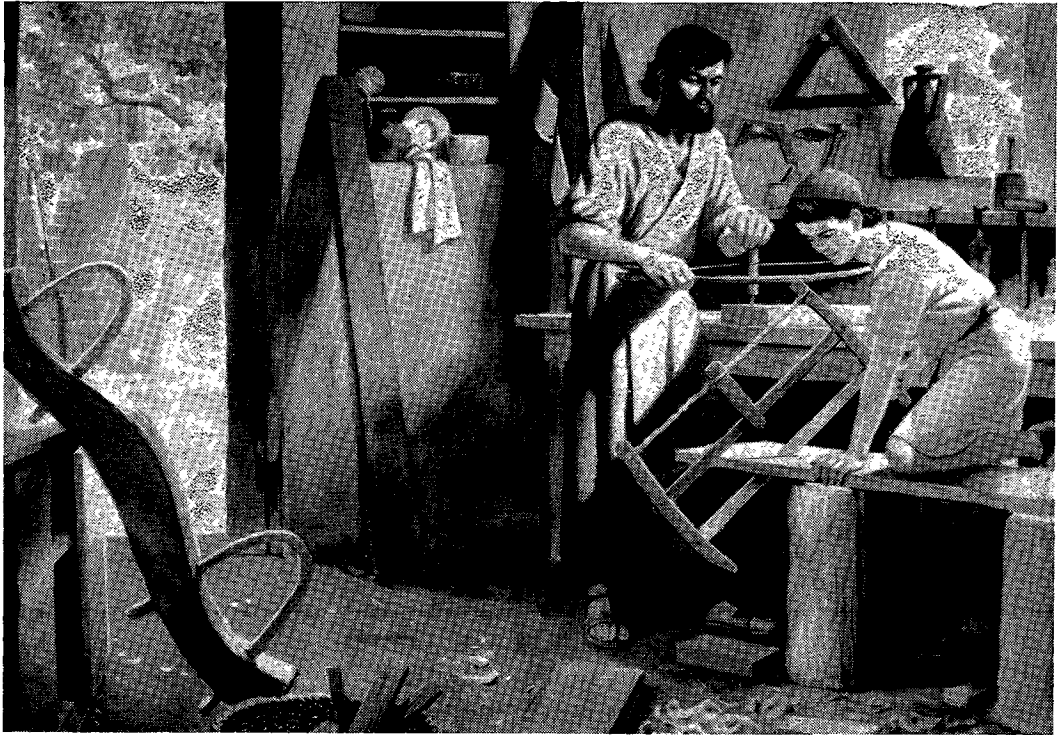


The

Ministry

MARCH, 1959





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M. DE V. LEE, ARTIST

The Hidden Years

ALLEN EASTMAN CROSS

The hidden years at Nazareth!
 How beautiful they seem,
 Like fountains flowing in the dark
 Or waters in a dream!
 Like waters under Syrian stars
 Reflecting lights above,
 Repeating in their silent depths
 The wonder of God's love.

The hidden years at Nazareth!
 How marvelous they lie,
 As open to the smile of God
 As to the Syrian sky!

As open to the heart of man
 As to the genial sun,
 With dreams of high adventuring,
 And deeds of kindness done.

The hidden years at Nazareth!
 How radiant they rise
 With life and death in balance laid
 Before a lad's clear eyes!
 O soul of youth, forever choose,
 Forgetting fate or fear,
 To live for truth, or die with God,
 Who stands beside thee here.

These lovely words are set to an equally impressive tune. Sing it with our youth. See *Church Hymnal*, No. 114.



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Our Theme

"We must manifest confidence in our young men. They should be pioneers in every enterprise involving toil and sacrifice, while the overtaxed servants of Christ should be cherished as counselors, to encourage and bless those who strike the heaviest blows for God."—*Gospel Workers*, p. 83.

"God calls for youthful vigor, zeal, and courage. He has chosen the youth to aid in the advancement of His cause. To plan with clear mind and execute with courageous hand demands fresh, uncrippled energies. Young men and women are invited to give God the strength of their youth, that through the exercise of their powers, through keen thought and vigorous action, they may bring glory to Him and salvation to their fellow men."—*Counsels to Parents and Teachers*, p. 535.

"God calls for you, young men. He calls for whole armies of young men who are large-hearted and large-minded, and who have a deep love for Christ and the truth."—*Messages to Young People*, p. 224.

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The Law of the Unenforceable—Part I*

W. J. HACKETT

President, Atlantic Union Conference



WHENEVER I am called upon to speak to a group of workers and leaders my mind recalls the first camp meeting I ever attended. All the meetings were very interesting and fascinating to a boy who had little contact with other groups of Adventists. I was captivated by the large tents, the small family tent in which we stayed, the large number of Seventh-day Adventists, the early morning testimony meetings, and the large vegetarian cafeteria.

My family attended every meeting. But I was perplexed one morning to find that all the speakers and other camp meeting workers were gathered in a tent for what was advertised as the "workers' meeting." As I passed by I noted a white-haired minister preaching with gusto and a pointing finger to the whole group of ministers. My curiosity overcame me and I edged up to the side of the wall of the tent near the draped canvas entry to listen to what the preacher might preach about to a group of preachers. I couldn't conceive of a group of perfect men such as these men must be, needing to have a daily sermon. While I was crouched there listening to some surprising statements, a friendly voice spoke to me as his hand clasped my arm. It was Elder Meade MacGuire. With a smile he invited me to come inside and listen if I desired. Embarrassed and half frightened, I followed him into the tent and sat in a rear seat.

I shall never forget the preaching of that minister. He preached just as though he were preaching to sinners! When I finally became a minister I better understood the need of having preachers to preach to ministers and workers. And as I stand before

you this morning, I assure you that it is with a deep sense of my own spiritual need. I feel as Peter felt when he wrote his second epistle to the early church. "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour" (2 Peter 3:1, 2).

Surely we all need to have our minds stirred up, and to be reminded of the wonderful instruction that has come to us as a people and as leaders through the Word of God and the Spirit of Prophecy counsels.

We are living in a day of great scientific achievements. Ours is an age of Sputniks, jet propulsion, and nuclear fission. Governments of the world are spending large sums of money to educate men to study and delve more deeply into the secrets of nature and the development of scientific methods for keeping ahead scientifically. All along the line there is an intensity for the development of more perfect machines, machines with more automatic gadgets, and for the development of the most perfect and useful products. Since returning from the overseas division I have been amazed at the perfection of recording and reproduction of voice and orchestral renditions. I thought one of our neighbors had the New York Symphony Orchestra in his living room one evening. He called it hi-fi. I wondered just what that was, and he defined it as a new type of reproduction that gives a great degree of accuracy. In other words, a new achievement in accuracy of production.

As I listened and meditated upon this wonderful music, and as I reviewed the high degree of achievement in so many fields of endeavor, I began to turn the searchlight inward. I asked, How well have I reproduced in my life and work the life and character of the Lord Jesus, whose way

* This challenging sermon was presented at the recent Autumn Council. W. J. Hackett, newly elected president of the Atlantic Union Conference, has just returned from service in the Far Eastern Division.—Editors.

I have espoused and whose kingdom I have set up within? I was reminded of that statement in *The Desire of Ages*, page 827, which reads: "Christ is sitting for His portrait in every disciple." In my reflective mood I could not help asking myself how well that portrait of the life and character of Christ was being reflected in me. I wondered if the intensity of my soul was producing the high-fidelity tones that God desires to broadcast to the world as He plays upon my heartstrings and the organ of my soul. Have the development of Christian character and the reproduction of the attributes of Christ kept pace with developments in the fields of science and industry, communication and travel? Have we as Seventh-day Adventist Christians advanced in the science and the arts of Christian virtues as much as secular science has developed in its field?

Instead of making a greater development year by year, some feel that the church has been prone to regress in its reproduction and development of the Christian attributes. God calls us to return to our "first love." To "repent, and do the first works." And to Laodicea God says: "Anoint thine eyes with eyesalve, that thou mayest see."

I am sure that we as leaders of the church are not yet perfect. However, I feel quite confident that we do not need to repent of the common sins of our unregenerate age. I doubt if many are flagrantly transgressing the fourth or the seventh commandment. I feel very certain that most of us have gotten the victory over the saloon, the dance hall, and the desire to steal or defraud our neighbors. My association with our workers leads me to believe that by the grace of God we have progressed beyond the elementary steps of Christian living. Occasionally, one of our workers falls morally, but the large majority of our men have fought the battle and by the grace of God have emerged with pure minds. We thank God for the development we have made in the building of Christian character. But perhaps there are some areas where we have not developed high-fidelity undertones. Often it is in the intangible principles or borderline areas that we find it hard to perfectly reflect the image of our Redeemer.

Human behavior falls into three great categories or areas of activity. The first of these may be defined or described as the area of positive law. In this area the ten-commandment law defines our moral prin-

ciples. The laws of the land define the antisocial acts which necessitate a penalty. In this restricted area we can generally determine what we should or should not do.

Then at the other extreme there is what may be called the area of free choice. In this prescribed sphere we can make our own decisions and do just as we please. It is in this area that we bluntly tell people, "It is none of your business what I do."

Influence

I spoke a word,
And no one heard.
I wrote a word,
And no one cared,
Or seemed to heed.
But after half a score of years
It blossomed in a fragrant deed.

Preachers and teachers all are we,
Sowers of seed unconsciously.
Our hearers are beyond our ken,
Yet all we give may come again
With usury of joy and pain;
We never know
To what one little word may grow.
See to it, then, that all your seeds
Be such as bring forth noble deeds.

—*Watchman Examiner*

In between these two domains, however, is another area described in an editorial in the *New York Times* as the area of the law of the unenforceable. It might be thought of as the most important area of the three. Here no specific determination is made as to what the individual may or may not do. Yet he is not entirely free. In some instances the restraint is so great that it has the effect of positive definition. It is a self-imposed law of restriction.

To illustrate: Not long ago a large ship was caught in a typhoon in Japanese waters. There were hundreds on board as the waves swept over it. A self-imposed law made the men give way to the rescue of the women and children first. Many of the men went to a watery grave rather than break that code of ethics. The same was true of the ill-fated *Titanic*, so well known in the annals of tragedies of the sea. This self-imposed law of good manners often takes the force of positive law. There is at once obedience to a code which no one can enforce.

Lord Moulton tells a story of his youth which helped him to realize the importance of this law of restriction. His father had painstakingly nurtured a small, fragile quince tree in the front yard. As the tree grew it finally began to develop fruit. The boy had often smacked his lips while enjoying the wonderful quince jelly that frequently appeared on the dinner table at his house. But this year there was only one large quince. Father had made a law which was positively and emphatically given. The law stated: "Thou shalt not pick the quince until I give the order."

It was a tremendous temptation to this young aristocrat, for day by day as the quince grew, its weight sprung the branch downward until it was just mouth high. Remembering the flavor of the wonderful quince jam, he longed to taste the quince that captivated the interest of the whole family. Day by day as he passed in and out of the front door, the urges of the lad's stomach became stronger and stronger. Finally, he conceived an idea which would give him the desire of his heart and yet fulfill the letter of father's law. He decided that since the law said Thou shalt not pick, he would only take a bite from this luscious, shiny fruit. So, yielding to the sudden impulse, he pulled the quince over to his mouth and stretched his jaws as widely as a hungry boy could, with the end result that nearly half of the flesh of a juicy quince gave way under the strain of his mandibles.

His hunger was immediately satisfied; but then he began to wonder what would happen when father made his daily inspection of the prize fruit. He reasoned that father could not punish him, for he had obeyed the letter of the law. When father came home that evening he noted immediately the tragedy of the fine quince. Lord Moulton was summoned at once. "Yes, Father," he said, "I took a bite out of the quince; but I obeyed the law which said Thou shalt not pick."

He said, "When my father advanced toward me with hand upraised, I concluded

that the argument for the defense had failed. But instead of striking me, he patted my back and complimented me on my shrewdness, then quickly added that he was going to hang the quince in the parlor so that all the family and our friends might hear about his brilliant son."

For two solid weeks everyone who came into the living room was told the story of the brilliant son who had only bitten into the quince to comply with the letter of the law. The consequence was that it seemed to the boy that the whole population of the city happened into the home that week. "I was always present," he says, "when the story was told."

He quickly and emphatically learned that there is a law in existence which is above and beyond the letter of the law—a law in the realm of the unenforceable, which has the same effect as positive law.

This law operates first among the nations. But, alas, today nations seem to have lost their code of ethics and integrity. The unenforceable law of national and international friendships has diminished in this day of pressures and power politics.

It also operates in the community. I can well remember one Christmas Eve when our little home caught on fire and almost our entire store of provisions was destroyed. But the community rallied to the law of the unenforceable and brought in food by the basketful to supplement our meager supply.

This law also operates in labor-management relationships. Warm human relationships do not result wholly from contracts or from increased pay schedules or from extra work benefits of one kind or another. Even bonuses do not develop these extra understandings. They do not stem from fixed laws that can define and prescribe decency and good manners in exact detail. But these proper understandings and warm relationships and feelings of fellowship arise and stem from a complete concept of integrity and personal responsibility—obedience to a law that is unenforceable.

We find that this law also operates in the church. One member does not take another

LOVE

¶ We sometimes fear to bring our troubles to God, because they must seem so small to Him who sitteth on the circle of the earth. But if they are large enough to vex and endanger our welfare, they are large enough to touch His heart of love. For love does not measure by a merchant's scales, nor with a surveyor's chain. It hath a delicacy which is unknown in any handling of material substances.—TORREY.

brother to court. In 1 Corinthians 6:1 we read the following words: "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?" Yet, in this day and time some have transgressed this law of the unenforceable. Too often we find brother pitted against brother in the courts of the land. This principle falls into the domain of the law of ethics between church members—or the area of the law of the unenforceable. As church members we must not break this unenforceable law, which forbids one from taking advantage of his brother. We do not expose his errors or faults to the world; neither do we criticize him nor take advantage of his kindness. This area also involves loyalty to leadership, and respect and charity for teachers as well as fellow students.

I live in a small Adventist community where all one has to do is to tell the bank he is a Seventh-day Adventist worker and he can borrow almost any amount of money with little security. Some weeks ago one of our workers met a difficulty in his family life, and the family separated. The husband and father left the area to find other employment. We soon learned that he had a loan at the bank for several thousands of dollars, with only an old car as security. The law did not make the conference responsible for that debt. But the law of the unenforceable said, "He is an Adventist worker. It is because of this fact that the bank was willing to let him have so much with so little security." I admired the conference president when he said, "Brethren, we will have to stand good for that loan at the bank." It is obedience to that law which has given us the name of being good financial risks in that community.

So often when we see the faults of people we say, "Someone ought to make a law against that." "We ought to have a policy to cover that." But in fact, the principles in this area of the law of the unenforceable cannot be covered by positive law, for there is no method of enforcement; they are beyond and out of reach of law or policy. Nevertheless they are real, fundamental,

binding laws upon the man who loves the Lord and has a conscience.

The law of the church or the state cannot restrain a man from gossiping or from planting evil seeds in the hearts of others against a foe. One cannot enforce the law against jealousy or envy. There are certain areas of honesty which can be covered by positive law, but there are many other areas involving integrity in money matters that law cannot govern. Executives cannot legislate on how many Bible studies a worker should give in a month, or how many hours a minister is expected to put in for the Lord before he has done his full duty. This undefinable area needs men and women who are true to the law of the unenforceable. It is here that we need high fidelity at the output end. Christ promises that when He comes into the life He will produce the desired character and the product, if we will only allow Him to do so.

I have been impressed by these statements from the messenger of the Lord:

Men in responsible positions should improve continually. They must not anchor upon an old experience and feel that it is not necessary to become scientific workers. Man, although the most helpless of God's creatures when he comes into the world, and the most perverse in his nature, is nevertheless capable of constant advancement. He may be enlightened by science, ennobled by virtue, and may progress in mental and moral dignity, until he reaches a perfection of intelligence and a purity of character but little lower than the perfection and purity of angels. With the light of truth shining upon the minds of men, and the love of God shed abroad in their hearts, we cannot conceive what they may become nor what great work they may do. —*Testimonies*, vol. 4, p. 93.

In self-love, self-exaltation, and pride there is great weakness; but in humility there is great strength. Our true dignity is not maintained when we think most of ourselves, but when God is in all our thoughts and our hearts are all aglow with love to our Redeemer and love to our fellow men. Simplicity of character and lowliness of heart will give happiness, while self-conceit will bring discontent, repining, and continual disappointment. It is learning to think less of ourselves and more of making others happy that will bring to us divine strength.—*Ibid.*, vol. 3, p. 476.

DID YOU KNOW THAT—

❏ In Bible days there was no door on the sheepfold. After the sheep were all herded in for the night, the shepherd propped himself in the doorway of the enclosure and became the door barring any night prowlers from harming the sheep. What illustration could have spoken more clearly to the hearts of the country folk of that day than when Christ said to them, "I am the Door of the sheep."

Design for Living*

THEODORE LUCAS

Secretary, General Conference Missionary Volunteer Department



WE ARE met here today to give counsel and guidance to our young people. They are standing on the threshold of life poised for service. The future opens before them like a rough uncharted sea of confusion, economic upsets, and religious indifference.

God never intended that we live in a strange and troubled world. In the beginning He created everything beautiful and peaceful. Ellen G. White describes the first home and its environment in the following words:

The blue heavens were its dome; the earth, with its delicate flowers and carpet of living green, was its floor; and the leafy branches of the goodly trees were its canopy. Its walls were hung with the most magnificent adornings,—the handiwork of the great Master-artist.—*Patriarchs and Prophets*, p. 49.

But man wrought havoc with God's Eden, and today we face a crisis. We face it together. We are a part of it. The storm beats its fury upon our heads, and even though we find shelter for a time, it will not be permanent. The issues before the world are on a huge, unprecedented scale, and we are moving toward the great and terrible day of the Lord.

This is a thumbnail picture of our heritage. However, we are not to let this picture discourage us. We must prepare for it as we would for a great contest. Our opponent is well able to overcome us unless we stretch our muscles to the limit of great living. So let the opposition be keen; then the attainment of our goal will be the more glorious.

Young people have a right to expect great things from life. They want their totals to mount high in the estimation of others. They want to participate in worthy endeavors. They want recognition, security, affection, and new experiences. These are

the natural desires of youth and they are right, but youth must know that to attain these pinnacles they must have a plan, a pattern, a design for living.

Youth is synonymous with strength, courage, ambition, success, and conquest. Youth delights in difficulties. Youth rushes to aid a noble cause. Youth solves baffling problems. Youth fights battles. Youth reaches goals. Youth breaks records.

