal that was typical of Christ; by the offering of Abel by which he obtained righteousness and suffered martyrdom; by the test of Abraham's faith on Mount Moriah, by which he was given a vision of Christ and Calvary; and by the typical sanctuary and its services, which centered in Christ and His atoning death.

The cross was so important in the gospel proclamation of the early Christian church that the apostle Paul declared that he was determined not to know

(Continued on page 46)

Important Announcement!

1953 MINISTERIAL BOOK CLUB

Inquiries are coming from everywhere regarding the availability of the presentations at the Bible Conference. Now we are happy to announce that the two selections for the first two quarters of the 1953 MINISTERIAL BOOK CLUB will contain the studies presented at this important gathering. Each volume will contain about 600 pages.

Keep this in mind, and place your order promptly. Full details will be announced in later issues of THE MINISTRY.

MINISTERIAL ASSOCIATION.

"Whither Bound?"

W. H. BEAVEN

Associate Professor of Speech, University of Michigan

Part II

ABOVE all others, the ministry needs to set the example in Christian teaching and living. The clergy have not escaped the corruptions of the times. We have not always been as careful in our example as we might be, and our parishioners take their cues from us. I need not repeat here the admonition of Peter in his first epistle relative to the conduct of the minister. We have all studied it recently. But I would point out that our actions can frequently be construed as contradicting the doctrines we teach, and that people are won today as much by how our beliefs affect our lives as they are by any other combination of factors. May I give you some positive illustrations?

We have been laboring for months with a Christian woman to join our church. She is a good Christian mother, serious, without bad habits of any kind. There is no worldly reason why she might not join our communion. But one of the chief stumbling blocks in her pathway is, "But you don't live as if you really believe what you teach." When asked to elaborate, she made these observations:

1. "You don't live as if you really believe Christ is coming."
2. "You don't live as if you really love all men. I hear entirely too much criticism of other churches and beliefs."
3. "If you want to help all men, why don't you participate in the worth-while projects of helping others that are instigated by other organizations? Oh, yes, you sent clothes and food to Europe, but primarily to your own believers. What are you doing for the poor here?"
4. "I hear too much from the pulpit that emphasizes a doctrine of fear and not of love." (And after a sermon on "Love Our Enemies," she said, "That was a wonderful sermon, but will it do any good? . . . I don't believe you love your enemies.")

These criticisms were not addressed to me personally, but to the church as a whole. They may not all be true, but they clearly epitomize the type of living that we must demonstrate to others if we are to draw them into the fold.

What shall we do with these charges?

Commencement address given May 27, 1952, at the S.D.A. Theological Seminary.

Deny them with hot-eyed indignation? Not if we are wise and Christian. We shall evaluate them and strive to meet the needs and demands of this severe and sincere critic.

Christian Living and Service

My second suggestion, therefore, is that you graduates and all of us re-emphasize by word and deed the doctrines of Christian living and service. The solutions to personal problems that we teach to others we must exemplify in our lives, and not piecemeal, not by making excuse. We must give the congregation spiritual food, positive doctrine. We need not attack others to build ourselves up. We do not need to preach fear or hatred. We need to teach love and exemplify it.

Let me take one facet of this area to illustrate the contention. The assertion is made that we are remiss in the true Christian service to others. In *The Desire of Ages*, page 350, I read:

"The followers of Christ are to labor as He did. We are to feed the hungry, clothe the naked, and care for the suffering and afflicted. We are to minister to the despairing, and inspire hope in the hopeless."

Are we remiss in the light of this charge? I believe we are. Yes, we have sanitariums, an enlarged Dorcas work, clinics, but we still are not individually laboring as Christ labored to relieve human suffering. If we were, we would be astonished at the results. The manifold ways in which human suffering can be alleviated leave not one of us guiltless in our neglect.

In our church is a woman who is imbued with this doctrine of Christian service. She has no funds to feed the poor; she is not a medically trained person who can give that type of assistance; she has a growing family of her own demanding her time and attention. But she wanted to help others. She discovered that there were in the city a considerable number of bed-ridden or home-confined handicapped children with time heavy on their hands. They could not get out to libraries, concerts, lectures, so she decided to bring the libraries to them. It was not a difficult task to secure the coop-

eration of the public library or to secure access to our own church library. She had her own considerable children's library to devote to the task. She made jigsaw puzzles from religious pictures and sheets of plywood, and then she called on mothers of handicapped children to offer them her circulating library service. She met an enthusiastic response and brought sunshine to many hearts.

"Oh," you say, "very commendable. We ought to do more of this, but I am so busy with the duties of the church that I just can't find the time for that, and anyway, how does this help to spread the gospel?"

Well, in the first place, we shouldn't be worrying about how we spread the gospel when we help others. We should help them because they need help and we have compassion upon them. But in the same breath I must add that it is my firm conviction that there is no better way to spread the gospel. In the first home where this woman stopped to leave a book she created an indelible impression. As week by week she returned and the lady of the house got to know her, her circumstances, her family, her church, the mother of the handicapped child was amazed that this woman would take time to help her child, and she said, "I want to know more about your beliefs that would cause you to do this." And so there were begun Bible studies that are still going on in a home where the religious affiliation would never have permitted purchase of one of our books or attendance at gospel meetings.

"Had the church taken up this work as they should have done, they would have been the means of saving many souls."—*Testimonies*, vol. 6, p. 295.

Where do we go from here? If we are alert to the needs of our times, we will answer the personal needs of the people spiritually and physically. As we do this we shall experience a rebirth in Christian living and shall attract others as they see Christ in us.

Strong Leadership Needed

Third, to these graduates I would suggest a new concept of church leadership. This renaissance of spiritual interest is as much within the boundaries of our own church as without its gates. The laity are aroused as never before in my lifetime, and they crave, they demand direction. They must have it.

One evening last September I stood on the Michigan campground during the North American Laymen's Congress. It was

a dark night, no stars were out, and just concluding inside the large pavilion was an impressive torch and candlelighting service. As we stood in the pitch blackness we were impressed as never before with the zeal, the devotion, the energy, of those lay brethren who were participating in the ceremony. Beside me stood a conference official who broke the silence, not really speaking to anyone, but rather musing aloud, and in essence this is what he said:

"You know, we organized this congress to stimulate and inspire the laity to greater missionary endeavor and to organize them so that their efforts would be more productive. But from what I've seen, we don't need to stimulate our people. We'd better start giving them better leadership, or else get out of their way."

Our brother expressed a profound observation. Our churches are crying for, demanding, a kind of leadership they have not always received in the past. They want to be shown *how* to work most efficiently for others, and they have a great deal to contribute to the process. In the book *Acts of the Apostles*, Mrs. E. G. White points out with reference to the apostle Paul that "often in his ministry he would meet with little companies of men and women who loved Jesus, and bow with them in prayer, asking God to teach them how to maintain a living connection with Him. *Often he took counsel with them as to the best methods of giving to others the light of gospel truth.*"—Page 262. (Italics supplied.)

Our laity are better educated than ever before; they labor often in the world, where they learn and observe how principles of cooperation accomplish miracles. They are prepared to bring to the work of the church the valuable lessons from this experience if we will only call upon them and enlist their best efforts. And we as leaders have much to learn concerning the most effective and efficient ways of organizing our churches for this maximum effort.

We can learn, for example, from the field of commerce and industry. There for several years scholars and businessmen together have been doing research to learn the basic ingredients of leadership. They have conducted hundreds of experiments, have made thousands of observations, and as a result have completely revised the training principles and practices of their leaders and executives from the lowest to the high-

est levels. They have learned many of the secrets of how to enlist cooperation, how to exert direction and leadership without creating antagonism, and how to get the maximum of output with a minimum of resentment and friction. They have revolutionized industry, and there is much we could learn from their research that would make our leadership more fruitful.

Where do we go from here? The answer is simple. We meet the challenge of the hour and the need of the people. From the gospel of Jesus Christ we emphasize anew the

answers to their personal problems and point them to a personal salvation. We re-emphasize the value of godly Christian living, and exemplify in our lives *all* the principles so beautifully taught by our Example. And finally, we give to our churches a type of leadership that will elicit from them a wholehearted service of maximum efficiency.

There is no reason why this great ideal cannot be attained if we will work and pray wholeheartedly, looking to Christ as the author and finisher of our faith.

[End of Series]

A Partnership of Power

CATHERINE MARSHALL

Part II

I THINK every young minister is going to have to make a clear-cut decision about whether his life and his church are going to be run by himself, by his officers and committees, or by the Holy Spirit. The usual way, of course—and this is true of every denominational group—is to set up certain routine rules by which a church should be run. Not that organization should preclude the Holy Spirit. But often it does; at least that is true in our Presbyterian Church. And yet exciting, wonderful things will not happen in your church unless the Holy Spirit is the one who is ruling and directing and counseling you at every turn.

I have been very much interested in knowing something about one little church here in Washington that is really guided by the Holy Spirit. This is a small nondenominational church. I shall tell you just two or three things that have happened recently as a result of the Holy Spirit's guidance.

In the first place, no one can become a member of the church without at least a year of preparation—attending certain classes and showing clearly that he or she has come to the point where he really understands that becoming a church member means an all-out commitment to Christ.

Chapel talk given May 5, 1952, at the S.D.A. Theological Seminary, Washington, D.C., by Catherine Marshall, wife of Dr. Peter Marshall, who until his death was pastor of the New York Avenue Presbyterian church in Washington, D.C., and chaplain of the United States Senate. Mrs. Marshall is the author of the inspiring best seller that tells the story of Dr. Marshall's life and of their life together—*A Man Called Peter*.—EDITORS.

Of course such a period of preparation has often been required in the foreign mission fields. Actually, I do not see why we think that our congregations, because they happen to be the secular type of pagan Americans, need less than the members of the African church, the Indian church, or any other foreign church.

After this period of probation, when the person is finally received into the church membership, once a year he has to rethink his surrender to Christ. That is done in this manner: The pledge that each member of the church must take is written out in a book that stays on the altar in the chapel. Each church member is pledged once a year to go into that chapel by himself and spend an hour alone with God, thinking through the matter of whether he can once more give himself sincerely and deeply to God, with no reservations. If at the end of an hour he thinks he can, he writes his name in the book. If, after thinking things through, he cannot make his pledge for the next year, he simply does not write his name. The plan works perfectly.

So consecrated are these people under this regime that tithing is no problem. Sometimes some of the members are shocked when they see what goes on in other churches in the nation's capital.

One day one of the members came to the minister's wife and said, "Do you know what?"

The minister's wife said, "No, what?"

"Do you know, I have discovered that there are actually some church members in Washington who do not tithe!"

The young wife pretended the proper surprise.

Power Through the Spirit's Guidance

In every church fellowship there is the greatest variety of human need. When any given Christian fellowship actually has the Holy Spirit's power flowing into and through the church, that power will go out in many different directions to meet the variety of needs. God's power might be compared to that of electricity. When electricity flows into a house it is used for different things—the electric iron, the vacuum cleaner, the washing machine, et cetera.

In a true Christian fellowship God's power will be flowing to solve economic needs, health problems, alcoholism, unhappy marriages, and all the other usual problems that beset our generation.

When I visited the particular church to which I just referred, the thought that came to me was that here was a twentieth-century edition of the fellowship centered around Jesus while He walked the trails of earth.

There is a girl who had been one of Washington's prostitutes; now, since she found Jesus, she is one of the loveliest creatures imaginable.

Here is a woman who once had a so-called incurable cancer of the face. She had also been brought back from the last stages of alcoholism. The cancer had eaten a hole in her face. She was told that, at the most, she had less than a year to live. But she discovered the way to trust Jesus to keep her from cancer from day to day, just as He had kept her from alcohol—and it worked. That was three and a half years ago. Now the hole on her face is gone, and in its place is skin like that of a baby.

Here is another former alcoholic. Three times he tried to commit suicide. Now he is one of the guiding lights of Alcoholics Anonymous. He sells accordions and witnesses for Jesus on the side. God uses him in an incredible way to help the down-and-outers, because he talks their language and speaks from the depth of his firsthand experience.

Over there in that church is a former Yale University professor. He discovered late in life that there's something more to life than the intellect. Now there is a beautiful sim-

plicity about him that perfectly balances with his fine brain. And so on and on.

The pastor of the little church says jokingly that he has almost as many potential church members in jail as out of jail. So it was in Jesus' day. That is one of the reasons why He was criticized so severely by the professional churchmen of His day—the Pharisees and Sadducees.

But Jesus came to seek and to save those who have lost the way—not those who have been inoculated with such small doses of religion that Christianity no longer means much of anything to them. It's the difference between a religion of power and a religion of talk. Each minister must make up his own mind which kind he really intends to have in *his* church. Each minister must decide whether he himself is willing to pay the price for such a leadership of power.

No other vocation pays such rich returns as that of the ministry. I cannot imagine any man's investing his life in any other profession that would pay such tremendous dividends. This fact was strikingly revealed to me after Peter Marshall's death. I have witnessed such gratitude, such love, such appreciation as a result of his life, which now follow me on and on through the years. Hardly a day passes that I do not hear of some life once touched by my husband's life—often when he knew nothing about it. So the dividends pile up and up. In what other profession could it have been possible that even after his death the gratitude of the whole community would have been manifested to his son and me to the extent it has? I do not think there is any other.

So I sincerely feel that you who have chosen the ministry have ahead of you the most wonderful life there is, provided—provided you really let the Lord lead. I can only wish for you God's own joy in God's own profession.

[End of Series]

APPROVAL IN my long experience with men and things, I have found that the best work and the best effort of every man who is worth while come under the spirit of approval of his fellow men; that you will never get the best that is in any man—individually or patriotically or in any other way—except under the stimulus of approval from men worth while whom he regards as his friends.—CHAS. M. SCHWAB.



"A Certain Sound"

AS THIS issue goes to press we are in the midst of the world Bible Conference. The imagination of our workers and members has been stirred to the earth's far ends as they have contemplated this convocation. And now the delegates and visitors are here. It is inspiring to witness this great gathering, especially as one realizes that the sole purpose of it all is to study anew the message of the Book of books. The objective of this conference is not merely to review our doctrines; rather it is to reinspire our teachers, preachers, and workers around the world with the mighty truths of the third angel's message.

When the Lord raised up this movement He laid upon us a dual responsibility. Not only were we to warn the whole world of impending judgment, but we were also to prepare a people to meet their Lord. Only those who possess the faith once delivered unto the saints will have the power to separate from sin and become citizens of God's kingdom. And it is that faith that claims the interest of this great conference. No, we are not meeting to defend our doctrines, but rather to reaffirm the certainty of the precepts and prophecies of the message of God for this hour.

One hundred years ago our pioneers were laying the foundations of what was destined to become a worldwide movement. They were weak numerically, but they were strong spiritually, and confident of their divine call, they moved forward in faith. The results of their work we see today. Truly they built better than they knew. From our vantage point we can look back and see the way we have come. A good automobile driver not only watches the road ahead but also keeps a watchful eye on the rearview mirror.

The Beginnings of Our Movement

In recent times some of our leaders have felt moved to uncover in detail the story of those humble beginnings of our movement. And as we see what God has wrought, we truly stand amazed.

The Midnight Cry, by Francis D. Nichol, was the first of a series of books that have lifted the veil, enabling all to see and evaluate what happened a century ago. Ignorance and deliberate invective had blurred and distorted the picture. But not being in possession of the facts, we were unable to refute the baseless and often vitriolic charges leveled by our enemies upon early Adventism. How often have we been embarrassed by the charges of religious fanaticism and ascension robes! And although we eagerly hoped that certain things were not as some represented them to be, yet adequate explanation or refutation was impossible. The foundations of Adventism appeared at best to be very questionable and at worst irrationally fanatical. But today there is a change. With painstaking precision Elder Nichol gathered his facts and then, unsheathing his sword, laid bare the whole case for the world to see. And what has been the result?

Let us pause and ponder. Perhaps the best-known and most widely acclaimed of all American writers in the field of church history is Dr. William Warren Sweet. In his recent book, *Religion in the Development of American Culture, 1765 to 1840*, he makes this statement in a footnote on page 310:

"Nichol's book is the most thorough piece of research that has been done on the Millerite movement in spite of its avowed purpose to defend his co-religionists against the accusations made against them." And while stating that this "is a Seventh-day Adventist defense of William Miller and the Millerites," yet this authority says that "the author has convincingly shown that many of the stories of the excesses committed by the Millerites had little basis in fact."—*Ibid.*, p. 307, footnote.

