Gazing through the window of a newspaper building, I watched the giant press rolling off the evening News. It is always a thrill to see a great rotary at work. But this afternoon my mind was especially impressed. Two men were standing by that huge creation of master minds, seeing that all was well. One had an oil can and used it with meticulous care. The wheels certainly must be kept oiled. A rotary press that pours forth its hundreds of thousands of printed and folded copies of the latest news needs the care of experts. In minutes these papers would be on the street.

Turning away, I fell into reflective mood. I saw our huge denominational machinery serving a great expansion program. In recent decades it has rushed ahead with leaps and bounds. And should it not? It is God’s message to be given by God’s men to save God’s people in time’s last hour!

Then I thought of the round of activity that seems to engulf us as gospel ministers. I began to measure the flow of counsels that pours over a busy pastor’s desk. And along with the regular and irregular duties there come, in addition, numerous requests from vital, important, and efficient departments—all so needy and necessary.

Then I asked myself solemnly, What am I able to do with the continuous round of must responsibilities that grow daily as a river that overflows its banks? I pondered. Am I so overwhelmed with routine duties that I am just “oiling the machinery”? Is oiling the machine enough? A thousand thoughts surged through my mind, for the press had become a sermon to me. And I found myself praying, “God give us the physical strength to care for the necessary routine duties, and added grace to learn the secret of giving more time to the supreme objective of the gospel ministry—the saving of souls perishing in sin.”

Is not this our greatest and most urgent task in these climactic hours? We must be more than spiritual engineers. Above all things we must be rescuers who can lift men from the sea of sin and plant their feet on the path that leads to God and home.
In This Issue

The second week of the Bible Conference is reported in this issue of The Ministry, beginning on page 4. A thoughtful article by Alfred Vautier on “The Minister and the Holy Spirit” is found on page 7, and on page 9 the first part of a two-part article by L. C. Evans on “Calls—How They Originate and Our Attitude Toward Them.”

The gripping report by L. E. Froom of the “Third Extension School Held in Mexico” on page 22 will be read with keen interest. See pictures on pages 24, 25, and 26.

Among other fine articles is Lynn H. Wood’s on page 15, in the Pulpit section, on “The Gift of God’s Grace.”

Cover—Dieringhausen Church, Germany

The Dieringhausen church in the Rhineland has an auditorium seating two hundred and an adjoining room for the children and youth seating about forty.

The loft over the main auditorium was so constructed that for youth rallies about sixty persons can spend the night there on straw mattresses. Thus it is possible in this beautiful area surrounded by mountains and forests to conduct such gatherings.

The Dieringhausen church is one of the many refugee churches in the West German Union which, with a small nucleus of members at the close of the war, was able to take in many of our refugees—the poorest of all fellow believers in the faith, who had to leave their homes and all they possessed. Some of them while en route lost loved ones in the most terrible ways and they themselves went through inhuman sufferings and privations. Before the war the church membership in Dieringhausen was barely forty. Today it is about one hundred; besides friends and children, so that the new chapel encloses a circle of about 150 persons.

Much work on the new structure, from the digging for the foundation, to the masonry, to the roof and the inside finishing, was done by the church members in the evenings and on Sundays.

W. Gehl, who this year is completing his twenty-fifth year of service in the cause, is the pastor. He is active in giving Bible studies and holding public meetings to reach the inhabitants of the region, who in general are religiously inclined. Both church members and youth are taking seriously their vows made at the dedication of the church, and are supporting their pastor in his work to the best of their abilities and with happy hearts.

Our hearts are often moved as we see the many, many Adventist congregations in Western Germany who today are still meeting under often lamentable and disgraceful conditions. May God give us further grace, wisdom, and means to be able to build worthy churches for the proclamation of the Advent message and for the life of our congregations in our now poor and devastated fatherland.

OTTO GMEHLING,
President, West German Union.
The Second Week of the Bible Conference

ROBERT M. WHITSETT
Associate Secretary, General Conference Ministerial Association

The Bible Conference is now over. As this is written the Autumn Council is in session. About half of the 450 delegates to the conference have remained for the Fall Council, and the rest have gone home. But everybody is still talking about one thing—the great Bible Conference of 1952.

To describe that great convention is not easy. Many declare that it was the most important meeting ever conducted by the Seventh-day Adventist Church. It had been thirty-four years since a similar conference had been held, and that incidentally was right across the street from the Sligo church, in Columbia Hall, on the campus of Washington Missionary College.

In his opening remarks on the first morning of the conference, Monday, September 1, W. H. Branson, president of the General Conference, told the delegates: "If there ever was a time when the church needed to preach a united and positive message to the world, that time is now. . . . We who are here this morning realize that we are living in the closing hours of probationary time. We assemble here in this conference on the very threshold of eternity. It is in such a time as this that the church of God must give its most potent and powerful message to the world. Its preachers should be mighty in the Scriptures. I believe that the preachers of the Advent message ought to be the most powerful exponents of the truth that have ever come upon the stage of action since the fall of man. The times demand it."

With that as the keynote, the conference immediately plunged into its work. The first week's session has already been reported by L. E. Froom in last month's issue of this journal. This will be a brief report of the proceedings of the second week.

Interest in the proceedings of the conference increased with each passing day, and by Sunday, the seventh, notebooks that had been furnished with the compliments of our publishing houses were more than half-filled. The first new speaker to make his appearance in the second week was John C. Trever, executive director, department of the English Bible, of the National Council of Churches of Christ in the United States of America. He has been closely associated with the committee that has spent about fifteen years in preparing the New Standard Revised Version of the New Testament, which was published in 1946, and of the Old Testament, which was released on September 30.

He came to the Bible Conference as our guest to give a report on this monumental achievement. Comparing the language of the King James Version with this more recent accomplishment, he endeavored to show that the translators had tried to use language more suitable to our day and yet to preserve the majesty of the Authorized Version. With full knowledge that he was talking to a group of Sabbathkeepers, he read those portions of the gospel record that describe the resurrection of Jesus, and showed that the words "In the end of the sabbath" (Matt. 28:1) mean after the Sabbath was over at sundown on the seventh day. Dr. Trever took the time to answer questions at the close of his much-appreciated talk, and the delegates took full advantage of the opportunity.

The devotional messages were given at the last period of the morning from 11:45 to 12:30, with a season of prayer and inspiring testimonies following a fifteen- or twenty-minute talk. H. M. S. Richards, of Voice of Prophecy fame, was the general chairman of the devotional periods, but because of a slight indisposition he was able to speak on only three occasions. E. W. Dunbar, J. L. McElhany, and the writer filled his other three appointments.

On Friday the program of the day was changed to permit the assembly to partake of the Lord's supper in the afternoon. Glenn Calkins concluded the devotional week with an appropriate message at the conclusion of the Lord's supper, after which the delegates were invited to step up to the microphone in front of the rostrum and give their testimonies. Their words of appreciation were recorded and will appear in the second volume of the conference proceedings to be released through the Ministerial Book Club.
Prophetic interpretation during the whole Christian Era was presented with telling effect by L. E. Froom. His four studies are summarized as follows:

Our entire scheme of interpretation is tied to the earlier exposition of the most noteworthy Jewish, Catholic, and Protestant interpretations of past generations. These men labored in erecting the imposing edifice of prophetic exposition. We have entered into their labs, as we complete the superstructure and put on the crowning capstone, This very fact gives us a tremendous advantage and affords an unparalleled appeal. We have been called to raise up the "foundations of many generations." We are the recoverers of the great outline prophecies that have been cast aside by Judaism, Catholicism, and apostate Protestantism. We have revived and reset them in the framework of the "everlasting gospel," in their "present truth" setting. Obedience to this Spirit of prophecy mandate has already resulted in changing the attitude of multiplied scores of religious leaders from hostility to profound respect for the expositions of Seventh-day Adventists. Through this procedure we are now gaining the attention of minds that could not have been reached by any other medium.

After showing the progressive build-up of the great outline prophecies to their present climax, and presenting similarly the year-by-year outline—through the centuries between Jewish and Christian recognition of the seventy weeks, on through the 1260, 1290, 1335, and 2360 years—the inevitability and invulnerability of our "1844" interpretation was seen to be inescapable in its logical progression. And the magnitude of the worldwide Advent Movement of the early nineteenth century becomes the earnest of its triumph on a scale not heretofore envisioned. But the climax of the presentation to the Bible Conference was to show that the prophetic outlines are simply the setting for the tremendous redemptive activity of God, and that the two advents of Christ—to which our message is tied, and upon which it is based—are the focal points of time and eternity. Our is a saving gospel, the "everlasting gospel," to be heralded in the threefold setting of the prophecies of Heaven's last-day requirements. And we are bound before God to preach Christ as the throbbing heart of the prophecies, and to make Him and His righteousness the central theme and essence of the third angel's message.

W. E. Read began his thought-provoking presentations at the 10:20 hour Monday. "The Closing Events of the Great Controversy" was his topic. Appropriate charts illustrated his remarks, and attention was focused on the subject by the use of slides on the screen. A summary of Elder Read's material is given in the following words:

This study meant a survey of the principles of the great controversy that has raged throughout the centuries between Christ and Satan. It was shown that the conflict was moral, that in Satan warred against the truth of God; that it was spiritual, seeing that he carried on relentless warfare to destroy the children of God; that it was military, because the enemy of souls led the nations in bitter revolt against God and against His people; that it was retributive also, seeing that at the end of the great struggle the Lord from heaven rides forth with His mighty angels to have His "controversy with the nations."

These same factors are seen in Satan's final effort to overthrow the government of God. In the battle of the great day of God, in the war of Armageddon, during the period of the sixth and seventh plagues, the archenemy concentrates all his hellish malignity, all his diabolical hatred, against Christ. It is then he enters into his final contest against the law of God, into his last attempt to annihilate the people of God, into a supreme effort to incite the nations to destructive war, and into his momentous and tragic battle against the Lord from heaven.

The close of the great controversy is when the Saviour as King of kings rides forth with the angels of His glory. Then the warfare on earth is stilled. The derisive jests have ceased. Lying lips are hushed into silence. The clash of arms, the turmoil of battle, "with confused noise, and garments rolled in blood," is stilled."—The Great Controversy, p. 642. Now "the conflict is over. Tribulation and strife are at an end. Songs of victory fill all heaven as the ransomed ones take up the joyful strain, Worthy, worthy is the Lamb that was slain, and lives again, a triumphant conqueror."—Acts of the Apostles, p. 602.

"Our Bodies—A Living Sacrifice" was the subject assigned to Doctors T. R. Flaiz and J. W. McFarland. Dr. Flaiz presented these thoughts:

The prophet Isaiah indicated that the ministry of the Messiah was to restore that which was destroyed through sin. Jesus said He had come to seek and to save that which was lost, and He gave token evidence of His ultimate victory over the evil one as He restored men's bodies and souls.

The physical decay and degeneration, observed concurrently with the fall of man, resulted not from some mysterious malign influence emanating from the evil one, but rather from the violation of certain well-defined and understandable physical laws or principles by which man was intended to live. It is consistent, therefore, that those seeking
The requirements and privileges of the great commission in the setting of the remnant church are crystallized around seven fundamental facts: (1) The great commission expresses the essential idea of gospel organization and sets forth for the remnant church (Rev. 14:6) the climactic purpose of God for the saints. (2) God's plan of salvation was grand strategy on a universal scale, embracing the world and all men. The total resources of the church must be pooled and allocated with this world objective in view. (3) The intent of the great commission was to set an ultimate goal before the church: there would be an end. (Matt. 24:14) This "end" brought the future of the world and the church into correct focus. The task being limited in time, a sense of urgency was to accompany the work of evangelism. (4) The thinking of the church must encompass the magnitude of the task. The problem area of earth has been studded with beacons of light, but vast sections are still draped in darkest night. However, the chief problem is not the immensity of the task but the measure of our faith. (5) The remnant church must carry a universal message to the world. That message is the "everlasting gospel"—the "good news" of pardon for sin, freedom from the dominion of sin, and deliverance in the day of God's wrath. This message brings peace, liberty, and security to which men aspire. (6) It is the prophetic setting and outlook of the last gospel message that will provide the wings of timeliness and swiftness in its proclamation. This distinctiveness will constitute a unique appeal to "every nation, and kindred, and tongue, and people." (7) The apostolic pattern of evangelism will finish God's work on earth. At home and abroad, the appointed ministry must lead the church in a vast spiritual trek to the ends of the earth.

God is finishing His work in the lives of His messengers. Through His mysterious workings in the affairs of the nations, He is preparing the stage for a final flash of power. His day of triumph is at the door!

R. A. Anderson, editor of The Ministry and secretary of the Ministerial Association, presented his topic, "World Evangelism Our Basic Task," beginning on Tuesday at the 4:40 period. Several visual aids were used to illustrate his subject, and the last presentation was emphasized by a large wheel, the hub of which was labeled "The Sanctuary." "All our doctrines center in Christ and Him crucified," he said. The spokes of the wheel appeared as the various doctrines of the church, and between the doctrines were the names of the general departments of the church. The rim symbolized evangelism, he said, by which the message is to be carried to the ends of the earth. The barriers against evangelism were depicted by a large map of the world, great areas of which were plastered with such words as Paganism, Internationalism, Roman Catholicism, Intellectualism, Commercialism, et cetera. But God says He will break through every barrier erected by the enemy. As the texts were read, the words...
were torn from the map, suggesting that the whole world awaits the advance of the Advent message.