Great issues always produce great leaders among youth. So in this greatest of all crises, young people, recognizing the solemnity of the times, will dedicate their lives and will sacrifice to finish the work of the gospel in the world. What a rare opportunity is ours in witnessing the culmination of God's purposes in the earth!

It is inspiring to read of the youth of the Bible and of their witness. The trials and persecutions to which they were subjected brought them to triumph with the church. It is a tribute indeed to the church of apostolic times that young people were included in its planning and its future. The courage, enthusiasm, and freshness of youth were recognized. They became a part of the movement of their day.

It is just so in the Advent Movement today. There are young people who will be thrust into the midst of danger and suffering, and it is there that they will strike the heaviest blows for God. Results of overwhelming importance will depend upon their alertness in the cause of God.

Youth's Need of Power and Principle

This is a day when "power" is a popular word. This is a power age. We hear of power, we read of it, and we see demonstrations of it everywhere. Our ears have been pricked by words such as "atomic," "jet propulsion," and "radar." But the kind of power we are discussing today is the *power of God unto salvation*.

No one can be successful in any endeavor unless the power intake is greater than the power output. The longer a machine runs

* A sermon presented by Elder Theodore Lucas at a large youth gathering.—EDITORS.

the more service it requires. The harder an individual works the more food his body must have. We would challenge the young people to avail themselves of Bible power; all other literature is secondary. If the world's best Man fed upon the Scriptures, so must we. We will find it inviting, revealing, inspiring, appealing, exciting, and also reproaching. Search as for a treasure, for in it are the gems of great and successful living. From the Bible we can obtain the power of principle that comes to one whose conscience is as "true to duty as the needle to the pole." Daniel and Joseph and Esther proved themselves true to the principles of their early training. These young people were honored as they yielded themselves to God and helped fulfill His purpose.

Paul accepted the challenge of the cross as a principle in his life. He determined to know nothing save Jesus Christ and Him crucified. He accepted his share of responsibility and suffering. He admonished young Timothy to do likewise, and this admonition reaches down through the ages to the young people of today.

Paul found "the way" on the road leading to Damascus. Luther found his Lord while studying the book of Romans. James White caught the vision under the Advent preaching of William Miller.

How is it with you, young man, young woman? Set your mark high and step by step, by self-denial and sacrifice, ascend the whole ladder of Christian progress. Let nothing hinder you. Opposing circumstances should create a more firm determination to overcome them. "Press in the right direction. . . . Then circumstances will be your helpers and not your hindrances." —*Testimonies*, vol. 6, p. 145. Be determined to live for Christ. Let this be your motivating principle.

Making Decisions

Jesus decided His own course and it led Him straight to Golgotha's hill. Paul reversed his ideas and determinedly followed his Lord in service to mankind. Your strict adherence to moral principle, your unflinching stand for what you know to be right, your steady resolve to be true to high standards—all these entitle you to be sons and daughters of the heavenly King.

Young companions in the faith, decision is power. Can you make a decision and stand by it, or do you weaken when the going is hard? Can you make up your mind

and line up? There are some decisions that you may delay. There are some that are unimportant. But there is one that you must not neglect, and that is your response to your Saviour's invitation to "Come, follow Me." On this you must act quickly, no matter what consequences may follow. All your decisions in the future must be in accordance with the great decision to follow Christ. Choose today whom you will serve.

Genesis 24 holds a beautiful story of decision. Abraham had sent his servant in search of a wife for the son of his old age. The servant had just finished a prayer in behalf of his mission when his eyes fell upon Rebekah. She measured to the standard. The faithful old servant saw that she was not only beautiful outwardly but beautiful within—beautifully generous and kind. After he had given her gifts he approached her family as to the possibility of her becoming the wife of Isaac. The family wisely left the decision with Rebekah, and she said, "I will go." Rebekah was not only a kind and generous young woman but she was also a woman of principle, courage, and decision.

In *Messages to Young People*, pages 151 and 152, we read:

Pure religion has to do with the will. The will is the governing power in the nature of man, bringing all the other faculties under its sway. The will is not the taste or the inclination, but it is the deciding power, which works in the children of men unto obedience to God, or unto disobedience. . . .

You will be in constant peril until you understand the true force of the will. You may believe and promise all things, but your promises or your faith are of no value until you put your will on the side of faith and action. If you fight the fight of faith with all your will-power, you will conquer. Your feelings, your impressions, your emotions, are not to be trusted, for they are not reliable, especially with your perverted ideas; and the knowledge of your broken promises and your forfeited pledges weakens your confidence in yourself, and the faith of others in you.

Youth's Cross-bearing

To be a Christian is to take up the cross, and this is not as simple as it may seem. To carry the cross of Christ means service, giving, and sacrifice. But these give "depth, stability, and Christlike loveliness to the character," and bring "peace and happiness" to the possessor (*Steps to Christ*, p. 80). Many refuse to take up their cross. They lack the grit that is needed for such a venture. They want to take the way of least

resistance and when they do, the telling numbers on the scoreboard of life add up to nothing. To such, life is merely arithmetic instead of the painting of a picture. One is a duty and the other a Christian skill.

A commanding officer was asked to choose a certain number of men to serve overseas. The officer knew that all his men would be anxious to go. He wanted to be fair and impartial, and therefore decided upon the following plan. He took pieces of paper equal to the number of men under his command. He marked a cross on some which, when chosen, would indicate to the soldier that he had been selected for overseas service. The slips of paper were then put into a container and passed among the boys. One of the men wrote home, "I prayed earnestly that I might draw a cross."

Have we prayed this significant prayer, or are we dodging the experience for which the cross stands?

Simon, the Cyrenian, was willing to help Jesus carry His cross and thereby gained a blessing.

He hears the taunts and ribaldry of the crowd; he hears the words contemptuously repeated, Make way for the King of the Jews! He stops in astonishment at the scene; and as he expresses his compassion, they seize him and place the cross upon his shoulders.

Simon had heard of Jesus. His sons were believers in the Saviour, but he himself was not a disciple. The bearing of the cross to Calvary was a blessing to Simon, and he was ever after grateful for this providence. It led him to take upon himself the cross of Christ from choice, and ever cheerfully stand beneath its burden.—*The Desire of Ages*, p. 742.

The best way to ease one's burdens is to lighten those of another. The best way to find comfort and peace is to sense the companionship of Jesus in cross sharing. "The cross is an emblem of suffering for the sake of Christ and His cause. It involves a willingness to follow where He leads."—MINNIE E. DAUPHINEE, *Drawing Nigh to God*, p. 202.

A little fellow and his father were sight-seeing in the city of New York. They entered one of the city's great churches and saw a beautiful cross on the altar. Having been recently introduced to arithmetic the young son inquired of his father, "Daddy, what is that big plus sign?" How significant an observation. To those who bear it gracefully the cross of Christ is a great plus sign. It adds to the life, never subtracts. By it, new and beautiful attributes are added to the character—kindness, sympathy, unselfishness, love, and courage.

Dear young people, God is calling you to more intense devotion. Are you ready to abandon yourself to His mission? Are you willing to let the cross of Jesus become the dynamic principle of your life—your design for living? If you are, it will become a mighty power unto salvation—your salvation, and the salvation of many whom you will be able to influence. As you place your will power on the side of Jesus, continually making clear decisions for truth and righteousness, your youthful life will be a life of power. In this wonderful hour of earth's history, the Advent cause is presenting the challenge of full surrender to the service of Christ. What is your decision?



Evening devotional around the campfire. In nature's cathedral under the stars, many a decision is made that will reach into eternity.

Revival and the Responsibility of the Ministry

E. L. MINCHIN

Associate Secretary, General Conference Missionary Volunteer Department



THERE is no greater or more solemn commission given to the ministry than that of bringing, under the leadership of the Holy Spirit, the promised and greatly needed revival of spiritual life and power to our people.

The servant of God has told us that this is "the greatest and most urgent of all our needs. To seek this should be our first work."—*Selected Messages*, vol. 1, p. 121. Without it the work cannot be finished. Without it the church would be unprepared for translation. With it God will cut short His work in righteousness. O that we would delay no longer in bringing to our trusting people this deep and more truly spiritual ministry! Our people are hungry. They rightly look to us for such leadership. They are disappointed when we fail to give it. The dangers of worldly compromise, the needs of our youth in this hour of peril, solemnly challenge the ministry.

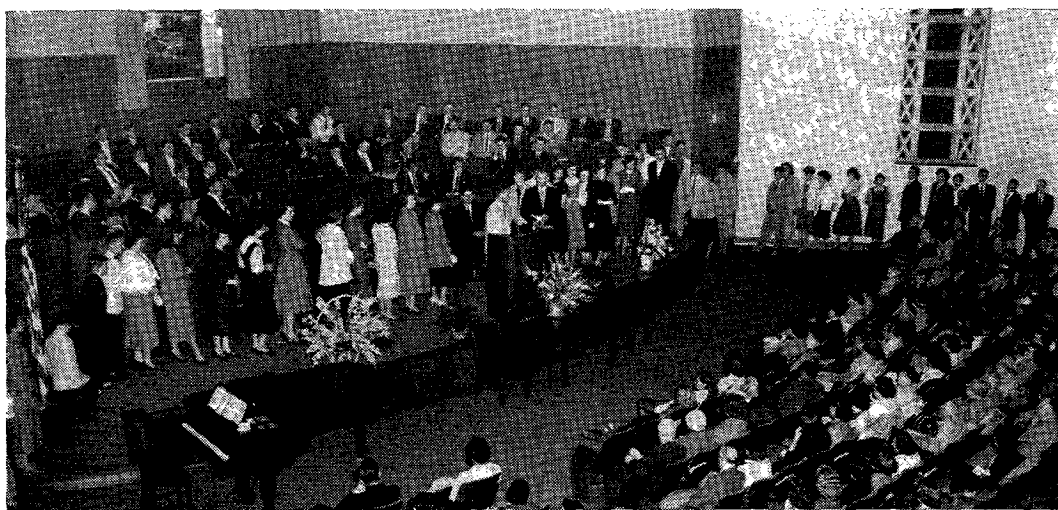
We do not need to reproduce here the many unequivocal statements of the Bible on what God intends to do for His people when the way is prepared. The promised "outpouring of the Holy Spirit," "the latter rain," "the loud cry," are expressions familiar to all of us. Ever since I was a child I have heard our ministers preach and pray concerning it. I have longed that I might be privileged to share in that last glorious display of God's power on this earth, when we are told that the scenes of Pentecost will be eclipsed. But as yet the promise of its fullness has not been fulfilled.

We have been told that "when the way is prepared for the Spirit of God, the blessing will come."—*Ibid.*, p. 124. Here is the key to the blessing of heaven. Here is the secret of power. Here is the explanation for our failures of the past and of the present. The entire story of the Bible is a history of revival. Read the story of that mighty re-

vival recorded in 2 Chronicles 15. The people sinned. They became like the people around them and served other gods. God raised up His messenger and through him spoke messages of love and power. What happened? They were convicted. They put away their idols. They raised an altar to the Lord and had some great meetings. The people came from all around, even from other countries, when they saw that the Lord was with them. Make no mistake, the hunger of the soul for God is universal. When the glory of the Lord is manifested and the fire is on the altar, when sin is put away and Christ the Saviour is made Lord, the crowds will come and mighty revivals will take place.

The Men God Uses

When God finds truly humble and dedicated instruments who are willing to pay the price that a truly spiritual ministry demands, He has mighty weapons in His hand for the breaking down of strongholds and the establishing of His kingdom in the hearts of men. The greatest preparation for any revival must take place in the hearts of the instruments God will use. It is the preacher's inner life that matters most, and largely determines the success or failure of any revival. It is not his education, his culture, or his organizing ability, important as they may be. If he is a born-again servant of God, and has a passionate love for Christ; if he has a tender and understanding heart in his dealing with souls, and a growing love for and familiarity with the Word of God; if he is an unworldly man whom the people know comes to his task from the higher levels of fellowship and communion with God, a vitalizing power will attend his ministry. If he does not have this his ministry becomes mediocre and ineffective. Successful ministry is costly. It is a spiritual work. Find a man who will diligently cultivate his own soul and you will have an in-



Young people by the hundreds have responded spontaneously as a result of a seven-to-ten-day special type of revival and rededication effort planned especially for them. This testimony scene is in the Sligo church, Takoma Park, Maryland.

strument of power. Otherwise, we merely preach but we do not woo. We talk, but nothing happens. We pass multitudes of resolutions, but nobody quakes. There is no vital movement toward God. The simple fact is this: when for any reason we become separated from the God we vowed to serve, we cease to become effective channels of His grace to His people. Then let the fire fall. Let the cleansing, energizing power of the Holy Spirit take possession of us. Let Jesus Christ and His will become the passion of our lives. Let self-glory vanish and the blessing will come, and the fires of true revival will be kindled in every land.

Revival Methods

During the last four years it has been my privilege to minister to thousands of our youth and our people in revival efforts in twelve cities, and in our colleges and academies in North America as well as in other lands. We give praise to our heavenly Father for what we have seen, especially among our youth. Surely one of the most heartening things that we see in all God's work today is the response in the hearts of our young people to the call of God.

As these were youth-centered revivals, we have worked through the union and local Missionary Volunteer secretaries in preparing for and organizing the meetings. They in turn worked closely with the conference president and local pastor. It is impossible

to overestimate the importance of the local pastor's influence in the promoting of the revival. His vision, support, and participation are essential to its success and to the follow-up.

We have followed the plan of holding meetings for nine-night periods, from Friday night until the Saturday night a week later, in a center where a number of churches could combine. The organization of Friendship Teams among our young people and members at least six weeks before our meetings were to begin, has been a special feature and especially blessed by the Lord.

Prior to our crusade in Los Angeles, Desmond Cummings, the MV secretary of the Southern California Conference, followed a plan of Friendship Team participation that produced remarkable results. In the city of Chicago, three weeks before the meetings began, more than 1,100 former Seventh-day Adventists and discouraged church members were being visited by members of the Friendship Teams. In the more recent Orlando, Florida, effort there were 60 Friendship Teams contacting more than 200 former members. Many times our hearts have been blessed and stirred by the sight of scores of our consecrated teen-agers and young people bringing their needy friends to the meetings and coming forward with them when the call was made. We have had the joy of seeing hundreds of back-

sliders reclaimed, sin put away, and families reunited in a new and tender relationship of love to each other and to their Lord.

The Sabbath prior to the recent Orlando, Florida, effort, was a day of fasting and prayer. The churches held all-day services of intercession for the meetings. Hundreds, both old and young, devoted the day to prayer and heart-searching. We are told that "a revival need be expected only in answer to prayer."—*Ibid.*, p. 121. There is no substitute for prayer. Real praying involves an outlay of time and effort that flesh and blood does not like. It is a spiritual work. Let the ministers lead the people into an experience of deep heart-searching and prevailing prayer, and results must come. "Only the work accomplished with much prayer, and sanctified by the merit of Christ, will in the end prove to have been efficient for good."—*The Desire of Ages*, p. 362.

I am sure that no one in Orlando who attended those prayer seasons fully realized what was going to happen. The way indeed was prepared and the blessing came. Increasing and unprecedented crowds of up to 1,500 packed the Orlando central church each night. The meetings were extended by urgent request. The presence of God was felt in a powerful way, especially in the hearts of our youth who came from Forest Lake Academy and the surrounding churches. The last Saturday night witnessed a Pentecostal season in a meeting that lasted nearly four hours. It was impossible to close it. Great and marvelous victories were won in the hearts of our youth, many of whom were in very great need. Strong men wept as they saw and felt the power of God working upon the hearts of our youth. Surely this is not the work of man. Who among us has power to convict of sin and to turn sinners to righteousness? It is God's doing and it is marvelous in our eyes. Let us be careful lest we take the glory that belongs to Him, or treat lightly the work of the Holy Spirit upon human hearts.

Someone might say that we have to be careful about emotionalism. That is true, but there is a vast difference between emotionalism and godly emotion. We cannot have too little of the former and too much of the latter. A godly sorrow for sin touches the emotions. Our Saviour wept for sinners and His heart bled and was broken for a lost world. Brethren, our hearts also must bleed if we would be ministers of the saving power of Christ's blood. Tearless hearts

can never be heralds of the passion of Him who "offered up prayers and supplications with strong crying and tears" (Heb. 5:7).

We follow the plan in most of the meetings of either making an altar call or of holding an after-meeting. Altar calls are made when the Spirit of conviction is markedly present. Sometimes an invitation is given for those who feel their need and who wish to stay for an after-season of prayer to come to the prayer room during the singing of the last hymn. It is in these after-services where much of the real work of the campaign is done. Here we come into a closer, more intimate contact with those who are needing help. The pastors meet with us. Decision cards are used for follow-up work. If any wish personal help the pastors take them aside right there in the church or in some anteroom for counseling and prayer. What blessed seasons, what reaching out to the Lord, what victories claimed by faith have been experienced in these after-services. During the week the pastors and local workers meet each morn-



Visiting the sick, the needy, the underprivileged, and the discouraged, is vital to our program for MV's. Library helps are available to instruct them on what to do and what not to do.



Missionary Volunteers are keenly and actively interested in the work of the International Temperance Association. Here Cyril Myers of Canadian Union College delivers the winning oration in a national temperance oratorical program.

ing for an hour of prayer, heart-searching, and Bible study. The rest of the day is given to visitation in the homes of those especially in need of help and to those in the academy and church school.

The final Saturday night is devoted to praise and testimony. These meetings have been among the most powerful and blessed of all. A distinct blessing comes to those who have found a new experience in Christ when they give expression to their faith and love in testimonies of praise. Frequently many more decisions have been secured as we have used the earnest testimony of some youth who has found Christ anew as a basis of appeals to others in the audience. We need to use the personal testimony method more than we do. There is power in it. The servant of God calls upon every youth who loves the Lord to confess Him before his fellow youth. "Tell them how you found Jesus and how blessed you have been since you gained an experience in His service. Tell them what blessing comes to you as you sit at the feet of Jesus and learn precious lessons from His word.

Tell them of the gladness and joy that there is in the Christian life. . . . This is genuine missionary work, and as it is done, many will awake as from a dream."—*Testimonies*, vol. 9, p. 48.