And further:

"The widespread accusations that Millerism had driven people insane and caused many to commit suicide has been refuted by Nichol in a careful study of asylum records for the years involved. Nichol also has produced indisputable evidence that the numerous stories of the Millerites providing themselves with ascension robes and gathering on hill-tops to await the coming had no basis in fact."—*Ibid.*, pp. 310, 311.

Dr. Sweet concludes this forthright analysis of the development of religion in

America by this terse statement of present-day Adventism:

"But whatever may be said of the present-day Adventists, the spiritual children of the Millerite movement, no religious body in America possesses a more devoted membership or one that has a higher 'sense of destiny and divine commission.'"—*Ibid.*, p. 311.

Such statements coming from one of Dr. Sweet's caliber mean much to us as a people. They reveal that it is possible for us to defend our position frankly and avowedly and yet do so in such a way as to command the respect of scholars outside our ranks, causing some writers who have actually been guilty of perpetuating false stories in their historical works to correct their views.

While Elder Nichol has been concentrating on the particular area of the Millerite movement, LeRoy E. Froom has been taking in a wider sweep, tracing the history of prophetic interpretation back to the very beginnings of the Christian church and revealing that our position on prophecy not only is the historical view of the great Protestant Reformers and pre-Reformation leaders, but harmonizes with the outstanding teachers of the centuries from apostolic and postapostolic times until now. Our readers will be glad to know that the last volume of *The Prophetic Faith of Our Fathers* is already in the hands of the publishers and will be off the press at an early date.

The exceptional scope and vital content of such books as *The Midnight Cry* and *The Prophetic Faith of Our Fathers* are recognized by book reviewers of many different Christian groups. These books have really challenged the thinking of scholars, and church leaders and editors alike have been impressing upon their readers the importance of possessing these works and of familiarizing themselves with their contents.

Dr. T. T. Shields, of Toronto, Canada, a Baptist leader and the editor of *The Gospel Witness and Protestant Advocate*, says of the *Prophetic Faith* volumes:

"We could wish that every reader of *The Gospel Witness* had a set, and would diligently study it, especially Volume II. . . .

"If any one of our readers is disposed to produce another book from the premillennial point of view, we would beg him not to do so until he has read Volume II of *The Prophetic Faith of Our Fathers*."

Then to emphasize his point, he says:

"Two or three years ago I sent one of my young men to an Evangelical book shop with instructions

to comb their shelves, and bring me every book that had anything to say about The Second Coming. He must have returned with fifty or sixty volumes. At least half of them were like so many parrot cages, in which the authors were parroting the opinions of others who had written on the same subject. Our only criticism of the authors of these books is that they had the presumption even to attempt to write on such a subject. If they would diligently study Volume II of *The Prophetic Faith of Our Fathers*, it would humble them in the dust; and would lead them to charge themselves as Elihu charged Job, with multiplying words without knowledge. . . . The fact that this work is published by a Seventh Day Adventist Publishing Company does not invalidate the authoritative, historical, and completely documented facts set forth."

This writer is known from coast to coast, and his frankness and ability to analyze a situation are recognized by the religious press. His review is not just a few paragraphs; it occupies some pages. We could quote from scores of other reviewers. A brief reference to Dr. Conrad H. Moehlman, Baptist, professor of history of Christianity, Colgate-Rochester Divinity School, 1928-1944, and now emeritus professor, will illustrate the general trend of those who have written. He says in his review from the *Crozer Quarterly*, January, 1951, pages 86, 87, that this set—

"will prove an inexhaustible gold mine of data. It will become their classic. If all the preachers of all the varieties of 'prophetic' interpretation presented a dozen times a day over the radio were to take a biennium off to digest these four volumes, the terrible confusion of their contemporary listeners would be considerably reduced. Sixteen years of continuous research, meticulous documentation, calm, clarity, poise, fairness, wide range of knowledge, the latest archaeological information—these are a few characteristics of this huge work. . . . As a reference work, it is unexcelled for this area of Christian thought."

Similar reviews are appearing in eight different journals of the British religious press. Two of these in particular are noted for their conservatism. They are scholarly magazines and their favorable reviews are bound to influence readers in Britain and throughout the Empire.

We owe much to our brethren whose diligent work has brought such responses. And even though the reviewers mentioned differ from us in certain beliefs, yet having taken the time to analyze the facts, they no longer classify us with ignorance and fanaticism.

Real Conviction Necessary

But in defending our cause it was necessary for Elders Nichol and Froom to unearth the facts of history. In doing so they entered the field with real conviction, for conviction alone is what makes men auda-

cious. When one pursues investigation under the urge of conviction, he naturally lays himself open to the charge of being subjective rather than objective. But a certain objectivity which requires that all judgment be kept in reserve may be the part of wisdom in some educational circles, yet objectivity which supplants real conviction can aid nothing in the unfolding of the verities of our message and of our movement. G. K. Chesterton has tersely observed that the only justification for an open mind is the same as for an open mouth—that it might close again on something solid.

We must not forget that either we are defenders of a cause that rests on great certainties, or else we are nothing. If we really believe that we have certain truths, then why should we hesitate to admit that they constitute the very premises of our faith? To suspend judgment and to keep certain matters in solution in our minds may sound very learned, but it may in the end prove our own undoing. If we keep everything in solution, our message may well be so sadly watered down that the movement that has been raised up of God for the finishing of His work in the earth may discover itself bogged down in marshy ground at the very time when it ought to be advancing under the power of the loud cry. Dr. George A. Buttrick, stating the case for real research in the area of Bible study, says: "Every book is written in some faith. The cult of 'objectivity' would be empty even if it were possible, for only faith gives content to any study." How true!

One of the distinctive marks of any religious movement that bases its faith on revelation is that there are some things that are established beyond all doubt, things of which we can be so sure that for them we would be willing to die. In such an area of study and reason the question of objectivity or subjectivity has really no relevancy. The foundations of our faith and the facts of our history require that we make them known to the world, and only men with certainty in their souls can measure up to the demands of our day. And it is for these things most surely believed among us that this Bible Conference has convened.

New Books to Come

Speaking of books, here is something to thrill us all. Another valuable set is soon to appear—a Bible commentary, gathered from the richest sources of the centuries, but

including nothing that undermines our Adventist faith. This set of seven volumes of about one thousand pages each will be a treasure house of knowledge for our English readers the world around. It is possible that the first volume, covering the Pentateuch, may be off the press in time for inclusion in the 1953 Ministerial Book Club. The publication of the complete commentary, however, will require about three years. This is something we have long needed. A group of more than forty different Adventist writers, including some of the best scholars of the denomination, has been summoned to participate in the making of this commentary, and Francis D. Nichol is the editor in chief. A preliminary announcement of this project was made to the delegates at the Bible Conference, and a real interest was awakened.

The presentations during this conference have been inspiring, and there will be a complete report of the conference. Two volumes of approximately six hundred pages each will carry the full text of this historic meeting. These books will certainly be musts in the library of every worker, and will be included in the selections of the 1953 Ministerial Book Club. These are swift-moving days, and it is imperative that as ministers and workers we keep abreast of the times, and give the trumpet a *certain* sound.

R. A. A.

Correction

In the August issue of *THE MINISTRY*, on page 15, credit was given to George Lamsa as having translated "from original Aramaic sources." We regret that this phrase appeared, and we appreciate having it brought to our attention by a number of careful readers. It is heartening to the editors to know that our articles are read with such careful scrutiny. Our constant aim is to meet the highest standards of scholarship.—
EDITORS.

Blessed is the preacher who converts his church into a temple, and who, with or without pictured windows and without or with help of . . . rich architecture, creates by the conduct of his service an atmosphere in which souls look Godward.—C. E. Jefferson in *The Building of the Church*, p. 123.

News and Announcements

Public Relations Folder

AN illustrated folder on church highway signs with public relations appeal, and various other publicity media, is available free of charge from the General Conference Bureau of Press Relations.

The folder shows suggested designs for highway signs and gives much detailed information about them. It also describes procedures for publicizing your church in a variety of other ways, all calculated to make the church better known and more widely appreciated.

All pastors, elders, and interested lay workers who have not previously received a copy of this folder are urged to write the General Conference Bureau of Press Relations for a free copy.

Religious-Science Filmstrips

A SERIES of eight religious-science filmstrips in natural color have been issued by the Moody Bible Institute in Chicago. Each of the strips contains more than 50 selected stills from the Institute's religious-science productions and runs for about 20 minutes. They are intended primarily for junior high and high school ages but also are suitable for Sunday schools, home missions, and other groups.

Two of the filmstrips deal with marine life and are called *Fish That Talk* and *Business in Great Waters*. Two on nature are titled *God in Our Garden* and *Desert Treasury*. Astronomy is the subject of *Beyond the Stars* and *The Big Eye*, and *God's Building Blocks* and *Power Unlimited* deal with the atom.

The purpose of the documentary films is to show that "there is no conflict between science and the Bible and that science proves, rather than refutes, statements in the Bible." They demonstrate, the institute said, "the accuracy of Scriptural statements and present an antidote to the materialistic and humanistic philosophies of the day."—*Religious News Service*.

Kinescopes Available for Evangelism

ARE we tapping all available sources for evangelism? What of the State and county fairs, the great exhibitions and trade gatherings, the flower shows, et cetera? Long ago we were told:

"At every large gathering some of our ministers should be in attendance. They should work wisely to obtain a hearing and to get the light of the truth before as many as possible."—*Evangelism*, p. 35.

People come to such assemblies with a mind open to new ideas. In other words, their sales resistance is down. Many of them are actually craving something different. Our duty along these lines is very specifically designated:

"I was given instruction that as we approach the end, there will be large gatherings in our cities, as there has been recently in St. Louis, and that preparations must be made to present the truth at these gatherings. When Christ was upon this earth, He

took advantage of such opportunities. Wherever a large number of people was gathered for any purpose, His voice was heard, clear and distinct, giving His message. And as a result, after His crucifixion and ascension, thousands were converted in a day. . . .

"At all such gatherings there should be present men whom God can use. Leaflets containing the light of present truth should be scattered among the people like the leaves of autumn. To many who attend these gatherings these leaflets would be as the leaves of the tree of life, which are for the healing of the nations."—*Ibid.*, pp. 35, 36.

An increasing number of conferences are taking advantage of these opportunities. In addition to the traditional features at these exhibits, some are using to advantage the Faith for Today kinescopes, which are available on request. These are shown on the hour, every hour. Pictures always attract crowds. The remainder of the hour after the picture is shown is used to sign up people for a Bible course, to provide them with literature, or to answer questions.

Would it not be wise to keep these gatherings in mind in our ever-expanding evangelistic program? A potential audience is there constantly, with people in attendance at their own expense, and moving pictures always draw a goodly number to the booth.

These truth-filled kinescopes have been made at much expense. Our contribution to the great evangelistic crusade is to make them freely available to our workers for all such projects. The cause of God should get the full benefit from them. Information on request. Faith for Today, 47 Kew Gardens Road, Kew Gardens, L.I., N.Y. R. E. CRAWFORD.

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THE WEEK OF PRAYER

Week of Prayer in the Church

A. V. OLSON

Vice-President, General Conference

EARLY in the history of the Advent Movement our leaders introduced the idea of a Week of Prayer to be conducted in all our churches on a given date toward the end of the year. The plan brought so much spiritual help and blessing to the churches and to the cause of God that it was repeated year after year. Soon the practice became an established fact among us. In every land and clime where our work is now established around the world our churches observe the annual Week of Prayer.

Just as ancient Israel had certain periods every year when the entire nation was to engage in earnestly seeking the Lord, so modern Israel, under the direction of the Holy Spirit, has adopted the plan of an annual Week of Prayer, when the church universal may unitedly seek the Lord. If the people of God in ages past needed such occasions for their spiritual refreshing, we upon whom the ends of the world have come surely need them also.

We are living in dangerous times—in times that try men's souls. Satan knows that his days are numbered, and he has come down to us in great fury. He hates the remnant church, and is determined to destroy it. To accomplish his purpose, he will employ every means at his command. Our only safety lies in keeping close to one another and close to God. We need to press together. Unitedly we must press our petitions to the throne of grace. "None but divine power," we are told, "can stay the arrogance of Satan united with evil men; but in the hour of the church's greatest danger most fervent prayer will be offered in her behalf by the faithful remnant, and God will hear and answer."—*Testimonies*, vol. 5, p. 524.

Now more than ever the church should heed the divine admonition: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Heb. 10:25. This applies to the services of the Week of Prayer as well as to the regular services of the church throughout the year.

When properly conducted, the services of the

Week of Prayer can be of inestimable value in fostering the spiritual life of the church. They can serve to revive drooping spirits, fan the smoking flax into a bright flame, reclaim backsliders, and bring added hope and courage into the most ardent souls. These services also tend to deepen the interest of the church in our great mission program and to increase its gifts for the finishing of the work at home and abroad.

Our schools throughout the world have found the Week of Prayer so helpful in promoting the spiritual interests of the school family that they have instituted an additional Week of Prayer in the spring of the year, usually known as the spring Week of Prayer or, more recently, MV Week.

The success of the Week of Prayer depends to a very large degree upon the workers and church officers. If they manifest little or no interest in the services, no great blessing can result from them. On the other hand, if they will take time to plan prayerfully and carefully for these meetings, and by the help of God will do all in their power to enlist the cooperation of old and young, the week can be made a grand success. The one who presents the reading must have his own soul on fire with the subject. He must not, however, take so much time for reading and commenting that there remains little or no time for prayer and testimonies. We must always bear in mind that the primary purpose of the Week of Prayer is to afford an opportunity for the members of the church to engage in seasons of earnest prayer and supplication.

God grant that every minister and mission worker the world around may, under the guidance and inspiration of the Holy Spirit, do his very best to make the Week of Prayer this year all that God wants it to be for His people.

Jesus, the greatest Teacher the World ever knew, was calm, earnest, and impressive in His discourses. He is our example in all things.—*Evangelism*, p. 184.

Missionary Volunteer Week of Prayer

THEODORE LUCAS

Associate Secretary, General Conference Missionary Volunteer Department

MISSIONARY Volunteer Week has an interesting history. Our General Conference leaders were thinking of the youth of the remnant church away back on July 6, 1906, when they approved the plan of having a day especially for youth.

A year later the Young People's Department of Missionary Volunteers was organized. As we look into the old records we find in the years that followed there was a "floating" Young People's Day. One year it would be in May, and the next it might be in January. In fact, it looked for a while as if the first Sabbath in January might through precedent become Missionary Volunteer Day. The General Conference minutes of October 13, 1916, reveal that Missionary Volunteer Day had by that time come to be accepted as the name of the day for our young people.

However, the big news came during the Autumn Council of 1920, which was held in Indianapolis. There it was recommended that each union conference arrange for a Missionary Volunteer Week. This was to be a time when all workers were to give special attention to the salvation of young people. It was to coincide with the spring Weeks of Prayer in our schools, which perhaps accounts for the choosing of the month of March as the best time for this most important event for our youth. Since then Missionary Volunteer Day and Week have been assigned annually by General Conference action to the month of March. This seems to be the best time for everyone for MV Week.

It is interesting to thumb through the March *Extra* of the *Church Officers' Gazette* for 1922. This is the first appearance of studies for Missionary Volunteer Week. The date was March 17-25. There we find a program by M. E. Kern, the very first MV secretary for the General Conference, and then there are other articles by C. A. Russell, Mrs. Harriet Holt, and Ellen G. White, pioneers in the youth work of our church.

Through the years the church has been careful to provide for its young people MV Week material by the best writers available. The attention given our youth during MV Week has rallied and held them to the church. It has become a great evangelistic opportunity. It is a time when the church dedicates itself anew to the youth and their special interests.

For some years now the records have been kept of the results of MV Week. It is difficult to secure complete figures. However, the 1951 record was the largest up to that time: 2,517 young people joined baptismal classes, 1,226 were baptized, making a total of 3,743 converted.

Why Have a Youth Week?

Young people of today live in a complex and confused world. Their hearts are troubled by scores of allurements that did not reach their grandparents, at least not in their youthful days. The drive-in theater, the automobile, the radio, the television, and their accompanying interests and diversions present a tangled skein of good and evil that is perplexing even to those of experience and maturity.