"World evangelism is our task, our basic task, and our only task," said R. Allan Anderson. As Adventists we have been called into existence for just one thing—the proclamation of the everlasting gospel to every nation, every family and every soul on earth. And we are to do this in the most desperate hour of history—an hour that calls for big thinking, courageous planning, and a faith that can pierce the fog of muddled ideas and discern the harvest where today there seems but a desert.

Prophecy pictures the third angel's message as being *preached*. Preaching is a divine method. The apostles of the New Testament were preachers; the prophets of the Old Testament were also preachers. When Ezekiel preached, a desert of death was transformed into the parade ground for the living army of the Lord. Elijah, Moses, Noah, were all preachers. And the Master Himself was the greatest preacher of them all. God has brought into existence many devices to help forward the message, yet all these are to be handmaids of public evangelism. Through the "foolishness of preaching" God turned the Graeco-Roman world upside down, and He is doing the same today. The apostles faced tremendous odds, yet they accomplished God's purpose, for in a single generation "every creature under heaven" heard the gospel. What they did we are to do, but under seemingly impossible conditions. Today the enemy has built barriers against the advance of this message that outwardly seem insurmountable, but God declares, "I would go through them, I would burn them together." Isa. 27:4. Endowed with divine energy, the message of God is to cut its way through the strongest barriers. Soon the enemy will be routed from every stronghold, and truth will triumph in a blaze of glory.

With "The Place of Prophecy in Preaching" as his topic at nine o'clock on Wednesday and Thursday mornings, A. V. Olson presented these thoughts:

The divine purpose in prophecy is (1) to reveal God to man; (2) to establish in human hearts an unwavering faith in God and in His Word; (3) to lay a foundation for an abiding, unshakable faith in Christ as the divine Saviour from sin and death; (4) to make known in advance God's plans and purposes in His dealings with man; (5) to throw light on the past, the present, and the future.

If this divine purpose is to be met, prophecy must find a big, prominent place in our preaching. There must be no place given to human speculation, fanciful interpretations, or personal predictions. As ministers of God we are not to assume the role of prophets or prognosticators. Our business is to expound the prophecies of the Bible rather than predict the future.

The Advent Movement is a prophetic movement with a prophetic message for a prophetic time. In these last days, when evolution, modernism, and false philosophies are robbing mankind of faith in God as the Creator of all things, and in Jesus as the divine Son of God, Seventh-day Adventists have been raised up in the providence of God to proclaim the third angel's message to every nation, every family, and every soul on earth.

(Continued on page 33)

### The Minister and the Holy Spirit

**ALFRED VAUCHER**

*Secretary, Advent Sources and Defense Office, Southern European Division*

HERE is within us a thirst for truth, justice, and holiness that only the Spirit of God can satisfy. How thankful we should be for the marvelous promise of Jesus: "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." John 7:37, 38.

Taking the living water will do more than quench our thirst; it will spread floods over the world, not floods of eloquence or waves of learning, but floods of living water, that water to which the Holy Spirit gives life.

A question immediately arises: *What are the conditions necessary to receiving the Holy Spirit?*

The answer is found in Acts 5:32: "God hath given [the Holy Ghost] to them that obey him."

If there is therefore a reason why we have not yet received the Holy Spirit, it is that we do not obey. Such a statement may seem daring, for certainly we profess to keep the commandments of God.

But it does not suffice to observe the Sabbath or to give oneself up to an exterior practice of the law of God in order to fulfill the required conditions for receiving the Holy Spirit. A life of obedience implies that in all details we accept the directions of the Spirit, renouncing, if that is necessary, legitimate joys, allowable projects, real rights. We must obey the Holy Spirit.

#### An Absolute Sovereign

When the Holy Spirit is given to us, is He put at our service, or is He, like an absolute sovereign, to reign over our feelings, our thoughts, and our acts?

We have in the Bible numerous examples...
which show that the Holy Spirit does not content Himself with proposing, but that He orders. Thus in the church at Antioch there were prophets and doctors who sought, through prayer and fasting, the directions of the Lord. The Holy Spirit answered them by ordering them to set apart Barnabas and Paul for a particular work. (Acts 13:1-3.) The order was precise, positive, leaving room for no questioning. And the prophets and doctors of Antioch obeyed, as is proved by the rest of the recital in the book of Acts.

When the Holy Spirit speaks and orders, everything depends upon the attitude that we take in the face of that order, for we have the ability to accept or to refuse, to obey or to disobey. We can exercise our liberty in one direction or in another. That means that we can oppose the order of the Spirit. That eventuality comes about sometimes in an unconscious way and sometimes in a conscious manner.

Now, if an individual can disobey the Holy Spirit, a group equally faces the possibility of disobeying. Even a group of ministers may disobey the Holy Spirit.

In giving orders, the Holy Spirit may impose prohibitions, interdictions. The book of Acts tells us that the apostles were “forbidden of the Holy Ghost to preach the word in Asia.” And as they prepared themselves to enter into Bithynia, “the Spirit suffered them not.” Acts 16:6, 7.

Together they had formed projects, drawn up plans, organized trips, in full sincerity, without consideration for their personal interests, and yet the Holy Spirit prevented them from carrying out their plans.

If we have not known prohibitions of this kind, it is perhaps because we have not consulted the Holy Spirit, who has His own plans, that is, plans that are not necessarily ours.

What are therefore the normal relations between the minister and the Holy Spirit?

A very precise answer is given to us in Acts 20:22, 23. The apostle Paul has the foreboding that serious difficulties await him. His brethren plead with him to renounce his project; besides, the Holy Spirit warns him that tribulations await him; but nevertheless he goes to Jerusalem, “bound in the Spirit.”

Later he will be at Rome, held by chains, but now he is free. He could abstain from going up to Jerusalem, he could find enough brethren to approve it, but he feels himself morally bound. He obeys. He accepts in advance the sacrifice that his obedience will impose upon him. He will go, cost what it may.

This illustrates the relations that should exist between the minister and the Holy Spirit. No other attitude would be “normal.”

A Daily Connection Necessary

We are not obliged to accept these relations. We can prefer our will, as did Balaam, and seek to exercise a certain pressure upon the Holy Spirit to lead Him to change to our point of view, to espouse our particular interests. Besides, our relations with the Holy Spirit can vary from one day to another, from one hour to another.

The example of Peter shows that to us. One day he says to his Master: “Thou art the Christ, the Son of the living God,” and draws out the praise of Jesus: “Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee.” Matt. 16: 16, 17. It is the Holy Spirit who has suggested to Peter his beautiful confession. But now Jesus predicts to the disciples that He will have to suffer much and will finally be put to death. Peter rebukes Him with these words: “Be it far from thee, Lord: this shall not be unto thee.” He draws upon himself this stinging answer: “Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.” Verses 22, 23. On this occasion the Holy Spirit has not inspired Peter’s remark. In the same way Peter was directed by exclusively human thoughts when later, at Antioch, Paul was constrained to rebuke him openly.

Our relations with the Holy Spirit can therefore change from one moment to another. That should make us prudent and attentive. The fact that yesterday I spoke under the influence of the Holy Spirit does not guarantee that today I shall do the same. We can go to sleep on our laurels. From the mount of transfiguration we can be brusquely transported down to the plain. Besides, we are nowhere sheltered from error, not more so on the mountain—where the apostle Peter himself succumbed to the temptation to pronounce senseless words (Mark 9:6; Luke 9:33)—than on the plain. Our relations with the Holy Spirit must be constant; it is the only way that we can be kept in obedience.
The promise of Jesus concerning the pouring out of the Holy Spirit could not be more clear, more definite, more solemn: “Ye shall be baptized with the Holy Ghost. . . Ye shall receive power, after that the Holy Ghost is come upon you.” Acts 1:5-8. You shall be baptized, that is: you shall be plunged into a bath of the Spirit. That marvelous promise is not yet fully realized. We have received a few drops, but not the downpour that has been promised to us. It is that flood that we should ask for, that we should receive ourselves.

But let us leave to the Holy Spirit the care of doing His work in us. “We cannot use the Holy Spirit; the Spirit is to use us.” —Gospel Workers, p. 285. Individually and collectively we can seek to make use of the Holy Spirit. Simon offered money to procure for himself this power. But his request was denied with a severe rebuke because he desired to obtain the Holy Spirit for his own personal use, for the satisfaction of his own interests.

Have we never given way to the same temptation? In our prayers for receiving the Holy Spirit have we never introduced feelings of personal ambition? If we received the Spirit in His fullness, what preachers we would be! And what success we would attain!

The Holy Spirit is our master, our lord. He presents Himself to us with His orders, His commands, which often do not accord either with our ambitions or with our interests.

We must learn to surrender completely. We have not yet consented to that absolutely. There is a danger that we will want to hold on somehow to some of our own way, in the hope that the Holy Spirit will show Himself conciliatory. We cannot use the Holy Spirit, either individually or collectively.

We must never forget the royalty of the Holy Spirit, before which we are invited to humble ourselves, to completely empty ourselves and let Him take over. We must present ourselves before the Holy Spirit in a spirit of profound humility, forgetting our titles, our positions, our privileges.

The Holy Spirit being our teacher, we should maintain the attitude of the humble, childlike student who desires to learn from a teacher in whom he has implicit confidence and whose every precept he obeys promptly and joyously, without having the slightest trace of any hesitancy or doubt.

Brethren, let us pray for the right attitude toward, for the right relationship to, the Holy Spirit, and we will receive the Spirit.

Calls—How They Originate and Our Attitude Toward Them

L. C. EVANS
President, Southwestern Union Conference

PART I

A GREAT number of questions concerning calls have been asked by younger workers over a period of years. Young men in a constant stream are coming from our colleges and entering the gospel ministry from year to year. These young men may rest assured that every conference president is looking for well-balanced men; fully consecrated men; men who are soul winners for Christ; men who are able to handle hard situations and iron them out smoothly; men who are able to grip the masses; men who are able to carry a full, well-rounded program; men who are specialists in one or more fields of service, such as singers, musicians, teachers, et cetera; and men who can adapt themselves to difficult situations, yet continue to keep sweet under pressure.

When conference presidents hear of a man of such caliber, they make note of it. In addition to the above information, his age, background of experience, and ability to get along with people all figure in their rating of the man. Of course, his spirituality heads the list of qualifications. Without this every other qualification is valueless. When an opening comes in any field, the afore-mentioned qualifications go a long way to influence a committee in deciding who shall be called.

If a president believes, from the information he has, that another conference has just the man who could best fill the vacancy

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in his field, he usually asks the president in whose field the man is employed for permission to approach the worker, in order to learn whether he would be interested in the available opening. Should his president say, "No, I should prefer that you do not get in touch with our man," in all probability the worker concerned will hear about it later. Then the president is in a predicament, for he may find out to his sorrow that for many years the worker, because of some reason which even he himself cannot explain, has had a more or less suppressed desire and urge to labor in that particular field. Meanwhile, the place has been filled by another, and perhaps both the president and the worker feel that it would have been much better had the inquiring president at least been permitted to talk over the matter with the worker.

When a Call Comes

Therefore, as presidents of conferences, we usually permit other presidents to consult with men for other places. This is especially true if the available position is considered a heavier responsibility than the one being filled by the man at the present time. When such a contact is permitted, the worker and his wife should pray earnestly about it and seek counsel from their own president and possibly from the union president also, if they so desire. The counsel of the brethren is sometimes helpful in bringing the proper conviction. Men have been known to turn down a perfectly good call only to find out six months or a year later that, because of existing financial or other circumstances, their services are no longer needed in the field in which they are employed. Had they heeded the counsel of the brethren at the time of the call, they would have been given a new lease on life in the work and might have proved much more fruitful in the new field than in the old. A change to a new field frequently serves as a real new-life tonic.

Let me say, seriously, yet kindly, that the worker who does not receive a call every few years has reason to restudy his work pattern and analyze carefully the results of his labors. The man who is giving above-average service will find his services in demand. However, if a man's soul-winning and financial records have not been such as to attract the attention of someone from another conference, he will find the zealous, enthusiastic, industrious type of worker receiving the calls and making the advance moves while he plods on seemingly unnoticed. There are men among us who turn down a call on an average of once every two or three years. Their services are in constant demand. With only a few exceptions, there is generally a good reason for calls coming to certain men from time to time.

If a call comes your way, thank God for it. You will be strengthened by it, even though you may not accept it. If a call has never come your way, take inventory—there may be a reason. Some presidents feel that the more often a worker moves from conference to conference (within reason) during the first twenty years of his service, the greater will be his growth and development. The experience of working in three or four different conferences during that length of time in their early ministry greatly aids most workers. This gives them an average of five to seven years of experience with at least three or four different presidents; at the same time they have the privilege of associating with, learning from, and observing two or three hundred different workers.

After about twenty years of such service, the average worker is a little more desirous of settling down to a somewhat longer period of service in each field. Brushing shoulders with men in diverse fields broadens one's experience and makes his services more valuable to the cause. None of us should stay until we feel our work in a place is finished. If we do, we may also be finished! If we are men of vision, faith, and courage, with a will to work, we shall always be busy and in the midst of some unfinished task, as were Moses, Gideon, and David when each of them received a call and learned that his services were desired elsewhere. But a man should not move too frequently, either.

What Is a Call?