Yes, brethren, "many will awake as from a dream." We have seen this happen time and time again. During the final service of testimony in one recent campaign, a well-known youth who had wandered far from Christ came to the microphone and gave a broken and heartfelt testimony of his decision to turn from a life of sin and follow Christ all the way. Previously he had held back largely because of his companions. Now an appeal was made to his buddies in the audience to join him, to finish with sin and disobedience and with him confess Christ as their Saviour. More than twenty lads were soon on the platform beside him, some of whom were sobbing and under deep conviction. The personal testimony and witness of one youth did a work in the hearts of others that all the sermons of the previous week had failed to do. Scores were awakened "as from a dream." It was a Pentecostal season. Hours after the meeting closed, youth tarried in the church with anxious hearts, wanting to know how to find Christ and get right with Him.

The Science of Preaching

The work of preaching and of soul winning, especially among youth, is a science so deep and so vast that we cry out, "Who of us, O Lord, is sufficient for these things?" I have not written of anything or told of any methods that are new to our men. What must be new among us is to be found in our hearts. If we would be God's instruments, the fire must be kindled anew there. It is the atmosphere of spirituality around the preacher, the warm throb of his heart, his yearning for the souls of his people, his deep understanding of the longings, of the failures, and of the needs of his flock that gives his words power and wings them home to the hearts of his hearers. Fortunate the congregations who get such ministers.

Then, too, our great need is simplicity in presenting the love of God in Christ to our people. There is no substitute for this. "To invest the simplest truths with novelty and singularity, is to rob them of their power to win souls to Christ."—*Sons and Daughters of God*, p. 266. Let us shun the spectacular and the novel and hold to the simple, direct preaching of Christ and the

Word. In music let us discard the superficial and the showy and hold to the grand old hymns and songs of the cross, of Zion, and of Christian experience. Many of the greatest hymns of the Christian church were born in times of mighty spiritual awakening when men's souls were stirred to deep devotion to Christ.

If we would see sinners brought to the foot of the cross and the saints established in holy living we must preach on the great themes of the Bible. J. H. Jowett once said, "Our visions always determine the quality of our tasks." Too often the preacher's vision is limited because he has not, like Isaiah, seen "the Lord sitting upon a throne, high and lifted up" (Isa. 6:1); consequently his sermons are inadequate for the desperate needs of his flock. Let the great themes of the love of God in Christ, repentance, forgiveness, justification, sanctification, a full salvation through Jesus Christ, and His glorious return be presented. No sentimental preaching of the gospel, no preaching merely of lofty idealism will bring healing and salvation to the people. We are warned against this type of preaching. "The Lord desired His servants today to preach the old gospel doctrine, sorrow for sin, repentance, and confession. We want old-fashioned sermons, old-fashioned customs, old-fashioned fathers and mothers in Israel. The sinner must be labored for, perseveringly, earnestly, wisely, until he shall see that he is a transgressor of God's law, and shall exercise repentance toward God, and

faith toward the Lord Jesus Christ."—*Selected Messages*, vol. 2, p. 19.

This precious Advent message was born in one of the greatest revivals in history. It will close in the mightiest revival of all time. Brethren, our task is a holy one. It is an imperative one. Thousands of our youth and of our people must be brought to realize that "a mere profession of Christ is not enough to prepare one to stand the test of the Judgment" (Ellen G. White in *The Review and Herald*, Jan. 25, 1887), and that "only those who are clothed in the garments of His righteousness will be able to endure the glory of His presence when He shall appear with 'power and great glory.'"—ELLEN G. WHITE in *The Review and Herald*, July 9, 1908.

In the last message the servant of God sent to the General Conference, in 1913, she says, "I have been deeply impressed by scenes that have recently passed before me in the night season. There seemed to be a great movement—a work of revival—going forward in many places. Our people were moving into line, responding to God's call."—*Testimonies to Ministers*, p. 515. Could the scenes we are witnessing in places here and there on the earth today be a part of that greater movement, that work of revival and reformation which the servant of God foresaw forty-six years ago? This work is long overdue. The power of Pentecost is our supreme need. May we, His servants, not fail Him or His people in this last solemn hour.



The hub of activity of the MV's is the executive committee which plans programs, Share Your Faith projects, and recreation for the young people.

Missionary Volunteering on the Campus

L. A. SKINNER

Associate Secretary, General Conference Missionary Volunteer Department



THERE are about 13,000 young men and women in the colleges and advanced schools of the church throughout the world field. These young people are enjoying privileges in Christian education, and they are in an influential position so far as the future of the church is concerned. It is essential that church and educational leaders plan wisely to provide the environment both in the classroom and outside that will be productive of Adventist Christian maturity. We are deeply appreciative of what the colleges are now doing, and particularly in their constant study of the factors that create areas of influence on the college campus.

One of the cardinal objectives in Christian education is the enlisting and training of our youth in missionary endeavor. Each educational institution is to be a lighthouse from which radiates to the surrounding communities the great truths of God's love and purpose for the children of men. The messenger of the Lord states:

It is necessary to their complete education that students be given time to do missionary work—time to become acquainted with the spiritual needs of the families in the community around them. . . .

If a missionary spirit is encouraged, even if it takes some hours from the program of regular study, much of heaven's blessing will be given, provided there is more faith and spiritual zeal, more of a realization of what God will do.

There are many lines in which the youth can find opportunity for helpful effort. Companies should be organized and thoroughly educated to work as nurses, gospel visitors, and Bible readers, as canvassers, ministers, and medical missionary evangelists.—*Counsels to Parents and Teachers*, pp. 545, 546.

Even while attending school, students may, if true to their profession, be living missionaries for God. All this will take time; but the time thus employed is profitably spent, for in this way the student is learning how to present Christianity to the world.—*Testimonies*, vol. 6, p. 173.

For the past fifty years the Missionary

Volunteer Society has been the Adventist youth organization, authorized by the church to mobilize and train the youth for service. The effective influence of this youth organization is attested to by thousands today who have been inspired and trained for Christian witnessing through its dedicated program. W. A. Spicer, as General Conference president, in 1926 said, "This Missionary Volunteer Department, organized in the providence of God as a part of His work, is a department that is to set the hearts of our youth and children on fire with the call of God to do the work."

To make its complete contribution to the collegiate youth of today the Missionary Volunteer Society must be at its very best. This need was expressed by M. E. Kern, then general secretary of the Missionary Volunteer Department, as he contributed to the discussion of the Colorado Springs Educational Council in 1923:

I think that perhaps to a greater degree than you realize our Missionary Volunteer work depends upon the way in which it is carried on in these schools; because you have the cream of our young people, and if these young people have the privilege of belonging to and working in a model society, they will go back home to give proper advice and help to the Missionary Volunteer work in the field.—*Colorado Springs Convention*, p. 618.

This statement is just as true in 1959. The graduates of our colleges will carry with them into their local churches the concept of youth work that was given them during their college training.

During the spring of 1958 the Missionary Volunteer Department conducted a college campus survey giving special attention to the influence of the Missionary Volunteer Society. This survey revealed that campus organizations and clubs have multiplied during the past few years, and that the Missionary Volunteer program must be strengthened in order to hold its place as the sponsor of major religious activities on the campus.

What does the Missionary Volunteer So-

ciety have to offer the college student of 1959?

1. The Missionary Volunteer Society offers fellowship and encouragement to those who are seeking Christian growth and maturity. The organization fosters the prayer bands and the personal devotion habits, such as Morning Watch and Bible Year, so that each individual may reach his full stature as a man or woman in Christ. It provides the laboratory for Christian living. It stimulates an interest in the nobler aspects of life.

2. The Missionary Volunteer Society is a voluntary association of Christian youth on the campus to strengthen the spiritual forces and to mobilize Christian influence. It is an asset to any college and to any student body to have a solid corps of earnest, loyal, Christian youth whose influence strongly flavors campus life.

3. The Missionary Volunteer Society provides the incentives by which Christian youth demonstrate and interpret the Adventist way of life. Many young people come to our colleges who have not had the privilege of an Adventist background, or who have a distorted view of it. Such youth have a right to find the flesh-and-blood demonstration of happy and purposeful Christian living.

4. The Missionary Volunteer Society provides for wholesome association of students and faculty in selfless service projects in the surrounding communities. Missionary activity is an integral part of education. These projects can be as varied as the needs of the community and the talents of the students in the college. This harmonizes with the statement in *Counsels to Parents and Teachers*, page 263, which says:

Students cannot afford to wait till their education is considered complete, before using for the good of others that which they have received. Without this, however they may study, however much knowledge they may gain, their education will be incomplete.

There are many lines in which the youth can find opportunity for helpful effort. Let them organize into bands for Christian service, and the co-operation will prove an assistance and an encouragement. —*Education*, p. 269.

5. The Missionary Volunteer Society places before the entire student body a world task, *The Advent Message to All the World in This Generation*. The young people of the campus are challenged to devote their talents to the Lord's work in home and foreign fields. Christ's Foreign Legion,

or Foreign Mission Bands, are organized, and the needs of the overseas areas are studied by those whose lives have been attracted to full-time foreign service. The international scope of the church makes it possible for representatives of different overseas areas to present the viewpoint of various countries. This has been the spirit of the Adventist youth movement from its very inception. On the plaque attached to the modest monument erected on the campus of Mount Vernon Academy at the MV Golden Anniversary ceremonies are these words, "Fifty years ago the fathers of the church cast the mantle of service on their sons and daughters and called them Missionary Volunteers."

6. The Missionary Volunteer Society fosters leadership training on a voluntary basis. The Master Guide Club now offers optional courses, one leading to a preparation for leadership on the senior level and one leading to preparation for service on the junior Pathfinder level. The youth society sponsors various hobby interests and skills which enrich leisure time and add to the tools the young person can use in service. There is also the development of talents in the presentation of the youth programs. These programs provide a situation where the Christian issues of the day may be discussed and where the ideals and principles of Christian living may be interpreted to the entire campus population.

Panel discussions, character clinics, public forums, and leadership workshops emphasize the wide participation of young people in the forward-looking program. The Missionary Volunteer Society is the church working for and through its young people. It is certainly agreed that it has a contribution to make to the college young people of today. It is equally true that the young people who go from our colleges to the local churches have a contribution to make to the young people's program wherever they find it.

Upon Christian youth depend in a great measure the preservation and perpetuity of the institutions which God has devised as a means by which to advance His work. Never was there a period when results so important depended upon a generation of men. Then how important that the young should be qualified for this great work, that God may use them as His instruments!—*Messages to Young People*, pp. 181, 182.

How true then, as one has said, "As goes the campus, so goes the church."

These Are the Tools

DON YOST

Assistant Secretary, Missionary Volunteer Department



THIS is an age of words and paper, of forms and reporting. The pastor is called upon not only to produce articles and reports but also to be familiar with the ample supply of instruction and inspiration in our publications and those of other churches. By knowing the best sources of material and ideas, he is able to make the work of the lay leaders of the church easier and that of his own ministry more far-reaching.

A certain advertisement, seen recently in many popular magazines, shows a family counting up the number of electrical appliances it uses—toaster, vacuum cleaner, lamps, water heater, iron, drill saw, radio, TV, clock. The reader is also given a check list of appliances and told that the more he has, the higher his standard of living.

Electrical appliances may not be the only measure of a family's standard of living, and the quantity of printed matter he possesses may not distinguish the novice from the craftsman in the field of pastoring, but a minister who knows the literature in his field is the minister who knows where he is going. Such a check list of his "appliances" may be an indication of his "standard of leading."

"How can I possibly keep up with all of the things that are being published by our denominational press?" the committee-and-campaign-weary pastor asks. "I hardly have time to read our major periodicals."

The answer is simple. Does the minister have a dictionary or an encyclopedia in his home? Has he ever read these through from cover to cover? Of course not. But he knows where they are, what they are, and how to use them. He has learned in college and at the Seminary that we cannot know all the facts but we can know where to find them. We may not know all the answers, all the recommended leadership methods, all the evangelistic possibilities, but we can know where to get the information.

Have you stopped to think how large a proportion of the average congregation are between ten and thirty—the Missionary Volunteer ages? This group may encompass as much as half the church family. Its members are in nearly every home. And how the pastor teaches them and preaches to them means everything. For when a parent finds someone who understands his teen-ager, he feels that he has found a special friend.

For the segment of the church between ten and thirty years of age, and its leaders, the Missionary Volunteer Department provides specific help in the form of courses, leaflets, books, and other publications. This article will provide the pastor with a picture of the "appliances" at his disposal in his ministry for youth, and how to use them.

The advantages of having and knowing our youth publications and plans are:

1. Every youth-minded pastor wants to have at his finger tips the story that will meet a youth's need at the time he needs help. He may point to an article in the *Youth's Instructor* or to a chapter in a recent MV Book Club selection. He may relate an incident in the life of another youth or he may suggest a recreational or service outlet for the youth's problem.

2. The pastor will be acquainted with what young people are reading and thinking.

3. He will know and understand that there is a science of youth leadership.

It is the aim of the Missionary Volunteer Department to provide pastors, youth leaders, and youth themselves with materials that fill these needs. During the past five years the Missionary Volunteer Department of the General Conference has published the *MV Voice of Youth Guidebook* and *Sermons*, the *Leadercraft Instructor's Guide*, 20 titles in the *MV Honors* booklet series, 12 new MV leaflets, and countless other brochures and leaflets. Each year we send out to the field *Camp Meeting Lessons for Junior Youth*, Pathfinder Day program material, 544 pages of programs and

leadership articles in the MV PROGRAM KIT and the Morning Watch Calendar and devotional book. To know what these are and what they can accomplish is of great value to the pastor. He does not use them all regularly, but he needs them at his elbow.

As you watch a cabinetmaker work, you notice that there are certain tools he uses frequently—the hammer, the screw driver, the nail punch, the chisel, the mallet, and the rule. There are many, many others, however, that he may not use more than once a week. Yet when he needs them, he wants to know that they are in his toolbox and that they are in good shape and ready for use. If we were to recommend that a minister read from cover to cover all the “tools” of the MV Department, we might quickly be accused of asking the minister to neglect important phases of his work. But like the cabinetmaker, he will become acquainted with his tools and have them available when he needs them.

Periodicals

For nearly 107 years the *Youth's Instructor* has been a regular visitor in the homes of Seventh-day Adventist families in all parts of the English-speaking world, and its articles and stories are translated into other languages. It has two great values: 1. It instructs youth in our teachings and holds them faithful to the standards of the church. 2. It reveals the attitude and aspirations of Seventh-day Adventist youth, for many of its articles and stories are produced by teen-agers and those in their twenties.

Junior Guide, slanted to junior youth (ages 10 to 15) is, like the *Instructor*, a wonderful source of story ideas for sermons, Sabbath school talks, and campfire stories. How many times I have heard a pastor simply refer to a recent story in *Junior Guide* and have seen members of his congregation of all ages nod their heads, for they have seen it too.

The specialized magazine for youth leaders and pastors is the MV PROGRAM KIT, published quarterly and carrying in its pages a volume of material on almost every appropriate subject and level of interest. It serves the teachers who must provide programs for the boys and girls of our schools' JMV Societies. It is packed full of ideas for the MV Society leaders as they plan their weekly meetings and special proj-

ects. It places in the hands of all our societies the best programs that have been presented on our academy and college campuses and it keeps its readers up to date in the field of youth leadership.

For our young men in uniform there is the “Servicemen's Newsletter.” Like a letter from home, it helps overcome loneliness and tells the draftee that the church cares for him.

Many denominations publish similar materials for their youth, and the pastor or

If you would like to have your name placed on a permanent mailing list to receive a sample of new Missionary Volunteer publications, just send a postal card with your name and address to—

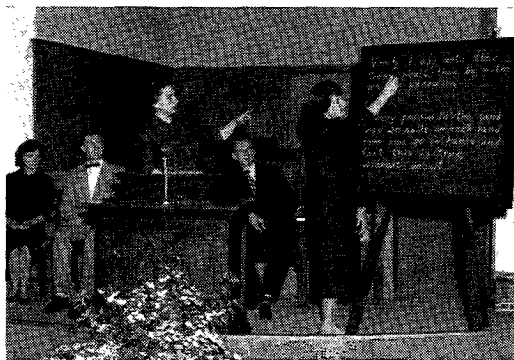
Samples
MV Department
General Conference of SDA
Takoma Park 12, D.C.

youth leader who wishes to go a step further in effective ministry may wish to become familiar with the program magazines and youth journals published by the Baptists, Methodists, Nazarenes, and other church bodies.

Books

Each year a large committee of experienced men and women guided by readers' reports, select books which will become a part of the coming year's MV Book Clubs. These books are to be purchased by the society and by individual members of the church, for they represent the best that can be found for our youth. These are tools that can work for the pastor too. But they are more than that; they are like assistants which visit the homes of the youth to counsel and inspire them and point them to heaven, while the pastor may be making calls elsewhere.

The specialized manuals of youth leadership prepared by the MV Department contain more than lists of requirements and information needed only by the JMV superintendent or the Master Guide. They contain material that cannot be surpassed for a sermon on the responsibility of the church toward its youth. At present there is the *JMV Handbook* and the *Master Guide Manual*. On the horizon is a handbook for



The sincerity and earnestness of MV Voice of Youth speakers, as well as their ingenuity in presenting difficult truths, opens heart doors and leads to many conversions.

the younger boys and girls who are fulfilling requirements for the JMV Advanced Classes, and also a major publishing venture, *MV Field Guide*, a book of practical instruction in camping and outdoor living filled with how-to-do-it pictures.

During the months that leadership training has been presented in the Seventh-day Adventist world through the MV Leadercraft Course, a great many leadership books have been studied and digested by those who instruct in the Leadercraft Course. The result of this analysis is a bibliography found in the MV Leadercraft Study Outline—books that should be in every minister's library. They include *Going Places With Missionary Volunteers*, the MV Leadercraft guidebook; MV Leaflets ("Plans and Planners," "MV Community Service," "Youth and Share Your Faith Evangelism," and "When You Preside"); and such specialized works as: *Ways Youth Learn, Leadership and Participation in Large Group Meetings, Speaking for the Master, Using Visual Aids in a Church*, and *Christian Storytelling*.

Other Publications

The MV Leadercraft Course is based on a loose-leaf notebook entitled *MV Leadercraft Course Instructor's Guide*. The object of the course is to teach senior youth leaders the importance of knowing leadership principles and instructing them in the specific areas of service to which the church has called them.

A companion course is available for those who are preparing for junior youth leadership. Its text is the *Pathfinder Counselor's Training Course*.

One of the most significant contributions of the Missionary Volunteer Department to evangelism is the MV Voice of Youth set, including the *Guidebook* and *Sermons*. The two loose-leaf notebooks of this set provide the Missionary Volunteer Society with a set of plans for conducting a youth-for-youth revival in the community and contain the actual sermons which may be given. These notebooks form a valuable handbook for evangelism and are unlimited in their usefulness.