Also it is hard to maintain one's principles and yet find work among the commercial corporations of today. There are many influences in the land that lead the young to place light regard upon religious convictions, especially if these convictions stand in the way of business opportunity.

Two brief messages from the Spirit of prophecy are of special portent. They point out that youth need help to meet the modernity of life.

"Men and women of experience should understand that this is a time of especial danger for the young. Temptations surround them on every hand; and while it is easy work to float with the current, the strongest effort is required to press against the tide of evil. It is Satan's studied effort to secure the youth in sin, for then he is more sure of the man. The enemy of souls is filled with intense hatred against every endeavor to influence the youth in the right direction."—*Testimonies*, vol. 4, p. 421.

"We are living in an unfortunate age for children. A heavy current is setting downward to perdition, and more than childhood's experience and strength is needed to press against this current and not be borne down by it."—*Ibid.*, vol. 1, p. 397.

Sabbath, March 14, is to be MV Day in 1953. This is a time when the burden of saving our youth is placed upon every member of the

Preaching at any time and place is nothing short of an encounter with God, if it is preaching with power.—Edward Heppenstall.

church, young and old. It must be a time for strong spiritual appeals and renewed consecration. This is an occasion when fathers and mothers, sons and daughters, realign their steps as they turn their faces toward the kingdom together. This is youth's day. The experience of this day should lead the whole church into deeper consecration and into more earnest efforts for saving our young people.

The Missionary Volunteer Society is organized for evangelism. That is the only reason for its existence. Young people today must be at work to fulfill their responsibility in warning other youth. Adventist youth must understand the church and its purpose and keep step. Telling the good news can be done in many ways. Missionary Volunteer Week is one of the great opportunities of the year for Share Your Faith evangelism. This is the time to take advantage of the MV Week of the year.

There are many youth among us who have passed the peak age of decision and are still undecided for Christ and the church. Others having once made the decision have drifted into worldly ways. These need special effort on the part of the church to win them and establish them in Christian experience. Too often it is assumed that a youth is growing up into the church, when suddenly a break comes or an indifferent attitude is manifested. Nothing can be taken for granted in the experience of young people. The utmost vigilance and care is required on the part of those of us who are older to win them to Christ and instruct them in the church.

What Is MV Week?

Missionary Volunteer Week is a series of meetings adapted especially for the purpose of winning the careless and indifferent among the young and of deepening the spiritual experience of all. It is an awakening of the church to its responsibility to the youth. Its purpose is to reveal the place of the youth in the over-all program of the church. It is to spotlight the Share Your Faith responsibilities that youth have to their church and that the church has to its youth. It is to motivate Missionary Volunteers everywhere into action and to provide them with an experience that demonstrates the strength and unity of Christian fellowship.

The conference and church officers should take the initiative in making arrangements for the leadership. The entire church membership should be enlisted in the effort. It is not a young people's society affair alone, but rather a special week in which the entire church seeks to save its young people and build them up in the things of God.

This week presents the following threefold purpose, and to achieve best results, all three should be emphasized:

1. Creation of a greater interest and deeper feeling of tenderness and sympathy on the part of the church for its young people.

2. Development of soul-winning vision and power among the youth and their enlistment *in the activities and responsibilities* of the church.

3. Winning of young people to make a definite decision for Christ, leading them to experience a fuller and more lasting conversion.

Ten hints are worth keeping before us as we plan to win young people to Christ during MV Week:

1. If possible hold a service each day. In the churches where it is impossible to meet daily, let the leaders plan for the youth to meet in groups at their homes.

2. Attract the youth to the church or place of meeting. Have interesting announcements and good posters advertising the meetings. The enlistment of the converted in bringing the careless and indifferent to the meetings is helpful. Youth attract other youth, but these methods will fail unless the meetings are well planned and carried on in a vitally interesting manner.

3. Make the meetings and all the interviews of the week definitely evangelistic.

4. Lead youth to make a decision by personal visits, by prayer in private and in prayer bands, and by public consecration meetings, encouraging them individually and as a group to keep no reserve.

5. During MV Week and afterward help the youth to find their places in the work of the church. Some lose the experience they have gained because of neglect. In order to grow in grace one must live a life of meditation, Bible study, prayer, and service.

6. Urge that whoever takes any leading part in the meetings be thoroughly prepared. Give the messages as talks if possible. The results will be in proportion to the prayer and preparation.

7. Endeavor to make the last Friday night or Sabbath morning service of the week a very earnest spiritual meeting in which old and young renew their consecration. Give opportunity for the expression of their decisions.

8. Organize a baptismal class. Someone should conduct the class who understands youth and has a thorough knowledge of the Advent message. Arrangements should be made with the pastor, the district leader, or the MV secretary of the conference to hold a baptism when the candidates are ready.

9. Plan definitely for follow-up work for those who have made decisions and for those who as

yet may not have yielded. Much may be lost if the burden of the effort is dropped at the end of the week. Encourage the youth to make such devotional studies as the Morning Watch and the Bible Year part of their daily Christian living. Help young people to enter upon a definite plan of sharing their faith, so that they may experience the new joy that comes through service.

10. In the work of the week and the follow-up work it is well to make use of the literature provided especially for work with young people. The following leaflets will prove helpful:

- MV Leaflet 19—*The Morning Watch*
 22—*God's Promise and Mine*
 24—*An Hour With Christ*
 26—*I Will Be a Christian Sometime*
 27—*A Gilt-edged Partnership*
 28—*Victory in Christ*
 33—*You Are What You Read*
 36—*The Lifework*
 37—*How Shall I Choose My Calling?*

The studies for 1953 have been prepared by Elder and Mrs. A. W. Peterson, long-time leaders in our Missionary Volunteer work. Elder Peterson was the MV secretary for the General Conference for years and is now the MV secretary for the Australasian Division. Mrs. Peterson has written several books, one of which was selected as a Senior Reading Course book.

The material for MV Week is prepared on the Senior and Junior levels and will appear in the MV Week Special of the *MV Program Kit*. This number of the *MV Program Kit* is devoted entirely to the Young People's Missionary Volunteer Week of Prayer, March 14-21, 1953. Copies may be secured from the local Missionary Volunteer secretaries.

It is hoped that the coming MV Week of Prayer will help us win and hold and save the youth of the remnant church to the great task of finishing the work in all the world.

The College Week of Prayer

GEORGE E. VANDEMAN

Associate Secretary, General Conference Ministerial Association

NOT one word need be said in defense of the college Week of Prayer. The semi-yearly demonstration of its saving and unifying influence in our centers of training is eloquent testimony that this plan is vital to the sustained spiritual life of our youth.

The thoughtful attention given to planning these weeks by administrative councils and college presidents is indicative also. I would here like to express my confidence in the excellent spiritual leadership our college presidents are giving. I have worked with practically all of them in weeks of devotion throughout North America and in several overseas colleges. Under no circumstances can these men be measured quite so well spiritually as under the pressure of these weeks. Their genuine interest in the spiritual welfare of the students labels them as soul winners in the truest sense of the term.

The college Week of Prayer poses problems and opportunities offered by no other setting. First of all, it must be remembered that the Week of Prayer is a familiar institution to most students, with the possible exception of those newly come from the public school system. On the whole the student body knows what to expect in early autumn and midspring. Many of these youth will wait eagerly to receive a spiritual refreshing. Some reveal little interest outwardly, yet secretly hope that the help they

need will be found before the week passes. Others will freely express their intentions to hold themselves aloof from the influence, and adamantly refuse to cooperate with the Week of Prayer planning. Yet others not positively on the Lord's side will approach the week indifferently, but with no barriers to be overcome. Many conscientious youth will long for specific help on some inner conflict or defeat in the realm of secret sins. Couples, and of this group there are many, especially since the war years, face problems peculiar to youth who seek an education while supporting and rearing a family. In a survey of the campus the faculty and community groups cannot be overlooked if the revival is to be lasting. *All can be helped*. And to plan and pray and work for anything less would leave many a troubled heart and worried soul floundering in deeper discouragement.

Recognizing Spiritual Progress

Keeping all these groups in mind will guard the worker from a limited approach and mistakes frequently made in a week of devotion. One all too familiar weakness is that of extending confused appeals for surrender. The worker at times may unthinkingly imply that little or no progress has been made heretofore in the lives of his listeners. Such an impression is unfortunate, for it leads the growing soul to question

the validity of his past consecration. Does he need to come to Christ? True, he may have problems yet to be solved, and much growth ahead, to be sure, but has he not already made a life decision? And is not Christ very precious to him? It would lessen the confusion in many youthful minds if each worker would recognize that God has worked in the past and that former Weeks of Prayer and experiences of revival have done their appointed work.

Youth need to see their first committal as a decisive break with the past, a burning of the bridges behind them, and then think of future decisions as confirmations, as advanced steps. Our task is to encourage them to go on to perfection. Thank God, there is opportunity for the repentant soul to begin over again and again, if need be, if there has been a state of backsliding. But to infer that all need to begin over again at each consecration service is destructive to clear ideas of progress, to say the least.

To the average Christian it is not so much an acceptance of Christ—he feels he has done this already. It calls rather for a deeper surrender and an acceptance of additional spiritual light. To the backslider and worldly, careless youth definite help must be given him to return and accept, but let us not group all into one category and then wonder about results.

The reaction of a student body depends, aside from the power of the Spirit, largely on the attitude of the speaker. Youth can tell instantly whether or not the speaker loves them and believes in them. The average young person longs to be understood and appreciated for what he is and what he has attempted for God. He will turn his little world upside down for the man who believes in him. What a potential to tap in leading him to the kingdom! The truism, "Nag people and they sag; believe in people and they bloom," can well apply to one's talks during a Week of Prayer. The Christocen-

tric, positive, and instructive approach will win where a negative, legal approach will fail. God through the Holy Spirit seeks the youth, but His work is either helped or delayed by what we say and the way we say it.

The Practical Approach a Primary Essential

Another vital factor in reaching minds in a Week of Prayer setting is to translate the terms of theology into the language of the listener. Sublime and meaningful as the concepts of truth may be to the practiced theological mind, they will awaken little response if just repeated throughout the sermon as a matter of form or established denominational phraseology.

Now, a word about subject matter. The insistent demand of modern youth when approached by religion is: How? how? how? When told to get ready to meet Jesus they ask, How? When urged to surrender they ask, How? They have been told to be good, but their understandable query is, How? This plea should drive every worker to prepare practical, down-to-earth, basic, yet interesting Spirit-filled messages that actually come to grips with life and youth's inner needs.

The subject matter might well be varied. One could follow a line of thought or a certain type of service through the morning chapel hours and a different approach throughout the evenings. The writer seldom follows this plan, however, for no matter how well organized it may seem, there is danger of failure to reach a large cross section of the campus family with your full message. The reason is obvious. Work schedules off the campus prevent some from attending, and students living at a distance find it impossible to attend in the evening. Then the wives of students and faculty families will usually attend in the evening and not in the morning. Unless the presentations are varied, the help will be limited to one type of appeal. The evening services, as well as the morning hours,

STOP PRESS NEWS!

RECORD CROWD AT OPENING MEETING LONDON CAMPAIGN. AFTERNOON AND EVENING SESSIONS SO CROWDED THIRD SESSION NECESSARY ACCOMMODATE TREMENDOUS CROWDS. EXTRA POLICE CALLED OUT TO CONTROL EAGER THOUSANDS. CONSERVATIVE BRITISH PRESS REPORTING IN NATIONAL DAILIES, CABLED REPORTS TO NEW YORK TIMES. OVER 7,000 PEOPLE LISTENED TO FIRST SUNDAY'S MESSAGE BY GEORGE E. VANDEMAN. BEN GLANZER, OFFICE EDITOR THE MINISTRY, IN CHARGE OF MUSIC WITH 160-VOICE CHOIR. THOMAS J. BRADLEY, MINISTERIAL ASSOCIATION SECRETARY NORTHERN EUROPE, IN CHARGE OF ORGANIZATION. SOLICIT PRAYERS FOR CONTINUED SUCCESS.

R. A. A.

should contain a complete message for that group, and the two should be so vitally related that both dormitory and resident students will be able to catch the spirit of the week as a whole.

The last point is vital. In studying the reaction of college students to the Week of Prayer, I have felt impressed to arrange my subjects to bring about a crisis in midweek rather than wait until Friday morning or Friday night. However substantial your messages may have been, if major decisions are not made until Friday, the student is left in a state of newborn experience on the verge of your leaving. I have felt that this late crisis was one reason why genuine decisions and victories have oftentimes failed to bear fruit after the week closed. The trouble might well have been the inability of the speaker to give the much-needed help after the decision, before leaving the campus. Would it not be bet-

ter to lead the youth into renewed consecration and victory about Wednesday morning, for instance, and then build into their lives the necessary instruction and help needed for consistent and stable growth during the remainder of the week, with Friday night reserved for a praise service? When this plan is followed, the last Sabbath morning service is not just a climax to a mountaintop experience, to be followed by a possible letdown. Rather, it can be a substantial seal to the good accomplished and an encouraging farewell message.

Naturally, the major responsibility during the week will be counseling. Happy the man who needs to do little urging to fill the counseling hour! If students come en masse, it is because under God he has reached their hearts and they have understood him to be one who has solved his own problems; hence, they come to him to find the secret.

Week of Prayer in the Academy

ANDREW C. FEARING

President, Nevada-Utah Conference

NO TWO of us would accomplish a given task in an identical way. Our methods differ even as we vary in thought and personality. It would be unwise for one of us to endeavor to pull a load in another's harness; likely as not, it would be out of balance. The men chosen to guide the Weeks of Prayer in our academies and colleges are usually youth leaders, evangelists, pastors, or administrators of proved abilities. They are men with a variety of talents, but God uses them all. Each of us may, however, profit by studying another's methods.

We who have had this great privilege of working with youth find that the teen-age mind in our academies is intelligent and responsive. I endeavor to talk to them even as I would to a college-trained group. Our adolescents, it seems to me, like to be given firm, unshakable reasons for their faith. There is no spiritual depth to which they are not willing to go if led there simply and clearly.

Several weeks before coming to the school I like to have my program of subjects, titles, theme songs, hymns to fit the subjects, Scripture readings, plans, et cetera, arranged. This outline is sent to the school in advance. In the outline I leave space for the special music, opening and closing prayer, and so forth. The school director of the program and his committee will, of

course, fill in these places with names of the local people to fit the occasion.

I often suggest that I would appreciate having the youth take a major part in the services. This does much to tie the students to the daily program. It is well that the youth, with a faculty representative, form a music committee for all the meetings. Likewise a student committee should be chosen for prayer band accomplishments. It has been a great joy to me to witness the efficient leadership and governing ability of these student committees.

A write-up of plans for the week should be sent to the school paper. The editors seem to appreciate advance news of the meetings, giving attractive subject titles. It is well to arouse an interest in the Week of Prayer program even as an evangelist would for a major evangelistic campaign.

One may also suggest to the school a general theme, motto, and theme song. For example, I have used the general theme, "Things Unshakable" (Heb. 12:27); the motto, "My Life for Christ" (the school might have the motto painted and placed in front of the chapel); and the theme song, "Not I, but Christ," sung from memory (first stanza only, *Church Hymnal*, No. 271).

Friday evening before the first service the

minister who is to be in charge of the Week of Prayer services is usually invited to meet with the faculty for their prayer band and for counsel. At this time I express my desire to cooperate with the teachers in their plans for a successful week. Their suggestions are invited. I am anxious to know their problems, that I may do what I can tactfully, directed by the Holy Spirit, to help in a practical way during the coming week.

Question Box

At times I have used the question box for inquiries from the students. There will be no difficulty in securing questions; however, I sometimes make a list of the most important problems as the youth come to me for counseling. Thus I can inject into the question box many items of value that can be answered quickly and helpfully for the whole student body. I have at times taken an entire evening to answer these questions; yet, in recent years, I have with success injected a number of these questions and answers into the preliminary program during the song service.

The school arranges a room for counseling. It is wise to post definite hours when the Week of Prayer speaker will be available; for example, the time from the close of chapel until noon, then from one-thirty to five-thirty in the afternoon, and from the close of the evening service until ——. This gives the morning time before the chapel period for sermon study, and the rest of the day to the students. It is a full program, to be sure, but from Monday on one will need all this time and more to accomplish all the personal visiting desired by the students. This personal work is very important.