Recently a man returning from a General Conference meeting said that while there he had received five calls. Wonderful indeed, if true! However, the facts in the case did not justify the statement, since he actually had not received even one call. He had been approached, probably; that is, someone had asked about his reactions to a call if one should be placed. Many times, however, these contacts are in no way official. Sometimes a worker attending such a meeting sees another worker whom he has
known for a long time and thinks he would be very happy to be associated with him in the ministry. Under such circumstances the worker doing the contacting often is just as willing to go to the other worker's field as to have his friend come his way. You can see how each man—with a little stretch of the imagination—might report, upon his return to his home field, that he had received a call, the whole misunderstanding being due to the fact that both workers are young and inexperienced and do not know just how an actual call originates.

A call usually comes after contacts have been made and there is a feeling of mutual agreement among the president, his local committee, and the man concerned. The president, if not already authorized by his committee to place the call, brings before his local conference committee the name of the man to be called. After sufficient discussion, if the committee is clear in the matter, an action is taken to place a call for the man. The president then writes a letter to the union conference president, who was probably present when the matter was discussed in the local committee, and asks him to pass on the call.

If it is within the union, the union president passes the call to the president of the conference in which the man is employed. It can be stopped even then by the employing committee or the committee that placed the call, if they feel justified in so doing. Since our judgment is guided by our information, sometimes additional information causes us to change our minds. If the call is to go outside the union in which it originates, it is passed on to the General Conference by the union president, and then the General Conference passes it to the union president of the field in which the man is employed. The president of that union passes it on to the president of the local conference employing the man. It is possible, and it sometimes happens, that a call may be held up or rejected by a committee somewhere along the way. Therefore, a call is not really a call until a man has in his possession in written form from his own conference a letter containing the letter of call from the calling organization. Then he has a call.

Sometimes a man and his work are well enough known for a straight call to be placed for him without any previous contact being made. This is unusual, however, (Continued on page 33)
some faithful Bible instructor or minister. At the time he took his stand he may have suffered for his new-found faith. But in the joy and enthusiasm of his first love he gladly gave up his employment and suffered the rebuff of friends and loved ones. Yet, when his name is being considered, often the destiny of that one rests in the hands of a group that knows little of his background, nor have they agonized before God to bring a soul to decision.

The church roll is more than a balance sheet, and careless members are more than just so many digits that can be returned or crossed off. They are blood-bought souls that cost heaven the death of the Creator Himself to bring them back to God.

Some time ago we visited a home and found the family sad and wounded. We could scarcely understand it, for when we saw them a couple of years earlier they seemed so happy in the Lord. But something had happened. Just two weeks before we called a letter had been sent to them, and we quote:

"DEAR BROTHER:

"As clerk of the church I have been requested to inform you that in view of continued absence from services and apparent lack of interest in the functions of the church, consideration will be given at its next regular business session, [date], to dropping your name from membership.

"It is hoped that we may receive an expression from you on or before the time mentioned or have the pleasure of your presence at said meeting, which may tend to obviate the necessity of such action being taken. You need the Lord and the Lord needs you.

"Very sincerely,

Clerk, Church."

They were stunned when they received that letter, and we too were stunned when we read it. It seemed so cold, so formal, so businesslike, and so un-Christlike. It was true that these good folks had not attended the meetings for quite a considerable time, but there were reasons. They had been ill and transportation was not convenient. It is true that they had put forth stronger efforts they could have attended some meetings at least. But here was a group, not one of which knew the struggle those dear ones had gone through in coming to a decision. But even worse, not one of them had personally visited them, yet after sending this businesslike letter they felt free to strike their names from the church roll. And the tragedy is that before we arrived, that board meeting had convened and these poor folks were no longer members of the Seventh-day Adventist Church, at least as far as the records were concerned.

As we read this letter and learned of the action, we could not help comparing it with another letter that had come to our hands some time earlier. A member of another Christian group had become interested in the third angel's message and had already begun to keep the Sabbath. She was desirous of separating from her former church and had indicated her desire to her former pastor. He had visited her on one or two occasions and later two ministers came, one of them the superintendent of the whole area. These two men spent four hours or more with this sister as they endeavored to point out the error of her ways. These men were not bitter, but they were greatly concerned. However, their statements and their arguments did not convince her. She was seeking a clear "Thus saith the Lord." It was evident that they were making no headway with her. They could not shake her faith in the message of God.

But they were earnest men, and after laboring hard and long and prayerfully, they then produced a document which they asked her to sign. It was a testimony to be presented to their headquarters showing that they had done their best to dissuade this woman from her position. This letter stated that they had done their best to labor with her, and when at last nothing could avail, they had then asked her to sign a statement clearing them of the charge of carelessness. All three signed it—the two ministers and the sister. It was an eye opener to us, and as we compared these two letters we could not help feeling that there are others who seem to indicate a far greater concern for the members of their flock than do we, at times.

It is easy to drop members. It requires no particular effort to get rid of folk. But as we have already stated, to separate a name from the church records should be the saddest and most humiliating experience that can ever come to a church. Occasions will arise when some will need to be dismissed, but dare we drop a member from the fold of God without earnest, prayerful, and personal entreaty? As true shepherds let us recall that the great Shepherd of the sheep gave His life for the flock. Dare we then be careless in our responsibility as undershepherds? Some things we will have to meet in the judgment. Members who are
weak do not need dropping as much as they need helping. When a child is sick we do not drop him, nor do we expose him to the cold; instead we bring him into the warm fellowship of the home. We assure him that he is loved. And should not this be the way we should treat every child of God that is under our care, especially those who may be spiritually sick or have lost their way?

As our pastors and the church elders meet with their boards this November or December, let us do all we can to hold our dear believers in the fellowship of the saints. This is not a plea for a weak membership, but it is a plea for kind, sympathetic shepherding of the sheep.

Doubling our membership means more than going out and bringing in the notoriously lost. It means holding all those we possibly can and building them up in the faith. A disgruntled, wounded ex-Adventist is the worst possible advertisement for the truth. Let us see to it that our actions do not cause souls to turn away from the truth with bitter hearts.

There are many causes of indifference and apostasy, but let us make sure that one of the reasons is not our cold, indifferent attitude. When the sheep is lost, the shepherd, if he is a true shepherd, will go out even at his own peril and do his utmost to bring that dear one back to the fold. And every member of the church board is an undershepherd to care for the spiritual as well as the financial and the material interests of the church, and the spiritual interests are primary. Then let us build barriers against the enemy and hold the flock of God in the shelter of His fold. Let us pray that the call going out to the world field from this Autumn Council will challenge every worker, conference administrator, and church officer to do a more faithful work of shepherding the flock. R. A. A.

Ex-Priests

NEWSPAPERS recently carried the startling story of Luciano Negrini, an Italian priest who resigned from the Roman Catholic priesthood and married his American sweetheart. After trying vainly to entice Mr. Negrini back into the priesthood, the Roman Catholic Church used its influence to prevent the couple from obtaining any kind of employment or aid in Italy. Mr. Negrini and his bride were both close to starvation when the English press got hold of the story and released it to newspapers around the world. An Englishman read about the couple’s plight and provided their passage to England. Christ’s Mission, of New York City, is now aiding the Negrinis financially until they can recover their health and find employment.

Dr. Walter M. Montano, Executive Director of Christ’s Mission, says:

“The Negrini incident is just one of hundreds of cases of ex-priests or their families being persecuted

Ministers and laymen from seven States and two foreign countries attended the annual eleven-day medical evangelism course conducted at Loma Linda, California. Pictured here is Mrs. H. W. Vollmer, home demonstrator, preparing an appetizing dish, while observing with interest are Brooks Findley, left, of Sarasota, Florida, and J. B. Church of Adrian, Michigan. The series of lectures and demonstrations is designed to help ministers and other denominational workers as well as church members develop a well-balanced health education program in the church community. The course included classes in vegetable cookery, practice of home treatments, physiology, nutrition, and gardening, as well as discussions of such topics as how to avoid mistakes in preaching health reform. Faculties from several of the College of Medical Evangelists schools collaborated in the annual sessions, organized and sponsored by the School of Tropical and Preventive Medicine. W. E. Macpherson, M.D.

President, College of Medical Evangelists.
by the Church of Rome. Many priests, when they leave the Church, must use fictitious names to prevent the Church from persecuting them. Christ’s Mission has just published a folder, “5 Priests Travel the Long Road From Bondage to Freedom,” which tells the thrilling true stories of five former Roman Catholic priests who left the Church and found salvation in the Lord Jesus Christ alone. One of these priests cannot use his real name, but writes under a pseudonym to avoid exposing loved ones in Italy to persecution by the Roman Catholic Church.”

The folder gives a revealing picture of the plight of the Roman Catholic priests—those still in the church who are dissatisfied and those who have had the courage to leave it. Copies of the folder may be obtained free of charge by writing to Christ’s Mission, 160 Fifth Avenue, New York City.

Week of Prayer and Sacrifice Offering

By action of the General Conference Committee the week of November 29 to December 6 has been set aside as our annual Week of Prayer. Seventh-day Adventists welcome these annual meetings. They are set aside that we might seek the Lord in a very special way. Without daily communication with our heavenly Father our spiritual lives would soon wither. There is nothing that will hold us so definitely to the throne of God and to the Advent message as prayer. It is most fitting, therefore, that we should seek the Lord in a united way during this designated week, all praying for the enduement needed for the speedy finishing of God’s work and for that preparation of heart that will enable us to stand in the final struggle. Victory has been promised. We must seek God if we would be among those who will triumph gloriously.

The times in which we live, the uncertainty of life, the deplorable conditions all about us, all demand that God’s people enter into an experience with God greater than they have ever known before. We should make this coming Week of Prayer the best in our history. It can be that if we individually enter into this season of prayer with contrition of heart and with a longing for a deeper and fuller experience in the things of God, the readings that have been prepared are most important. They contain messages for our time.

Prayer, however, is only one phase, for it is not only a Week of Prayer but also a Week of Sacrifice. The more we pray, the more we will want to give so that the work might be finished. A praying church is always a giving church. Our work began in sacrifice and it will end in sacrifice. Sacrifice is based on wholehearted consecration. It enriches the giver and it is the foundation of the plan of salvation. When we are willing to give ourselves wholly and unreservedly to the Lord, then no sacrifice of our means is too great. The many openings in the world and the needs that must be met in the world field make it necessary for us to earnestly urge that all of our people in the North American Division bring a truly sacrificial offering on Sabbath, December 6.

Let us as leaders of the flock of God keep before our people the privilege of giving, and plan our program so that they will want to do something great for God. The words from the messenger of the Lord are certainly challenging: “Unless there is practical self-sacrifice for the good of others, in the family circle, in the neighborhood, in the church, and wherever we may be, then whatever our profession, we are not Christians.”—The Desire of Ages, p. 504. Sacrifice is a vital part of true worship.

W. B. Ochs.

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PAUL says he was called through the grace of God to reveal Christ among the Gentiles. (Gal. 1:15, 16.) Many well-known definitions of grace come to mind readily, all of which express an attitude of God toward man. But may not Paul have found a deeper meaning in this word? Could he not have been attracted by such attributes of God as would cause him to aspire to be a bond slave of the One he had learned to love, and to spend his life in loving service, coveting only a like experience for all his associates?

Fullerton, in his *Legacy of Bunyan*, London, 1928, page 83, thinks grace “includes purpose, and good will, and love; and we do it wrong and therefore maim ourselves, if we esteem it only as a perfumed sentiment, a favorable inclination, and not as a glorious energy moving toward the race with the fulness and majesty of the ocean tide.”

On page 100 he says, “God created man that He might give him of Himself.”

Oscar Hardman, of the University of London, in *The Christian Doctrine of Grace*, London, 1937, page 34, amplifies Fullerton’s thought by saying:

“God’s love has been challenged by the rebellion of the men and women whom he has created in His own image; and His grace or ‘radiant adequacy,’ as it has been strikingly called, moves forth by the agency of the Holy Spirit for man’s deliverance from ignorance and sin.”

Again, on page 30, he speaks of God’s grace as one of His attributes, saying, “We believe God is full of grace, in the original sense of the term, which carries the idea of surpassing loveliness and beauty of character.”

Now look back for a moment and meditate on these definitions: Grace is “glorious energy,” the very likeness of God, a “radiant adequacy,” yes, a “surpassing loveliness and beauty of character.” Add to these, statements made fifty years ago on this important subject by the pen of inspiration, such as: “To learn of Christ means to receive His grace, which is His character.”—*Christ’s Object Lessons*, p. 271. Grace seems to be a wonderful attribute of God extended not to heavenly beings but only to sinners in this world.

“God loves the sinless angels, who do His service and are obedient to all His commands; but He does not give them grace: they have never needed it; for they have never sinned. Grace is an attribute shown to undeserving human beings. We did not seek after it; it was sent in search of us. God rejoices to bestow grace upon all who hunger and thirst for it.”—*Testimonies to Ministers*, p. 519.

God hungered for man to become a mere receptacle for the manifestation of such a character. The story is told of a rich estate owner who offered a neighboring peasant an enormous price for his adjoining property. Greatly pleased, the peasant had his cottage redone at considerable expense, making it as presentable as possible. Imagine his feelings when the owner said, “Why did you spend all this money for nothing? I did not want your cottage, I wanted your location!”

As far remote from our present day as 1880, Bishop R. C. Trench, of Westminster Abbey, in his *Synonyms of the New Testament*, pages 169, 168, speaks of grace as “that glorious attribute of God,” and refers even to Aristotle, as saying it “is conferred freely, with no expectation of return, and finding its only motive in the bounty and freeheartedness of the giver.”