In the area of nature instruction offered through MV Class work, there are now available nineteen MV Honor booklets which give specialized instruction and information needed to fulfill requirements for these honors. Many of them can well be used by the pastor as source material for nature talks and nature illustrations. Sources of information for all 110 MV Honors are given in the *Master Guide Manual* and the *JMV Handbook*.

A most valuable collection of material is the binder filled with the Missionary Volunteer Leaflets, grouped by topic. Some deal with youth leadership techniques, others with devotional plans, still others discuss youth problems. The range is broad and new titles are being added continually. The problems of youth facing induction into military service and those in the armed forces are dealt with in a series of leaflets supplied by the youth department. Through these leaflets the pastor has access to much-needed information.

The most convenient source of supply for the materials listed is the conference Missionary Volunteer secretary. Many of these items he carries in stock. The General Conference Missionary Volunteer Department is always happy to answer questions and supply material which will be of the most help to those who are carrying the heaviest burden of responsibility for the boys and girls, the young men and young women, who are coming up through the ranks to take places of responsibility in the work of God.

The value of knowing what the minister's "appliances" are and when they may best be used are fourfold.

1. He becomes a more efficient counselor for youth.

2. He is able to supply the MV Society leadership with accurate information and encouraging counsel as they take up their sometimes difficult duties.

3. He has at his finger tips a wealth of sermon material on a broad range of topics.

4. He is being kept up to date in the fields of leadership and youth problems, youth evangelism, devotional techniques, recreation, service activities, and Share Your Faith ideas.

It is no secret that the pastor who, by consistency and spiritual depth, has become a favorite of the youth is also a favorite with the older set. But because the youth are not predictable or settled in their be-

havior, the pastor may feel he does not know how to reach them. With the help of the Missionary Volunteer Department at his finger tips, this need not be.

We can say with assurance that the man who can lead youth can lead all men. The Missionary Volunteer Department offers the pastor as youth leader the very tools he requires to become a craftsman in his trade, past master in the art of soul saving, a technician in the dynamics of leadership, a co-worker with Christ.

A Potent Power Within the Church

L. M. NELSON

MV Secretary, Southern Union Conference



LET us face the issue squarely. Large numbers of our faithful ministers have overlooked the potential of our most able age group within the church, ages fifteen to thirty. The teen-ager

has often been looked upon as lacking in a sense of responsibility, and the young married folks are too busy with the cares of family life to be of much worth to the church as workers. But these are mistaken ideas, and receive encouragement from Satan himself.

The most enthusiastic and responsive age group within the church is the teen-ager, when properly directed. The best soul winners are the young married couples, when given supervision. Let me back this up with the following statement:

The youth, if right, could sway a mighty influence. Preachers, or laymen advanced in years, cannot have one-half the influence upon the young that the youth, devoted to God, can have upon their associates.—*Messages to Young People*, p. 204.

Consider for a few moments a church activity as related to this age bracket, the MV Week of Prayer. Primarily, this week is often considered as a drive to bring spiritual blessings to the youth within the church, but it can mean much more. If we would endeavor to make this an evangelistic

thrust, beamed not only to our own youth but to reach out and to enlarge the church by bringing new life and numbers into the fold, then we have caught a vision of using the MV Week of Prayer as a vehicle to put the youth of the church to work for God.

I firmly believe that the greatest way to bring a blessing to our young people is not to preach to them, but to enlist their support to save others.

Years ago, a father and son had to abandon ship during a terrible storm off the coast of Scotland. They were able to get into a little rowboat and head for the shore. The father was so anxious for the care of his son that he felt it would be too hard for him to row, so he told the boy to be seated, and he himself took up the task of bringing the boat to land through the perilous waters. After considerable time in the subfreezing weather, he finally reached the shore. Thankful that they were safe at last, he turned around to bid his son step out on the dry land only to discover that his boy was frozen to death. Had the lad been given an oar to work his life would have been saved!

The sickening truth of this story is too often revealed in the facts of our church today. We endeavor to do everything in the world to make the church pleasant, to pro-

vide recreation, and to show interest toward the youth. We endeavor to lead them to spiritual heights, but many of our young people are languishing and dying spiritually because they have not been put to work for others.

Let me list some ideas that I believe could be used in every church in developing the MV Week of Prayer into a successful program of evangelism. First of all, I would call an MV meeting and would talk in terms of a special evangelistic meeting to be planned and conducted just for the youth, in which they would help the pastor to win souls. I would ask the youth to be responsible for various phases of this program, and would list the following: "Social to Save, Mailing Bands, Literature Distribution, Prayer Bands, Friendship Teams, Youth Participation, and Follow-up Work."

Let us take them one by one. One or two weeks before the MV Week of Prayer begins, let the MV executive committee plan a social with a soul-winning flavor. Let them secure a hall or some place that is suitable, and conduct what we might call an old-fashioned social, with many games that would appeal to teen-agers and young married couples. Ask the youth to invite their neighbors and friends and bring them along to the social. Here is an opportunity

to show these young people that Seventh-day Adventist youth can have a good time. As the program progresses, the master of ceremonies could take the opportunity to announce to those present that in a week or two a special series of youth meetings will be held, and everyone, including the visitors, is cordially invited. In this way this social can be used as an "attendance getter." It becomes a special project of the MV Society, and all of the youth take a surprising interest in this evening when they realize that it is not only just to have fun for themselves, but is a method of winning souls. This we call a Social to Save and it really works.

Let us discuss the Mailing Band. Two or three weeks prior to the opening of this special series of MV meetings a Mailing Band should be formed. This band could meet after the MV service to handle the list of names composed of those in the community surrounding the church who it is felt should be invited. The list may include those attending the Social to Save and others. The young people could write a personal letter or address an envelope, and when the time comes, just before the meeting, a handbill could be put in this envelope and mailed. In this way the young people again have had a definite part.

Big things lie ahead at the time of the installation service, when the new officers of the MV Society, with their sponsor, dedicate themselves to one of the church's most important jobs—mobilizing and putting to work the youth of the church.



Many of the youth enjoy Literature Distribution. A certain section around the church could be devoted in its entirety to the young people. They like to know that the church has given them a responsibility, that certain city blocks belong to them and they are expected to visit the people in them, give them literature, and then invite them to the meetings. This gives the youth a feeling of importance.

Nothing is more important in this MV Week of Prayer than prayer itself. Three or four weeks before the meetings it is good to invite a number of the young people to form Prayer Bands. Let them meet together before Sabbath school or on Sabbath afternoon. They should pray earnestly that God will bring about a great revival, and that His Holy Spirit will be poured out upon the activities that are now in progress. They should plead that the Holy Spirit will impress many to attend and that a large number of souls will be gathered in. Here is the opportunity for a definite prayer list to be developed.

One of the most interesting evangelistic projects is what we call the Friendship Teams. We ask two young men or two young ladies or a married couple to make at least three calls on one or two people. In this way, we use a very large number of the

youth. We do not ask them to give any Bible studies or a religious talk; rather, we want them to go to the families or individual and be friendly with them. The list may be made up of those who have drifted away from the church and become cold; individuals who ought to be in the church, but who for years have been putting it off; young people who are acquainted with the message and come to church occasionally. In every church there is a large list of such individuals and this is a very fruitful field. Being friendly, visiting the homes once a week and spending fifteen to twenty minutes in friendly conversation about things of mutual interest, will have a telling effect. Let them know we are personally interested in them and that we love them. In this way the Friendship Teams can become a potent factor in getting a large number to attend the meetings. Our young married couples are very apt in this type of work, and it also bears fruit.

Youth Participation is a very important item. The youth should be pressed into service in rendering special music, announcing songs, taking care of the ushering and the various items that are always necessary. They can be used in scores of ways and it will tie them more closely to the church.

Follow-up Work is necessary when any



Seattle, Washington, MV's present the mayor with a copy of *The Desire of Ages* and receive his commendation for their plan to place the book in hotels and motels.

MERLE L. JORDON

evangelistic endeavor comes to its immediate end, for we are always faced with a large number of interests who need special attention. If they are given patient and careful weekly attention many will accept the gospel.

Another plan is called Operation Fireside. It is a new method to present Bible studies in the home. This method will attract even the most timid, reluctant youth of the church to participate in a soul-winning experience. This is geared to the senior youth level, ages sixteen to thirty.

The plan is very simple. The MV Society selects eight Bible study teams composed of two young adults of the church. Each team is assigned one of eight suggested topics which he must prepare and master for clear and fluent presentation. Eight families of the church are then asked to participate to the extent that they will open their homes for studies, say on a Tuesday night, for eight weeks.

Friends and neighbors are invited, and especially those who are on the interest list of the church. In some cases the homes of nonbelievers may be used and the surrounding neighbors brought in to listen. There should be at least six and preferably ten visitors in attendance at each Bible study.

When the homes have been selected and the teams prepared, they will begin simultaneously to give their weekly studies. In this manner our youth are asked to prepare only one study. They rotate from home to home giving the same study, but to a different group each night. This enables them to build confidence as they work.

Under the supervision of an interested pastor our youth can become very efficient in developing such a Bible study and can give it with power and conviction. The visitors in attendance love to hear the youth breaking the bread of life with Bible in hand. This is in keeping with the plan presented to God's servant:

To all who are working with Christ I would say, Wherever you can gain access to the people by the fireside, improve your opportunity. Take your Bible, and open before them its great truths. Your success will not depend so much upon your knowledge and accomplishments, as upon your ability to find your way to the heart. By being social and coming close to the people, you may turn the current of their thoughts more readily than by the most able discourse. The presentation of Christ in the family, by the fireside, and in small gatherings in private houses, is often more successful in winning souls to Jesus than are sermons delivered in the open air, to the moving throng, or even in halls or churches.—*Gospel Workers*, p. 193.

Youth Month in Southern Asia

J. F. ASHLOCK

Ministerial Association and YPMV Secretary, Southern Asia Division



THE youth under the influence of Seventh-day Adventist institutions and organizations in Southern Asia offer a very fruitful field for successful evangelism. To meet the challenge presented by this host of young people the division committee, when planning for 1958, voted to dedicate a full month that would be ideal for each of the countries represented, and since the majority of denominational schools are in session and fewer church campaigns are conducted during the midyear, and inasmuch as the two public evangelistic effort seasons for Southern Asia are February to May and October to De-

cember, it was decided to set apart July as Youth Evangelism Month.

Division, union, and local administrators, sensing the potentialities of the young people, united with MV secretaries in promoting the idea. In order to reach the heart of every youth, arrangements were made for the programs and materials prepared by the MV Department to be translated into the languages of the various sections, and speakers were appointed to conduct eight-day MV revivals for all churches, companies, and schools.

Questionnaires were sent out to learn how many churches had taken part, the number of young people reached, and the results obtained. The replies revealed

that the extent to which the full plan was followed largely determined the degree of success that attended the effort. The best results were apparent where pastors, elders, special speakers, parents, and MV Society officers worked together throughout the month using test methods in an organized systematic program of personal and public youth evangelism, followed by properly conducted baptismal classes. Sixty per cent of the churches in the division reported having participated in Youth Evangelism Month. The number of young people reached in these reporting churches exceeded the entire division MV Society membership by 18 per cent, and best of all, 2,056 youth made decisions for Christ.

The expressions of appreciation and approval from the entire field, the evidences of revival and reformation among the youth, the spiritual refreshment to the entire church membership, and the increased number of baptisms justified the effort. The success of this experiment has led to the decision to make Youth Evangelism Month a regular feature of our objective in Southern Asia, and thus save from sin, and guide in service, the youth entrusted to our care.

Reason for "Alphabet Experience"

A company of believers . . . may do a work in the home, the neighborhood, the church, and even in "the regions beyond," whose results shall be as far-reaching as eternity. It is because this work is neglected that so many young disciples never advance beyond the mere alphabet of Christian experience. The light which was glowing in their own hearts when Jesus spoke to them . . . they might have kept alive by helping those in need. The restless energy that is so often a source of danger to the young might be directed into channels through which it would flow out in streams of blessing. Self would be forgotten in earnest work to do others good. . . .

They will not be longing for exciting amusements, or for some change in their lives.—*The Desire of Ages*, pp. 640, 641.

The Church's Need

The church is languishing for the help of young men who will bear a courageous testimony, who will with their ardent zeal stir up the sluggish energies of God's people, and so increase the power of the church in the world.—*Messages to Young People*, p. 25.

A New Service in Evangelistic Advertising

Some of the keenest advertising brains in the land are utilized in preparing copy designed to sell everything from Cadillacs to clothespins. Obviously, to stop, gain, and finally hold the interest of Mr. Average Man is a challenging task in this highly competitive world.

Our church, through its pastors and evangelists, spends many thousands, yes, scores of thousands of dollars a year endeavoring to reach the eyes, ears, and hearts of the public. That we may be more effective in our advertising, the Evangelistic Publicity Service was adopted at the recent Fall Council.

By now many of our ministers have received a brochure with samples explaining this service in detail. These titles and art work are designed to catch the eye of the man in the street, irrespective of his religious background, or even if he has no religion. They deal with *his* problems, *his* interests.

Each piece of art work, samples of which are shown in the center spread, is adaptable to your individual needs. These are available in half-tone Velox prints, which makes reproduction very economical.

Initial orders for these evangelistic kits are already being filled. Have you counseled with your conference president, so that your eligibility may be considered? This new concept in evangelistic advertising can be your personal tool to help you reach, gain, and hold the interest of those to whom you have been sent with the everlasting gospel. (See centerspread.)

Good God...

bad world...

why?

*Why must the innocent suffer?
Will they always?*

SUNDAY NOV. 9th

In order to acquaint the public with the program, the New York Center at Times Square, 227 West 46th Street, is offering:

COMPLIMENTARY RESERVED SEAT TICKETS
(Without any obligation) to a select group of New York residents. It will not be distributed to the general public until Monday, November 9, in the "New York Times".

Within two days please fill in and mail complimentary ticket request card.

*For Further Information
Ask your D.M.*

Due to popular interest
The New York Center is unable to mail more than the complimentary tickets per single application.

one little which

Are you m

*Show by
POULSENBERG*

In order to acquaint the public with the Autumn Program, the New York Center at Times Square, 227 West 46th Street, is offering complimentary reserved seat tickets for the 2-3001 20 people.

Please return request card within two days. Selecting two of complimentary reserved seat tickets would be for each person choice of program only.

SUNDAY NOV. 30th

*Two Identical Performances
3:30 and 7:30 P. M.*

Race into Space

Will this conflict between East and West bring world peace... or peace?

SUNDAY NOV. 2nd
Shown in Colorama

In order to acquaint the public with the program, the New York Center at Times Square, 227 West 46th Street, is offering:

COMPLIMENTARY RESERVED SEAT TICKETS
to this unique performance. Reserved seat tickets are being offered to you in advance of the general public announcement which will appear in the "New York Times" on October 27.

Within two days please return complimentary ticket request folder along the number of seat you desire.

Due to popular interest
In this program, the New York Center is unable to mail more than the complimentary tickets per single application.

The Secret of Personal

Fascinating clues to richer living

*Presented by
G. J. Feltman*

*Two Identical Programs
3:30 and 7:30 P. M.*

SUNDAY NOV. 23rd

THE NEW YORK CENTER
227 West 46th Street

IN ORDER TO ACQUAINT YOU

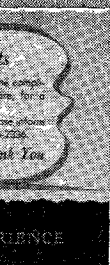
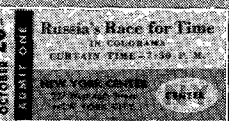
THE NEW YORK CENTER

With Our Complimentary

Please accept these reserved seat tickets with us at the New York Center at Times Square program you will long remember.

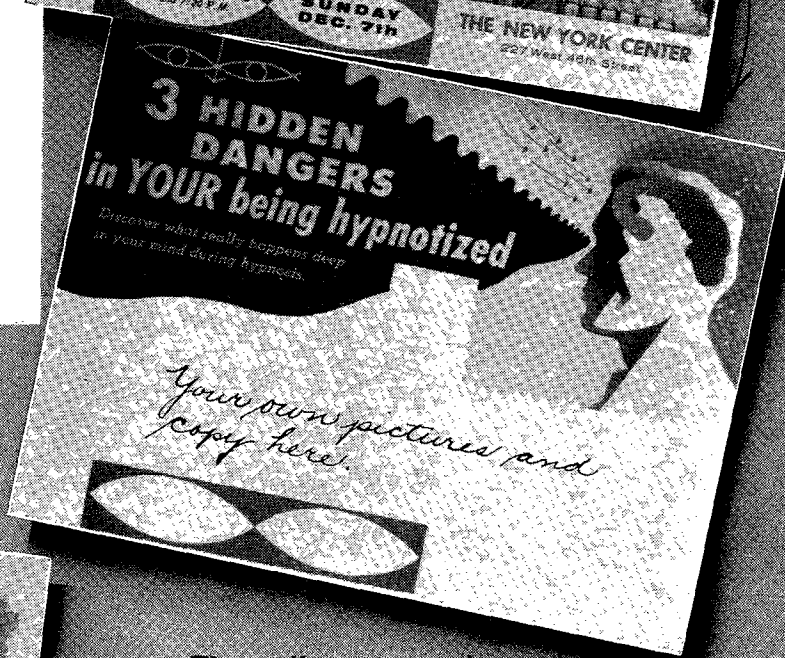
It is for any reason you are unable to attend, please return these complimentary tickets to the New York Center at Times Square.

TICKETS TO A NEW EXPERIENCE



A New Service in Evangelistic Advertising

Over 40 new titles and striking art creations are yours in 1959, designed to bring the public to your lectures.



These illustrations show you the half-tone VELOX prints which may be purchased, with space for your personal advertising.

Youth Can Witness

DAVID H. BAASCH

President, Mexican Union



CONSECRATED youth can be God's finest gospel representatives before the world. There is a magnetic quality in youthful witness that attracts and inspires not only other youth but even older persons. Next time you have

opportunity, watch the listeners in an MV Voice of Youth meeting or as a teen-ager leads out in an "Operation Fireside" Bible study. Watch their interest not only in the subject being presented but in the youthful speakers. Whenever I have watched thus I am always fascinated, and I am reassured that consecrated youth are effective spokesmen for the gospel.

In Cali, Colombia, two junior youth, twelve and thirteen years of age, were among the Voice of Youth speakers. The attendance was good at all the meetings, but when those junior youth were announced, a packed house was assured. Was it the novelty that attracted the crowd? Maybe. Yet people tell us that the messages those boys presented were among the finest they had ever heard. The direct results are significant, for more than fifty persons are enrolled in the baptismal classes and at least four already have been baptized.