Academy youth like to sing; therefore we do much singing. A minister is fortunate if he has a good song leader, and the two work in harmony as a team. The music department of the school is always cooperative in this. There may be times when a man wishes to direct his own singing. Choose youth songs and choruses. Have several that you use again and again that you and the students sing from memory. There are many good spiritual messages in song, rich in beauty, melody, and inspiration. Choose carefully, avoiding the cheap and questionable so-called religious music.

One may have the song period come first, as in an evangelistic meeting, closing with the theme song, which becomes the beginning of the main body of the service. This is followed by prayer, announcements, special music, and then the spoken message. In this way one avoids the "our opening hymn will be" type of service.

True, this seems rather informal, and yet in its dignified simplicity it carries the spirit and message of the song service into the spoken word. It lifts the format of the program out of the regular chapel form and allows the week of meetings to be a little different from the chapel services.

Another form of service is often used, equally as simple and preferred by some administrators. All those designated to be on the platform come in as the opening theme song is sung, after which are a short Scripture reading, prayer, and announcements. Then comes the singing, with vocal and instrumental specials woven throughout the hymns, followed by the message.

Small prayer bands are very essential to the spiritual success of the week. Student and faculty leaders of the bands should be called together once a day for a brief period. Sometimes the period of fifteen minutes before school opens in the morning can be used for this leaders' council time. The time right after the evening meeting has also been used successfully. A seed thought or two are suggested for the use of the leaders that day. Questions and problems can be brought before the group, and counsel given. Special needs are considered of individuals for whom we should especially pray. Many a youth leader has gone from a group like this to tactfully encourage a missing member of his band to share with the group in prayer and Christian victory.

Suggested Series

A series of talks can be formed around many profitable lines of thought; for instance, the Ten Commandments, Bible characters, steps to Christ, paths to successful living, believing our beliefs, et cetera. I shall choose for an example one of the programs I have used a number of times.

The theme of this week is "Things Unshakable." The purpose is to present the plan of salvation and our beliefs in a practical way to appeal to thinking youthful minds. In this one week I try to encompass the whole of our message and standards.

Friday Evening: This first evening is of vital importance. The message should set forth the keynote of thought and purpose for the week to come. I usually take this first service to inspire a great Share Your Faith endeavor for the week—a youth-for-youth challenge. Among the subjects I use is one entitled "Four for One." It is based around the story of the men who consolidated, cooperated, combined to bring one man to Christ. (Luke 5:16-20.) I explain that most individuals are led to the Saviour by the

simple, unpretentious, quiet method of the apostle Andrew. At this point I give illustrations of what youth in other schools have accomplished in encouraging their roommates and chums to make right choices. However, there are perhaps those of their friends who need more than the commonplace, ordinary method. It will take the grouping of several, perhaps four, to pray and to work in a positive way to bring that one to Christ. Examples of these are given. Over and over again I have watched such spiritual strategy bring success before the week was out.

Another opening subject I have used has been based upon our spiritual ancestors. I endeavor to explain what it means to be adopted into the family of God and to have Christ as our elder brother. I use Bible illustrations of God's men and women, of sacrificing missionaries, and of pioneers of our message. These can be portrayed in such a way as to motivate a desire to become part of such a noble family.

Sabbath Morning: In this particular week that we are using for an illustration, the Sabbath morning sermon portrays "The Wonderful World of Tomorrow"—the value of a Christian life here and the great gift of pleasures forevermore in God's eternal world. Choices are the hinges of our destiny; though God steers the ship, we pull the decision ropes. Esther settled her destiny in three words, "I will go." Daniel charted his future by saying he would not defile himself. The three Hebrews, in deciding their destiny, used only six words, "We will not serve thy gods." Paul's eight-word question, "Lord, what wilt thou have me to do?" placed him in the hands of God for a life of service. The story is then briefly told how marvelously God honored these choices for their tomorrows here and their future hereafter. In a very practical way I then try to describe the life in the world of tomorrow and share with the audience my reasons for wanting to be there.

On Sabbath morning I like to inform the congregation of the evening subjects for the rest of the week. This enables me to invite the youth who are not part of the school family and the people living in the surrounding community to attend the services. Some Week of Prayer speakers do not like to do this, preferring to have the youth alone in the night sessions as well as the morning chapel periods; however, I personally have found that the friendship and support of the community add to the spiritual success of the whole campaign and seem to be appreciated by the school officials in building good relationships.

Sunday Evening: The nearness of the second

coming of Jesus is presented at this time. The certainty of our hope was never brighter than it is today. Surely the coming of our Master cannot be delayed much longer. I have found throughout the years that no other theme can do so much as this subject toward guiding the students into solemn thinking about their personal relationships with God.

Monday Morning and Monday Evening: These talks are especially designed for conversion, revealing how to know Jesus better and find happiness in successful Christian living.

Tuesday Morning: At this service I endeavor to hold high the characteristics of a God-directed and empowered man. For example, I take the life of Moses step by step, drawing practical lessons from his difficulties, hardships, failures, and successes, both personally and nationally. What beautiful traits of character God perfected in this man! What God did for Him He can do for us if we will but allow Him to accomplish it in our lives. We too may have Moses' successful experience and know "the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works."

Tuesday Evening: Here we progress further into the meaning of true conversion. This can be done around the life and experience of Zachaeus, the man who overcame a job handicap, a personal internal weakness, and outward circumstances in his quest to see the Master. He did not allow ridicule or obstacles to thwart his determination. The result—a transformation of life, no desire to cover his sins, but the determination to make all things right with God and his fellow men. Restitution is a real factor in the lives of teen-agers. Restitution is an obstacle over which the youth need sympathetic understanding and guidance.

Wednesday Morning: The certainty of our message is the theme of this hour. Here I try to encompass the main doctrines of our message. This, of course, must be put in an interesting setting—a different "package"—to hold the attention of academy minds; however, I have found that the unshakable truths we believe completely hold the interest of our youth. They seem anxious to examine the foundations and structure of their house of faith.

Wednesday Evening: This night gives an opportunity to study the Ten Commandments—not in the usual way, but to put a magnifying glass upon the law to discover what positive beauty, and perhaps forgotten lessons, can be found in this perfect transcript of the character of God.

Thursday Morning: At this time the standards of Christian living are presented. Opportunity

is here afforded to answer questions pertaining to the theater, dancing, card playing, gambling, jewelry, make-up, et cetera. Sometimes I use the story of Christ's triumphal entry into the Temple in Jerusalem as a basis of injecting these questionable things. When the Master entered the Temple there was a cleansing of the wrong found there. Even the turtle doves—the seemingly harmless little things—were removed because they had no business in the Temple. Our bodies are temples, and when Jesus, through the Holy Spirit, enters therein a cleansing takes place. He performs this work in our lives. It is wise that this message be not all “don'ts” but of a positive nature, showing the wealth of worthwhile pleasures and happiness in Christian living.

After this talk on Thursday morning, time is given for a Share Your Faith program. This, of course, is a testimony service, but I try to lift it out of the word “testimony” into the sharing of their experience with others for the strength and blessing that it will be if they witness for the good things of God. I like to have a microphone in the front of the auditorium. I come down from the platform and invite the students to form a line on each side of the auditorium, and to make their statements very brief, so that all will have an opportunity to share their faith at this time.

Thursday Night: This evening's subject deals with the time of trouble soon to face us. The youth sitting before us will surely be tried such as hardly any other class of youth has ever been tested. It is good that they know the promises of God and that they be prepared for any circumstance or trial that may face them in the future. I oftentimes entitle this subject “Plagues and Promises.” More time should be spent on the positive promises than on a description of the plagues.

Friday Morning: This is an appeal sermon for decisions. I like to step from the rostrum to the front of the student body at the close of my message, and call for a definite response to the call of the Lord. First of all, I invite those who have never been Christians to come forward and witness before God, angels, and their friends of their acceptance of Christ as their Saviour and of their plans to enter the class in preparation for baptism and uniting with the church. I invite them to come forward and take my hand and then be seated in the front row. Then the appeals can be made for those who have drifted away from what they have known to be true. This is not a general call on this morning, but a special invitation for baptism, rebaptism, or definite reconversion and church membership.

Other general appeals have been made at various times during the week. At the close of this morning's service those who have come forward are asked to remain after the student body has filed out, so that I may have their names and desires upon a slip of paper. At this time information is given as to when the baptismal class will meet. After counsel and prayer, they are excused. I make this definite call on Friday morning, when the student body is alone, rather than at an evening service with visitors present. The students are freer to respond when together in their own group. I make another modified call on Friday evening for others to join the group who made their decisions that morning.

Friday Evening: At this service I can direct the attention of the youth to the privilege and great happiness of service for the Master.

Sabbath Morning: This meeting affords the opportunity of stressing faithfulness—faithfulness in communion with God, in Bible study, and in devoted service to His cause. We have found a closer walk with the Lord; now let us share our love and knowledge with others.

The week has passed. Preaching twice a day, classroom talks, counseling almost all the other waking hours, leave a man exhausted, yet as one sees the good accomplished, knows of the blessings gained and the many youth who have turned their faces toward the kingdom of God, it is worth all the effort and prayers expended in this week. Yes, indeed, what a sacred privilege and pleasure to conduct a Week of Prayer and spiritual emphasis in one of our schools!

Seventh-day Adventist Chaplains Needed

THERE is an opening at this writing for three or four experienced and successful Seventh-day Adventist ministers to enter the chaplaincy of the U.S. Army. The United States Department of Defense has asked this denomination for a few more of its ministers to volunteer, in addition to the four chaplains now in active service. We have at present no chaplains in Korea, where there are more than four hundred Adventist men. The age of applicants must not be over thirty-seven, and they must be ordained.

Those interested should get in touch as soon as possible with A. V. Olson, chairman of the Committee on Chaplains.

W. H. BERGHERM.

THE MINISTRY

The Church School Week of Prayer

ERIC B. HARE

Associate Secretary, General Conference Sabbath School Department

CHILDREN of eight, ten, or twelve years are old enough to be addressed on the subject of personal religion. Do not teach your children with reference to some future period when they shall be old enough to repent and believe the truth. If properly instructed, very young children may have correct views of their state as sinners and of the way of salvation through Christ. Ministers are generally too indifferent to the salvation of children and are not as personal as they should be. Golden opportunities to impress the minds of children frequently pass unimproved."—*Testimonies*, vol. 1, p. 400.

The peak age for baptisms among our own Seventh-day Adventist young people is twelve to fourteen years. And the twelve-to-fourteen-year-old children are in the sixth, seventh, and eighth grades of our church schools. The worker who makes clear, definite calls for decisions for Christ in grades one to five will find that the Holy Spirit will strive with the hearts of those who are entering the portal of manhood and womanhood, to be baptized and thus be born into the church. I love to think of the first great choice of early manhood and womanhood being the choice for God, indicated by baptism.

In order for children to have correct views of their state as sinners and of the way of salvation through Christ, we should make the talks given during our Week of Prayer clearly portray the two paths—the world and the Christian way—the power of the Holy Spirit, of prayer, and of the Bible; and the love of God. These topics can be beautifully dealt with through the week by following a number of illustrative themes:

1. *A Comparison of Physical and Spiritual Growth* (1 Peter 1:23; 2:2.)

birth	conversion and baptism
air	prayer
food	Bible
exercise	Christian pleasure and missionary work
sunshine	love to one another, parents, and Christ
tumbling down	repentance, confession, the Holy Spirit

Develop one topic each day.

2. *The Building of the Christian House* (Matt. 7:24, 25.)

foundation	decision for Christ
shape of house	conversion, keeping commandments, separation from world
painting	baptism
moving in	Holy Spirit, body temples
beautifying	fruits of the Spirit
the house	
repairs	repentance, confession, and forgiveness

3. *The Ladder From Earth to Heaven* (Messages to Young People, p. 95.)

	love
	brotherly kindness
	godliness
sanctification	patience
	temperance
	knowledge
	virtue
	faith (2 Peter 1:5, 6.)
baptism	temperance—tobacco and liquor
conversion	separation from the world
	keeping commandments
decision	to be Christians

The greatest question ever asked:

4. *What Must I Do to Be Saved?*

Acts 2:38	"Repent, and be baptized."
Acts 3:19	"Repent . . . , and be converted."
Matt. 19:16, 17	"Keep the commandments."
Luke 3:11, 13, 14	Missionary work, honesty, contentment.
Acts 16:31	"Believe on the Lord Jesus Christ."
Matt. 4:4	Feeding on Word of God.

5. *The JMV Pledge*

Taken phrase by phrase, related topics can be developed day by day from the JMV pledge.

"By the grace of God"—The love of Christ.
"I will"—"Whosoever will." (Rev. 22:17.)
"Be pure"—Tobacco, alcohol, comics, novels, filthy speech.
"And kind"—Love to one another and to God. (Eph. 4:32.)
"And true"—Honesty, keeping commandments.
"I will keep the MV law"—Obedience and repentance.
"I will be a servant of God"—Decision for Christ.
"And a friend to man."—Missionary work.

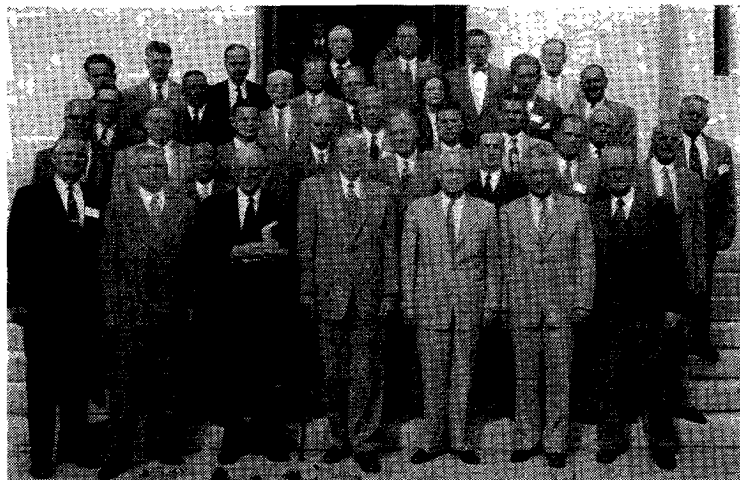
6. *The JMV Law*

Taken phrase by phrase, the JMV law also provides a related series of topics that can be developed day by day:

(Continued on page 28)



Entire Group of Delegates At



Bible Teachers From Home and Abroad Attending the Conference



Bible Conference Secretaries. LeRoy Van Buskirk; Right, D. E. F. Anderson



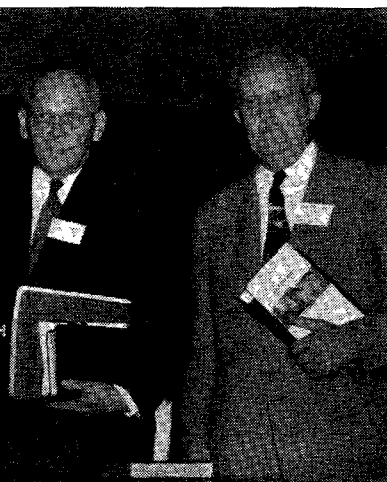
Informal Group Discussing Conference Program



Recording the Conference for General LeRoy Van Buskirk; Right, Robert Van Buskirk



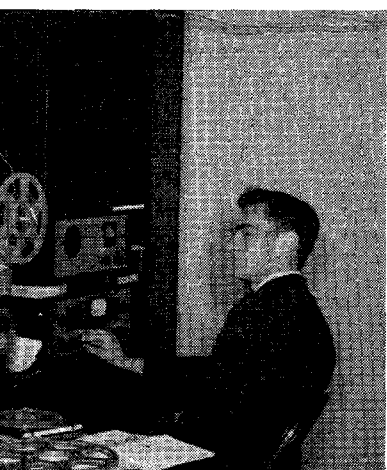
Attending the Bible Conference



Left to Right: L. E. Froom, R. A. Rebok, F. H. Yost.



Evangelists Attending the Bible Conference



General Conference Archives. Left, Bert HoganCamp, Both of W.M.C.



Devotional Speakers. Left to Right: Glenn Calkins, R. M. Whitsett, H. M. S. Richards, E. W. Dunbar, W. A. Fagal.

Keep the Morning Watch.
Do my honest part.
Care for my body.
Keep a level eye.
Be courteous and obedient.
Walk softly in the sanctuary.
Keep a song in my heart.
Go on God's errands.