**God’s Delight**

Paul emphasizes the thought that it is God’s delight to take souls steeped in sin and to transform the desert of selfishness into a rose garden selflessly reflecting the very character of Christ, for he exclaims, “Where sin abounded grace did abound more exceedingly!” Rom. 5:20, R.V. Thus man, in offering God merely a location, is enabled through the miraculous contrast of divine and human action to present to the universe a living temple, built on Christ as a foundation, manifesting God’s perfection as seen in His freehearted wisdom, truth, justice, and mercy. (See Eph. 2:19-22.) And the beauty of it is that this temple is not finished in any
The God of All Grace

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Eph. 2:8.

Is Grace an Attitude or an Attribute?

The grace of God is the character of Christ (COL 271), an attribute not extended to angels who have never fallen (TM 519), but which abounds in plentiful flow where sin abounds (Rom. 5:20; GW 157). It is an attribute vouchsafed to sinners in ever-increasing measure (COL 125), binding heart to heart (GW 468), creating and perpetuating the peace of Christ (DA 305). It is an attribute exhibited in the transformation of human hearts so amazing that Satan views them as a fortress impregnable (TM 18); thus the soul is enabled to receive a new endowment of physical, mental, and spiritual power (MH 159). It is a life (DA 762) planted by the Holy Spirit, working from within, quickening the lifeless faculties of the soul (SC 29), and overcoming the corruption that is in the world (CT 251). It is an attribute that becomes the foundation of the Christian's hope (GC 256), and makes the partaker as precious in God's sight as His own Son (CT 60). It is an attribute without which every soul would have been bankrupt for eternity (GW 166), but which is freely given by the Holy Spirit in response to the slightest prayer of the sinner (COL 206), and may be obtained only through personal pleading for a clean heart and a right spirit (IT 158).

Transformation of Character

"The Lord Jesus is making experiments on human hearts through the exhibition of His mercy and abundant grace. He is effecting transformations so amazing that Satan, with all his triumphant boasting, with all his confederacy of evil united against God and the laws of His government, stands viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery."—Testimonies to Ministers, p. 18.

Those who will accept these attributes, engendered by the Holy Spirit, will receive a new endowment of physical, mental, and spiritual power, having the inexhaustible supplies of heaven at their command, and thus achieve victories that, because of their erroneous and preconceived opinions, their defects of character, and smallness of faith, have seemed impossible. (See Ministry of Healing, p. 199.) The holy character and the very life of Christ are imparted freely to all who will receive them, and thus the human character is built up after the similitude of the divine character. (See The Desire of Ages, p. 762.) God thus gives man a purpose or destiny so far above his natural capacity and power that it can be accomplished only through His special creative assistance. And this assistance is offered "through the mighty agency of the third person of the Godhead, who would come with no modified energy, but in the fulness of divine power," to make "effectual what has been wrought out by the world's Redeemer." (The Desire of Ages, p. 671.) This power works from within, quickening the lifeless faculties of the soul and attracting it to God (Steps to Christ, p. 20), and thus is overcome the corruption that is in the world through lust (Christ's Object Lessons, p. 251).

Grace as an attribute thus becomes the foundation of the Christian's hope (The Great Controversy, p. 256), and makes the partaker as precious in God's sight as His own Son (Counsels to Parents, Teachers, and Students, p. 60). It is an attribute without which every soul would have been bankrupt for eternity (Gospel Workers, p. 166), but which is freely given by the Holy Spirit in response to the slightest prayer of the sinner (Christ's Object Lessons, p. 206).

"There is a remedy for the sin-sick soul. That remedy is in Jesus. Precious Saviour! His grace is sufficient for the weakest; and the strongest must also have His grace or perish. I saw how this grace could be obtained. Go to your closet, and there alone plead with God: 'Create in me a clean heart, O God; and renew a right spirit within me.'—Testimonies, vol. 1, p. 158.

Inasmuch as Christ is the very image of His Father, Paul links the two in all his opening

(Continued on page 46)
Walking into the office of one of our prominent surgeons, I found him reading with interest from a large volume. He told me that he had an operation to perform in a few minutes, and while he was waiting he was just reviewing what he would find inside the incision, so that he would be able to work with the greatest efficiency.

There is a lesson here for the surgeon of the soul—for us who operate with the sword of the Spirit upon the mind and heart, severing from the soul that which prevents spiritual health. Have we spent all our time studying the sword and failed to study the mind and heart of the one to whom we are to minister? What does the sword of the Word of God do, or better still, what can it do in the skilled hands of the soul surgeon?

Let us look at the mind and give it a little study. We will then know how we might better use the sword of the Spirit.

In our ministry we often speak of “convincing the mind,” of “reaching” or “converting” the heart. Yet if we were to define the heart, as used in this sense, or the mind, we would find it a difficult task. This difficulty is shared by the physician also. The physician, and even some laymen, might not hesitate to draw a picture of the brain, but the mind seems a little abstract to put on paper. It seems to be more than merely the brain. It is a combination of the brain plus that spark of life from God that makes it function in thinking, reasoning, remembering. It is more than this too, for the very thoughts, memories, conation (power of the will), and habits of reasoning become part of the mind, as we shall see. It is this intricate, living combination that makes up our individual characters and personalities. It is a mystery of God that He alone can fully understand, but one which we, as His doctors of the soul, would do well to learn something about; for it is the mind, this intricate, living, and delicate combination of thoughts, memories, and reasoning habits, into which we must insert the sword of the Word.

We might do some reasoning here and decide that after all it is the Spirit that does the work; our part is to apply the Word. This is very true, but not all the truth. It is the Spirit that does the healing in a physical operation, but how much greater the success and quicker the healing when the instruments are skilfully applied! Because the Great Physician does the healing, we do not sit back and teach our surgeons only how to sharpen the instruments and polish them.

“For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” Heb. 4:12.

This instrument that God has placed in our hands is a powerful instrument, capable of doing great and marvelous things. The greater the skill and consecration of the user, the more unbounded become the capabilities and power of the Word.

The mind is divided into two main divisions, conscious and subconscious.* The subconscious is usually represented as larger than the conscious, or as one writer has stated, it contains more unexplored territory than the earth’s surface. The conscious mind is that out of which we live day by day. It is here we make our decisions. It is here all impressions are first felt.

Impressions, or stimuli, enter this conscious mind by means of our five senses; that is, through one of these senses (sight, hearing, feeling, taste, smell) something is registered on our conscious mind. If a stimulus continues long enough and makes a great enough impression, it becomes impressed on the subconscious mind also.

* These terms are used here to designate what we so familiarly consider as states of awareness and unawareness.

November, 1952
We might illustrate this by baby sister, who toddles over to the big black object in the kitchen (the stove) and places her hand on it, only to pull that hand away and run screaming to mother. Mother in turn cuddles her, kisses it, makes a great ado over it, and places a big bandage on the hand. This bandage is worn for several days. Baby sister receives a tremendous impression. Several weeks later baby sister walks up to a big black object, starts to put her hand out, and suddenly pulls it away, and stands back at a respectful distance, for up from the subconscious has come the thought that big black objects are likely to burn. Baby sister's behavior has become conditioned as the result of the impression made by the big black object in her environment. Thus, to some extent, we as adults have a character, a behavior pattern, a thought pattern, largely determined by those things in our associations, our environments, that made the greatest impressions upon the subconscious mind. That is, our reactions, our acts and behavior, our reasoning patterns, are controlled largely by these impressions that have conditioned the subconscious mind in its reaction to outside stimuli.

Let us pause a moment to consider a question that may have arisen in the reader's mind: "What about the power of choice?" Notice we have used the terms "largely determined" by the things in our environments, and "largely controlled" by these impressions. We have used these terms purposely in order to leave room for the will, which plays the very important part of being the determining factor. "The tempted one needs to understand the true force of the will. This is the governing power in the nature of man."—Ministry of Healing, p. 176.

We certainly need to impress parents with the importance of the environment they make for their children. The environment, as it enters into our lives by way of the senses, is a series of stimuli. Each individual chooses his own reaction to the stimuli by means of the will as it is exercised in the conscious part of our mind. It is the resultant choice and the aftereffects that make the impression on the subconscious. The conscious mind must also deal with the reactions of the subconscious mind to incoming stimuli.

An illustration will make this clear. An ambassador in a foreign country cables the president about a situation that demands an immediate important decision. (The stimulus.) The president (conscious mind) calls his cabinet (subconscious mind) together. The cabinet begins to react out of its past experience, tossing up suggestions. The president makes his decision, having considered these suggestions from the cabinet, his own thought, and the need. The decision in turn goes down in history, to become a reacting influence in making future decisions.

If the president in his own personal character growth is a weak individual (because of his choices in the past), he becomes largely controlled by his cabinet. Just so the individual who fails to exercise his will becomes the slave to his subconscious, where Satan takes up his seat in the old nature. He becomes a slave to the fears, the temptations, or whatever the conditioned thought pattern of the subconscious may be.

It is in this intricate array of thought patterns in the subconscious, the old nature, where Satan takes his seat, and it is into this intricate array that the soul surgeon must insert the sword of the Word to bring about a healing which is a change of that old nature, a renewing in such a way that the thought patterns and reasoning patterns are brought into harmony with the divine. How this can be accomplished we will discuss next month.

(To be continued)
matters with the pastor, because he seems to know best; at least, they think he has the time to plan and execute the projects. In this way the pastor is almost forced, he feels, to act as a benevolent dictator, doing things in his own way with the passive consent of the church officers. It often seems to be the most efficient method of procedure.

This temptation should be vigorously resisted. It is a question not of convenience but of policy. The New Testament indicates that the early apostles took counsel with lay brethren in the direction of church affairs; the Spirit of prophecy supports this practice. No individual pastor should allow himself to be so pressed for time that he changes a cardinal principle of Adventist church management—the principle of multiplicity of counsel. The General Conference president works within the framework of multiplicity of counsel. So do the presidents of divisions, unions, and conferences. There is no legitimate room within the Adventist concept of church government for any method by which individual men make decisions and formulate plans singlehandedly. Our whole denomination has been built up and built up solidly and with considerable success, under God, by committee practice, representing the principle of multiplicity of counsel. This principle should be adhered to in the local church as well. God can bless no other practice.

The local elders should be given explicitly designated responsibility, each for some carefully outlined phase of church management. One should be missionary leader, another the MV sponsor, a third should look after the budget, and a fourth in a large church may well be general superintendent of the Sabbath school. In large congregations one elder should be in charge of the platform for church services, another should organize the weekly prayer meetings, a third may edit the bulletin and, perhaps, the monthly pastoral letter. The elders may rotate as chairman of the church board. Certain elders may keep in contact with the Dorcas Society and the Home and School Association or other organizations that sometimes are not strongly represented on the church board. One elder may act as chairman of the church school board. Another may be the coordinator of the musical ministry in the church. In very large churches one or two more elders should function as associate missionary leaders. No elder should be left without some particular responsibility; each elder should be given not only reasonable prominence but definite duties.

What Should the Pastor Do?

But if the elders do all this, and perhaps take part in the preaching, is the pastor really necessary? If the pastor does his full duty in a church, he will educate the elders and the other officers so that he can devote almost his full time and energy to promoting the gospel among non-Adventists. Is not this the Seventh-day Adventist ideal?

An elders' conference should be held each week or each month; if monthly, it should precede the board meeting by two or three days or a week. When the distribution of duties among the elders has been agreed upon, the pastor should take time to talk over with each elder individually the scope as well as the details of his work. Each elder should be asked to report briefly at the next elders' conference.

It would be an advantage if the full agenda for the board meeting could be considered in the elders' conference first. Each item on the agenda should be assigned to one of the elders for study, for formulation in writing of a pertinent recommendation, and for presentation to the board. Thus the pastor need not talk all the time; the group of elders appears as the pastor's well-directed team of intimate associates. If the pastor plans to invite guest speakers, their names might be submitted to the elders. The pastor should also invite the elders to provide suggestions for sermon topics, so that all spiritual interests are properly cared for in the pastor's series of Sabbath messages.

Especially should the pastor take the elders into his confidence in regard to new members whom he plans to baptize. Although an ordained minister may feel he has the right to baptize whomever he deems worthy of the sacred rite, the church as a whole makes the decision as to admission into membership. The elders should be personally acquainted with those seeking membership, and the pastor does well in providing opportunities for getting acquainted.

In connection with the local work of the church, among the elders the pastor is the first among equals. He is neither their lord nor their servant; he is the organizer of their mutual teamwork.

Re-emphasizing the Reality of the Deaconate

The deaconate in our churches is a great reservoir of spiritual and missionary strength to the Advent Movement, a reservoir largely untapped, especially in our larger congregations. In many places the deacons act merely as ushers. This may be proper in some of the
Protestant churches of today, but it does not match the urgent world mission divinely entrusted to Seventh-day Adventists. The pastor who can inspire the deacons with a wider vision of their opportunities and organize them into broader action will render a mighty service to denominational progress.

Immediately upon election each deacon should be given (by the head deacon) a list of ten to twenty church members with whom he should keep in contact. Associated with the deacon in the spiritual and practical care for this group should be a deaconess (designated by the head deaconess in consultation with the head deacon). These two, the deacon and the deaconess, should be for their group what the pastor and elder are for the whole congregation. If any of the group members is absent from church, the deacon or the deaconess should know it and learn the reason. If the members are sick or otherwise needy, the deacon and the deaconess should direct in organizing immediate help. Spiritual decline should be detected and remedial steps taken with dispatch.