The Church Is a Training School

The local church, and specifically the Young People's Missionary Volunteer Society within the church, is the first training ground for the future ministerial and lay leaders of the church. Many of us can recall that our first public speaking experience was in an MV Society or in the youth department of the Sabbath school. Not a few church leaders have told me: "The first time I prayed in public was in the MV Society" or "My first real responsibility was in the JMV Society."

The Church Molds the Attitudes of its Youth

Professional training for church leadership is given in our colleges and the The-

ological Seminary, but the first and probably most lasting mold on a youth's attitudes toward the church and its work is made by the predominant atmosphere and missionary temperature of his local church. The molding and development of all church members, especially of youth, is inevitable and continuous. All phases of the church program contribute to it. Unfortunately, this training may be negative owing to negligence, even as it may be positive as a result of careful and spiritual planning. Mental concepts as to how the MV Society, the Sabbath school, or even the church itself should be organized and conducted are developed in the minds of members, and especially of youth as they consciously and subconsciously observe from day to day, week to week, and month to month. A well-balanced, missionary-minded church will produce just that type of membership. Conversely, an unbalanced, "hoppy type" program or a church with a limited sense of mission for Christian witnessing will produce members and youth of its own mold.

The Church Molds Its Own Future

Do you ever mentally classify a church as a "live" church? If so, I am sure it is a church with a positive missionary program and its youth growing into active service. Then there is the other kind, the "dead" church, where no program is acceptable and very little is ever done to make a spiritual impact on the community. Probably there are few youth, if any at all. Often I can "feel" the spirit of a church before ever stepping through its doors. What an inspiration is the "live" church! How depressing the "dead"!

What interests us especially, though, is that the same spirit seems to characterize a church from one year to the next, even from one generation to the next. Why? Because the attitudes, working plans, and witness of today's church mold and influence the attitudes, planning, and witnessing of its future generations of members—

its youth. The effect of continually enjoying sermons, MV programs, Sabbath school lessons, rallies, and spiritual revivals without the corresponding response in service and witness to the community and the world is deadening. The vivifying effect of an active church is marvelous!

The Church Leaders Set the Mold

We began by saying that consecrated youth *can be* God's finest gospel representatives. As church leaders it is our duty and privilege to give them the opportunity to become just that. While the responsibility of developing the youth rests on the whole church, we ministers can help to ensure a church spirit and a missionary program that provides the right type of training to develop all members, and especially the youth, as effective gospel witnesses. Young people, for example, should not only serve within the church but should share their faith without. They should not be content only to develop better MV Society programs or to perfect internal organizations and activities but should seek to shine out in effective evangelistic activities. This principle applies to all age groups, but is particularly important for youth, because of their tremendous capacity for present enthusiasm and future service.

Five Essentials of Youth Missionary Endeavor

There are many factors in developing an effective Share Your Faith program for youth. At least five elements are essential in the development of such a program. They are: (1) A challenging Share Your Faith project, (2) provision of "tools" suited to the youth who will use them, (3) careful preparation and training of all participating individuals, (4) proper preliminary contacts with the individuals or areas to be reached, (5) constant adult support, guidance, and counsel.

1. *A challenging Share Your Faith project.* Such a project can and should be a part of the over-all church missionary program. But ideally it should be a special project for which the MV Society or a group of societies in an area are responsible. Youth responds enthusiastically to the challenge of a task that needs doing and is its own. This was a powerful factor in the great call to Outpost Evangelism that went out from the Pan-American Youth Congress in 1953. From that meeting thousands of

young people spread out across the Americas. The appeal to go to the outposts, to the crossroads, the solitary places, and the unevangelized suburbs and villages sparked a tremendous missionary movement among Adventist youth. In the Inter-American Division the response to this call reached its height during the Golden Anniversary of Missionary Volunteers in 1957, when in one year a total of 728 outposts were established and held by Missionary Volunteers, all in areas where the Advent message had not been preached before. More than 3,400

Rightly Trained

With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world! How soon might the end come,—the end of suffering and sorrow and sin!
—*Counsels to Parents and Teachers*, p. 555.

young people participated directly, many thousands of others indirectly. The total number of baptisms during 1957 from this project alone was 1,814, which contributed greatly to the grand total of 5,031 "golden" youth baptized as a result of all Share Your Faith projects during the Golden Anniversary of Missionary Volunteers. This report points to the fact that youth will make an outstanding response to an outstanding challenge—something new, something daring, something that is their own. Many new Sabbath schools, companies, and even churches now dot the Inter-American landscape as a result of the call to man the outposts!

One of our finest MV outpost stories came out of Guanajuato, Mexico. Guanajuato is the birthplace of Mexican liberty, but it is also a fortress of religious conservatism. Yet between 1954 and 1957 it became the birthplace of the first Seventh-day Adventist church in the central highlands of Mexico. Why? Because the Guanajuato MV outpost became a challenging missionary project for the 10,000 MV's in the Mexican Union. It fired their imagination and gave them a vision of a great need. All societies contributed at least one of-

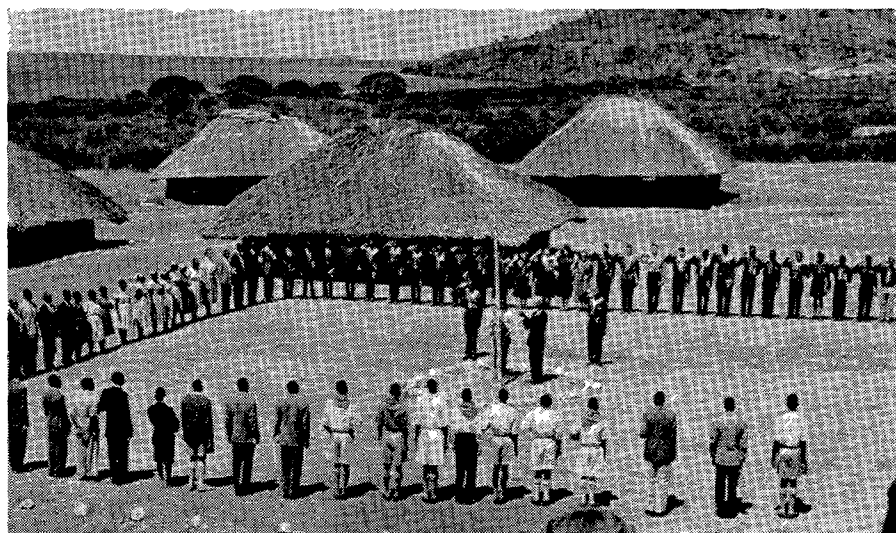
fering a month. A small group of youth went in first and made a survey. A larger group followed and enrolled hundreds in the Bible correspondence course. A few months later money from the MV offerings supported a missionary couple for a month. Next, the conference sent a worker. Now a church of more than twenty members and several Sabbath schools are organized where four years ago there was not a single Seventh-day Adventist.

Guanajuato was only one of hundreds of outposts. It was more spectacular than most, but the principle of a missionary challenge that fires youthful imagination is the same whether the project chosen is large or small.

2. *Provision of "tools" suited to the youth who will use them.* Young people usually do not have much formal evangelistic training and they need the proper "tools" to help them in Share Your Faith evangelism, whether it be in public efforts, Bible studies, or personal visiting. Until recently there was nothing specific to offer them besides a few instruction manuals prepared for more mature lay workers. Nothing really met the needs of enthusiastic, willing young people of relatively little experience. Today the Missionary Volunteer Department has sent to the world field special material that has been tried and tested for a number of years. This has been adapted for use in various language areas and thus has been placed in the hands of our young people as the "tools" and the "building plans" for effective presentations

in public evangelism. A new plan with special instructions for the presentation of Bible studies by youth groups is now available in the Operation Fireside plan developed by the Southern Union and with which we are already experimenting in the Inter-American Division.

Experience has proved that when these special plans are used and carefully followed they produce outstanding results. One Voice of Youth story from Mexico will illustrate this. The young people from the Villahermosa MV Society returned from the Golden Anniversary Youth Congress eager to begin a Voice of Youth effort. Their enthusiasm was met by pessimism on the part of some in the church. The idea was declared impossible. Major problem: No young men in the society! Only señoritas! Yet, as the girls studied the Voice of Youth *Guidebook* they discovered nothing that would keep them from presenting a complete Voice of Youth effort—even without the young men. So step by step they began following the instructions: organization of committees, distribution of responsibility, spiritual revival meetings, promotion and announcement of the meetings, rehearsal and practice periods. It looked a little presumptuous, of course, but on the opening night their courage was rewarded. More than five hundred people packed the church to hear the Voice of Youth girls present their message! Never before had a Seventh-day Adventist meeting in that city attracted so many listeners. At first some said that the novelty of hearing



Members of an MV leadership training camp on Rusings Island, Lake Victoria, Africa, gather around the flagpole for daily devotions.

young women speak attracted the crowds. But the crowds kept coming. Throughout the series the Sunday night attendance was never less than 350 to 400. At its close more than fifty persons joined the baptismal class.

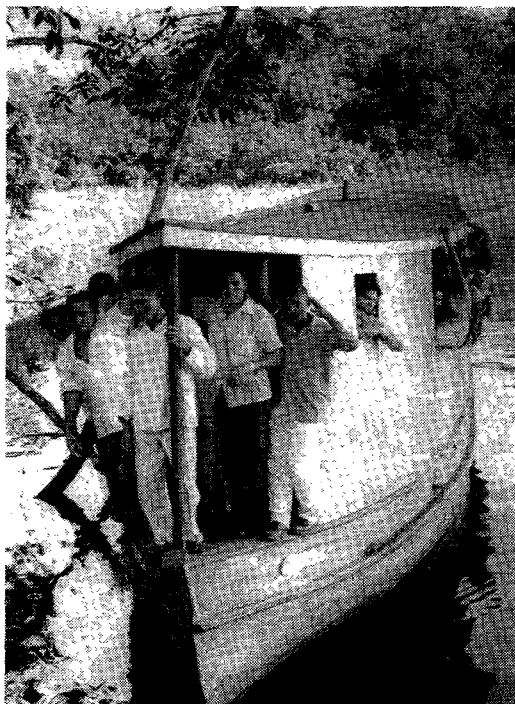
The success of these girls proves that success can be had by following carefully the instructions provided in the *Voice of Youth Guidebook*. The Operation Fireside plan for home Bible studies provides similar guidance for that phase of Share Your Faith endeavor.

3. *Careful preparation and training of all participating individuals.* Before any Share Your Faith project is launched, the spiritual preparation of the youth must be planned. We must never ask unconverted youth to stand before others to preach or teach the message. Personal spiritual revival and an atmosphere of prayer, consecration, and humility are indispensable. Such spiritual preparation benefits the whole church, as well as the youth. Definite guidance for developing a spiritual revival is included in the instructions for these special Share Your Faith endeavors.

Practical preparation is needed, too, especially by those who participate publicly in an effort or present the Bible study topics in the home. Careful practice and rehearsal ensure a tone of authority in the presentations and give confidence to the young people themselves. The two junior youth who participated in the Voice of Youth effort in Cali, Colombia, were successful because they rehearsed carefully before each presentation.

Please note, though, that in their case the rehearsal and preparation features enjoyed the powerful incentive of active participation. This is a successful combination that has not always been used. I recall a time when we offered lengthy courses of preparation for young people who wanted to preach or give Bible studies. These sometimes took weeks and even months. As time went by, enthusiasm would often wane. Too often these courses became an end in themselves. Later there was a swing the other way. Youth were encouraged to go out and do what they could with whatever preparation they had. Our motto was: "Begin where you are with what you have." It is a good motto, but can be greatly strengthened by adding: "but keep improving what you have."

It has been found that careful prepara-



"Going to MV camp" is an adventure in itself. These youth get there by boat via the mighty Amazon of South America.

tion with rehearsal periods can parallel good presentations in public and in homes. The presentations give purpose to the training and preparation periods. Both the Voice of Youth and the Operation Fireside plans are admirably suited to this combination. I have been witness to the results as I have heard youth speak for Christ in many different countries. I can assure you it is a thrill!

4. *Proper preliminary contacts with the areas or individuals to be reached.* Whatever means may be used by young people to share their faith, much success can be assured through preliminary contacts with those who will be the objects of the missionary effort. One of the finest means is the Friendship Team, in which young people organize themselves for the purpose of showing Christian friendship toward those who need help and spiritual encouragement. Friendship Teams are very effective in connection with spiritual revivals in preparation for Share Your Faith projects. It is wonderful to watch the spiritual growth and the success of young people who work for others in this way. During a youth re-

vival conducted by Elder Minchin in Puerto Rico we noticed fourteen-year-old Adelita. She was a friendship "team" of one. The first evening she brought her friend Carmen with her and sat right near the front. On the second evening she brought Carmen and one other girl friend. Each succeeding evening one more friend would be added to Adelita's row of girls. It was fascinating to watch her own joy as she added them one by one to her special row. We found that she not only sat with them but visited them in their homes and went to get them each evening. But besides bringing them to the meeting she did her best to bring them to Jesus. When it came

Let the youth be impressed with the thought that they are not their own. They belong to Christ. They are the purchase of His blood, the claim of His love. They live because He keeps them by His power. Their time, their strength, their capabilities are His, to be developed, to be trained, to be used for Him. —*The Ministry of Healing*, pp. 396, 397.

time for a call we would see Adelita encouraging one or another to make her decision. By the end of the revival meetings, of the eight friends she had brought, all had stood for Christ and at least three decided to be baptized. It was beautiful! That is the true spirit of the Friendship Team.

The same principle with a different emphasis is used by the visitation teams that go out to make new acquaintances in an outpost or an area where Bible studies, cottage meetings, or a Voice of Youth effort will be held. Teams of young people can make friends and find openings for the gospel in surprisingly few visits. During 1958 the Missionary Volunteers of the Pacific Mexico Mission chose as their conference MV outpost the city of La Paz at the southern tip of the Lower California peninsula. It was the only state capital in their mission with not a single Seventh-day Adventist. Two MV's, Joel Salazar, 19, and Arturo Vázquez, 20, were chosen as a Friendship Team to go as MV representatives for ten days to that beautiful city. Their day-by-day report is one of the greatest Share Your Faith stories to come out of Mexico in the past few years. Their boat trip over and back and their expenses while there were paid by the offerings of all the

MV Societies in the mission. Ten precious days were spent making friends—with people who had previously bought books from colporteurs, with Voice of Prophecy interests, and with many new people. When the ten days ended, seven families were interested in belonging to the Adventist Church. Many of the new friends wept as the boat left carrying those two MV evangelists away. Their short visit will be followed with a full-fledged Voice of Youth series as soon as the MV Societies have funds to send their missionaries across the waters again.

This was a conference-wide project, but on a smaller scale the same work of preparation can be done with any group chosen for a missionary project. It is an effective plan for opening new territory or for reaching the yet unopened hearts of men and women.

5. *Constant adult support, guidance, and counsel.* Young people should take the initiative, leading out in Share Your Faith projects such as we have mentioned. But to give stability to the planning and to gain the positive support of the church, adult support and mature counsel is needed. Often such leadership is found among the older young people of the church. Other times young-hearted adults dedicate themselves to guiding the youth, not to become the "stars" themselves but to help youth to lead and become effective speakers, Bible instructors, song leaders, narrators, masters of ceremony, announcers, ushers, et cetera. If we were to present a summary of the most successful Voice of Youth efforts held in the Inter-American Division during 1958, it would show that almost without exception they have enjoyed the counsel and steady leadership of some older youth or adult. There are exceptions, but by contrast the Share Your Faith projects that have been less than successful show a lack of consistent, consecrated, mature leadership.

This adult guidance is indispensable and is especially needed during the rehearsal and planning periods. It urges and inspires youth to do their very best, always, whether in public meetings or in home Bible study groups. We again apply the point made earlier—that training can be negative as well as positive. When youth carry out their missionary projects without proper thought and planning, they may be considered active. They may even obtain lim-

ited results. But the weakness of such a program will be seen, if not immediately, in the future years of service for their church.

Careful training and Christian guidance can lead youth to heights of success they could never have attained otherwise. Such guidance will strengthen and enhance their witness, not only for the immediate purpose but also for the future. It is one of the finest investments we can make today to ensure able, consecrated leadership for our church tomorrow.

As we near the end new plans and new methods will without a doubt be put into the hands of our young men and women. They will be new, but basically they will have the same objective—to carry the Ad-

vent message to all the world in this generation. If they inspire young people to action for God, they will almost certainly incorporate the same principles that call forth our youth to service today.

In the mission field as in the homeland, Adventist youth should stand out as witnesses to the Christian faith. God charges us with the sacred duty of leading them into service, constantly urging and teaching them to attain to their highest capabilities, helping them to be satisfied with nothing less than the best in their service for God and His church. The consecrated youth of the Seventh-day Adventist Church *can be* God's finest gospel representatives before the world.

The "Youth's Instructor" Tomorrow

WALTER T. CRANDALL

Editor, "The Youth's Instructor"



MEN of means, and poorer folks who like to impress, often say, "Keep the change." Shoeshine boys, cab drivers, barbers, are happily aware of this segment of society.

But to "keep the change" in the publishing world is another matter. It is a concept not only hazardous but sometimes disastrous.

If today's *Youth's Instructor* looks different from yesterday's, it is because the staff is aware of what happens when a magazine gets out of step with the tempo of change. Time was when all we were concerned about was a periodic change or face lifting. Now we must be concerned with tempo as well.

Here are some sober lessons from magazines that changed, but not fast enough:

On January 1, 1831, *The Genesee Farmer* was born. Eight years later it merged with *The Cultivator*. Fourteen years later, on January 6, 1853, it became known as *Country Gentleman*. That was just five months after *The Youth's Instructor* was launched in August of 1852. A hundred years later, with its February, 1953, issue, *Country Gentleman* changed from

Saturday Evening Post size to *Time Magazine* size. In 1955 it became *Better Farming*. Before that year closed, it had sold out and merged with *Farm Journal*.

The American Magazine was born in 1876, died in 1956.

Collier's Weekly was born in 1888, died as a biweekly with its first issue of 1957.

Woman's Home Companion, an 1873 arrival, departed in January, 1957.

Another magazine started out as *Pathfinder*, became *Town Journal* in 1953, folded up in February, 1957.

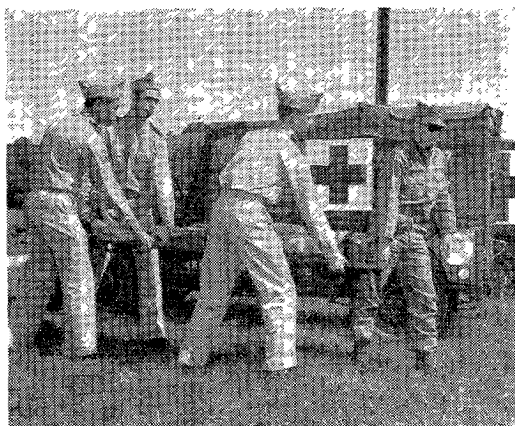
Etude started in 1883 and stopped in 1957.