Teaching Children to Testify and Pray

Some workers have been disappointed in the response church school pupils give to a call for testimonies and prayer, when the truth is that some children actually do not know how. It is our privilege to teach boys and girls the joy of testifying for Christ and the joy of taking part in prayer.

The easiest way to begin is to announce your subject the day before, and ask the boys and girls to find a text on that subject to read or repeat. They will find no difficulty in standing to repeat a text on:

The love of God
Praising God
Keeping the commandments
The promises

Then, when they are accustomed to standing and talking, the leader can announce a "blessing day," and suggest testimonies like these:

"I thank God for my eyes, and I am determined that they shall read and look at only that which is pure and clean."

"I thank God for my feet, and with His help I will go only to places where the angels can accompany me."

Two or three patterns could even be written

on the blackboard. You will be delighted to see how the pupils will adapt them and change them to fit their individual needs and desires. Even with adults it helps to give two or three suggestive testimonies as you are inviting them to stand.

Many workers have followed the practice of having those who will testify stand all together. No only is it much easier for the timid ones, but it saves a great deal of time.

In teaching children to pray it is good to start with the Lord's prayer, having them repeat it after you phrase by phrase, if necessary, three or four times, then in unison. After this take another prayer, and have them repeat it after you phrase by phrase, so that they can become accustomed to the phraseology of prayer. Then *write out* a number of sentence prayers and distribute them among the pupils, and let them *read* the sentence prayers. Next, tell them to *read* the sentence prayer and *then add a phrase* of their own, and you will be delighted to see how soon boys and girls will be able to pray a very acceptable prayer. I have used this method with my prayer bands at Junior camp, for often about half of the boys have not yet learned how to pray, and always before camp is over they eagerly take part in prayer.

The worker who thus leads his boys and girls through a Week of Prayer, following a theme that is illustrative and interesting, and who takes pains to teach his pupils to testify and pray will assuredly "see of the travail of his soul, and shall be satisfied."

Preparing for the Week of Prayer

HARVEY C. HARTMAN

President, Union College

THE main objective of our Weeks of Prayer is to deepen the Christian experience of the students in our schools and the members of our churches. To accomplish this objective, meetings should be characterized by solemnity, and a definite heart searching that will lead the individuals to know Christ in a better and fuller way.

"Students should ever be diligent, but they ought not to crowd their minds so as to become intellectual dyspeptics. They should not be so pressed with studies as to neglect the culture of the manners; and, above all, they should *let nothing interfere with their seasons of prayer, which bring them in connection with Jesus Christ, the best teacher the world has ever known.*"—*Testimonies*, vol. 4, pp. 424, 425. (Italics supplied.)

"What is the object of assembling together? . . . We meet together to edify one another by an *interchange of thoughts and feelings, to gather strength, and light, and courage by becoming acquainted with one another's hopes and aspirations; and by our earnest, heartfelt prayers, offered up in faith, we receive refreshment and vigor from the Source of our strength.*"—*Ibid.*, vol. 2, p. 578. (Italics supplied.)

"Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own."—*Christ's Object Lessons*, p. 69.

Since all of us look forward longingly to the soon coming of our Lord, the reproduction of a Christlike character in the lives of His people should be the most important objective sought for.

In order to accomplish the previously named objectives for the students in our schools and the members of our churches, we must have well-organized plans to carry on these most important events of the year.

"Angels work harmoniously. Perfect order characterizes all their movements. The more closely we imitate the harmony and order of the angelic host, the more successful will be the efforts of these heavenly agents in our behalf. If we see no necessity for harmonious action, and are disorderly, undisciplined, and disorganized in our course of action, angels, who are thoroughly organized and move in perfect order, can not work for us successfully. They turn away in grief, for they are not authorized to bless confusion, distraction, and disorganization. All who desire the cooperation of the heavenly messengers, must work in unison with them."—*Testimonies to Ministers*, p. 28.

During my boyhood days, as I helped my parents operate a large western Kansas wheat farm, I learned that it was very essential for the soil to receive a proper preparation before the precious seed was sown. The ground was plowed at a good depth and then reworked a number of times through operations of disking and harrowing, which eliminated all obnoxious weeds. This process of soil preparation covered a period of approximately two or three months.

Then in the fall the seed would be sown in clean, well-tilled soil. As the result of moisture in the soil, warmth of sunshine, and God's creative processes, the seed would sprout, come forth, and produce a bountiful harvest. Scientific experiments have proved that the soil needs to be cultivated and prepared properly in order to reap a bountiful harvest.

Proper Preparation Essential

So it must be in our preparation for the Week of Prayer. The hearts of our students and church members alike must be cultivated. Our lives must be purged of all sin and dross. "Break up your fallow ground, and sow not among thorns." Jer. 4:3. Then during the Week of Prayer, as the seeds of truth are sown, a definite harvest will be reaped in Christlike characters reproduced in the lives of the listeners.

How much time should be given to the planning for the Week of Prayer? It has been my practice after one Week of Prayer closes to make definite plans for the next one. After a date has been set for this special devotional week, then further plans should be developed. The leader for this most important event should be chosen well in advance, thus giving him opportunity and ample time to make suitable preparation for the week.

Any leader who is invited to participate in a week of devotion will want ample time for study

and communion with the Source of all knowledge and wisdom, so that his life may be well filled and bubbling over with an individual experience in the things of God that will manifest itself, not only through his talks and counseling, but through his everyday life as he mingles with those with whom he is associated during this special Week of Prayer.

In preparation for these devotional weeks it is good that publicity be given well in advance of the specified dates, so that the students and the church members can look forward to and plan for this special opportunity for the outpouring of God's Holy Spirit.

Prayer Band Organization

The religious life committee should meet a number of weeks in advance to organize prayer bands. For each of these prayer bands a leader should be selected who has a vision of the possibilities of the Week of Prayer.

Then a meeting of these leaders should be arranged in advance of the Week of Prayer, in order that they may unite in a very special way in petitioning our heavenly Father for the outpouring of His Spirit, first of all upon themselves, and then upon the entire student body and church. There is a definite power in being united and of one accord in our efforts for the Lord. It serves as a chain of real strength in breaking down the powers of darkness.

The faculty of a school or, in the case of a church, the church board should have a special meeting prior to the Week of Prayer, first of all for planning what the Week of Prayer will mean in their own individual lives, and then for forming definite plans to make this week most effective in the school and the church. In order to accomplish this, the faculty will need to adjust the schedule of classes. Labor loads and assignments may need to be lightened. It is to be understood that during the Week of Prayer the things of God and the accomplishment of God's plan in the lives of faculty, students, and church members should have first and primary consideration; and class schedules, labor appointments, social engagements, and all other activities should take second place during this week.

After the arrival of the one who is to lead out in the Week of Prayer, which is usually a day or two prior to the opening date, a meeting should be called of the leaders of the school and the church, together with the head of the music department or the one in charge of the music, to make sure that the entire program for the week is coordinated with the desires of the leader. Music should play an important part during the Week of Prayer, and it will need to be carefully

planned prior to the opening date. Special numbers for each service should be arranged for, not on the spur of the moment, but well in advance, so that those participating in this music can sing from a depth of experience and feeling, and so that the song to be sung will fit into the theme of the speaker's presentation.

It has also proved very effective and helpful to the students and the church members to publish a small bulletin prior to the Week of Prayer, with the topics to be presented at the different meetings. This creates an interest on the part

of the listeners and also enables them to study the topic to be presented. Thus they will be much more receptive to the presentation of the speaker.

It is always inspiring to hear the students give personal testimony of appreciation for the help that the Week of Prayer has been in the growth and development of a deeper Christian experience. Since our schools are training the leaders of tomorrow, it is most important that the molding influence of the Weeks of Prayer accomplish all that God designs.

Follow-up for the Week of Prayer

A. GRAHAM MAXWELL

Professor of Biblical Languages, Pacific Union College

IT IS hardly necessary to suggest to readers of THE MINISTRY the importance of a follow-up program after any type of evangelistic endeavor. Nor can one presume to specify just what such a follow-up program should be. There is wise counsel in *Evangelism*, page 100, advising us to remember—

“that there are varied minds to be reached, and that some will reject the truth as it is presented by one laborer, only to open their hearts to God's truth as it is presented in a different manner by another laborer.”

However, from my own observation and experience with Weeks of Prayer I would like to commend one method in particular that I have found to be especially useful. Actually it is a very ancient procedure, but it has never lost its effectiveness to arouse the interest and maintain the energetic participation of young and old alike.

When Jesus was on earth He not only preached the truth to the people. He invited them to feel free to question Him on points not fully understood. Jesus would discuss these questions with them until He was sure that His hearers had seen and acknowledged that they were answered. Only then would He move on to study and explain the next point.

As a master of this sound pedagogical procedure Jesus created such an atmosphere of love and freedom that the people found it a delight to join with Him in the study of the Scriptures. Jesus led men to realize that as beings created in the image of God they were “endowed with a power akin to that of the Creator,—individuality, power to think and to do.” He invited them to exercise this power in learning the truth for

themselves by the study and discussion of the Word of God.

After Jesus returned to heaven His followers kept right on studying and meeting together in groups to talk and pray about the plan of salvation. It was at just such a meeting that God chose to reveal His power in the great outpouring of the Holy Spirit.

This is the method so strongly recommended to us by the Spirit of prophecy for our use in the finishing of the work. In volume six of the *Testimonies*, pages 87, 88, there is a most instructive two-page section entitled “Less Preaching, More Teaching.” The testimony was given particularly in regard to the conduct of our camp meetings, but the advice may be well applied to weeks of prayer.

“It has been shown me that our camp meetings are to increase in interest and success. As we approach nearer the end, I have seen that in these meetings there will be less preaching and more Bible study. There will be little groups all over the ground with their Bibles in their hands, and different ones leading out in a free, conversational study of the Scriptures. This was the method that Christ taught His disciples.”

A week is a very short time in which to accomplish enduring changes in people's lives. Especially is this true in the grade school or day academy, where one is usually limited to only five meetings. It is urgent that something be done to avoid the almost inevitable decline in spiritual enthusiasm that sets in very soon after the Week of Prayer. I know of no better way than the one that Jesus taught His disciples—encouraging the formation of groups to continue the prayerful study and discussion of the Scriptures.

The success of these groups depends on a number of important factors. In the first place, it depends on the nature of the Week of Prayer itself, the methods used, and the message presented. If the people have once again caught a vision of the high goal of perfection God has set before us, and if it has been clearly explained that "the perfection of character He requires can be attained only by becoming familiar with His word" (*Counsels to Parents, Teachers, and Students*, p. 454), many will be most eager to join in such a program of study.

Another vital factor is the way in which the groups are organized. Overorganization seems to be fatal. The groups must form almost spontaneously and be made up of people who really want to study of their own free will. Otherwise the atmosphere of freedom so essential to vigorous intellectual and spiritual activity will be lost. Then as the meetings proceed regularly at a time and place mutually agreed upon, and as the members begin to enjoy the pleasure and vitalizing benefit of such study and fellowship, it is only natural to think of others in the school or church or community who could profitably join in such an experience. I have seen individuals not of our faith who have been invited to such gatherings participating wholeheartedly in the discussion. I have later seen some of them baptized. This is personal evangelism of the highest order and is very effective, especially because of the close personal contacts involved.

A third vital factor is the way in which the group study is conducted. There must be good leadership at all such meetings. The most important qualification of the leader is not that he have all knowledge about the subjects to be studied but rather that he be a person of a loving spirit and be deeply stirred by a vision of the goals to be attained. Yet the leadership should be so unobtrusive that the chairman appears to be just another member joining in the discussion. For this reason it has recently been observed by a certain famous university chancellor that clergymen and professors make the least successful chairmen because of their natural inclination to talk too much! Be that as it may, the teachers and pastors are usually the ones who foster the study groups after the Week of Prayer has ended. It is surely advisable, therefore, that the visiting Week of Prayer speaker go out of his way to cooperate with the local church and school leaders and to consult them frequently as to the most convenient and profitable course to follow both during and after the prayer week.

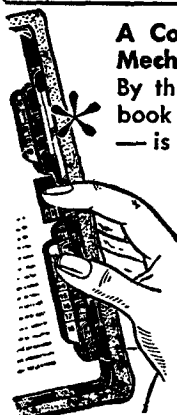
The fourth and most vital factor of all is to

recognize that the real chairman of all such gatherings is Jesus Himself, presiding through the agency of the Holy Spirit and the angels. The members must be realistically aware of this at every meeting, or the groups are doomed to failure. This implies that the discussions will proceed in an atmosphere of love and patience. They will never deteriorate into controversy over unimportant issues. Those present will be constantly reaffirming to themselves and to God their willingness to live up to the truth as it unfolds before them. Proper methods and attitudes in Bible study may well be presented during the Week of Prayer itself.

Such study groups can be formed in any situation from grade school through college and in any local church. Subsequent Weeks of Prayer will serve to encourage their continuance.

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1952 MINISTERIAL BOOK CLUB

Pulling Life Together

Pulling Life Together, by Arthur L. Bietz, Pacific Press Publishing Association, 1952, 196 pages, \$3.50.

Out of his rich background of practical experience and study the author presents this book to ministers, teachers, doctors, and other soul winners. Unique in organization, the volume consists of fifteen chapters, which discuss the methods of counseling and helping those who face doubts, fears, insecurity, and disillusionment.

After each dynamic chapter there are two sections of invaluable reference material. The first consists of Biblical parallels to the chapter topic. Here is the word of inspiration that proves that many modern methods have long been given to man by the heav-

enly Father. In addition to Bible passages, there is a second section of parallels from the writings of Ellen G. White. These quotations open new approaches for winning souls that have been neglected by the average minister or teacher.

Too few leaders in the church have made the best use of the principles of mental and physical health that are enunciated in the Bible and the writings of the Spirit of prophecy. All too frequently our teaching has inflicted wounds instead of healing them.

The author declares in his final chapter: "Many have run from the Bible and the Spirit of prophecy, because they have known them only as whips to be employed when blame is to be given. Many unfortunate persons under this type of teaching have become more unhappy and emotionally disturbed. They are made twofold more the servants of hell than they were before. Misfortunes of this type must be completely avoided, and can be avoided if we have the right understanding of life and make the correct interpretation of that which has been given by God for our guidance."

This is a day when ministers of the gospel must have understanding hearts, and the author of *Pulling Life Together* believes that the true minister will be skilled in counseling men and women on the mental and emotional problems that stem from a lack of spiritual stability. "Many persons will not come to the minister for help because they feel that he would only blame them and sit in judgment upon them," writes Dr. Bietz. "How different this is from the attitudes which people had toward Jesus. Publicans and sinners found in Him a helper for their needs. Children were drawn by His love and compassion. We have had too many watchdogs and not enough under-shepherds who walk in the footsteps of the true Shepherd."

Too often present-day youth thinks that the minister condemns, judges, and finds fault instead of building faith and hope and encouraging the wayward. Because of this general feeling, many people who are troubled by-pass the clergyman and refuse to go to him for counsel. It is high time that our ministers, teachers, and physicians learn the basic principles of true counseling as set forth in the Bible, the writings of Ellen G. White, and the proved methods of educators, so that these may help our members to a more successful Christian experience.

This volume is warm with understanding, because it comes from the experience of the writer, who is not only a pastor and teacher but a counselor as well. Many life experiences and clinical episodes make the problems real and show how they may be solved in a practical, permanent way.

One of the best signs of spiritual and mental health is the ability to get along well with other people. The art of living with others is the test of genuine Christianity. Here is a volume that will help the minister live with others and lift them to a higher and more abundant life through principles enunciated by Jesus Christ. Certainly a volume on this subject has been long overdue in our denomination, and it should be treasured by every winner of souls.