The head deacon, with the head deaconess, is the chief personnel officer of the church. The clerk should pass on to them the name and address of each new member and keep them regularly informed of transfers. A special arrangement should be made for such church members as live away from the city in which the church is located; one or two pairs of alert deacons and deaconesses should be assigned to keep up personal contact with them.

Widening the Vision of the Deacons and Deaconesses

One of the difficult problems in many large churches is to keep in touch with members who move to other places; this can be done effectively only if each deacon keeps in personal contact with all his ten or twenty group members. He should report immediately any movements in his group; the head deacon and the clerk should initiate the consideration of transfers without delay.

In order to perform their duties with skill and good results, the deacons and deaconesses need instruction in the details of their duties. The pastor should conduct a deaconate workshop sometime between the day of election and the beginning of the new term. If new deacons or deaconesses are elected during the year, they should not be expected to take up their work until properly instructed as to details.

The head deacon and, preferably, the head deaconess should attend the elders' conference and be fully informed of all plans under consideration. After each board meeting these two chief officers should pass on all necessary information and instruction to their deacons and deaconesses.

An associate head deacon may be designated to organize the deacons for ushering at the regular services of the church, including the prayer meetings and business meetings as well as board gatherings. However efficient the janitor may be (if the church has one), the associate head deacon in charge of ushering (or possibly, by deputy, one of the deacons) should inspect the church and its approaches, including the minister's room and the choir room, at the latest twenty minutes before the scheduled time. The supplies cabinet and the inside of the pulpit should be critically inspected at least once a week.

The Deaconate Sponsoring Our Campaigns

The greatest opportunity for the deacon and the deaconess to serve the spiritual interests of the church comes when a campaign or a project is being organized and executed. Each deacon should promote each project within his group of ten or twenty members. The Ingathering bands should closely follow the group structure under the leadership of the deaconate. Promotion of financial drives should be through the deacons and deaconesses within their regular groups.

Almost ninety per cent of the eloquent but not too effective promotion of campaigns done by the pastor in the pulpit can well be eliminated if the pastor understands how to organize the deacons into this type of concerted action. The time in the pulpit can be reserved largely for worship and preaching; the promotion of projects can be done more effectively by having each deacon and deaconess talk things over quietly with their ten or twenty group members in the homes during the week. Of course, a system of weekly reporting must be organized and strictly maintained in order to ensure full efficiency. By utilizing the deaconate and the group system, most of the pastor's (and the listeners') headaches arising from appeals for money or effort during the Sabbath worship service can be eliminated.

God's ideal for the Seventh-day Adventist Church is that each member should be an active worker. This ideal can most surely be reached by the pastor if he takes pains to educate the deacons and deaconesses to enlarge their vision of the significance of the part they should take in the spiritual and missionary management of the remnant church.

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NOVEMBER, 1952
A third Extension School has just been concluded in Mexico for the four Spanish-speaking unions of the Inter-American Division—the Antillian, Central-American, Colombia-Venezuelan, and Mexican. It was the third in the series. The first, for Northern Europe, was held in England in 1948. The second, for South America, was conducted in Uruguay in 1950. These extension schools have been progressive in value and efficacy. The first was a pioneering experiment, breaking new ground but creating a request for another. The second, building upon the path-finding experience of the first, established the pattern and left abiding results. And now this third school was held at our Montemorelos Vocational and Professional College, June 8 to July 19.

It has been acclaimed a success by students, translators, and division and union leaders alike. In fact, it immediately created a demand for a similar school for the English-speaking unions of the division. Official request for this has already been lodged with the General Conference by the officers of Inter-America, with the expressed desire for a second follow-up school for this Spanish section a few years hence. More than that, it has created a conviction on the part of leaders who observed the school in operation that this extension plan should become a permanent and regular provision for all divisions desiring it. (The fourth is already scheduled for South Africa for December-January.)

The teaching team was comprised of Dr. Siegfried H. Horn, director, who gave a strong course on Old Testament Backgrounds, with impressive historical and archaeological supporting evidences; Melvin K. Eckenroth, who presented the fundamental principles of successful evangelism and Christ-centered presentation of all truth; and LeRoy E. Froom, who gave the historical backgrounds of our prophetic faith and applied them to the great advance just before us. To these regular courses should be added the final week of highly helpful instruction during the chapel periods, given by Arthur L. White, on the Spirit of prophecy.

**Fivefold Formula of Success**

The strength of the work done may be attributed to five factors: (1) The strong moral support of the divisional and Mexican union leaders. Finer backing and participation could not have been given—Lloyd L. Reile, acting for the division as assistant director for the first three weeks, and Arthur H. Roth, carrying through to successful conclusion for the final three weeks, culminating in modest graduation exercises on July 19. (2) The highly competent work of the leading translators—Henry J. Westphal, William E. Baxter, Jr., Charles Taylor, and Arthur H. Roth—all second generation missionaries with skilled knowledge of the Spanish. (3) An eager student body—evangelists, pastors, teachers, administrators, editors, and Bible instructors—who came to study and to learn. (4) The close integration and unity of the subjects taught and their definitely practical nature. (5) The highly spiritual and constructive character of the classes, chapel periods, and teacher counsels.

There was solid scholastic requirement, with appropriate tests. But the greatest contribution was doubtless in the new concept of this message that was brought to the men—its dignity, soundness, power, and appeal, and the world character of the truths whose time for utterance has come. The courses given helped to change the basic attitude of the students from defenders of a small and despised sect to champions of the majestic truth of God set for this hour, and not only supported by the truth of the ages, but now buttressed by evidences utterly beyond our former limited concepts. The work was definitely constructive and faith-building. It left men with a reverent confidence in its glorious triumph. And its total effect was not only to broaden the horizons and to enlarge the workers’ concept of this message but to foster a world unity of spirit that is supremely needed today. Its end result was the creating of a pas-
sion for study and greater efficiency in ministry that will assuredly be heard from in days to come. Its goal was to produce not only ardent, intelligent, and skilled crusaders for a cause, but men surcharged with divine power, combined with human skills, and buttressed by unshakable convictions.

A simple but beautiful climax to the school came on the week end of July 18 and 19, with the consecration service by the division president, Glenn Calkins, the baccalaureate sermon by a General Conference vice-president, Louis K. Dickson, and a short graduation address by the director, S. H. Horn. A surprise response from the students was given, with Daniel Moncada as spokesman, presenting to the parent Seminary a beautiful serape picturing a blazing torch of truth, with four beams of light going out to the four benefiting unions of the division. The story of this school is visualized by the accompanying pictures.

**Special Emphasis in Chapel Periods**

One week of special chapel talks by Dr. Horn brought convincing evidence of the accuracy of the Old and New Testament texts. He showed how the manuscript discoveries of the last hundred years have re-established, first, the authenticity of the text of the New Testament, and now, more recently, the reliability of the Old Testament. He pointed out how the discovery of the Dead Sea Hebrew scrolls has vindicated our faith in the text of the Old Testament Scriptures transmitted to us. Also he showed how a very recent discovery of Jewish documents, written in the time of Nehemiah, has given us the extra-Biblical proof of the existence and observance of an autumn-to-autumn calendar reckoning among the Jews of that period. This evidence furnishes a solid scientific foundation for our view that the date of the decree of Ezra 7 is 457 B.C.

And during the last ten days of the school Arthur L. White, of the E. G. White Publications, gave a vivid portrayal of the life and ministry of Ellen G. White. He sought to build a sounder basis for confidence through better acquaintance with the manifestation of the prophetic gift of the Spirit of prophecy. This was accomplished by the recital of experiences of early days illustrating the manner in which the Lord led, protected, and enlightened His people. The stories told, the pictures used, the interesting exhibits of rare documents displayed, and the question hour, all helped to create a better understanding of the plan and usefulness of the prophetic gift. All came to feel that they almost knew Ellen White personally, and were better prepared to make the best use of the counsels given.

**MEXICO!**

Mexico—exuberant, exotic Mexico—fascinating land of intermingled rags and riches, and disturbing blend of ignorance and culture! Your mystic lore is overshadowed by the stark present realities of desperate need. Your intriguing history of buried civilizations now has Castilian Catholicism superimposed upon it as few other lands have, with a church in every village and a shadow upon every phase of life. Your beautiful vistas and towering peaks are counterbalanced by the heartache and heartbreak of benighted millions in the valleys and on the plains. Your touching poverty and the perennial need of the masses of responsive peoples tug at the heartstrings. Your national workers and members are a loyal integral part of the world brotherhood and fellowship of the Advent faith. And the foreign missionaries in service in your midst are unsurpassed anywhere in talent and devotion. So, Mexico, while we bid you a reluctant adios, great things are expected of you.

Listening In on the Classes

A few sentences from two of the classes might be of interest. Here is M. K. Eckenroth speaking to his evangelism class:

"Evangelism is to occupy an ever larger place in the planning of the Adventist worker. This is to be more marked as we enter the swiftly moving events of the last grim hours of earth's history. Because of the conditions existing in these unusual times the evangelistic perspective must of necessity submit to adaptation. Only in this way can the evangelist adequately meet the ever-shifting psychology of the times. An expression of genuine love as true reformers will make the work of the Adventist evangelist the foremost in all the world. The basic philosophy that underscored the Master's evangelism and His manner of work must occupy an increasingly large place in our twentieth-century planning.

"Like the Master Evangelist, we too must learn how to begin propitiously with the people where we find them, and then, with proper fraternization, gain their confidence, and thus with patience and love lead them into the full sunlight of the truth without the employment of endless argument, cold logic, and legalistic debate. This is the way Christ led the people of His day from their low levels of

(Continued on page 26)
1. Query Hour, for Sundry Questions
Parting Admonitions During the Final
for Comfort in Sweltering Montemore-
phal, Registrar; Lloyd L. Reile, Tr;
First Half of Course (Followed by 3
Weeks); Henry J. Westphal, Transla-
Dr. S. H. Horn, Director and Instruc-
tor and Bible Teacher at Montemorelos;
lor, Translator and MV Secretary of
Instructor. 3. Portion of Class in Prop-
and Translator in Action and Familia-
A. R. Monteith, at Commencement Ho
Exercises. 5. Full Student Group, With-
ers in Center of Front Row. 6. Respo-
the Graduation Exercises. 7. Surprise
Made by Daniel Moncada, of Beauti-
Parent Seminary. 8. Arthur Roth, Tra-
Hour, Before the Certificates Were Iss
Attainment to Señorita Piedad Rodrig-
bara Westphal at Lower Right, Wh
ON SCHOOL IN PICTURES

As Directed to the Instructors, and for the Last Three
Faculty Group, Dressed in Serape for Transmission to the
Translator and Assistant Director for Student Response and Presentation,
Arthur H. Roth for the Last Three Faculty and Commencement Speeches;
and President of Mexican Union; William Baxter, Jr., Translator
E. Froom, Instructor; Charles Tay
Mexican Union; and M. K. Eckenroth,
ctic Interpretation, With Instructor
r Chart on Board. 4. Chorus, Under
ur, and Faculty Row at Graduation
ur, and Faculty Row at Graduation

SCHOOL IN PICTURES

N O V E M B E R, 1 9 5 2  

Page 25
SUNDRY SCENES AT MONTEMORELOS

2. Plane Piloted by William Baxter, Jr., Enabling Him to Penetrate Otherwise Inaccessible Rural Communities in Medical Missionary Work.
4. Farewell Serenade Beautifully Rendered at the Midnight Hour Before the Departure of the Instructors.

Third Extension School

(Continued from page 23)

spiritual perception to the high vistas of His eternal kingdom. Every utterance of the Master, each look of tenderness, even the tones of His voice, gave unerring evidence of His identification with them and their interests. Thus they loved to be in His presence and learn of His kingdom. This is the twentieth-century challenge to the Seventh-day Adventist evangelist."

Next comes the class in prophetic interpretation. Here is what the instructor is saying:

"Ours is the task of fostering the true world concept of our movement and mission, the essential unity of our forces and operations, the spiritual dynamic awaiting our reception, which alone will finish the work. It is this spiritual emphasis on the prophecies—as setting forth not merely the sequence of empires, or even the development of a controversy, but the unfolding of the great redemption activity of God as centered in the first and second advents of Christ, with the final preparation of a people ready to meet God—that is the supreme purpose of it all. This lifts prophecy out of a detached recital of conflicting forces to a powerful evangelistic appeal. It changes it from a body of intellectual truth to a moving power drawing the soul Godward."

"Moreover, it automatically changes our entire attitude from defense of unpopular prophetic truth, regarded by the modern religious world as a heretical innovation, to the conscious recovery and the championship of the true orthodoxy of the early church, and the restoration and consummation of the Reformation. It puts us in the line of the true reformers of the centuries, in contrast with the latter-day departures from the purer faith that surrounds us. It is a restoration, just as with the Sabbath, immersion, or conditional immortality. This creates tremendous personal conviction and power of appeal, lifting prophecy to its rightful, primary place as an unparalleled evangelistic force for the winning of souls."