One conclusion to be drawn is that unless you want old age to kill your magazine, you had best step lively to keep abreast of a rapidly changing society. And when the librarian of Scholastic Magazines, Inc., in her compilation of periodicals for youth (November, 1956), says of *The Youth's Instructor*, "Believed to be the oldest periodical for young people in the United States," we know there is no time to waste.

Such considerations as these account for changes you have observed in our magazine for teen-agers and young adults in the past few years. In a decade when Americans

have gone fashion crazy, the budget has not allowed for all the added touches we might like to see. But we have been able to do some things.

A weekly full-page cover picture, begun in 1953, has now become standard. About three years later we discontinued repeating the same illustration after a five-year lapse. Now only new pictures and illustrations appear each week. The title and by-line area has been opened up to give more attractive layout with white space. In 1957 we began the occasional use of full-page illustrations inside the magazine, a device employed by all popular United States magazines for years.



Medical Cadets, trained by Missionary Volunteer personnel, know what to do, how to do it, and when to do it. With high honor they uphold the Seventh-day Adventist lifesaving philosophy.

While it was necessary in 1958 to suspend the use of a second color on the first-of-the-month issues, we hope that the greater attractiveness of layout, combined with improved writing, will support a future program to build circulation among individual subscribers.

But format and improved writing are only two areas in the emphasis being given to make *The Youth's Instructor* an ever-increasing force in the lives of Seventh-day Adventist youth. In our changing society, and the church is a part of society, the problems of youth have multiplied along with increased horsepower in motors and greater mobility of people. More and more homes have TV, more and more Adventists are college trained, more and more of our people are traveling to the far corners of the earth.

The impact of better education, of more possessions, of more travel, has brought the church closer to the world than ever before in its history. And while this lessening of the gap between the Christian and the worldling has brought some things good in themselves, it has also opened the door to many of the problems of increased information and association. Divorce, teen-age marriages, mixed marriages, "going steady" on younger and younger levels, commercialized sports, and greater use of leisure time for personal pleasure are making their inroads on the character of the church.

To bring conviction to our youth readers has become the dominant purpose of the staff of the *Instructor*. One way in which we have done this is to work with our worldwide corps of authors in a shift from the birth-baptism-burial pattern of writing to depth writing. This has meant that more and more we are using the double length story, or the long long, in order to give space to explore the motives of action, the how and the why of human behavior.

An increasing number of Seventh-day Adventist youth are no longer satisfied to hear authority quoted as answers to their questions. They want to know the principles on which the authority is founded. Consequently, in both story and article, we are trying to show not only what happens (in the case of an unwise marriage for instance), but why it happened. Manuscripts scheduled for publication in 1959, those on assignment, and others being assigned from week to week, will bring to our youth in their teens and twenties some of the hardest-hitting articles we have ever published. They are designed to help our youth know what the church stands for, even though they may be confused as they discern practices at variance with its teachings.

The *Instructor* will still strike a balance between stories that end happily and stories that do not. But to continue a one-time pattern of using only stories with Pollyanna endings, in a day when reality is often otherwise, would be to break faith with our readers.

In editorials and articles and stories, *The Youth's Instructor* will sound "A" with increasing clarity for the youth of Seventh-day Adventism. We believe that the present generation of youth is the generation facing translation. And the one thing it does not need is watchmen with trumpets emitting uncertain sounds.

Six Million Dollars' Worth

MILDRED LEE JOHNSON

Assistant Secretary, Missionary Volunteer Department



WHAT would you do with 6 million dollars, if you had to spend it for the civic good, with the only stipulation that your project be generally acceptable to large numbers of people?

It would be easy today to find a large number of people going in one direction, and that is toward adult education. A tremendous "class"—15 million strong—in *Christian* adult education can be discovered in the churches of the United States alone. What are these people learning?

Within the past ten years research in group dynamics has rediscovered the power of small groups—the class, the club, the team, the fellowship, the society. This research has been accelerated in recent years by a spontaneous demand for new opportunities and procedures in adult education. All of these factors have created what is called a "dynamic" situation.

What does it mean when so many people are interested in special instruction that prepares them, more than anything else, for service to others? Why are laymen taking time to study better ways of teaching religion, newer techniques in community service, improved methods in human relations? Why are people said to be reassessing their faith and finding new roles in leadership in the church? One observer says, "It shows that persons are seeking a new quality in their lives. Getting more gadgets is not enough. They want to be something."—ROBERT S. CLEMMONS, *Dynamics of Christian Education*, p. 11.

"If we are to make the most of this brilliant new age," says Eric A. Walker, president of the Pennsylvania State University, "we shall have to learn to recognize the spark of creativity in our young people and fan it into a full-blown but disciplined blaze."—*Think Magazine*, December, 1958.

The demands of "this brilliant new age" have thrown research in leadership tech-

niques into high gear, with special emphasis on leadership in the areas of voluntary services and the kindred subject of human relations. Six million dollars a year is the investment of civilian and military leadership laboratories in such research! Six million dollars' worth of confidence in the value of group potentialities. New books reporting the progress of this vast research are making their appearance regularly. Modern leadership training courses are based on these findings.

What does this have to do with the young people's societies of the Seventh-day Adventist Church? Everything! We do not need a modern leadership laboratory to tell us that "no era in human history has been filled with so much possibility."—*Dynamics of Christian Education*, p. 19. We know this well. Moreover, we are told: "Through the grace of God every provision has been made for us to reveal that we act upon better plans than those upon which the world acts."—*Christ's Object Lessons*, p. 358. And further: "God calls for far more tact, more *wise generalship*, than has yet been given Him by His human agents. There is need of sharp, sanctified thinking, and keen work to counteract the ingenious plans of Satan."—*Sons and Daughters of God*, p. 284. (*Italics supplied.*)

There is no *status quo* philosophy here! We are not to cling to traditional concepts of leadership that are now as obsolete as a quill pen. We need more advanced methods and spiritual power to attract and hold our young people in our churches. The "holding" includes a *program* designed to meet their needs and the needs of a desperate world. This calls for leadership training in many areas, and training for the various kinds of voluntary services for which our youth were organized in the first place.

The Missionary Volunteer Department has such a training program, under continual development. When a Master Guide receives his insignia he is a trained leader, able to guide in many types of service, in-

cluding youth evangelism. To qualify as a Master Guide, he has also previously received a Leadercraft Certificate, if his choice is senior youth leadership; or a Pathfinder Counselor's Certificate, if he expects to participate in junior youth leadership. As specific training for public evangelism, the Adventist youth of today finds his instructions in the Voice of Youth course. And a continuing program of training is represented by the MV Honors in fields of creativity and service such as arts and crafts, household arts, mechanics, missionary endeavor, nature, outdoor industries, and recrea-

tional pursuits—a well-balanced program.

To keep the training spirit vigorous and expanding requires the interest and practical help that pastors are in a unique position to give, supplementing the work of Missionary Volunteer conference secretaries. All of us together, remembering the Heaven-indicated potentialities of young people in behalf of the church of tomorrow, but especially of the church of *today*, may be guided by another divine directive, "We are to plant no stakes that we are not willing to take up and plant further on."—*My Life Today*, p. 109.

Youth for Youth Evangelism—The Friendship Team

DESMOND CUMMINGS

MV Secretary, Southern California Conference



HUNDREDS of youth in the Southern California Conference were thrilled by the news that E. L. Minchin, associate secretary of the General Conference Missionary Volunteer Department, was coming. The plan called for

him to hold a ten-night youth series in the beautiful White Memorial Evangelistic Center. All of the MV leaders and youth pastors met to lay plans for the first Youth Crusade in southern California.

The constant appeal was, "How can we actively involve our youth in this evangelistic campaign?" After much study and prayer, the Friendship Team plan* was presented. This youth-for-youth evangelistic plan was to wage war against the "take care to self," and "form small cliques" philosophy the world so selfishly follows. Because this insidious attitude has infiltrated into the lives of Christians, many in the world and others who are new or are growing up in the church, have not found

real, warm Christian fellowship, have become discouraged and at last lost their way.

Success in this venture for Christ was based upon admonition from the Spirit of Prophecy. The following are two of the many statements that gave encouragement:

If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one.—*Testimonies*, vol. 9, p. 189.

The world is dying for the warmth of Christian love. It is up to Seventh-day Adventist youth to take the initiative and through Christian love and fellowship swing wide the doors of the church and by a spirit of friendliness invite the lonely, the discouraged, and those who know not Jesus to come and experience the radiance of Christ-inspired fellowship.

Love [or friendship] will gain the victory when argument and authority are powerless. . . . It is diffusive in its nature and quiet in its operation, yet strong and mighty in its purpose to overcome great evils. It is melting and transforming in its influence, and will take hold of the lives of the sinful and affect their hearts when every other means has proved unsuccessful.—*Ibid.*, vol. 2, p. 135.

Thrilled with the possibilities of this type

* For a detailed outline and sample forms used in organizing Friendship Teams, see the MV Voice of Youth Guidebook, or write to the General Conference MV Department.

of evangelism, the ministers and MV leaders returned to their churches. Lists of the names of youth and adults who were once members of the church and of those who had shown an interest in any way, were presented to the MV Society. Care was taken to explain that the Friendship Team plan is so simple that anyone who can smile and be friendly can effectively participate. Youth were not asked to give Bible studies, preach a sermon, hand out literature, or to enter into the discussion of doctrines. This indeed was an entirely new approach that was so natural and easy that no one could give a valid excuse for not participating.

To make this effective form of witnessing even more enjoyable, the youth were encouraged to choose their closest friend as their teammate. These teams were then to choose whom they would like to visit or be assigned a name by the MV executive committee if they had no preference. When the decision was made as to whom the team would visit, they pledged to take that name to God in prayer each morning and evening, pleading for his conversion. As the youth met, the following approach was suggested for the first visit. The team could explain, "The youth of our church have decided that the world is too cold and indifferent to the welfare of others. Therefore, we have launched out on a friendship program, and every youth in our church is asked to visit someone. We chose to visit you because we know you." Or the team might not state the reason for the visit other than "We just decided that we would like to visit you." It was stressed that the approach did not make much difference if the team was praying for the person, was relaxed and sincerely friendly.

An important step before the visit came to a close was to let the individual know how much the team had enjoyed the visit and that they would be back the next week. This caused the person to expect them, and at the same time the team was giving a promise that they must keep.

Each society gave demonstrations of how to make a friendship visit. The Friendship Teams were urged not to take more than two names, and preferably just one. The reason for this was that the youth are busy with school studies or work, and this first experience in youth-for-youth evangelism was to be a joy and not a burden. The visit was never to be more than thirty minutes in length, and twenty minutes

We Recommend

Among the recently published surveys of modern leadership technique, particularly applicable to Seventh-day Adventist youth groups in "this brilliant new age," are these books:

How to Develop Better Leaders, by Malcolm and Hulda Knowles, Association Press, New York, 1955.

Dynamics of Christian Adult Education, by Robert S. Clemmons, Abingdon Press, New York, 1958.

New Understandings of Leadership, by Murray G. Ross and Charles E. Hendry, Association Press, New York, 1957.

Ways Youth Learn, by Clarice M. Bowman, Harper and Brothers, New York, 1952.

was preferred. The team members were urged to be good listeners and to discuss whatever interests the person being visited had. It was surprising how soon the one being visited brought the conversation around to spiritual things. Even then the team must remember that their work was not to give a Bible study but by kindness, sincere interest and friendship, create a warmth that would ignite a desire to come to the Youth Crusade.

The results of each visit were reported to a captain who was in charge of four teams. He in turn reported to the MV leader and pastor. If a Friendship Team failed to make their weekly visit, it was the captain's responsibility to find out why. If the team was discouraged, it was up to the captain to volunteer to go with them on the next visit, thereby encouraging the team and making sure the visits were continued in the proper manner. A portion of the MV Society meetings were used for the Friendship Teams to relate their visitation experiences. Prayer bands were formed, and every youth was thrilled to have someone specifically to pray and work for.

After several visits the Friendship Teams mentioned in their conversation that a Youth Crusade was being planned for all of the youth in the area. At a later visit a handbill announcing the Youth Crusade and introducing the speaker was enthusiastically presented to the one visited with this

friendly appeal, "We have all been asked to bring a friend with us to this youth rally. We want you to come as our special friend." And then with a very solicitous spirit, arrangements were made as to transportation and the exact time that they would pick up their friend to go to the meeting.

At last the long-awaited hour had arrived. It was Friday evening. The seven-fifteen song service had already started. Hundreds of youth were surging into the beautiful White Memorial Evangelistic Center. Chartered buses were unloading their excited cargoes, and still hundreds

He never rises high who does not know how to kneel.

more pushed their way into the great auditorium. At seven-fifty sharp those in charge of the meeting came onto the platform. The Crusade was under way.

At the close of a thrilling message, Pastor Minchin invited the youth who would like to join him in praying for the success of the meetings to come across the patio to Olivet Chapel. To our great joy and surprise hundreds of youth came. Of course, they could not all be seated. They stood around the wall and gathered at the entrances to enjoy a beautiful prayer season. It was a glorious week for the youth of the Southern California Conference. How our hearts thrilled to see youth work for youth during these meetings. Young people by the score would excitedly rush up to the different pastors and say, "Meet the friend I brought to the meetings!" Then during the altar call these youth Friendship Teams were quietly but actively working with their friends, moving about and appealing to fellow youth and finally going to the altar with them. One young lady brought her friend forward, and the visitor happily gave her life to Christ. Our visiting leader asked, "Now what are you girls going to do?" "Do? Why, we are going to go out and work for others," was the immediate answer. They did, and three young women are now attending La Sierra College because of the witness of that Friendship Team.

The Crusade motto, "Christ—First, Last, and Best," became a living reality in the hearts of hundreds, yes, thousands, of young people. This beautiful week closed with a glorious praise meeting on the final Sab-

bath evening. Hundreds of youth immediately came forward to bear their testimony for Christ and to thank God for the Friendship Team plan and for the persons who were willing to witness for Christ and bring them to the Youth Crusade meetings. Ministers and youth joined in a great chorus, requesting that we have another Youth Crusade like this next year. R. R. Bietz, the conference president, stated several times that "this is the greatest thing that has ever happened to our youth. We must make it an annual campaign."

Now, one year later, the Youth Crusade witnessed even greater results from this simple youth-for-youth evangelistic plan. Pastor James Chase of the General Conference Radio and Television Department and Charles Keymer, pastor of the Battle Creek, Michigan, church, served as our evangelistic team.

Friendship Teams were organized in each of the academies as well as in the churches. Each evening scores of young people came early so that they might stop by Olivet Chapel and there silently kneel in prayer, praying for God's blessing, praying for the young people whom they had invited to come to the meeting. God heard and answered their prayers, and hundreds of young people accepted Christ. Literally thousands of victories were won. One student put into words the experience hundreds of young people felt by saying, "The friendship plan has helped us to understand that witnessing for Christ is a way of life, not something that is a duty-bound burden."

The closing praise meeting the last Saturday night, was something we will not soon forget. Time and again these young people declared that the Friendship Team plan had made it the popular thing to be a Christian in our school. The combined results of these two campaigns will never be known until Christ shall come, but according to our records here in the Southern California Conference MV department, 255 young people accepted Christ for the first time, 189 youth requested baptism, and 306 young people are counseling with their pastors concerning rebaptism. This year the academy principals and faculty have joined the ministers in Friendship Team follow-up. Once a week, with the Bible department

He who sins against men, may fear discovery; but he who sins against God, is sure of it.

head in charge, each of the academies conducts a class in the art of personal witnessing. In this class opportunities are given for testimonies and for sharing experiences. Scores of youth voluntarily give up a class meeting or social function that they may attend these classes.

The Friendship Team plan can be used with excellent success in several different avenues of evangelism. Many evangelists and pastors have involved the entire church membership in this plan with the MV and home missionary leaders working together as coordinators. After several visits a special Sabbath service, such as a home-coming Sabbath, is planned by the pastor, missionary leader, MV leader, and Sabbath school superintendent. The Friendship Teams announce a special program by telling those they visit that "everyone is to bring a friend, and we want you to be our guest." This is an excellent time to announce a series of evangelistic meetings to start perhaps the next Sunday evening.

The Friendship Team plan guarantees good attendance at evangelistic meetings by the church members and their friends, because every team member has a personal concern and interest in a definite person's conversion. Pastors who have had very moderate success previously have been thrilled by the loyalty of church members, by the attendance of nonbelievers, and by the increased number of baptisms. The church has experienced a revival of primitive godliness, witnessing has become a way of life, and souls are saved for the kingdom because the ministry and the laity have joined together by the grace of Christ to finish the work.

The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers.—*Gospel Workers*, p. 352.

The Friendship Team plan has been used with great success to bring backsliders and nonbelievers, young and old, to Sabbath school and to other Bible classes, and has proved to be a constant source of baptismal candidates. Voice of Youth evangelist meetings have been very fruitful wherever this simple plan has been employed. This climactic hour of history demands that we

revive and make personal for every Seventh day Adventist youth the evangelistic appeal found in the MV aim, The Advent Message to All the World in This Generation. Too long this denomination has given the majority of its attentions to the wayward youth, to the neglect of our loyal, consecrated young people. Now is the time for these consecrated youth to receive our full attention and to be inspired and challenged to meet the task that is before them, helping them experience the eternal thrill of effectively witnessing for Jesus Christ, that they in turn may through the friendship

The intuitions of faith are more certain than the conclusions of logic.

plan win many that would not be otherwise won.

Preachers, or laymen advanced in years, cannot have one-half the influence upon the young that the youth, devoted to God, can have upon their associates.—*Messages to Young People*, p. 204.

You can do a work that those who minister in word and doctrine cannot do. You can reach a class whom the minister cannot affect.—*Ibid.*, p. 207.