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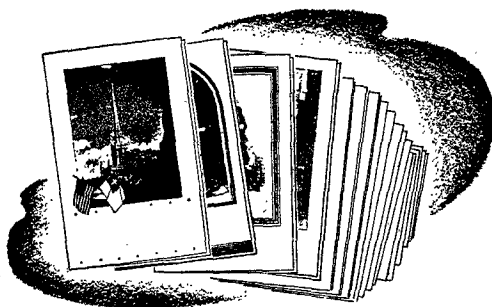
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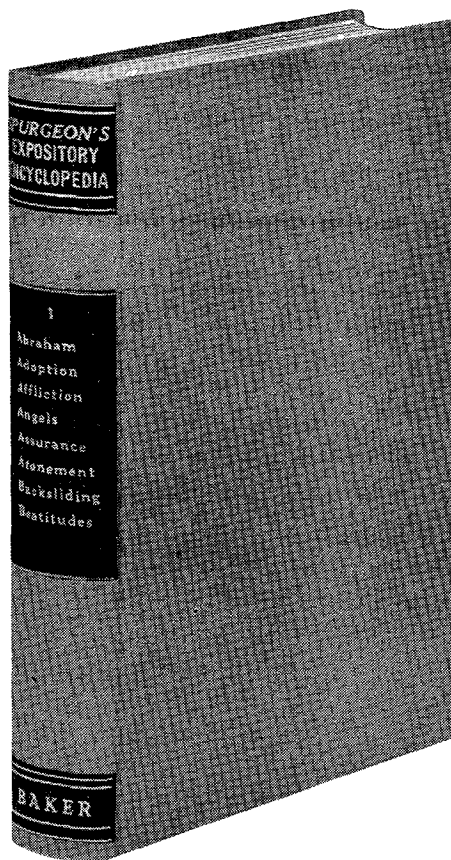
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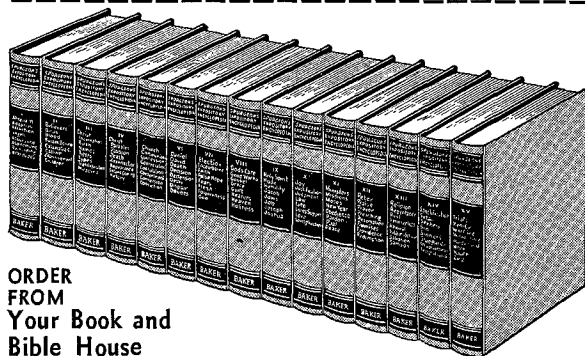
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PASTOR *Shepherding the Flock*

Adventist Concepts of Church Management

LEIF KR. TOBIASSEN

*Associate Professor of History and Religion,
Southern Missionary College*

[EDITORIAL NOTE.—Out of his experiences as a pastor and church officer in Norway, Denmark, England, and North America, and from observing the pastoral problems of some of his brethren here and there, Elder Tobiasen gathered the impression that confusion sometimes exists as to certain principles of Seventh-day Adventist polity. For the last few years he has taught certain courses in church organization at Southern Missionary College, and the article presented here, and another to follow, give some of the points of view he arrived at while studying various problems with his students as well as with his fellow ministers and church officers. For three years he has been associated with the nominating committee in the large church at Collegedale, with approximately eleven hundred members and two hundred church officers; two of the years he served as chairman of that committee. This experience opened his eyes to problems and factors that are not always clearly understood by everyone. He will be happy if what he has written may be of help to some.—R. A. A.]

Part I

ORGANIZATIONALLY, the ultimate authority in the Seventh-day Adventist Church rests with the membership as a whole. This fundamental principle is expressed in the provision that the two most important administrative functions of the church are performed by the entire church membership in assembly: admitting (or transferring or dismissing) members and electing church officers. It is true that the church can admit only such persons as an ordained minister has baptized; it is true also that the church can elect as elder only such a person as the president of the conference, or his deputy in the district, will ordain. Yet the final selection is made by the church membership as a whole.

This fact makes it imperative that the church members be intelligent in church affairs and Adventist polity. If the members do not sense the needs of the church, they will elect inefficient officers. If the members do not understand our doctrines and principles, they may admit or dismiss or transfer members without good grounds,

or neglect to dismiss when the situation demands it. One of the chief duties of the pastor, therefore, is to instruct the members in the right practices and policies of Adventist church management. He cannot do that with success unless he has himself studied and thought through the fundamentals of Adventist church polity. If the colleges have neglected this essential phase of ministerial training, the conference presidents and other experienced workers, provided they have carefully studied these things themselves, should not fail to assist their younger brethren in gaining a clear concept of what we do organizationally and administratively in our churches, why we do it, and how we do it.

One good way of refreshing one's understanding of Adventist polity is to restudy the *Church Manual* and reread the various leaflets outlining home missionary, Missionary Volunteer, Sabbath school, and other departmental procedures and organization. It is discouraging to the conference departmental secretary for the pastor to still use vocabulary and organizational techniques of the 1920's. Many valuable improvements have been contributed to the new edition of the *Church Manual* and the organizational leaflets issued by various General Conference departments. Also, the pastor should take time again to think through certain of the procedures and terms he has to employ. A pastor who is not quite sure of the difference between such terms as "to nominate" and "to elect" cannot with propriety function as chairman of boards and presiding officer of churches. "We shall now appoint a nominating committee to elect officers for the coming term" was a statement recently overheard, which gave evidence of insufficient thinking or disrespect for vital policies that our denomination has adhered to for ninety years.

Another way of helping oneself better to understand organizational practices and become more successful in guiding our church officers and members into full familiarity with correct

Adventist procedures is for the pastor to take the trouble (although it should mean no trouble) a week or so ahead of time to outline a fairly detailed agenda for the board meeting or the church election (business) meeting over which he is to preside. He should prepare this as carefully as he prepares his sermon or his monthly report to the conference treasurer.

Members' Individual Rights

Our church members should be made to sense their individual rights and responsibilities as constituents of an Adventist church organization. Every care should be taken on the part of the pastor to let the members have all legitimate opportunity to participate and make their views fully known on matters of church elections and decisions. If this degenerates to a mere formal approval of something that has been firmly and irrevocably fixed beforehand in some board or committee, the sense of responsibility for supporting the officers and the projects of the church will naturally decline. On the other hand, care should be exercised in stating matters to the members so that they appreciate the careful and intelligent study given to the various recommendations by such groups as have been duly elected by the church as a whole. For this reason subcommittees of the church board should not report directly to the church assembly.

Reports of progress of the missionary work of the church and its MV and other auxiliary organizations should be made often and in forms that effectively instruct and inspire. Graphically illustrated statistics, or some other effective way of conveying accurate impressions, should always be substituted for mere reading of figures. The weekly or monthly pastoral letter, the weekly bulletin, and other types of mimeographed or printed communications should be employed with plan and skill in persistent efforts to keep the members intelligent and inspired.

Successful Business Meeting

The monthly or quarterly church business meeting ought to be prominently advertised and carefully planned in all details. If special music is ever needed as a "drawing card," it may be needed in connection with the business meeting. A Faith for Today kinescope or some other appropriate picture might occasionally be used, perhaps without previous advertising. The pastor's introduction should be very short; five or six minutes are sufficient. The various reports should be rendered by way of charts, graphs, and other effective ways of visual as well as audible presentation. Mimeographed statistics should be distributed. Under no circumstances whatsoever

should reams of figures be read without visual aids. The meeting should begin on time. And why not close one minute before the announced closing time? After a few good and reasonably brief business meetings few Adventists in the church will want to miss them.

The pastor must never succumb to the temptation to think that painstaking attention to administrative and organizational details is of minor significance. He will do well to contemplate the fact recorded in Holy Writ that organizational reform in the early church preceded signal spiritual and missionary success. (Acts 6:7.)

Selecting the Right People in the Right Way

Usually it does not take much more than a few minutes for the average Adventist church to elect its officers for the new term. During these few minutes the church performs the most important and far-reaching organizational act of the whole year. If the wrong selection is made, even if in the right manner, the church will mark time for twelve months, neglecting its mission. If the right selection is made—and it can be made only in the right way—the church and its members will receive rich spiritual blessings and will be well prepared to convey rich blessings to the world. The pastor can assist in no more important administrative function in the church than in the processes of nominations and elections.

Few if any members in our churches are intentionally vicious; few are much below average in intelligence. When we find, as we do in too many instances, that the wrong persons are elected to good offices where they either (in many cases) do nothing or (in a few cases) do wrong, the reason probably lies in the way in which nominations and elections were handled. Through the years our denomination has developed certain practices that have proved good; at least they have proved better than a number of other ways that are sometimes suggested and occasionally employed. The pastor's responsibility is to guide the church in the right way of selecting the right officers.

Electing the Committee on Nominations

We may not want to admit it in so many words, but really in nine hundred ninety-nine of one thousand cases the recommendations of the nominating committee are accepted by the church, and so it should be. How important, therefore, are the quality and practices of the committee! It should not be too small; nine is a better number than seven in most cases. In large congregations the nominating committee should have several more members. It is usually best to

have a special committee elected by the church, nominated either from the floor or by the church board, to nominate the committee on nominations. This special committee should not have too many members, yet great care should be exercised in its work of composing the membership of the nominating committee.

There may be factions in the church; if so, all of them should be represented on the committee on nominations. The worst mistake would be for the majority to exclude the minority, if there be one, from the process of selecting nominees. Therefore the pastor should urge that the nominating committee be truly representative of all interests.

The members of a committee on nominations should have analytical minds. Members who cannot distinguish between able people and others will do untold harm on such a committee. The committee members should also be acquainted with our denominational practices and with the needs of the various branches of the church program. They should be men and women of prayer and of personal devotion to the ideals and activities of the church. It is also imperative that the members of the committee be willing to take both time and pains in thorough consideration of the needs of the church organization and the suitability of the various candidates.

The selection of the committee on nominations should begin the second or third Sabbath in October. The committee itself should be ready for work early in November and should present its final report the third or fourth Sabbath in that month. This schedule will enable the new officers to spend December in intense study of their duties and plans.

The Process of Nominating

The first step of the committee on nominations after having elected its most able member as chairman, should be to enable each church member to make his individual suggestions (as outlined in *THE MINISTRY*, October, 1951, p. 25). On the straw ballot each office listed in the *Church Manual*, pages 172, 173, should be indicated.

In the actual selecting of nominees the pastor should watch for any evidence of personal prejudice or clique politics in the committee. It may be that he needs to have an earnest heart-to-heart talk with certain members. The pastor cannot always prevent unhappy nominations; yet he should feel free to talk things over frankly with individual members of the committee if he senses any need for it. Personal prejudice may sometimes be more of a hindrance to the progress of God's work than overt sin.

Often certain people are suggested because they are new arrivals; nobody knows much about them and they appear more desirable than the old stand-bys, who have been well known in the church for a long time. Often the cry is heard: "Oh, let's have a change." No change should be made except for the better. No man should be recommended for superintendent of a Sabbath school until he has proved to be an efficient teacher in the Sabbath school. No one should be leader of the MV Society until he has gained experience in one of the bands, or at least has proved willing to gain such experience. Someone who has neglected his church office should be nominated to another and minor office, rather than renominated for an office he has neglected.

The committee on nominations does well in first selecting its nominees for head deacon, head deaconess, MV leader, home missionary leader, Sabbath school general superintendent, and JMV leader. These individuals may then work with the committee in finding suitable associates and assistants for their various departments.

Statements made in a nominating committee should not be repeated outside, but the pastor should guard against derogatory "information" being presented against anyone without one or two members of the committee being assigned to investigate impartially and thoroughly the basis, if any, for the "information." Sometimes some men's reputations have been ruined behind the cloak of privileged secrecy in a nominating committee.

The report of the committee should not be voted on until it has been given a second reading at least twenty-four hours after the first reading. The church members should have some time to examine the list of nominees. Nominations from the floor are not in order; therefore the committee should at the time of first reading announce when and where members of the church could meet with the committee before the second reading. Those making objections should be treated with respect; no committee on nominations should claim an absolute monopoly of all wisdom.

(Concluded next month)



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Communion for Shut-ins

CHARLES M. MELLOR
Pastor-Evangelist, Ohio Conference

IT IS estimated that in the United States one out of every seven adults is over sixty years of age. This percentage is considerably higher when we examine the membership lists of our churches. The messenger of the Lord wrote, "God has especially enjoined tender respect toward the aged. He says, 'The hoary head is a crown of glory, if it be found in the way of righteousness.'"—*Education*, p. 244.

In each church there are always those who because of old age and sickness are unable to attend the Sabbath services. Doubtless there is no more consecrated group, for these good folk in their sunset years turn naturally to God and the things that pertain to His plan. How they yearn for the privilege of attending the services of the church and fellowshiping with the children of the blessed hope! Most of the shut-in group have been faithful and active members for years; and now, because of old age or infirmity, they are forced to become relatively inactive. How it hurts them to consistently miss the celebration of the ordinance of the Lord's supper!

For the past several years it has been my custom to visit the shut-ins and celebrate with them the ordinance of communion. It is inspiring to see how their hearts are cheered and

how they look forward to this sacred privilege. There is no other act in a minister's service that brings forth more heartfelt response of appreciation.

The communion service to the shut-ins should be simple. The same texts that are read in the regular church communion should be used. After the serving of the second emblem it is appropriate to have a prayer of thanksgiving, in which the needs of the individual are remembered before the throne of grace.

Some ask, "Do you notify the people that you are coming to their home?" Usually not. If the shut-in knows in advance that you are to celebrate the ordinance at his home, he will often worry and become exhausted, and thus your visit tends to become a burden rather than a blessing. However, there may be exceptions, where it would be best to give an advance notice.

It is customary to take one of the deaconesses to assist. While the minister is visiting with the shut-in, she is preparing and setting up the communion emblems and utensils. It is my custom to partake of the emblems of the supper with the shut-in, for this creates a fellowship that adds to the atmosphere of the service.

Experience has shown that it is not best to try to celebrate the ordinance of humility, because most of the shut-ins are unable to perform the act of washing one another's feet. There may be some who will wish to take part in this service of humility, but in most cases you will discover that it is an impossibility.

There is one fundamental caution that experience will teach you to observe carefully: *Do not stay too long!* If you do, the shut-in will become weary, and the ordinance will take second place to many irrelevant items discussed. You will find that from fifteen minutes to one-half hour will provide sufficient time to leave a pleasant memory of the communion service in the minds of the people.

What greater service can we, as ministers of the gospel, do than to bring a bit of spiritual joy to those who are cut off from Christian fellowship? Nothing will make the shut-in feel more that the church loves him than for his minister to celebrate the Lord's supper with him. It will give him a spiritual lift upon which he will frequently meditate with deep soul comfort.

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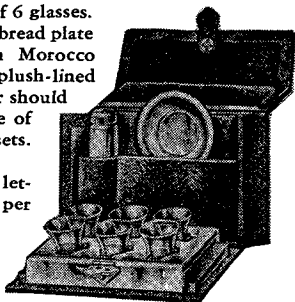
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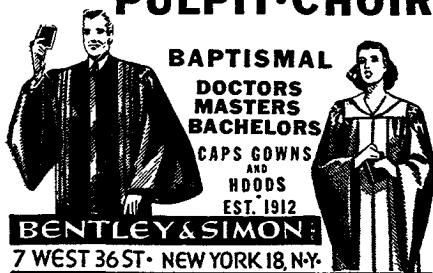
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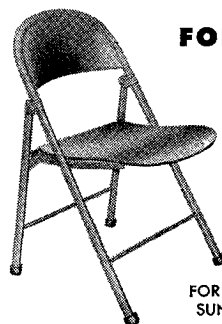
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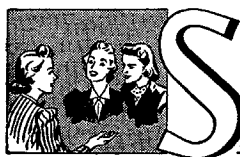
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THE apostle Peter, in 1 Peter 4:9, had this to say about gracious living: "Use hospitality one to another without grudging." And Paul, in writing to the Romans, said, "He that giveth, let him do it with simplicity." Rom. 12:8. These references are but two of many that might be used to introduce the important subject of gracious living; and I cannot resist the opportunity to share some of my convictions about this very vital subject, especially with the coming shepherdess, who will be the most important person in the life of her minister husband.

A practical knowledge of many things assists greatly in the smooth operation of the pastor's home and, as a result, the pastor's work. How to be a gracious hostess is most necessary knowledge, for when we entertain we must remember that we are representing not only our own personal standards but those of the entire denomination. A minister's wife should be a good housekeeper, a good hostess, and a model mother and wife. We should always be willing to share what we have, even if it is but little. Share yourself as well as be yourself; then people will be attracted to you.

Smart homemakers say that planning, preparing, and serving meals are an art that develops through inspiration and thought. Meal planning is really fun. It may look difficult to the beginner, but, like driving a car, learning to swim, or developing any other skill, it grows easier with the doing.