Practical Medical Missionary Work

Two related features are likewise to be noted. One was the highly practical medical missionary work of translator Baxter, Bible teacher at our Montemorelos training school, whose faithful work on a unique missionary project was brought to fruitful climax during the extension school in the dedication of a modest little church at Rayones, hidden away in a secluded valley, accessible only by airplane piloted by Pastor Baxter—a "Stinson 150"—shown in the picture. Fourteen lives had been saved by
bringing persons seriously ill to the Montemorelos hospital. Twenty-five patients had been carried to the place of help. A company of believers has been formed, and is now provided with a house of worship. This was the reward of such pioneering service.

**Classroom Principles Applied in Effort**

The leading corollary of the school was a limited series of evangelistic meetings conducted in Mexico City by M. K. Eckenroth from July 13 to August 24. Many of the students of the extension school participating in the Mexican Union session immediately following thus had opportunity of observing the principles taught in the classroom put into practical field operation. Techniques such as the organization of a correspondence school, the prayer list plan, the registry plan, et cetera, were seen in actual operation.

The meetings were unique in that they were conducted on a bilingual basis. By means of two projectors the various texts, quotations, charts, et cetera, could be projected simultaneously on a central screen. This feature attracted a bilingual audience of English- and Spanish-speaking people. An opaque projector was employed in illustrating the songs for this bilingual audience. Royal Reid, of Southern California, led the music, with Beth Thurston, of the Voice of Prophecy, at the organ. Mary Walsh, of the Columbia Union, directed the personal work and conducted instructional classes among the laymen workers. Charles Taylor, of the Mexican Union, served as translator. The objective was to provide a laboratory for our pastors and Bible instructors.

The difficulties were very real. Catholic leaders warned the people to stay away from the services. Nuns went from door to door admonishing the people. The familiar threat of excommunication was employed—and threat of business boycott is very real to those who are in Mexico purely for business purposes. But the attendance of nationals continued at capacity.

**Mexico Had Own Advent Herald in 1834**

One fascinating accompaniment of the trip to Mexico was the pursuit of a special research project—securing all available source data from the libraries at Monterrey, Mexico City, Toluca, and Puebla concerning José María Gutierrez de Rozas, Mexican high court justice. He had published three works in Mexico bearing upon the Second Advent message. This was similar to the evidence on Francisco Ramos Mexia, in Argentina, previously obtained after extension school number two.

**Fundamental Principles and Obvious Lessons**

This recital is designed to be more than a mere report. It is an analysis and an appraisal of the extension-school plan. There was a wide range of educational background among the students. Some had full college training; others had but a few grades of formal schooling. But all were helped, and we must never exclude the most needy from our efforts. It is to be remembered that God often uses humble instrumentalities to accomplish His greatest marvels of transforming grace. In the Mexican Union session immediately following the extension school, reports from the various missions were given. Some of the most moving and amazing results in evangelistic advance were told by simple, devoted men who had had much difficulty scholastically in the extension school. They did not have sufficient background training to win the academic laurels, but they absorbed much and were definitely helped. In all probability they may use it more definitely than some of the more highly trained. They belonged in the school. It would have been wrong to exclude them.

The lesson is obvious: We must be careful how we measure men. It is entirely possible to have an artificial evaluation that God does not recognize or approve. Moreover, it would be quite unlikely that certain college-trained workers who walked away with the academic honors could successfully live and happily work with some of the primitive tribes and peoples where God is doing His greatest wonders. The conditions would pall on them, and they would not be willing to remain. But these humbler men, themselves lifted from such backgrounds, joyfully and successfully continue to do exploits for God in such environs. This is one of the fundamental lessons learned, indicating that our extension schools must accommodate themselves to the conditions and deal with the realities, meeting every need and challenge of the field. We must not become so scholastic as to

*(Continued on page 46)*

November, 1952

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IN ALL revival work there is a threefold basic purpose: (1) to deepen the spiritual atmosphere of our churches, (2) to train and set to work an enthusiastic group within the churches, and (3) to secure decisions for Christ. That the church needs to be sweetened and uplifted is self-evident. The messenger of the Lord informs us as ministers that it is because of the condition of our churches that the Lord does not now work to bring more into the truth. Therefore our work begins with our own members.

On the other hand, we are informed that we should not hover over our churches, but lead them into enthusiastic missionary endeavor. Only that type of work in the churches which teaches them to win souls is endorsed by the Master. This is the work of the church.

When the members are inspired to work for others, then it is that we are prepared to get decisions. People may then be brought into the church with the hope of receiving love and fellowship instead of blighting criticism or cold austerity.

Prerevival Organization

Anticipating the revival, the pastor should thoroughly and enthusiastically organize the church. The church should be divided into very small bands, with not more than five or six in each. The purpose of this band organization is twofold: (1) Bands serve as individual prayer groups; (2) they help swell the attendance. Such nationally recognized evangelists as Billy Graham strongly emphasize these prayer bands. They are sometimes organized weeks before the evangelist appears on the scene. Some large cities have called for a thousand prayer bands before Billy Graham's arrival. Often some people are converted before the revival ever starts. For each prayer band a special list of names should be gathered, which is presented before the Lord.

Then as the revival itself begins, each prayer band functions to help build the attendance. Band leaders should meet almost daily to compare notes, exchange experiences they can pass on to their bands, and encourage one another to greater effort for Christ. Our pastors are encouraged to put much thought and prayer into the prerevival planning in an endeavor to stimulate the interest of the church and help the members look forward with keen anticipation to the joy of actually seeing souls brought to Christ, and further helping with this greatest of all tasks.

The prerevival organization takes some time, but it will net great results. My experience leads me to believe that we can average twenty-five decisions for the truth in each revival where the small-band plan is thoroughly organized and smoothly functioning several weeks before the revival itself begins. The largest number of souls thus far to make decisions during one revival this year is thirty-five. Fourteen of these were baptized before the revival's end, about twenty within the next two months, and still others have made decisions since that revival and are planning on early baptisms.

The revival should last at least two weeks. The first week is dedicated to the church members, but the public is welcome; the second week is dedicated to the public, and the church members are welcome.

The Soul-winning Class

During the first week a regular course in soul winning is conducted. The textbook, Path to the Heart, has nine lessons, titled as follows: "Jesus Only," "Operation Jesus," "Jesus Prepares You," "Jesus—Not Argument," "Jesus—Not Condemnation," "Witnessing for Jesus," "Jesus Inspires Hope," "Jesus Quickens Faith," and "Jesus Loves." A brief examination follows these studies, and a certificate is presented to each one completing the course.

Encouraging testimonies are given by those who have completed this simple course, during
which a textbook is studied and an endeavor is made to learn from one another. A pastor of one of our larger churches said at the close of the course, "Every member of the church should take this soul-winning course." Scores of people have felt that this was the first time in their lives that they could actually go out and win a soul to Christ.

**Public Meetings**

The second phase of the revival is for the public. The church members composing the bands are to assure the attendance. More people come through personal invitation than through all other forms of advertising combined.

I usually launch the meetings for the public on a Sunday night. In connection with this second week I use a little workbook entitled *God's Choicest Gifts*. It was composed with spiritual clinic work in mind. It is available for the people each night and is used in connection with the sermon as well as in the aftermeeting. One page is especially for those who need victory over such habits as the use of tobacco or alcohol. After the concluding of the evening service with an appropriate chorus, the audience is asked to consider this chorus the benediction and to feel free on the second singing of it to leave. Any who desire definite victory over evil habits are invited to come forward to the altar.

Sometimes on the very first Sunday night lasting victories over alcohol, tobacco, and other habits have been obtained. Some of the worst cases have had such complete victory that they have joined in visiting others in similar need and claiming victory for them even before the end of the week.

**The Afterservice**

When a man comes forward for victory over outstanding habits such as alcohol and tobacco, he is shown the simple ABC's of release. The A is to ask God for victory while putting his hand right on a Scripture promise. The B of victory is to believe and tell God he believes that He has through Christ given him the victory promised in that Scripture. The C is to claim this victory as a present gift while still on his knees, and thank God that he has actually received it at that very moment.

When he arises from his knees I usually ask him, "Do you believe that God has given you the victory through Christ, not because you feel it, but because He has promised it?" As I bid this friend good night, I give him a copy of the little workbook *God's Choicest Gifts*. He is urged to take this little book with him the next day to work and wherever he goes. It is so small that a man can put it into his pocket and a woman can carry it in her purse. When tempted to reach for a cigarette or a bottle of strong drink, he is to reach instead for the little book of God's promises and go through the ABC's all over again.

A daily praise meeting is also arranged, where God is praised for victory with such individuals every day, with no exception, continuing for a week or two. Sometimes I meet with them twice a day for the first few days. This helps to build up their faith in God. At times several church members are called on to aid in this work, the men working for men and the women for women. God's gifts are for all. "These signs shall follow them that believe" includes the laity.

**Church Members' Cooperation**

In one place several men of the church came forward to assist, for I was just leaving for another revival and the pastor was leaving to pitch camp for camp meeting. These laymen formed a little committee, with a chairman, and arranged to visit a man who had just won the victory, one seeing him on one day, another the next, and so on. The first several days they arranged for two visits each day. An equal number of sisters in the church formed a committee and arranged to visit the women who had come forward and gained victory. At these little prayer and praise gatherings the members are instructed to thank God for the victory that is already won—not to ask Him for victory. They go through the ABC's all over again with the individuals, and with their love and confidence it is hard for them to fall. The promises mixed with faith are powerful through Christ.

On one occasion the laymen who were to visit a man claiming victory decided that it would be well for one of them to go home with him, since he lived some miles away, and stay with him until the first few hours had worn away. He was most happy and appreciative of this kind support. Then others arranged for him to go and help pitch camp, where he could be under a good influence for several days. Such work by church members proves a great blessing to them as well as to the new converts.

**Pastor-Revivalist Cooperation**

The pastor is a great key in any revival campaign. It is he who makes sure of the prerevival organization, inspires the church, does the advertising, and often leads the music. Also he baptizes those who make their decision during the revival and are ready before it closes. The pastor and the revivalist spend several hours a
day visiting in the homes of the people. As one of them visits with a soul in need, the other quietly claims the promise of the Holy Spirit and prays for wisdom. Then the second minister visits while the first prays silently. This fellowship between pastor and revivalist is very sweet visits while the first prays silently. This fellow and prays for wisdom. Then the second minister wistfully toward the speaker, turned to go out, the group was new and strange to me, but the pastor knew his flock. Though he had been in the district only a few weeks, he had done a great deal of visiting. His keen eye noticed a man, not a member of the church, who looked wistfully toward the speaker, turned to go out, then turned and looked back longingly once more. By the time the man reached the exit the pastor was beside him, quietly asking, “Didn’t you want to come to the altar?” The man quickly responded, “Yes,” and followed the pastor back to the front. For more than thirty years this poor man had been a slave to drink, but that night he received complete victory over both liquor and tobacco. Before the week ended he was out praying for others.

Baptisms

The pastor baptizes all the candidates. Thus the new converts are brought close to the minister who will remain instead of to the one who will quickly move on to another revival. Since the revival is of a different nature from the average evangelistic campaign, it is possible to conduct baptismal services immediately. In the revival the group of individuals who already know the truth are drawn from largely. They may be relatives of church members or may have taken one of the Bible correspondence courses. Perhaps they belong to the youth or junior group who have attended church and Sabbath school for years. During this week such persons are converted and openly express their desire to belong to the church. Having known practically all the truth, they usually require only a few hours of final instruction and examination.

However, during these revivals the conversion of a number of those who have never before known the teaching of Seventh-day Adventists has been realized. These people, together with those who have gained victory over alcohol and tobacco, join a baptismal class and are taken into the church later. In the case of an individual who overcomes the habit of liquor or tobacco, I never suggest his waiting because he is on trial and I want to be sure God has given him the victory. This would be doubt. I merely explain that there is other instruction that I wish to give him and that I shall soon have another baptismal service.

Let us be of good courage, brethren. The great day of God’s power is at hand. We can hear Him calling, “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee.” Isa. 60:1, 2.

Lectures or Sermons?

DONALD F. HAYNES
Student, S.D.A. Theological Seminary

It is not easy to find a suitable name for the vehicle by which the gospel minister conveys the truth of God to a public audience, whose individuals have come for various reasons, and in response to various types of advertising. Their presence is a challenge to the speaker to impart to them a desire to hear more of the truth at some later time; to search the Scriptures for themselves; and most of all, to know Jesus for themselves.

The choice of a title for the series of discourses will play an important part in the development of this response. The distinction in the dictionary appraisal of the two terms lecture and sermon is slight, but there is a wide difference in their meanings for the man on the street, the man whose presence is desired in the tent, tabernacle, hall, or church. Lecture sounds heavily weighted down on the intellectual side, a hangover from the lyceum days of chautauqua memory, happy or unhappy, depending on the individual viewpoint. A lecture is good for those who circulate in high society and tour the world of geography, science, music, arts, literature, or politics via the lecturer.

On the other hand, the persons who can be attracted by the use of the word sermon are also rare specimens. Sermon suggests church, preacher, religion, and to many a man on the street, merely a form of religion that is all right on Sunday but not at all necessary on Tuesday.

The first, lecture, is a far cry from the business of the herald of the everlasting gospel who seeks to catch men standing on the brink of eternity. The second, sermon, has no attraction at all for the man who has held religion at arm’s length, dreading the day when he will be forced into contact with it at wedding or funeral.
Webster says a lecture is “a formal discourse for instruction.” Of the sermon the dictionary says: “A discourse delivered in public for the purpose of religious instruction, and grounded in a passage of Scripture.” This is closer. We can well set our aim in the direction of “dis-course,” “religious instruction,” and “grounded in a passage of Scripture.” But we need another meaning like “appeal” or “invitation,” and both words, “lecture” and “sermon,” in the area of evangelism, leave much to be desired as advertising media.