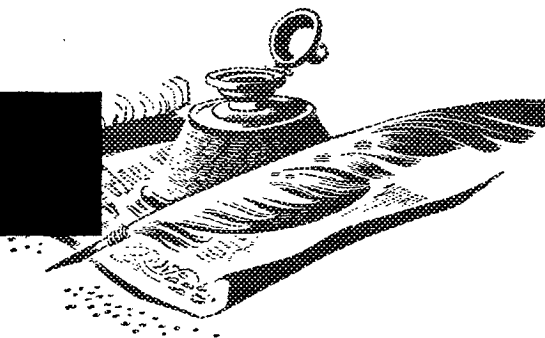
When given proper leadership and a worthy cause, youth have always measured up to the task before them. Youth have won victories for warring nations. Youth such as Ellen and James White, Stephen N. Haskell, Charles Fitch, Josiah Litch, J. N. Andrews, Luther Warren, and many others victoriously waged war against the evil thrust of overwhelming discouragement. Consecrated youth inspired with a vision for souls have carried the third angel's message to almost every tongue and people. Youth began this work. Youth today must be challenged to take a leading part in this work, for it is the youth who will, by the grace of Christ, finish this glorious work.

The church is languishing for the help of young men who will bear a courageous testimony, who will with their ardent zeal stir up the sluggish energies of God's people, and so increase the power of the church in the world.—*Ibid.*, p. 25.

May God grant pastors and all church leaders the wisdom and leadership that will organize and challenge our young people and exploit for God this tremendous source of consecrated energy. What a powerful force will be our army of youth dedicated to God.

If it is the truth, what does it matter who says it?—*Anonymous*

EDITORIAL



LEADERS OF TOMORROW

WE COULD hardly stand against the push of the powerful wind. People all around were hugging the sides of the New York skyscrapers, trying to remain erect. Huddling close to the wall we instinctively looked up and wondered what kept these towering man-made mountains from toppling over. What held them erect amid a force determined to bend or break everything within its path?

The next day we had our answer. Passing by the site of the new Life and Time building to be erected across from the Rockefeller Center in the heart of New York City, we noticed that the building itself was to be several stories below the surface of the ground, cut out of solid rock. Descending farther yet were huge cables or "wind anchors" embedded deeply in the rock. With a foundation like this a building could defy almost any wind. Ordinary buildings do not need to be anchored in such a way, for they are not called upon to stand out above other structures. In fact the structures around them actually protect them from the stress of wind and weather.

How like these skyscrapers are our Adventist youth! Standing out from the average crowd they are not now, neither can they ever be, part of the ordinary throng. As Seventh-day Adventist Christians they will feel the force of an evil wind, the enemy breath against them—a force of opposition determined to overthrow their stand. Those who hold the distinctive beliefs of Seventh-day Adventists will be severely tested. Some in the guise of friendship will seek by subtle reasoning to undermine the convictions of our youth. They will be called upon to

compromise their faith, their standards, their morality. Peculiar circumstances could cause a wavering believer to question the truth he once knew. Jesus said that a man's foes will be those of his own household (Matt. 10:36). Satan will appear as an "angel of light" and "his ministers also be transformed as the ministers of righteousness" (2 Cor. 11:13-15). Knowing that he has but a short time, the enemy of all righteousness will endeavor to deceive by great signs and wonders. And so keen will be the deception that only those who know and love God's Word will be protected.

It is never easy to be out of harmony with the majority. To stand for Bible principles in spite of the appeal of the world, to eat and dress differently from the crowd, and to be found in the house of God on the true Sabbath day in contrast with the great majority of Christians, puts a test upon our youth. But such tests as these develop character.

Our youth must be helped to realize that courage is needed to ignore the sharp winds of mockery, ridicule, reproach, laughter, and vilification. What a sacred responsibility is ours to undergird these leaders of tomorrow! We must give them a foundation able to withstand the assaults of the present if they are to stand the storms of the future. May their "wind anchors" be firmly embedded in the Rock, Christ Jesus.

"The time of temptation has come to our world, and the young must be labored for, hunted for, and brought into the fold."
—ELLEN G. WHITE in *The Review and Herald*, May 9, 1899.

The Missionary Volunteer organization

of our youth is a powerful potential in the growth of the church of God. Fruitful results will come to the pastor as he enthusiastically associates himself with the Young People's Society. No man can be fully successful in his ministry who does not have a rich love and a sincere devotion for the youth of his flock. Sympathetic understanding is important if we would win and hold our youth. What a tragedy it would be for a minister to expend his strength in preparing sermons styled only for the older members of his flock to the neglect of establishing the youth. They especially need their spiritual lives enriched. Some of the most difficult to train now will be the leaders of the future.

This is more than a pastor's job; the whole church must be vigilant in its responsibility toward the youth. "There is a special work to be done for our young people by those bearing responsibility in local churches throughout the conferences. When the church officers see promising youth who are desirous of fitting themselves for usefulness in the Lord's service, . . . they have a duty to perform in studying how to give help and encouragement."—*Counsels to Parents and Teachers*, p. 526.

"Altogether too little attention has been given our children and youth. . . . The work that lies nearest to our church members is to become interested in our youth."—*Testimonies*, vol. 6, p. 196.

"Only the power of God can save our children from being swept away by the tide of evil. The responsibility resting upon parents, teachers, and church members, to do their part in co-operation with God, is greater than words can express."—*Counsels to Parents and Teachers*, p. 166.

These are the closing hours of history. A special message to the world is our task. God grant that we may inspire and develop the youth by love, precept, and example, thus aiding them to become spiritual skyscrapers, undeceived by craft and guile, unmoved by ridicule, unintimidated by threats, or frightened by slander. As ministers let us be wise enough to utilize and skillfully direct their youthful vigor, warmth, and fresh enthusiasm.

Above all, our youth must know the Master as a personal Friend, a worthy Counselor, Companion, Guide, and Saviour. Given the opportunity, they will desire to share the minister's beautiful personal relationship with Christ, to know Him as does their

pastor, not as an inspiring memory or empty abstraction, but as One to be trusted, loved, and followed forever.

When the youth love their pastor, want to be with him, desire to hear every sermon he presents—not because he is a good ball player or an amiable man, but rather because his life is winsomely radiant with the love of Jesus, his sermons rich in spiritual exposition, his grasp and understanding of human problems realistic, his optimistic enthusiasm for Christian service contagious—then and then only will the pastor have the assurance from the great Shepherd that he is a true undershepherd, and able to nurture all the flock.

A. C. F.

—Attention!—

United States Citizens Serving Overseas

The United States Internal Revenue Service has issued a warning that all American missionaries serving abroad must file income tax reports for the year 1958 even if their income is tax exempt on the ground that they have established a bona fide foreign residence.

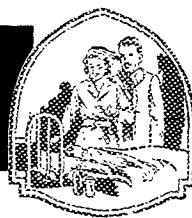
Hitherto missionaries whose income was exempt from United States taxation because of foreign residence have not been required to file reports. Congress, however, has changed the law so as to require all United States citizens living and working abroad to file. The Internal Revenue service is ready to supply through United States consulates abroad Form 2555 upon which missionaries may state their claim to tax exemption.

If all their income is tax exempt, they need file only this and the name and address portion of the regular United States income tax form 1040. There has been no change in the rules determining tax exemption, the Internal Revenue Service pointed out, save that a report must be made on all income.

For those missionaries who may have a portion of their income from taxable sources, the Internal Revenue Service has issued a comprehensive information booklet entitled *Tax Guide for U.S. Citizens Abroad, 1959 Edition* (Publication No. 54), which may be obtained on request.

It is estimated that 28,000 American Missionaries are now serving abroad. The deadline for their returns is April 15, 1959, the same as for taxpayers at home.

HEALTH EVANGELISM



Have We Been Following Cunningly Devised Fables?

M. DOROTHEA VAN GUNDY

Nutritionist, International Nutrition Research Foundation

LAST year in Washington, D.C., the National Committee for the Prevention of Alcoholism, and the School of Scientific Studies on Alcoholism, held their annual meeting at the Shoreham Hotel. The main speaker was United States Senator Richard L. Neuberger of Oregon, who was introduced by Dr. Andrew C. Ivy, a recognized leader in the field of medical education.

Senator Neuberger drove straight to the heart of the problem when he pointed out that America, with all her surplus food, luxurious living, and motor cars in every family, still rates seventh among the nations in the standard of health, being excelled by the Netherlands, United Kingdom, Denmark, Norway, Sweden, and New Zealand.

Admitting that alcohol and tobacco are major factors in placing American health so far down the line, the Senator startled at least some of his listeners when he stated that second only to America's use of alcohol and tobacco, her rich foods and her motor cars are the greatest curses to her health. He stated that overnutrition and inadequate exercise are sapping the vital strength of Americans present and future.

The speaker pointed out that one reflection of America's wealth is the array of foods from many countries that are available in our supermarkets. Americans have left the simple diet of an earlier day and now dote on rich and heavy foods that appease their appetites. Our wealth of food could give us the world's finest nutrition—adequate, delicious, and well-balanced. However, per capita, we consume more sugar,

fat, and meat than any other country. As a result, overnutrition is known to be one of the contributory causes of the country's high incidence of coronary disease.

The Killers

Let's take a more specific look at what is undermining the health of the nation: cancer, heart disease, mental breakdown, arthritis, atherosclerosis, diabetes, nephrosis, muscular dystrophy, multiple sclerosis, epilepsy, and cerebral palsy. These are the most dangerous public health enemies—mysterious diseases that are yielding ever so slowly to the painstaking detective work of thousands of scientists in laboratories across the nation. They are the killers and cripplers that are today robbing millions of Americans of the chance to enjoy longer, happier, and healthier lives. They are making life miserable for more than 40 million people. Each year they bring early death to more than one million men, women, and children. Every time your watch ticks off sixty seconds, someone in the United States has a heart attack—1,440 heart attacks a day. With this lethal record, heart and circulatory disorders rank as Public Health Enemy No. 1. Each year nearly 850,000 persons die from this ailment.

What about cancer? This disease kills one man, woman, or child every two minutes in the United States—250,000 a year. If the present incidence and mortality prevail, it is anticipated that 40 million persons now living will develop the disease during their lifetime, and that 26 million of these will have cancer writ-

ten on their death certificate. More than 700,000 persons are now under treatment for cancer, and during the year an estimated 450,000 Americans will be told for the first time that they have cancer.

An estimated 16 million Americans, or one in ten, will spend some part of his life in a mental hospital. One out of every two hospital beds across the land is occupied by a case of mental illness, and each year about 290,000 new patients are admitted. Time will not permit our considering the increase of other ailments, but looking at the picture as a whole, it certainly is not a very encouraging one.

Underlying Causes

Could Senator Neuberger be right in placing the blame for this condition on intemperance in eating and drinking, and lack of exercise? Seventh-day Adventists have long been known as a denomination that is interested in healthful living. Almost a hundred years ago, through the pen of Ellen G. White, specific instruction on the principles of healthful eating and drinking was given. Some would have us think that because this material was written before the turn of the 19th century that it is not quite applicable today, and was written for another generation. Could it be that Seventh-day Adventists through the years have been following cunningly devised fables?

Let us examine some of the writings of Ellen G. White on this subject. Are they substantiated by modern research? Clive M. McCay, Ph.D., professor of nutrition at Cornell University in Ithaca, New York, is an outstanding authority who has been teaching the history of nutrition for the past quarter of a century. His articles are widely quoted. In March, 1958, Doctor McCay read his paper, "Use and Abuse of Nutrition Research," before the National Convention of the Natural Food Associates in Memphis, Tennessee.

"In 1915," he said, "at the ripe age of eighty-eight, died one of the most remarkable women that America has produced. Her name was Ellen G. White. Although she had only a few months of formal schooling when a child, her list of books even today numbers about sixty. [Fifty-three in current circulation.] Some of these are books about her or compilations from her lectures. Unfortunately, these writings are buried in a few stores dealing with religious books and listed in a catalogue entitled Spirit of Prophecy Volumes. The chief book of Ellen G. White which deals with nutrition is entitled *Counsels on Diet and Foods*. This work consists of excerpts starting in 1863, at the time of our

War Between the States, and extending until 1909, or nearly until World War I.

"During the first half of her life Mrs. White suffered much from ill health. This probably led to her firm conviction nearly a century ago that there was a relation between the food we eat and our physical and spiritual welfare. I am certain she was also more aware than are most people today, that the physical condition and the spiritual outlook have a profound influence upon the utilization of the food we eat.

"The writings of Ellen G. White have been cited because they provide a guide to nutrition that comprehends the whole body. Much of this wisdom of the past is not understood today, and we attempt to attain miracles by eating vitamin tablets, mixtures of trace minerals, or protein concentrates. Ellen White died before modern biochemistry had unfolded many of the mechanisms of the chemistry of the body and the composition of foods, but if people followed her plan even today they would be far better fed than they are in their attempts to eat bad diets, and then compensate by miracle food. She advocated simple, natural diets, low in fat, low in salt, well prepared, modest in amount. Gradually she became a vegetarian, but included eggs and milk in her food pattern."

Doctor McCay then discussed the use and abuse of nutritional research. However, at the close of his talk he returned to the writings of Ellen G. White and stated, "We can also very profitably look more upon nature and less upon the works of man. We can read over and over again the writings of such leaders as Ellen G. White, who taught the importance of good food for health and the essentiality of a healthy body if we are to have a good soul."

Tribute

About a month later Doctor McCay spent a whole evening at the Unitarian church in Ithaca, New York, discussing *Counsels on Diet and Foods* in the light of modern nutrition. He began his talk by saying:

"For a quarter of a century the writer has taught a course of graduate students dealing with the history of foods and nutrition." He then went into some of the early history of nutrition.

"Among the writers of the past century, however," he continued, "those who are concerned with the betterment of human health must pay tribute to the writings of Ellen G. White, because she understood the importance of the selection of proper foods and the relation of the rest of the regime of living to proper nutrition and sound health. These notes have been pre-

pared by a biochemist who specializes in nutrition in the hope that others outside of the Adventists may gain a broader appreciation of the genius of this pioneer nutritionist, Ellen G. White. Whatever may be the religious belief of a reader, he or she cannot help but gain much guidance in a better and healthier way of life from reading the major works of Ellen G. White.

"Every modern specialist in nutrition whose life is dedicated to human welfare must be impressed in four respects by the writings and leadership of Ellen G. White.

"In the first place, her basic concepts about the relation between diet and health have been verified to an unusual degree by scientific advances of the past century.

"In the second place, everyone who attempts to teach nutrition can hardly conceive of a leadership such as that of Mrs. White that was able to induce a substantial number of people to improve their diets.

"In the third place, one can only speculate about the large number of sufferers during the past century who could have had improved health if they had accepted the teachings of Mrs. White.

"Finally, one can wonder how to make her teachings more widely known in order to benefit the overcrowded earth that seems inevitable tomorrow unless the rate of increase of the world's population is decreased."

He then took up specific principles as outlined in the writings of Ellen G. White and showed how modern science had substantiated these various principles. At the end of the talk he drew this conclusion:

"At present our problem is to discipline ourselves in our food habits and ways of living in order to insure the best possible health. In spite of the fact that the works of Mrs. White were written long before the advent of modern scientific nutrition, no better over-all guide is available today. The great need is for people to read fewer books and devote their efforts to the good ones."

Could we find a better recommendation—"No better over-all guide is available today"—coming from one of the top authorities in the

field of nutrition? I became curious about who the person might be who introduced Doctor McCay to the writings of Ellen G. White. It seems that Dr. Philip S. Chen, professor of chemistry at Atlantic Union College sent several books to him. Among them were *Ministry of Healing*, *Counsels on Health*, and *Counsels on Diet and Foods*. Later other books were sent. The reply of Doctor McCay is significant: "Thanks for the additional books. I have nearly finished with them and will try to get them back this week. I enjoyed them. At one of our Wednesday night meetings in the Unitarian church I plan to discuss the remarkable life of Mrs. White. I have asked our minister to invite the local Adventist minister for this meeting. I will not need the work upon Mrs. White and her critics at present. I believe her own writings put her well above criticism."

Let us consider Doctor McCay's statement: "I believe her own writings put her well above criticism." This is a conclusion one is compelled to make when the passages are studied with an open mind. Doctor McCay has done a great deal of work with older groups on problems of aging. *Counsels on Diet and Foods* is listed among the books he recommends for people interested in better food for longevity. In telling of the work of Ellen G. White, he stresses that religion and creed do not matter if one has the facts from a leader whose "truth" is certified by human experience and the critical test of science.

In the July, 1957, issue of the *Consumer's Bulletin* I found an article entitled "Fat in Your Diet," advocating eating less fat and choosing the right kind as a means of lengthening our life. One paragraph declared:

"One should avoid as far as possible the eating of ham and bacon and other forms of pork. Likewise fatty fish should be omitted. Many persons should carefully limit their consumption of gravies and sauces, rich soups, salad dressings, pies, pastries, ice cream, tapioca, and chocolate. Do not fry meat in fat or butter and avoid all French fried foods. . . . Frying, though now greatly favored because of its convenience and speed, particularly in quick service restaurants, is the least desirable of all the cooking proc-



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esses. Foods prepared by baking, roasting, broiling and boiling are more wholesome than those that are fried. Broiling is the best, in most cases, where applicable." I did not think that I should ever see the day when the *Consumer's Bulletin* would be recommending a similar program as that given to Seventh-day Adventists many years ago!

Early in 1958, Lloyd Rosenvold, M.D., published a book entitled *Science and Modern Manna*. In this volume he takes principles from the writings of Ellen G. White and shows how modern science has substantiated them. A quotation from his foreword states:

"There seem to be some who are fearful that the statements on nutrition found in the Spirit of Prophecy may not be accurate and scientific. To such I will say that in many years of research and study in this field we have found not one scientifically incorrect statement in the Spirit of Prophecy writings. We have found many statements not yet proven by science, but none disproven. Likewise, in our short lifetime we have seen assertions from the writings substantiated by new and amazing discoveries of science."

God has greatly blessed the Seventh-day Adventist denomination in giving this wonderful message on health. One cannot but conclude that God had in mind that those who would follow this instruction would be the healthiest people in the world today.

Seventh-day Adventists have the health message the world is waiting for today. When such a recognized nutrition authority as Dr. Clive McCay* states "there is no better over-all guide available today" than that found in the writings of Ellen G. White, we can be certain we have *not* been following cunningly devised fables.

* It is quite possible that a number of our readers have noted the series of three articles by Doctor McCay in the February issues of *The Review and Herald*.

An Important Project Calling for Special Prayer

IT WAS a hot summer day in Australia. I was visiting with Dr. F. W. Boreham, well-known author and preacher. We had met years earlier, and because I had read the majority of his inspiring books, we had much in common. It was a pleasure to converse with this sage thinker. For more than fifty years he has been a devoted servant of the Christian cause.