Cut your meal pattern to fit the situation and the occasion. Situations may vary as follows: If your house is small, with limited dining space, simplicity and informality are necessary. In fact, it may be necessary to serve buffet style. A situation that will also affect the pattern is location. A home in the city will call for a type of entertainment which differs from that of a rural farming community. Furthermore, there will be some difference if the majority of your guests are older folks or young people.

The table settings as well as the furnishings of the minister's home are, of necessity, not elaborate. Consequently, wealthy guests will adapt themselves to your best; but you will find that they are gracious about it, and they would be disappointed if you apologized for your rather meager furnishings. On the other hand, the furnishings of farmers are nearly always functional, so that some of the trimmings found in the home of a minister may seem elaborate to them. Just for example, a few years ago a sterling silver service was given to us as a gift. We would not think of using it when entertaining country folk, because they would not understand. Such guests can best be put at ease by inviting the wife to help set the table.

Ellen G. White, writing in the book *Ministry of Healing*, states:

"We should not provide for the Sabbath a more liberal supply or a greater variety of food than for other days. Instead of this, the food should be more simple, and less should be eaten, in order that the mind may be clear and vigorous to comprehend spiritual things. A clogged stomach means a clogged brain. The most precious words may be heard and not appreciated, because the mind is confused by an improper diet. . . .

"Cooking on the Sabbath should be avoided; but it is not therefore necessary to eat cold food. . . . Let the meals, however simple, be palatable and attractive. Especially in families where there are children, it is well, on the Sabbath, to provide something that will be regarded as a treat, something the family do not have every day."—Page 307.

The beauty of companionship at occasions where food is served can easily be ruined by misconduct on the part of the minister's children. The conduct of other children on such occasions does not become the subject of conversation—and, at times, gossip—as does the conduct of a preacher's children. If an atmosphere of culture pervades the home consistently, and respect and obedience are not only expected but received by both parents, embarrassment will not be experienced when company comes. Good manners hastily taught in a few minutes of threatening

and intimidation not only are an injustice to the children but will not accomplish anything worth while.

When guests are invited for social occasions in churches where there are cliques, consider-

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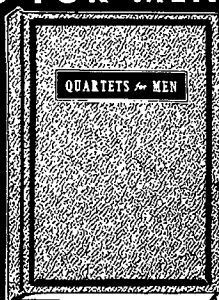
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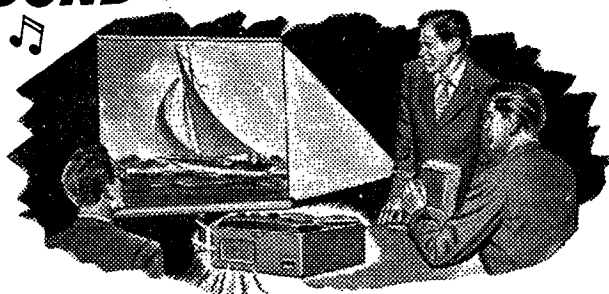
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able thought must be given to the problem so that the clique spirit will be dissolved and a spirit of comradeship achieved. This is sometimes a difficult task. The shepherdess and her husband have a work to do for every person, and recognizing that, they should understand that to be considered friendly to one group and offish to another can never result in a happy situation. I am glad to say that there are not many churches where such circumstances exist, but a minister never knows where he will be assigned. It is well to at least be conscious of the problem so that steps can be taken to be prepared for it, should it arise.

Entertainment is not the most important work a minister's wife has to do, but when it needs to be done it is important that it be done properly. We cannot consider this as does the world—expect to be repaid by receiving invitations from those we have invited as guests. Ours is a one-way street, and unless love is the motivating force behind our desire to be hospitable, it will be a source of discouragement to us. Our guests will often be those who have been invited from the "highways and byways," in an effort to lead them to Christ through love. This is Christianity, this is soul winning, and this is the primary goal of every minister and his wife.

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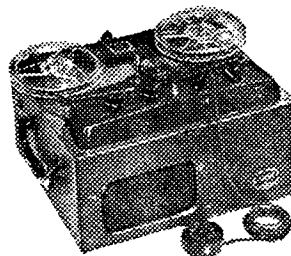
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CARLYLE B. HAYNES.

***Understanding the Books of the Old Testament*, edited by Patrick H. Carmichael, John Knox Press, Richmond, Va., 1950, 173 pages, cloth, \$2.50.**

This is the first of two volumes. The second, *Understanding the Books of the New Testament*, will be noticed later. The subtitle is *A Guide to Bible*

Study for Laymen. There are six chapters, each written by a different authority. It clings to its purpose, making the message understandable to the ordinary reader. Most books on Biblical study are so professional and so erudite that they cannot be recommended to the layman, since he would derive slight benefit from them. Each of these writers limits his references to the well-known *Westminster (Davis) Bible Dictionary*, and the popular *One Volume Bible Commentary* by Drummelow.

The book is orthodox; modernism, with its confusing and complex criticism of the creation and the authorship of the five books of the Bible, has not influenced these writers. Book by book of the Old Testament is outlined and its place in history discussed.

There are two points in the book from which we, as Adventists, deviate. In the book of Daniel the argument is quite disappointing. The author says, "The consummation of earthly power . . . is in Antiochus Epiphanes, figured by the little horn of chapters 7 and 8." Yet Jesus plainly says (Matt. 24:15) that the prophecy extends beyond His day, fulfilled, doubtless, in the destruction of Jerusalem by Titus.

The author of this section of the books says, "Paul's conception of the man of sin in II Thessalonians 2" is influenced by the description of Antiochus Epiphanes. But even the Roman Catholic theologians are clearer visioned. They say plainly, "After studying the picture of Antichrist in St. Paul's Epistle to the Thessalonians, one easily recognizes the 'man of sin' in Daniel 7:8, 11, 20, 21, where the prophet describes the little horn."—*The Catholic Encyclopedia*, vol. 1, p. 560, art. "Antichrist."

Both Paul and Daniel have their eyes focused on the same enemy of God.

The second disappointing feature is found in the presentation of the book of Leviticus. The author of this section tells us that the "Scapegoat," Azazel, is a type of one of the atoning activities of Jesus as the Saviour. Most of the Protestant commentators hold, together with Adventists, that Jesus is represented by the offering made on the Day of Atonement, and that Azazel is a figure of the demon who must carry the responsibility of the sin of the human race, because he is its author.

The book is a good one and could well fill its niche among the handbooks within easy reach of the thoughtful student of the Bible.

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The Church in the World, by Richard R. Caemmerer, Concordia Publishing House, St. Louis, Mo., 1949, 110 pages, \$1.75.

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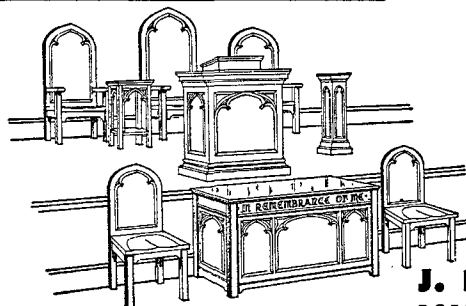
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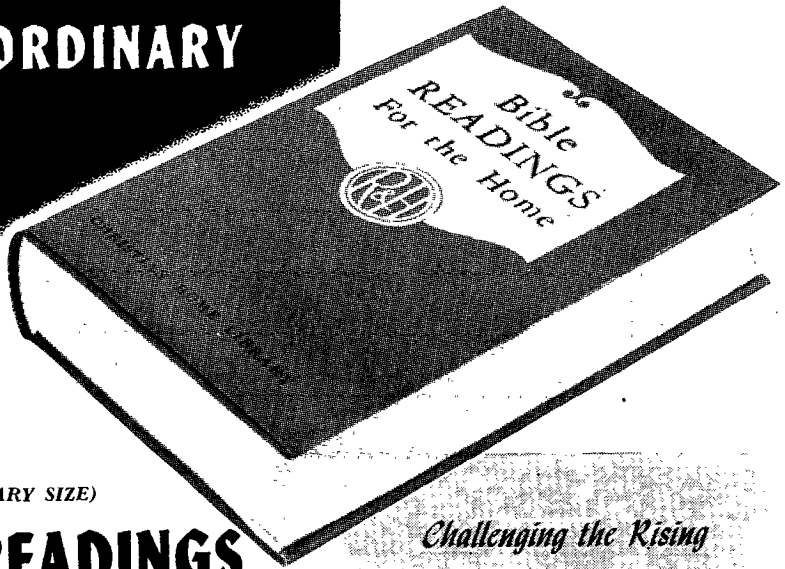
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(Continued from page 7)

anything in his ministry of the Word "save Jesus Christ, and him crucified." That theme would occupy the pre-eminent place in his preaching, and even though it would seem foolishness "to them that perish," to them "which are saved" it would be "the power of God." It is evident from a study of the Scriptures, and the instruction through the Spirit of prophecy, that the cross should occupy a prominent place in the proclamation of the everlasting gospel as it applies to the last days, and that its re-emphasis will play an important part in bringing the latter rain and loud cry.

6. MEDIATORIAL MINISTRY OF CHRIST.—The mediatorial ministry of Christ constitutes the heart of the everlasting gospel, declared H. L. Rudy. It is primarily concerned with sin, and covers the whole period of its existence. It takes in the full and complete redemption of a lost world. It embraces the vindication of God's character and His eternal purpose in the creation of the world. By His life, atoning sacrifice, and ministry as our high priest in heaven, Christ is accomplishing His redeeming work. God's message concerning the mediatorial ministry of His Son is Heaven's answer to the apostasy of the last days. Since Christ's death and resurrection, Satan has endeavored by every conceivable deception to shift faith from Christ to Antichrist. Satan has set up a counterfeit mediatorial system upon earth with the purpose of drawing men's eyes away from Christ in the heavenly sanctuary to the man of sin in Satan's temple here upon earth.

At the close of the 2300 years God raised up a people to whom He committed the proclamation of the everlasting gospel. Special light streamed forth from the heavenly sanctuary, revealing Christ as man's only intercessor before the throne of God in heaven. There at the right hand of God Christ is seen as our great high priest, pleading the merits of His atoning sacrifice on behalf of repentant sinners. There, in the holy of holies, He now carries forward the work of special atonement during the investigative judgment. As heaven's saving light continues to stream from the presence of God, we are to discover the blessedness of Christ's ministry for a lost world and to sound a message of warning against the worship of the beast and his image, which is profaning the atoning blood of Christ and seeking to make His ministry in the heavenly sanctuary of none effect.

7. COVENANTS, LAW, AND GOSPEL.—The Word of God exists as gospel and as law, stated Edward Heppenstall. It is the great responsibility of the church to teach and preach the Word of God both as gospel and as law, in order that men may be brought into full harmony with God and reveal the beauty of holiness. The unity of the law and the gospel is set forth in the new-covenant experience, in which God writes His law upon the mind and heart. This is the covenant relationship that God has with His people. What actually happens in this covenant relationship makes up the content of the Bible.

Through the ages the great question has been one of righteousness—how can a man become righteous before God? The righteousness of God is disclosed when the law and the gospel are united in the life

through the Holy Spirit. The law of God becomes a requirement within faith and love. The law of God is not to be externalized in formal rigid codes and legalistic obedience. This has been God's plan of salvation through all ages. God has had and still has only one peculiar people. They are made up of Old Testament saints and New Testament saints. Thus "we are all children of Abraham in Christ Jesus." There is but "one Lord, one faith, one baptism," one covenant, one law, one gospel, one Sabbath, "one God and Father of all, who is above all, and through all, and in you all." Eph. 4:4-6.

The work of the everlasting gospel reaches its culmination in the last days as set forth in the three angels' messages, in which the angel is seen flying in the midst of heaven with the everlasting gospel. The law is magnified and made honorable, according to Isaiah's prophecy. (Isa. 42:21.) The law is established forever. It is exalted to a place of honor. As God once honored the two tables of stone by writing upon them with His finger His eternal law, He now honors our hearts and minds by inscribing the same law upon them. The law receives its greatest honor in the work of the Holy Spirit upon the hearts of Christian men and women. With the psalmist, "his delight is in the law of the Lord; and in his law doth he meditate day and night." Ps. 1:2. This new covenant becomes the clearest test of how genuine is a man's Christian experience—what he truly delights to do. The experience is actually a love experience, an experience in the love of God and all the things which God loves, for "love is the fulfilling of the law."

8. LIFE ONLY THROUGH CHRIST.—Next to the question of the true Sabbath of God, according to W. L. Emmerson, the subject that has probably been most overlaid and submerged by erroneous teaching is that of immortality. In the Advent message, the truth of the nature of man, the phenomenon of death, and the glorious hope of resurrection to eternal life through Christ is recovered in all its beauty. Life was given to man in the beginning as the gift of God. Through sin this life was forfeited. Apart from the redemption of God man must perish utterly and irrevocably.

He then traced the development of the Satanic lie, "Thou shalt not surely die," through the paganism of Egypt and the East, to the platonic philosophy of Greece, and showed how it first succeeded in permeating Jewish thought, and then the early Christian church through the "baptized paganism" of Rome. After exposing the fallacies of natural immortality, he set forth the true "way everlasting" that is assured to believing souls through union with Christ and resurrection from the dead. Glorious indeed is the picture of the resurrection life, which will be the portion of those who here and now prepare by grace for the reception of the promised "house from heaven" when Jesus comes.

9. INCREASING TIMELINESS OF THREEFOLD MESSAGE.—From the very beginning of this Advent Movement the three angels' messages have been central to our preaching, stated F. D. Nichol. James White described them as "links in the golden chain of truth, that connect the past with the present and future, and show a beautiful harmony in the great whole." We cannot see the full significance of the threefold message unless we see it in the perspective of history. God launched this Advent Movement at a most important moment in history, when new, skeptical ideas were beginning to clamor for attention by men, but before the evolution theory had

yet been launched. Adventism and evolution both were launched about the same time, the first seeking to point men to the Creator and His judgment hour, the second turning men away from the Creator to an endless future of evolutionary progress.

By its emphasis on Creation, through the Sabbath command, which the third angel directs us to, the Advent Movement stands as a great bulwark against the apostasy that is sweeping the whole world. Thus today the third angel's message stands forth as the most timely message that could be proclaimed. As we see events developing we can only conclude that if no threefold message had been specifically penned on the pages of Bible prophecy, something like unto it would need to be sounded today to meet the last great apostasy.

10. ANTICHRIST IN HISTORY AND PROPHECY.—Seventh-day Adventists agree, declared F. H. Yost, with their spiritual forebears in identifying the Papacy as Antichrist, the power that has led out in systematizing and vitalizing the worst apostasy the world has ever seen. There was general apostasy in the Christian church as early as the second century, affecting baptism and the Lord's supper and bringing in veneration of saints, elevation of the bishops, and a complete change of attitude toward the law of God. In all of these apostasies the Papacy participated; but as its own peculiar product, it invented Sunday observance and made it a Christian practice in Rome as early as the second century.

Because the Papacy was seated at Rome and claimed Peter as its founder, it was able to seize authority in the Christian church—an authority which was legalized by Constantine's recognition of the Christian church in general and by imperial decrees of Valentinian III and Justinian I. With the uprooting of the Arian Herulians, Vandals, and Ostrogoths, by A.D. 538, the way was cleared for the Papacy to build up its enormous ecclesio-political power with enforcement of its false doctrines, which through many ups and downs was maintained until the deadly wound of 1798.

From this deadly wound the Papacy recovered and has lived to place upon a harvest of blasphemous claims the cap sheaf of blasphemies—the claim to infallibility. Since 1929 the Papacy has had restored to it the patrimony which it had lost, and is now ruling as a monarch from Vatican City. It will be superseded in its position of supremacy by Satan himself, when he, as the supreme Antichrist, appears at the end of time, claiming to be Christ. Then Christ Himself will come and put all rule and

authority under His feet and rule as King of kings and Lord of lords.

11. EVIDENCES OF IMMINENT ADVENT.—The great Second Advent Movement, A. S. Maxwell stated, was founded upon the conviction, resolutely and uncompromisingly held by our pioneers, that the return of Christ was near at hand. Without this conviction there would have been no Seventh-day Adventists nor any Seventh-day Adventist organization. Belief in the imminent second coming of our Lord was the spark that fired the engine of this worldwide missionary enterprise. All we have and are is an outgrowth of the Advent faith. We dare not deny it now.