The Term “Address”

The good features of both words and the desirability of attractive advertising are gathered together in a third word that without any of the inhibitive factors of the first two says what the evangelist is trying to do. The word is address. Webster says that an address is a “formal communication, application, or statement; speech; petition.”

Our efforts to bring the truth to the attention of the public are “formal,” they bear the hallmark of heavenly order, they are organized, they are characterized by the amazing precision of infallible prophecy. They should be the efforts of preachers who know how to teach. Our discourses are “communications.” They bear the information heaven has dispatched for the ears of every nation, kindred, tongue, and people. God waits at the other end of the line of communications to meet every need of the human heart.

The word “application” applies here (with a slight shift of meaning) to the work carried on by the Holy Ghost in fitting to the listening heart the words spoken by the human instrument in the “foolishness of preaching,” and making sure that God’s word does not return unto Him void.

“Statement” we need too, for this is a recital of God’s special message for these special times. We are not given to fantasy, to speculation, to interpretation, to storytelling. Every public discourse must be a clear, Heaven-powered “statement” of truth. If the truth makes men free, the “statement” of that truth becomes the business to be carried on by the human evangel.

The gospel message uses “speech.” It must be clean speech, and pure, and careful. The speech of the spokesman for God must approximate as closely as possible the beauty and correctness, yes, the majesty, of the truth itself. And we must constantly use the technique of “petition.” We are beseeching men to be reconciled to God. We are calling men to follow our Lord. We are appealing for heart surrender.

We are asking men to forsake the world and its ways.

This word address fits what we are trying to do. For Christ’s sake we address ourselves to men, their burdens, their needs, their salvation. We may have been to Siam or Guatemala, we may know something about astronomy or shells, we may have made a study of bacteriology, or we may have kept bees. But even though we have, we are not thus qualified to announce ourselves as lecturers. The very word suggests that we think we know at least one or two things more than Christ and Him crucified. The Adventist minister has only one rightful role. He is a divinely commissioned agent of salvation. He must learn to speak, as Jesus did, with authority. Lecturing is out of bounds. James M. Gray has stated it well on page 39 of his book The Teaching and Preaching That Counts:

“Let the world ridicule him; let philosophers sneer at him; let the rich or gay deride him; let the socialists and communists condemn and threaten him, it matters not. The preaching of the cross is the only kind of preaching that will be attended with ultimate and eternal success, and hence the only kind that counts. . . .

“Christ is God’s great ordinance for the salvation of the world. The preaching of Christ is the only thing that can meet lawlessness and crime, the only thing that can alleviate human woes, the only thing that can pour consolation into the hearts of men. It is the only thing that can hold in leash the blood-hounds of the powers of darkness on this earth until they shall meet the Prince of Peace in the valley of Jehoshaphat.” (New York, Revell, 1934.)

As for me, I have no ambition to be known as a lecturer. God help me to win men for Christ!

November, 1952
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ORDER FROM YOUR BOOK AND BIBLE HOUSE
Calls—How They Originate

(Continued from page 11)

since so much time is lost in getting a call through to an individual (one to four weeks) that it is better to know ahead of time if he will accept. That is why contacts are usually made in advance of calls. Consequently, it is well to remember that a call is not an official call—regardless of telephone messages, telegrams, or personal visits from other interested persons—until the letter of call has cleared all proper committees dealing with the call, and one has in his possession a letter from his own conference president containing the call. Any definite plans prior to this, in the way of canceling a lease, renting a house, moving, or being too zealous in making announcements, all involve an element of risk and embarrassment to those concerned in the matter. It could become extremely embarrassing to the worker involved should the prospective call be canceled for a good reason by the brethren somewhere along the line.

(To be continued)

The Second Week of the Bible Conference

(Continued from page 7)

claim with great earnestness a prophetic message of solemn warning against all false worship and to sound forth a clarion call to the inhabitants of earth to return to the worship of Him who created the heavens and the earth and to implicit faith in the atoning blood of the divine Son of God. The Advent Movement is the promised Elijah, with the Elijah message, to prepare the way for the coming of Christ. "The most solemn truths ever entrusted to mortals have been given to us to proclaim to the world. The proclamation of these truths is to be our work. The world is to be warned, and God's people are to be true to the trust committed to them."—Testimonies, vol. 9, p. 19.

A high point of the Bible Conference was the graphic way in which Walter Schubert presented his subject, "Evangelization of Catholics." In spite of the handicaps of language (German and Spanish being his native languages), he stirred the conference by his presentation. Charts helped to emphasize his message, and all were conscious of the wisdom of his approach. Elder Schubert is the Ministerial Association secretary and division evangelist for South America. Here is a brief summary of his studies:

The first requisite for approaching Catholics with this precious message is to love them sincerely. The next is to understand their religious convictions, and feel as they feel on the question of salvation. We must apply the great principles of the evangelism of Paul, according to 1 Corinthians 9:19-22. To the Jew he became as a Jew. And if we would win Catholics, we must understand them and be as one of them. Holding the interest of Roman Catholics calls for tact and patience. "We have found," he said, "that the first four lectures should be of such a character as to convince the people that the speaker sincerely and solely desires their material and spiritual good and happiness; and to build this confidence and friendship between the audience and the speaker, it is vital to dwell on topics that persuade the Catholics that the Holy Scriptures are the only infallible fount of truth in the matter of salvation." Once they are convinced of this, it will be easy to get them to accept all the truths and doctrines and to reject all traditions.

To the Catholic it seems more important to know which is the true church than to know what is truth itself. Therefore it is necessary to expound and prove all the truths, especially in relation to the sanctuary and the 2300 years. Once convinced that the people of God were to reappear in 1844 in a church that recovered the truths that had been "cast down to the ground" by Rome (pagan and papal), sincere Catholics are eager to embrace this blessed message.

In one of the question hours R. R. Figuhr discussed "Dealing With Unfulfilled Prophecy." He stated the following, in brief:

Seventh-day Adventists are a people of prophecy. It was the preaching of prophecy that brought forth this church. It will ever continue to be the very framework of our message. Adventists must, therefore, ever be known as reliable expositors of prophecy. The early pioneers in this message have left us good examples of preaching unfulfilled prophecy. In no sense were they reckless, precipitate, or hasty.

Moffatt's translation of 2 Peter 1:20 reads: "No prophetic scripture allows a man to interpret it by himself."* Every student and preacher of prophetic Scripture needs help. First of all, he needs the aid and direction of the Holy Spirit. Second, he needs the help of his brethren. We call big meetings to decide what we shall do and how we shall do it and when we shall do it. Then we all go ahead and do it together. Our attitude toward preaching unfulfilled prophecy should be no exception. We should preach as we work, unitedly.

The great system of truth that has been revealed to us and that we have undertaken to proclaim to every nation on earth must produce and foster universal harmony in the Seventh-day Adventist Church—a harmony that convinces the world of the genuineness of the faith we hold. This unity will not be evident in the church unless it is evident in our preaching. Our dependence upon one another in guarding the unity of the faith is clearly set before us in the following quotation:

"There are a thousand temptations in disguise prepared for those who have the light of truth; and the only safety for any of us is in receiving no new doctrine, no new interpretation of the Scriptures, without first submitting it to brethren of experience. Lay it before them in a humble, teachable spirit, without first submitting it to brethren of experience. Lay it before them in a humble, teachable spirit, and let them yield to their judgment; for in the multitude of

---

In this world of ours, so divided and diversified, there must be seen God's great miracle of a united church, the miracle for which Christ deeply yearned and earnestly prayed, "that they all may be one." The apostle takes up the same plea: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10.

L. K. Dickson presented the great subject of "The Holy Spirit and the Latter Rain." No more important theme could come before a group of Bible students than the work of the Holy Spirit. He discussed the personality of the third person of the Godhead and showed how His ministry as comforter, guide, intercessor, et cetera, enters into the experience of the Christian in his warfare against sin.

It is plain from the Scriptures and the messages of the Spirit of prophecy that the former and the latter rain constitute the baptism of the Holy Spirit which is now due and which will be bestowed upon the lives of the remnant people of God as they earnestly seek it in prayer and entire consecration to God's service.

Emphasis was given to the close relationship between the outpouring of the Holy Spirit and personally witnessing for Christ, and also to the preparation of heart and life for effectually praying for this promised power. It was shown that true preparation for the reception of the latter rain was identical with preparation to receive the seal of God, and attention was called to the fact that those who receive this final outpouring will be those who have first entered into the benefits provided under the former rain. Great power is promised to the church even under the former rain. Let us all seek to enter into these things that we may possess the "added" power of the latter rain.

Our General Conference president presented in three evening sermons the theme that was the center of the entire conference, "The Lord Our Righteousness." It was significant that without conferring with one another every speaker unfolded something of this subject. This in itself revealed the new emphasis being given to our message.

W. H. Branson unfolded the subject with unusual clarity and power. In brief, these were the main points:

The entire human family has been sold into the slavery of sin. The only way of escape from the inexorable penalty of the law is through a complete exchange of the sinner's guilt for the righteousness of Christ, so that the record shows only the perfect life of the Saviour. This is the free gift of God. It covers all past sins, and this constitutes imputed righteousness.

2. The sinner, though pardoned, is still unable to live a life of righteousness. He must depend entirely upon Jesus to keep him saved and enable him to grow in grace. This is the mystery of the indwelling Christ, by which the life is transformed, brings forth the fruits of righteousness, and attains perfection.

3. The truth of justification and righteousness by faith, laid hold of as a living, personal experience manifested in the life of the remnant people, "is the third angel's message in verity," and will become dominant in our preaching as the message swells to a loud cry under the blessing of the latter rain.

On the last Sabbath of the conference the morning sermon was given by J. L. McElhany, former General Conference president, who presented "High Lights of the Bible Conference." The conference concluded in the afternoon with Elder Dickson's final talk on "The Latter Rain."

Elder Branson spoke a few parting words to the delegates, from which we quote:

Brethren, I am very anxious that the Bible Conference will not die with us who have been here. . . It is now the responsibility, I will say the solemn responsibility, of the men and women who have been in attendance at this conference to keep the spirit of this conference alive, not only here in our own hearts. . . but also in the field. Brethren, we must carry it to our workers back home. . . . You have come as their representatives. It is your responsibility now under God to carry the Bible Conference to them, to take this inspiration back to the field. Help them to find ways of getting hold of these books when the reports come out. Every worker who can read the English language ought to have these reports, and . . . they ought to be translated perhaps into some of the foreign languages. But, brethren, the reading of these books is not (Continued on page 48)
Elder Arthur L. Bietz has written a book which should be in the library of every Adventist worker who is contacting judgment-bound souls. Out of years of rich experience has come this practical book for ministers, teachers, doctors, and laymen on Christian counseling. As a pastor and a counselor himself, the author draws upon his many experiences to illustrate the valuable technique to be used in lifting others from sorrow, despondency, fear, worry, and also in pointing the way for victorious Christian living.

Each chapter in *Pulling Life Together* is divided into three sections. There is the practical discussion of the problem and its solution with the help of modern methods, which may be used to the best advantage by every worker. The second section is a presentation of Bible texts on the same subject and what Christ taught concerning the problem faced. The third part of the book consists of a wide selection of quotations from the spirit of prophecy on the specific topic of the chapter. In this way the worker has at his command a valuable working outline on methods of counseling that will prove invaluable in the service of God.

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An eight-volume Bible found in Hitler’s mountain retreat of Berchtesgaden by French troops after the war was presented to St. Wandrille’s monastery in Rouen, it was reported in Paris. Known as the “Bible of Antwerp” or “The Royal Bible,” it was printed by Christophe Plantin of Antwerp, between 1569 and 1573. The first owner was Herwart Hohenburg, private counselor to the Duke of Bavaria. It passed into the hands of the Jesuits in 1656. The volumes are bound in leather and bear the Hohenburg coat of arms.

A Middle East Bible Council was formed at a missionary conference called in Beirut, Lebanon, by the International Council of Christian Churches, fundamentalist Protestant agency. About 190 delegates from 12 countries attended the conference. They approved a constitution for the Bible council that defined its function as seeking “to awaken Christians everywhere to the insidious dangers of modernism” and leading a struggle against both modernism and Roman Catholicism “in the hope of effecting a 20th Century Reformation.” The constitution also pledged the organization to work for religious liberty in all countries.

Visual aids in religious education for the deaf were featured at the fourth annual meeting of the Christian Fellowship for the Deaf held at the Washington Bible Institute in Washington, D.C. A demonstration of the flannelboard method of religious instruction was presented to the delegates by the Reverend La Vona Thompson, pastor of the Silent Sheep Church of the Deaf in Tulsa, Oklahoma. Also demonstrated were films and other visual aids that can be used for religious education among the deaf. The entire convention was conducted in sign language, with the delegates offering resolutions by means of flying fingers. First steps toward the formation of a world religious organization to minister to the deaf were taken. Delegates from 18 States, Canada, and Japan attended the convention. A recent national survey estimates that there are 1,900,000 partially deaf persons in the United States and 170,000 who must rely entirely upon sign language. Five hundred thousand persons in the United States are in need of special churches if they are to be brought fully within the Christian fold, said Paul Soule, chairman of the convention.