At the close of our visit we prayed together, and I was about to leave the home when he said: "You know, you Adventists are very near our hearts. Naturally, we have family worship in our home. Yes, we meet in prayer twice a day, but on the Sabbath we especially remember you dear people before the throne of God. We pray that as your congregations meet in worship, the Lord will greatly bless you and help your ministers to uplift Jesus before the people. And not only do we pray for you but on that day we also have special prayer for the Jews, asking that as they offer their worship in synagogues or in isolation, somehow the world's Redeemer will reveal Himself to them."

As I left that hospitable home those words were ringing in my ears. To think that this minister of another faith was praying every week for the blessing of God upon our Adventist believers around the world! It was both gratifying and challenging. But not only was this kind Christian leader and his family praying for us but on the Sabbath they were also especially remembering the Jews before the throne of grace. Deep thoughts filled my heart and I asked myself: "Do we pray for our fellow Christians as they meet in worship? But more, are we found offering special prayers for the Jews on the Sabbath?"

Years ago the messenger of the Lord said:

In the closing proclamation of the gospel, when special work is to be done for classes of people hitherto neglected, God expects His messengers to take particular interest in the Jewish people whom they find in all parts of the earth.—*The Acts of the Apostles*, p. 381.

The time is coming when there will be as many converted in a day as there were on the day of Pentecost, after the disciples had received the Holy Spirit.—*The Review and Herald*, June 29, 1905.

We must get away from our smallness, and make larger plans. There must be a wider reaching forth to work for those who are nigh, and those who are afar off. . . . Let there be special efforts made for the enlightenment of the Jews.—*Ellen G. White* manuscript 87, 1907.

Among the Jews are some who, like Saul of Tarsus, are mighty in the Scriptures, and these will proclaim with wonderful power the immutability of the law of God.—*The Acts of the Apostles*, p. 381.

Converted Jews are to have an important part to act in the great preparations to be made in the future to receive Christ, our Prince.—*Evangelism*, p. 579.

(Please turn to page 47)

1958 ORDINATIONS FOR NORTH AMERICA

Arizona Conference

LEO L. RAUNIO, mission work for the Maricopa Indians, Route 1, Box 90, Laveen, Arizona.

G. H. RUSTAD, *President*

Arkansas-Louisiana Conference

EUGENE F. ARMOUR, educational and MV secretary, 15 Purdue Circle, Little Rock, Arkansas.

HALLIE G. GLASS, Bible and music teacher, Ozark Academy, Gentry, Arkansas.

CURTIS R. MORTON, pastor-evangelist, 354 Newman Avenue, New Orleans 21, Louisiana.

JOE L. RAY, district leader and evangelist, 2 Kent, Alexandria, Louisiana.

I. M. EVANS, *President*

Carolina Conference

LYNDON DEWITT, district leader, Route 4, Box 353, Florence, South Carolina.

FRED J. SPEYER, district leader, 148 Sharyn, Aiken, South Carolina.

H. V. REED, *President*

Colorado Conference

A. L. INGRAM, publishing secretary, 3226 W. Monmouth Avenue, Littleton, Colorado.

R. S. JOYCE, *President*

East Pennsylvania Conference

V. A. FENN, secretary-treasurer, 1210 Gregg Avenue, Reading, Pennsylvania.

T. E. UNRUH, *President*

Georgia-Cumberland Conference

THEODORE NELSON GRAVES, district leader, 2401 Camden Avenue, Waycross, Georgia.

JOHN FREDERICK HARRIS, district leader, 1611 Slater Street, Valdosta, Georgia.

N. C. WILSON, *President*

Greater New York Conference

PEDRO DE JESUS, pastor of East Brooklyn Spanish church, now called to Puerto Rico as district pastor.

JOHN VALCARENGHI, pastor of Italian-American church in Brooklyn, 7111 Narrows Avenue, Brooklyn 9, New York.

E. L. BRANSON, *President*

Indiana Conference

PHILIP L. WELKIN, district pastor, 118 Clover Drive, Route 3, Box 332, Newburgh, Indiana.

ARTHUR KIESZ, *President*

Kentucky-Tennessee Conference

KENNETH HOLLAND, editor of *These Times* magazine, Southern Publishing Association, 4012 Ridgmont Drive, Nashville 7, Tennessee.

D. E. KENYON, JR., pastor, Box 401, Route 4, Anchorage, Kentucky.

F. E. WILSON has accepted a missionary post in the Belgian Congo.

C. M. WOLFF, pastor, Route 6, Blooming Grove Road, Hopkinsville, Kentucky.

E. L. MARLEY, *President*

Maritime Conference

FRED J. CRUMP, pastor, 185 Sanborne Street, New Glasgow, Nova Scotia.

HAROLD L. FRIESEN, pastor, Box 1123, Bridgewater, Nova Scotia.

W. M. MERCER, pastor, Box 740, North Sydney, Nova Scotia.

CARL R. NEILL, pastor, Box 741, Fredericton, New Brunswick.

P. MOORES, *President*

Michigan Conference

ROY C. CHURCHILL, assistant pastor at Flint, 421 W. Pasadena, Flint, Michigan.

RAYMOND D. HAMSTRA, pastor of Wright and Wyoming Park churches, 2255 Thornwood S.W., Grand Rapids, Michigan.

WILLIAM F. HAWKES, pastor of Holland and Bauer churches, 126 E. 39th Street, Holland, Michigan.

MICHAEL I. KEBBAS, student at Theological Seminary, Takoma Park, Washington 12, D.C.

ROY E. LEMON, pastor of Central Lake and Elk Rapids churches, Box 735, Elk Rapids, Michigan.

HOLLIS A. MOREL, pastor of Belding, Ionia, and Greenville churches, Route 3, Ionia, Michigan.

EDMUND GRENTZ, under appointment to the Canadian Union.

G. E. HUTCHES, *President*

Minnesota Conference

HERMAN GUY, district leader, Box 345, Wadena, Minnesota.

L. E. McCLAIN, principal, Maplewood Academy, Hutchinson, Minnesota.

C. H. LAUDA, *President*

Nebraska Conference

EUGENE V. SCHULTZ, district leader, 920 E. 1st Street, Fremont, Nebraska.

BEN TROUT, secretary-treasurer, Box 26, College View Station, Lincoln, Nebraska.

N. C. PETERSEN, *President*

New Jersey Conference

W. C. HEWES, publishing secretary, 1574 Brunswick Avenue, Trenton 8, New Jersey.

DAVID MANZANO, district pastor, 1307 North Broad, Woodbury, New Jersey.

W. M. NOSWORTHY, secretary-treasurer, 39 Gedney Road, Trenton 8, New Jersey.

G. W. RHODES, district pastor, 7 Oak Drive, Neptune, New Jersey.

G. E. SLACK, district pastor, R.D. No. 2, Shore Road, Cape May Court House, New Jersey.

M. K. ECKENROTH, *President*

New York Conference

DAVID J. PREST, district pastor, 8 Buck Street, Canton, New York.

ROSCOE W. MOORE, *President*

North Dakota Conference

WILLARD D. BEAMAN, transferred to Iowa Conference.

GERALD D. BRAS, educational and MV secretary, Box 1491, Jamestown, North Dakota.

RUSSELL G. LUCHT, district pastor, 444 23d Street, N.W., Minot, North Dakota.

K. D. JOHNSON, *President*

Northern California Conference

BRUCE BABIENCO, pastor and district leader of Alturas-Cedarville district, Box 57, Alturas, California.

R. D. CLEMENT, pastor of the Willits church, Box 948, Willits, California.

MARVIN SEIBEL, associate MV and temperance department secretary of Northern California Conference, Oakland 4, California.

CARL BECKER, *President*

Oregon Conference

RAYMOND H. ANDERSON, assistant MV secretary, 605 S.E. 39th Avenue, Portland 14, Oregon.

CLIFTON A. WALTER, conference evangelist, P.O. Box 576, Florence, Oregon.

L. E. BIGGS, *President*

THE MINISTRY

Potomac Conference

RICHARD F. RIDEOUT, student at the Theological Seminary, Washington, D.C.
W. P. SCHOOLEY, district pastor, 1707 Wilborn Avenue, South Boston, Virginia.
H. J. CAPMAN, *President*

South Atlantic Conference

J. M. PHIPPS, pastor, 3606 Vineland Avenue, Orlando, Florida.
J. H. WAGNER, SR., *President*

Southeastern California Conference

LEONARD LEON AYERS, transferred to the Oregon conference, 1608 10th Street, Tillamook, Oregon.
CARLOS SERGIO BENDRELL, pastor of the Brawley Spanish church, 183 G. Street, Brawley, California.
E. ROMAYNE CHINNOCK, associate pastor of the Loma Linda Hill church, 11106 Richmond Road, Loma Linda, California.
DUANE EDWARD GRIMSTAD, pastor of the Elsinore and Perris churches, 290 Moroni Street, Elsinore, California.
FRANCISCO LOPEZ, pastor of the San Bernardino Spanish church, 2058 Birch Street, San Bernardino, California.
DARRELL CLINTON MAYBERRY, pastor of the Palm Springs church, 519 Calle Encilia, Palm Springs, California.
ERNEST LEROY TAYLOR, pastor of the Sunnymead church, 24257 Virginia Lane, Sunnymead, California.
CLARENCE J. WILLIAMS, pastor of the North Fontana church, 17362 Baseline Street, Fontana, California.
R. C. BAKER, *President*

Southern California Conference

J. M. DOGGETT, pastor of Delaware Avenue church, 1911 17th Street, Apt. 4, Santa Monica, California.
WILLIAM HENRY, pastor of Mojave church, Box 745, Mojave, California.
J. H. MELANCON, pastor of Miramonte Avenue church, 12917 South Central, Los Angeles 59, California.
LEE PRICE, pastor of Sunland-Tujunga church, 5146 Finehill, La Crescenta, California.
CLAYTON PRITCHETT, pastor of Ivy Avenue church, 262 East Evergreen, Monrovia, California.
HAROLD RICH, pastor of West Los Angeles church, 2812 Delaware Avenue, Santa Monica, California.
EMMETT WATTS, pastor of Ridgcrest church, 1600 Ering Circle, Ridgcrest, California.
L. B. WOLPERT, pastor of Culver City church, 5312 Inglewood Blvd., Culver City, California.
R. R. BIETZ, *President*

Texico Conference

ARTHUR C. CARLSON, district pastor, 1221 Scott, Dalhart, Texas.
GERALD M. FILLMAN, district pastor, 1126 La Salle Drive, Abilene, Texas.
DON K. SULLIVAN has accepted a call as Bible teacher at Bolivia Training School in South America, Casilla 528, Cochabamba, Bolivia.
M. D. HOWARD, *President*

Washington Conference

RONALD D. SPEAR has accepted a call to mission service, Rwese Mission Station, Boite Postal 45, Butembo Kivu, Congo Belge, Africa.
N. R. DOWER, *President*

West Pennsylvania Conference

STANLEY J. STEINER, district pastor, P.O. Box 222, DuBois, Pennsylvania.
F. W. WERNICK, *President*

West Virginia Conference

M. E. FRALICK, pastor of the Bluefield-Princeton district, General Delivery, Welch, West Virginia.
E. A. ROBERTS, pastor of the Logan district, 45½ Godby Street, Logan, West Virginia.
W. L. WOODRUFF, pastor of the Beckley district, 311 E. Prince Street, Beckley, West Virginia.
A. J. PATZER, *President*

An Important Project Calling for Special Prayer

(Continued from page 45)

As this issue goes to press, more than 6,500 copies of *Patriarchs and Prophets* are being sent to the rabbis throughout North America. This is a gesture of friendship, and we hope it will be accepted as a contribution in the study of comparative religions, and not be interpreted as propaganda. We who know this book know its value and its power. During the months of February and March these volumes will go to these responsible leaders. Should they not go backed by our prayers? The General Conference officers with others gave special study to this matter and recommended that the project be laid before our ministers, urging that each of us take this to his heart. We are confident that if this were brought to our members and made a special project for intercession at our prayer meetings during this month of March, it would result in marvelous blessing. Under the guidance of the Spirit of God, these books might be to many the discovery of old truths in a new and glorious light. Perhaps some Saul of Tarsus might see the full light of God and not be disobedient to the heavenly vision.

The spirit in which the plan has been received by the union conferences of North America is encouraging. Some of our strong financial areas do not require as many copies of this gift book as do some others. Where this is the case, those more fortunate have shared the expense. For this we thank God. We solicit your interest. Pray for this project.

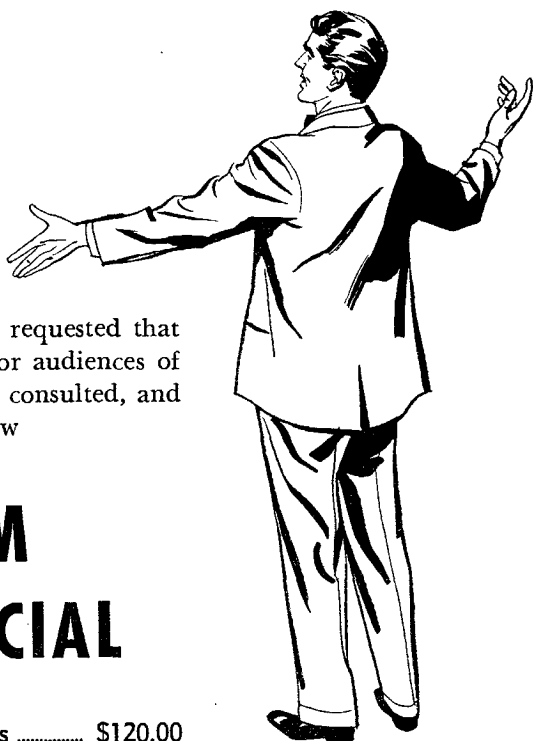
R. A. A.

IMPROVING

¶ Such as do not grow in grace, decay in grace. There is no standing at a stay in religion, either we go forward or backward; if faith does not grow, unbelief will; if heavenly mindedness doth not grow, covetousness will. A man that doth not increase his stock diminisheth it; if you do not improve your stock of grace, your stock will decay. The angels on Jacob's ladder were either ascending or descending; if you do not ascend in religion, you descend.—T. WATSON.

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NEWS -- From Current Journals



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

¶ Fifty Jehovah's Witnesses were arrested in Athens, Greece, by the police on a charge of proselytism and holding a religious meeting without a special permit from the Greek Ministry of Cults. The police detained Elias Diamantonis, a 62-year-old retired civil servant who was conducting a service in his home, and nine other leading Witnesses, six of them women. The forty other members of the sect were later freed. During the raid the police seized a number of religious booklets and pamphlets used by the Witnesses.

¶ A total of 2,017 students are currently enrolled in 12 North American and 23 overseas Seventh-day Adventist schools of nursing, according to a report released by the denomination's Medical Department in Washington, D.C. The report said 11,587 nurses have been graduated from Adventist schools of nursing—9,143 in North America and 2,444 overseas. The department was founded in 1902. The church operates one nursing school in Australia, one in Central Europe, six in the Far East, two in Central America, one in the Middle East, one in South America, one in Southern Europe and seven in Africa.

¶ An anonymous gift of \$200,000 to the building fund of the General Theological Seminary, a Protestant Episcopal school in New York, was announced by Kempton Dunn, campaign chairman. He said the gift brought to nearly \$1,450,000 the amount pledged toward the goal of \$3,500,000 for a new library, graduate dormitories, and other units.

¶ An emergency shipment of 15,000 pounds of clothing and blankets was shipped to Japan by the American Friends Service Committee for use by victims of typhoon Ida—one of the worst storms ever to hit that country.

The Quaker agency, which has its headquarters in Philadelphia, sent the relief supplies after Esther B. Rhoads, Friends field director in Japan, cabled for aid to help the thousands of homeless in vast flooded areas of the stricken country. The number of dead and missing was listed at about 2,000. A committee official said the supplies were taken out of stock planned for eventual shipment to Japan and that contributions would be sought to help defray the shipping costs.

¶ The Methodist Church will seek \$1 million in financial aid for its 12 Negro colleges through a special churchwide offering on Sunday, February 8, 1959, which will be observed as Race Relations Sunday. The announcement of the fund drive was made by Bishop Paul W. Garber of Richmond, Virginia, chairman of the denomination's Commission on Christian Higher Education, following a meeting of the commission at American University in Washington, D.C.

Dr. John O. Gross, director of the commission, said that in view of increasing enrollments at the Negro institutions, all of which are located in the South, "the financial situation in several of these schools has reached crisis proportions."

¶ Roman Catholics in the world, exclusive of iron-curtain countries, now number 468,314,858, according to estimates made public by Vatican officials. Italy is listed as having the largest percentage of Catholics. Out of a total population of slightly more than 50 million, 46,424,805 are Catholics.

¶ Dr. Leo Pfeffer, national director of the Commission on Law and Social Action of the American Jewish Congress, in an address to the Delaware Valley Council of the congress proposed six "rules for fair competition" in the religious area. These were:

1. Force and coercion should not be used to make any religion's point of view prevail.
2. No religious sect should be suppressed.
3. Government—local, State, and Federal—should keep its hands off religious issues.
4. No religious group should use its religious authority to affect governmental activity.
5. Appeals to passion and prejudice should be avoided.
6. Boycotts as a form of economic coercion should be avoided.

Competition among religions "can only be socially productive if fair rules are observed which would give all Americans the information and opportunity necessary to make a free and enlightened choice on all issues of public importance," Dr. Pfeffer said.

¶ The National Association of Evangelicals has asked the State Department to intervene with the government of Greece and express American concern over confiscation of property belonging to Greek evangelicals.

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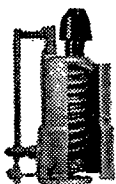
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Dr. Clyde W. Taylor, the NAE secretary for public affairs, told Secretary of State John Foster Dulles in a letter that on September 19 Greek police attempted to seize a small park which lies between the evangelical church in Katerini, Greece, and an orphanage maintained by the congregation. He said that funds contributed by American evangelical churches have contributed to the erection of the church and orphanage and purchase of the land involved in the dispute. Dr. Taylor attributed the latest incident to "increasing pressure on the part of the state church in Greece" against Protestant minorities.

The NAE leader urged Secretary Dulles to remind the Greek Government of the interest of the American people in freedom of religion. He asserted that persecution of the church in Katerini, largest evangelical congregation in Greece, is ironic in view of the fact that it is located near the Biblical center of Thessalonica where the preaching of Paul and Silas "was met by a community uproar stimulated by religious leaders."

Despite Communist persecution, the Jehovah's Witnesses have grown rapidly in Communist-controlled countries, twelve thousand members of the sect attending a meeting in Berlin were told. The number of Witnesses in Communist areas has doubled in the past ten years, it was reported. This was in the face of Communist pressure which included the arrest of 3,000 members in the Soviet Zone of Germany alone since 1950.



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