The hour has come for a mighty reaffirmation of the glorious truth that the return of Jesus is near, even at the doors. All about us are unmistakable signs that the end is upon us. There is the wild, swift pace of modern life, the confusion and fear among the nations, the corruption and decay of humanity, the wrath of the dragon, the growth of the papal power in America, the reunion of Protestantism, the spread of Spiritualism, the worldwide proclamation of the gospel, the closing doors of the Church's opportunity, the universal expectation of His coming.

Furthermore, we have arrived at the final frontiers of prophecy. Of all that was predicted by the seers of old but little remains to be fulfilled. The highways of prophecy, which have crossed the mountains and valleys of history for more than two millenniums, are about to plunge from time into eternity. The last things are about to happen. The last days are upon us. God grant the Advent people may believe and preach the Advent hope with a new certainty, a new conviction, declaring not only with their lips but by their lives that the coming of the Lord draweth nigh.

A FORTUNE IN COURTESY I WAS so impressed by the courtesy of a driver toward the passengers on a bus traveling between New York and New Jersey that I spoke to him about it when the crowd had thinned out.

"Well," he explained, "a few years ago I read in the paper about a fellow who was included in a rich man's will just because he was polite. I thought, 'Well, it might happen to me.' So I started treating passengers like people. And do you know something? It makes me feel so good that now I don't care if I never get a million dollars!"—JAMES HUGHES in *Your Life*.

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N EWS....

From Current Journals

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

¶ A total of 1,500 Bible clubs have sprung up in high schools of 35 States during the past four years, it was reported to the eighth annual Youth for Christ International convention in Winona Lake, Indiana. The clubs have a membership of about 500,000 teen-agers, according to Jack Hamilton, of Kansas City, Missouri, director of Youth for Christ Bible clubs. "The amazing thing is that the teen-agers themselves are the springboard behind the surge," he said. "They do all the work, with only supervisory help from Youth for Christ directors and Bible club leaders."

¶ Congress has given final approval to a bill raising to 20 per cent the amount of an individual's income that may be exempt from income tax because of contributions to religious, educational, or charitable organizations. The measure was passed in the final rush for adjournment as the House accepted a House-Senate conference report approving the increase from 15 to 20 per cent. The Senate previously had voted in favor of the bill. The liberalization of the tax laws was in the form of an amendment to

a minor House bill exempting from tax athletic events sponsored for the benefit of the Red Cross. In approving the legislation, the tax-writing Senate Finance Committee said the new 20 per cent limit would give much needed relief to private schools, colleges, hospitals, and other organizations that are becoming more dependent on contributions to balance their budgets.

¶ A rosary device that automatically keeps count of prayers said has been invented in St. Cloud, Minnesota, by a 32-year-old Roman Catholic, Damon M. Doherty. Although manufacture of the compact mechanical device has just started, Mr. Doherty says he already has sold many and has orders for many more. He was led to develop the device because he found it difficult to say the rosary while working or driving his car, when he would be interrupted and lose his place on the circle of beads.

¶ J. Donald Alderton, a 38-year-old gardener at Melbourne, Australia, has merged his religious and philatelic interests in an unusual avocation that may soon take him to England and the United States. His off-hours specialty is the production of movie shorts on Bible subjects illustrated by selections from the 150,000 stamps he has collected from all over the world in the past 16 years. Mr. Alderton, a Seventh-day Adventist with a strong evangelistic bent, is hopeful that the 75 stamp-illustrated Bible films he has made and the 20 more he has under way may become the basis for a series of television "Bible Stamp Talks" in Great Britain and the U.S. "I once wanted to be a minister," he said, "but I didn't make the grade. So I decided to combine my interests, stamps and preaching, in a project that might reach people who normally don't go to church."

¶ A modern Noah's ark, equipped for physical and spiritual reclamation work, is on its way to Liberia. The war-surplus LSM, converted for ocean-going use and the constructive work of peace, was loaded at a Mississippi River landing ten miles south of Vicksburg. Its cargo includes tractors, farm machinery, and a complete sawmill for taming the jungles of Africa for the benefit of man. R. G. LeTourneau, industrialist who has turned his talents and financial resources to the service of religion, is sponsoring the latter-day ark. "Hungry natives will listen to us about God," he says, "if we can show them a field of grain with a combine harvesting more in a day than they can eat in a year." Mr. LeTourneau has leased half a million acres of undeveloped jungle land. If he can improve the tract substantially within 30 years, the Liberian Government will extend his lease for another 50. The man whose life and work have earned him the name of "God's business partner" feels that this is the best way in which America can assist backward nations. "Teach them to use machines and they can help themselves," Mr. LeTourneau says. "We can show them more in a year than we can tell them in a lifetime about the right way to live." Missionary work in Africa, he feels, has progressed slowly because most of it must be carried to remote, hard-to-reach areas in heavy jungle and because the natives have not been trained to use modern machinery. Evangelist Billy Graham dedicated the "ark" at Vicksburg, Mississippi, before it left for Africa. When it nears Baffu Bay on the Guinea Coast, Mr. LeTourneau will leave the United States in his twin-engine bomber to join his son-in-law and daughter, Gustav and Louise Dick, and the rest of the expedition on African soil.

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¶ A group of ministers and laymen have formed a corporation to establish a retreat for Christian workers on 100 acres atop Pine Mountain, at the northern end of the Presidential Range of New Hampshire's White Mountains. It is their hope that within a few years Christians of all races from all over America will make pilgrimages to the mountain.

¶ Dr. Norman Vincent Peale, New York minister, writer, and radio speaker, and his wife, Ruth, have been engaged in Hollywood, California, in filming television's first religious husband-and-wife show. They are making a series of thirteen 15-minute television films under the general title of "What's Your Trouble?"


¶ Subscribers to Roman Catholic newspapers and magazines published in the United States and Canada now number 17,251,449, the highest ever recorded in the history of the Catholic press, it was announced in New York by the national office of the Catholic Press Association. The figures are based on a survey of 549 Catholic publications. These showed a gain of two million subscribers over the last official figures released by the C.P.A. in 1950. The total for 145 Catholic weekly newspapers is 3,733,826 subscribers; the 404 Catholic magazines total 13,517,623. Carrying the highest circulation for a local Catholic weekly newspaper is the *New World*, official publication of the Chicago archdiocese, with 147,250 paid subscribers.

¶ Two postmen, Earl K. Campbell, of Yorktown, Indiana, and Clarence Dewitt, of Muncie, decided to do something about the children on their mail routes who did not attend Sunday school. In October, 1951, both men started taking the kiddies to church school. They are now escorting more than 100 children to school every Sunday morning. Two busses transport the youngsters to and from the postmen's church each week. The mailmen emphasize that they never take anyone to their church who is already enrolled in another church. Only those who have no regular Sunday school are invited.

¶ A warning against the activities of Protestant groups in Greece was sounded in Athens by the Greek Orthodox weekly *Zoe* (*Life*). It singled out the Church of God and the Christian Science and Seventh-day Adventist Churches, describing them as "foreign, dark and anti-Christian sects which have no place at all in this country of light." The weekly said their methods are "skillfully camouflaged" and that they "first begin their fishing with a pretended courtesy but then go on to open an attack against our Orthodox Church." "The Greek people have been endowed by God with innate intelligence," *Zoe* said, "and are enjoying the most ancient and most genuine church traditions. Let them beware of these sects. Let us not be deceived by misleading arguments. Let our nation not allow itself to become a prey to wolves who come 'in sheep's clothing.'"

¶ A proposal that the Roman Catholic Church concentrate its efforts on work in Africa and the Americas was made by an unidentified speaker over the Vatican Radio. "Considering the present situation from the standpoint of the propagation of the faith," he said, "would it not be more advantageous if the Church—without losing sight of the East in word or deed—were to concentrate her efforts and her priests on the work in Africa and America?"

¶ Churches of the various denominations and faiths should accept the chaplaincy "on the same terms as they do home and foreign missions," the Military Chaplains Association was told at its annual convention held at the Army Chaplains' School in Fort Slocum, New York. Lt. Col. Aryeh Lev, religious activities director of the National Jewish Welfare Board, advanced this idea. He asked the 200 active, reserve, and retired chaplains attending the meeting: "Is it not time that the denominations themselves recognize their requirements and, in assessing the total needs of clergy manpower for their churches, plan for a definite percentage of clergymen to come into the armed forces?" Maj. Gen. Ivan Bennett, chief of Army Chaplains, told the convention that military service involves no link between church and state. "Religion should never be the echoing voice of government," he said, "and, thank God, in all my experience the chaplain service has been the word of religion speaking to government."




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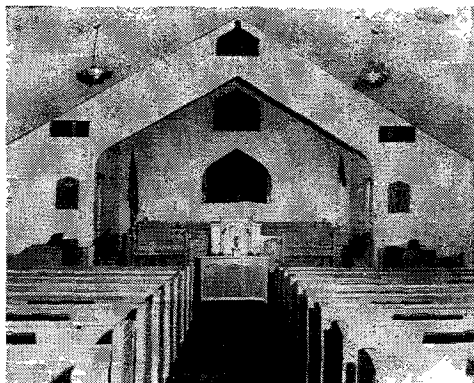


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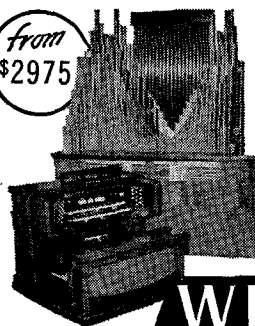
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¶ Legislation empowering air lines to grant reduced fares to clergymen has been blocked in the Senate in Washington, D.C. The measure was taken up on the unanimous consent calendar, but an objection from Sen. Charles W. Tobey (R., N.H.) caused it to be passed over. Senator Tobey is ranking minority member of the Senate Interstate Commerce Committee, which earlier had approved the bill. He did not state the reason for his objection.

¶ Alert Seventh-day Adventist ministers always notify THE MINISTRY of their change of address when they move to a new field of labor. They feel they cannot afford to miss a single copy of their professional journal.

¶ IN BRIEF.—Texas Baptists have promised millions of dollars in loans to help Southern Baptist churches get new buildings started in 10 Western States. . . . The mayor of Oneonta, New York, has proclaimed a time for daily prayer and meditation "because in these troubled times it is paramount for each of us to seek divine guidance." . . . Jim Vaus, erstwhile aide to West Coast gamblers and more recently a convert of Evangelist Billy Graham, was ordained a minister at a ceremony held in Midwest Bible church in Chicago. . . . Three American women, Joy Ridderhof, Sanna Barlow, and Ann Sherwood, of Gospel Recordings, Inc., a Los Angeles, California, company, are spending a year in the wilds of New Guinea, Borneo, and Australia's bush country recording on tape the reading of Bible passages by natives of those regions. . . . A plea that North Carolinians "help fight the commercialization of Christmas" was issued in Henderson by the Henderson-Vance County Christmas Pageant Committee.

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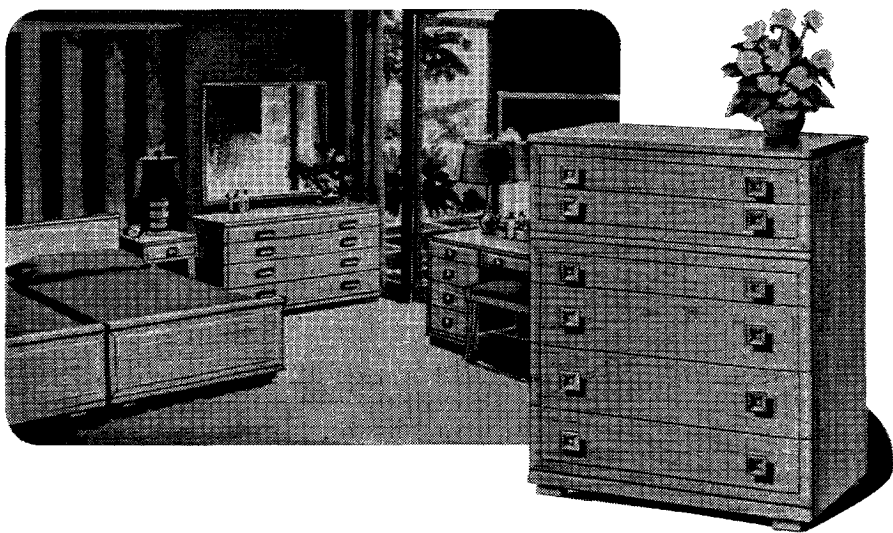
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Notice, the Lord's messenger does not say our churches are dying for want of work, or of better buildings, or of money. No! "Our churches are dying for the want of teaching on the subject of righteousness by faith." This is surely a challenge to us. We have been teaching our people, but all too many are still famishing for the true bread of life. Every sermon we preach should be couched in language that sets forth the tremendous truth of righteousness by faith. And this should be more than just a doctrine. Instead, every doctrine should either stem from or lead to this revelation of God's provision for lost men. The whole gospel is righteousness by faith, and we should study to discover ways of leading our people, not to burnt-out pastures, but into green pastures, where by the still waters they can know the joy of soul restoration.

R. A. A.

TRAINING THE LOCAL ELDER

As a church we have an excellent practice of ordaining local elders for their special duties in the church. But are we not forgetting something? Ordination alone will not fit them for their duties. True, they may have had a great deal of experience, but would it not be well for the pastor now and then to plan a class of instruction for his present and prospective local elders, and perhaps include all church officers?

Those of you who make a practice of this know that your church officers welcome the opportunity of starting the new year with a series of instruction classes. Worship, church activities, the purpose and techniques of campaigns, are themes that can be made intensely interesting. Why not try such a plan where possible, setting aside a night or two a week for a month or six weeks? Classes in public Bible reading can also prove a real inspiration, when local elders and others can practice reading the Bible before the group and then receive helpful suggestions from the pastor and the members of the class. And even the method of announcing a hymn might be a part of this classwork. The art of leading worship services is vital. And included in this you could study how to pray in public. Sample prayers might well be written out and studied.

R. Allan Anderson, our editor and secretary of the General Conference Ministerial Association, teaches such a class in the Theological Seminary here at our headquarters. His syllabus opens up this tremendous field, and is available at cost (\$.75) to those pastors who might wish to "brush up" on this subject or who might like to give some thought

to organizing such a class in their churches. If you are interested, address the Ministerial Association, General Conference of S.D.A., Washington 12, D.C.

B. G.

"BUT GOD . . ." REAL preaching is not the setting forth of the ideas of men but rather the proclamation of the mighty acts of God. We need to remember this, for it is easy for us to make our sermons a magnification of the might and power of evil rather than a revelation of the mighty power of God. To trace the tragedy of the centuries, to set forth in lurid language the horrible deeds of Antichrist, is not truly preaching. Preachers have been called to show how God, in spite of all the efforts of the enemy, has wrought to accomplish our salvation. Not only did He do this at Calvary, but over and over again throughout the centuries He has turned the most forbidding outlook into a glorious victory for the right and for the truth.

Here is an example: Joseph said, "You meant it for evil—but God—" It is true that the wicked threaten, yet through it all God is calmly working out His eternal purpose.

When we open our evangelistic campaigns it is well if we present a positive message, painting our word picture with bold strokes, restraining more of the details. Watch the impressionist artist as he paints. He doesn't include in his picture all the feathers on the fowls, all the leaves on the trees, or all the individual blades of grass. Instead he takes his brush and by bold sweeps creates an impression.

Should not our preaching be like that? Not in verbal artistry, but in the clear setting forth of great truths, lies the power of preaching. Our work is to lead men out of darkness into light. And to do that, we must make men *see* what is the mystery of the gospel.

Begin by preaching in bold outline, and later you can add the necessary details. If ever it could have been argued that it was wise to fill the minds of listeners with all the frightening things of the present and the future, this certainly is not the time. Our listeners read the same newspapers and listen to the same newscasts as the preacher. What they need is not a reviewing of tragedy but a revelation of the God of love. Times are bad, and our hearers know it. We must be sure that with our interpretation of the times we bring them the comfort of the gospel. Do not feel an obligation to drag out all the skeletons from the closet or to tell all the horrifying details of the Antichrist of the ages. Lead your audience to see the plight we are in today, and then emphasize the truth by saying, "*But God* will lead us out of our dilemma, not only by and by, but here and now. Although man may feel himself homeless and hopeless amid a jungle of machines and untamed forces, yet God has made a way for him to get back home. Preaching becomes real when it leads men homeward.

R. A. A.