Observance of Pentecost day as an important religious holiday highlighted plans for a revitalized program of evangelism mapped at Green Lake, Wisconsin, at the annual Ministers and Evangelism Conference of the American Baptist Convention. More than 500 delegates from 34 States attended the conference, which stressed means of strengthening the church in everyday living. “Until now we have laid stress on the celebration of Christmas and Easter, and then after Easter we have been guilty of ‘going on vacation,’” said Dr. Walter Woodbury, of New York, secretary of evangelism for the Convention’s Home Missions Society. He added that “Pentecost day is an important one in the history of the Church and should receive greater emphasis.”

Religious groups are eligible to apply for television stations, on either a commercial or noncommercial basis, according to Chairman Paul A. Walker, of the Federal Communications Commission, addressing a radio and television workshop at the Butler University School of Religion in Indianapolis, Indiana, sponsored by the National Council of Churches. “As applicants they must, of course, compete with any other applicants for the channel assignments,” he said. “Like other licensees of commercial stations, they may not operate these stations merely to propagate their own views and beliefs, but instead are expected to offer a well-balanced program service.” As to religious broadcasting on private commercial stations, he said the FCC has no specific control over the programs which stations schedule and those they turn down.
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- The Federal Communications Commission in Washington, D.C., announced that it has received an application from the trustees of the University of Santa Clara, California, for a permit to construct a noncommercial educational FM station. The station would operate with 250 watts power and unlimited hours. The university is operated by the Society of Jesus (Jesuits).

- The Bochumer Verein, one of Germany's largest steel mills, announced in Bochum that it will donate four bells to the Roman Catholic "peace" church under construction in Hiroshima. The $170,000 edifice is located eight blocks from the center of the atom bomb blast which wrecked the Japanese city. The bells are expected to reach Hiroshima in time to announce the new year from the church tower. The Bochumer Verein's donation is the second major German contribution to the Hiroshima church. The city government of Cologne recently voted to donate an organ to the peace church.

- Applications of all organizations asking for tax-free status will henceforth be made public, Commissioner John B. Dunlap, of the Bureau of Internal Revenue, announced in Washington, D.C. This is in line with a new policy of giving greater publicity to the business of the bureau and of tightening up tax loopholes, Commissioner Dunlap said.

- Churches throughout the nation were told by the National Council of Churches in New York that it was ready to join with the labor movement and other groups in a continuing effort to ease the sufferings of the world's poverty-stricken peoples. The statement was made in the annual labor Sunday message prepared by the National Council's Department of Church and Economic Life for reading in the churches on Sunday, August 31.

- The latest pastoral letter of Pedro Cardinal Segura y Saenz, archbishop of Seville, in which he called upon the Spanish Government to clarify the juridical position of non-Catholics in Spain, has been received with reserve in Vatican circles. Cardinal Segura complained in the letter that his previous warnings of the spread of non-Catholic religions in Spain had not found much response. "It causes one real pain," he said, "to see the tolerance shown towards non-Catholic sects among us and the indifference of the Catholics toward this question and even the sympathy they are displaying for it." Vatican circles, commenting on the letter, said that "today it is necessary to show a certain amount of tolerance in order to avoid conflicts which are always harmful to national interests."

- Regret over sixteenth century Protestant intolerance that drove Mennonites and other sects doctrinally related to Anabaptists into remote mountain fastnesses and far lands was voiced by a Swiss Protestant leader in an address to the Fifth Mennonite World Conference at St. Chrischona, near Basel, Switzerland. Dr. D. A. Koechlin, president of the Swiss Federation of Churches, told the 200 conference delegates and 600 visitors that the history of the Protestant church since the Reformation "contains many a dark chapter which we, and much more you, cannot forget. . . . We, on our part, would sincerely wish that the tragic experiences of the past had not happened and that . . .

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the historical development of the Church might have had a different character."

Audiences estimated at more than 13,000 attended meetings held simultaneously in nine different locations in Belfast, Northern Ireland, marking the windup of the Fifth World Congress on Evangelism, sponsored by Youth for Christ International. After the congress many of the delegates formed themselves into evangelical teams for campaigns in various parts of Northern Ireland and other European countries.

More than 320 delegates and observers from churches and different traditions in 40 countries attended the opening in Lund, Sweden, of the Third World Conference on Faith and Order, sponsored by the World Council of Churches. Among the non-participating observers were several Roman Catholic priests appointed "by due authority." The Lund conference is the third of a series of world conferences on faith and order. After a preliminary gathering at Geneva in 1920, the first world conference was held at Lausanne in 1927, and the second at Edinburgh in 1937. The conference received a message of greeting from the 73rd Catholic Day (Katholikentag) observance in Berlin, expressing hope that the Lund conference will "bring nearer to Christendom the end which was so dear to Our Lord's Heart—that all who believe in Him should be brought to perfect unity." Archbishop Yngve Brilioth, Lutheran primate of Sweden, and chairman of the Lund conference, telegraphed a reply to the German Catholics, saying that "we join with you in prayer for the unity of the Church of Christ in accordance with Christ's will." The church has advanced another stage on the road to unity as a result of the Lund Conference, it was reported, though published reports of the conference will not show this and may even seem to prove the contrary. The progress toward unity consists not in any former disagreements that have been turned into agreements, but rather in a gradual change in the climate, the mood, and the temper in which discussions are carried on and in which even disagreements are stated, and in the intensification of desire to advance toward unity.

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_n_ence from alcohol as qualifications for insurance have reported increasing interest in their unique organization. The firm is the Christian & Temperate Insurance Company, of Houston, Texas, which received its charter as an insurance company in June.

| Publication of an edition of the Bible in Ulesaghi, a language spoken by natives of the islands surrounding the Marovo Lagoon in the Western Solomons, will be undertaken shortly by the British and Foreign Bible Society of London. Translation of the Bible into Ulesaghi was completed at Sydney, Australia, recently by three Solomon Islands natives in collaboration with the Reverend A. R. Barrett, a Seventh-day Adventist missionary who has spent more than 25 years in the islands.

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_FROM A QUESTIONNAIRE SENT TO THE 39 ANNUAL CONFERENCES OF THE EVANGELICAL UNITED BRETHREN CHURCH BY ITS PLenary COMMITTEE ON CHRISTIAN SOCIAL ACTION INDICATED THAT LIQUOR IS THE LOCAL CHURCHES' MOST ACUTE SOCIAL PROBLEM. THE SUBCOMMITTEE ON THE ALCOHOL PROBLEM CHARGED IN ITS REPORT THAT THE BEVERAGE ALCOHOL INDUSTRY IS "DEFINITELY AND ZEALOUSLY ATTEMPTING TO WIN CHURCH MEMBERS" BECAUSE "THE DRINKING CHURCH MEMBER WILL NOT INTERFERE TOO MUCH WITH THE LIQUOR BUSINESS OUTSIDE THE CHURCH." IT ASKED ALL CHURCH BOARDS AND AGENCIES TO "UNITE TO HELP MEET THIS SITUATION."

NEARLY ONE HALF OF THE 275 CHURCHES OF THE NORTH AMERICAN BAPTIST GENERAL CONFERENCE STILL HOLD SERVICES IN THE GERMAN LANGUAGE, IT WAS REPORTED AT THE DENOMINATION'S THIRTIETH TRIENNIAL GENERAL CONFERENCE IN PHILADELPHIA. THE DENOMINATION, FORMERLY KNOWN AS THE GERMAN BAPTIST CONFERENCE, IS AN OUTGROWTH OF CHURCHES FOUNDED MORE THAN A CENTURY AGO BY GERMAN IMMIGRANTS.

THREE BRANCHES OF THE SYRIAN CHURCH IN INDIA ARE REPORTED MOVING TOWARD ADOPTION OF THE GREGORIAN CALENDAR AS A DEMONSTRATION OF EUMENICAL HARMONY IN VIEW OF THE WORLD CONFERENCE OF CHRISTIAN YOUTH TO BE HELD IN KOTTAYAM THIS DECEMBER. FOR MANY CENTURIES THE SYRIAN CHURCHES HAVE FOLLOWED THE JULIAN CALENDAR. ADOPTION OF THE GREGORIAN CALENDAR WOULD ENABLE THEM TO OBSERVE CHRISTMAS AND EASTER ON THE SAME DAY AS MOST OTHER CHRISTIAN CHURCHES THROUGHOUT THE WORLD. THE WORLD CHRISTIAN YOUTH CONFERENCE WILL REACH ITS CLIMAX ON CHRISTMAS DAY—UNDER THE GREGORIAN CALENDAR.
IN BRIEF.—President David O. McKay, of the Church of Jesus Christ of Latter-day Saints, announced the purchase of a site in Bern, Switzerland, for the first European Mormon temple.

The Indiana Catholic and Record raised its voice in Indianapolis against "religious gadgetry." It particularly deplored the "rosary clicker" and the "electric vigil light," but also singled out "St. Christopher money clips, St. Anthony key chains, miraculous medal bracelets, etc." Five Jehovah's Witnesses failed to prevent the administration of life-giving plasma and whole blood to two seriously injured youngsters in Children's Hospital in Columbus, Ohio.

A gain of 103,133 members in the past four years was reported to the 44th General Council of the Church of God (Cleveland, Tennessee) in Indianapolis, Indiana, by the Reverend H. L. Chesser, retiring general overseer of the denomination. He said that this equals the church's growth in the 59-year period from 1886 to 1945.

The need for an intensified evangelism program and increased social responsibility was urged at a European conference of the Methodist Church in Frankfurt am Main, Germany.

On this westernmost outpost (Adak, Aleutian Islands), where the American flag flies within a short distance of Soviet Siberia, 162 children recently attended a Vacation Bible School, under the direction of Navy Chaplain O. P. Maddox.

Plans for a nationwide evangelistic campaign from April to September of next year were mapped at a meeting in Melbourne, Australia, of the General Conference Crusade Council of the Methodist Church of Australia.

Membership in the Presbyterian Church, U.S.A., increased by 34,273 to a total of 2,482,248 in 1951, it was reported by the denomination's headquarters in Philadelphia.

A plea for the restoration of "full religious liberty" in Colombia was made by the Reverend Luis Quiroga of Bogota at an unofficial gathering of Presbyterian delegates and observers attending the Third World Conference on Faith and Order in Lund, Sweden.

Protestant churches in Joliet, Illinois, will operate kindergartens on a tuition basis for the first time starting this fall, to fill a need created by the closing down of kindergartens in the public school system.

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parochial schools are planning for capacity kindergarten enrollments with the opening of the fall term. Preparations are being made in Manila by the United Church of Christ in the Philippines to send Filipino missionaries to Thailand and Indonesia. President Truman has apparently decided against making a recess appointment of an ambassador to the Vatican.

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salutations recorded in his letters, saying, “Grace to you and peace from God our Father, and the Lord Jesus Christ.” What a glorious thought, to realize that at last Christ’s prayer recorded in the seventeenth chapter of John will be realized! “I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” John 17:23.

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going to be enough. You can't get the same inspiration out of a book that you can out of a meeting, so I am going to make an appeal this afternoon that you have meetings with your workers as soon as possible after you get back to the field, and inspire them with the blessings of this Bible Conference by telling them as much about it as you can.

Brethren, let us stress in all our meetings with our workers the great importance of the message that came to the Minneapolis Conference in 1888—the message that has been repeated here in these meetings by all the speakers, of the absolute importance of this people's receiving the righteousness of Christ. . . . Let us determine in our heart of hearts that we will raise this cry until it is heard by workers and people everywhere and until our people learn how to enter into it for themselves. . . . The end is near, brethren. Our pilgrimage in this world is soon to end. May God keep us faithful until it is all over, is my prayer.

And with those remarks the conference closed. I sat for a moment in the sanctuary of the church, reviewing in my mind the events of each day of the past two weeks. The scenes of Friday afternoon passed before me again—the celebration of the ordinances, the communion service together; and then the testimonies from almost every minister in attendance. It was in one of those testimonies that I heard an overseas representative quote Proverbs 4:18—"But the path of the just is as the shining light, that shineth more and more unto the perfect day."

That's it, I thought—the perfect Scriptural description of what the Bible Conference has meant to all of us. It made the truth of God as taught by the Seventh-day Adventist Church shine even brighter after these 108 years of the Advent era.

Then I hurried to D. E. Rebok for one last interview. "What did the Bible Conference mean to you?" I asked. "The Bible Conference," he replied, "has accomplished one great purpose in establishing the confidence of our people in the great fundamental teachings of the Seventh-day Adventist Church. We can now move forward unitedly in our proclamation of the third angel's message. I carry away with me a deep conviction that time is short, and we must arise with united power to finish the work. The message of the loud cry is righteousness by faith in Jesus Christ. All through the conference we have seen the many facets of this great and all-important doctrine."

To that, all who were in attendance can voice a fervent Amen. Now we know that all of you are looking forward eagerly to the first two books of the 1953 Ministerial Book Club. These will contain the report in full of the proceedings of this wonderful conference. The presses will soon begin to roll, and you are assured that there will be no delay in getting this report into your hands.

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EVEN as you read these words, you are holding in your hands a golden nugget, the present moment. Yesterday's treasure is gone; tomorrow's is out of your reach; but now is a nugget that is fleetingly yours. How will you use it?—ESTHER BALDWIN YORK.

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