JOHN RHODES

Success Secrets for Pastors

Ministry Releases

Success Secrets for Pastors

John Rhodes

The Ministerial Association
General Conference of Seventh-day Adventists
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Introduction

Few books available today contain concrete, workable ideas and methods for the busy minister. Scarcer still are published materials especially adapted to the requirements of Seventh-day Adventist pastors. Feeling the need for such material in my own pastoral work, I decided to make a survey of useful methods and plans devised by my fellow ministers in North America. I soon discovered that other ministers felt the same need that I did. They wanted a collection of ideas in one volume, to be used as a reference book.

With help from the leaders of the La Sierra College department of religion, I prepared a forty-eight-point questionnaire on the various aspects of pastoral leadership. Two copies of the questionnaire were sent to each conference president in North America, with the request that these leaders choose two men in their field who excelled in one or more of the points listed, and send me their names. A good number of the presidents responded, and the men recommended were consulted either by interview or by letter. They were invited to share samples of their cards, forms, or other materials that aided them in conducting successful pastoral programs. Many of these ministers contributed materials and ideas.

Group interviews with pastors of churches yielded further valuable materials. Other men, hearing of the project through *Ministry*, wrote and volunteered their ideas.

Some of the success secrets in this book will appear commonplace to seasoned pastors, but the ideas are given here for the benefit of those with less experience.

If this book will add one or two new workable ideas to the pastor's program, its preparation will have been worthwhile. If, in addition, it serves

as a springboard to the development of other useful plans in pastoral leadership, it will have been a real success.

Ministers laboring in countries other than the United States and Canada may find ideas which are impractical in their fields. Even in America customs vary, and so will methods. The plan of soliciting Ingathering funds in a New York City skyscraper community poses a problem entirely different from that of caroling in Boulder City, Nevada.

No pastor should read this book with the thought of measuring his own success. This is a collection of ideas not of one pastor, but of many. The material should serve as a well from which all of us can draw.

The methods collected here are no substitute for God's Holy Spirit. Though God never designed that His church should be run in a loose, disorganized way, much less did He design that ideas and methods should be used as a substitute for dependence upon Him. Success comes "not by might, nor by power, but by My Spirit, saith the Lord of hosts." Zechariah 4:6.

Together with this collection of ideas, I wish to submit these timely words from the pen of Ellen G. White:

> *As activity increases and men become successful in doing any work for God, there is danger of trusting to human plans and methods. There is a tendency to pray less, and to have less faith. Like the disciples, we are in danger of losing sight of our dependence on God, and seeking to make a savior of our activity. We need to look constantly to Jesus, realizing that it is His power which does the work.*
>
> —*The Desire of Ages,* page 362.

Where spirituality and leadership exist together in the right proportions, I believe there will be true progress in our churches.

—The Author

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> *Never think that you have learned enough, and that you may now relax yours efforts. The cultivated mind is the measure of a man. Your education should continue during your lifetime; every day you should be learning, and putting to practical use the knowledge gained.*
>
> —Ellen G. White, *Testimonies for the Church*, vol. 4, p. 561.

*CEUs are non-academic credit and cannot be applied to a degree.

Chapter 1

The Pastor as an Administrator

Centuries ago Jethro counseled Moses:

Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: and let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee.

—Exodus 18:21, 22.

Like Moses of old, ministers today find themselves under many pressures. They, too, will sink under the load unless they can find ways of incorporating lay leadership into their program. Jethro's counsel is still valid today. But how can a minister secure the cooperation of his laymen?

Let us look at some of the methods successful ministers have used in enlisting the talents of their laymen in the work of the church.

The Church Board

The highest body of the local church is the Church Board, and securing the cooperation of this board is the pastor's first move in organizing the church for action. First he must consider the time and place of meeting, the agenda, the method of calling the meeting, and the type of leadership necessary to hold a successful meeting.

The Time of Meeting

Most pastors prefer a regular Church Board meeting night, at a time when no other meeting will interfere. Some favor an hour following prayer meeting. They feel that this plan bolsters prayer meeting attendance, and that the prayer meeting makes a good prelude for a board meeting. Also the members, knowing they have only a short time to meet, finish the business more quickly. My personal feeling is that devoting a special evening to church business elevates the importance of the work of the Church Board and averts difficulties that might arise if the prayer meeting should run late.

Announcing Meetings

Most pastors send out a notice of the time and place of meeting to all board members. This plan can be augmented by sending out a post-card agenda of the evening's discussion, to which a note is added: "Save this card. It is your agenda."

If no agenda is included, a multipurpose card may be used, as follows:

Any Place Seventh-day Adventist Church

Dear Church Member:

Your attention is called to a meeting of:

[ ] Elder's Board

[ ] Deacons' Board [ ] Church Officers

[ ] Church Council [ ] School Board

[ ] Ushers' Council [ ] S.S. Council

[ ] Choir Practice [ ] AYS Council

[ ] Community Services [ ] Pathfinder Council

Date _____ Time _____

Place _____

Respectfully,

_____

Pastor

Reports From Officers

One pastor has a form to be filled in by board members who cannot be present at the meeting. On this blank the church officer reports his department's activities for the previous month, and the report is read at the meeting by the church clerk. Of course, all officers who are present render their own reports. The plan that each department should give a regular report of its activities is in itself a stimulus to activity. These reports can be made very short, perhaps a minute or two in length. They need not occupy the evening or give rise to lengthy discussions.

The Agenda

Most pastors follow the plan of using an agenda. Those who do not should consider its advantages. An agenda expedites the work of the evening and helps ensure that the meeting will begin and close on time—an important item to busy members. If the members feel there is no well-planned, clear-cut list of items of business for discussion, they may lose interest in attendance.

The majority of pastors interviewed use some form of agenda. Four types in general use are: (1) the post-card agenda and meeting reminder, already mentioned, (2) a simple whiteboard agenda, (3) a photocopied agenda in the hands of the board members, and (4) an outline in the hands of the pastor. I feel that the first plan has special merit; with advance notice of items to be discussed, board members can come to the meeting informed and save time at the meeting. It is well to have additional copies of this card available for those who have forgotten to bring theirs.

Democratic Policy

A lack of democracy is a deterrent to Church Board cooperation. Board members like to feel they are free to speak, and that no clique runs the church. A pastor who can foster this spirit and yet present his own plans successfully must be tactful, and occasionally he must be willing to yield to the judgment of his laymen.

One pastor summarizes his procedure thus: "I do not follow any special procedure in inducing the members to attend. They know that I expect them to be there, if possible, and to cooperate. They know that the meeting will begin at the time announced. They also know that I will close at a reasonable hour. . . . After a full, free discussion, whatever seems to be the

consensus of the combined judgment will be followed. I tell them the majority must rule, and we hope the minority will keep sweet! If the vote is too close, I frequently ask for the privilege of not declaring the vote until we can see a bit more eye to eye on the subject. We try to have a careful agenda planned and proceed to care for it with dispatch. We appoint a committee to do some of the detail work so that we do not get bogged down with prolonged discussion of a matter that a smaller group can handle."

Minutes of Church Board Meetings

A board member will feel a greater sense of loyalty to the board if he receives a copy of the minutes in the mail soon after the meeting. Many of my members bring file folders each time, with the minutes of the past meetings in them. To help stimulate this interest, I usually have the clerk note at the top, "members present," and at the bottom, "members absent." It is unnecessary to take meeting time to read the minutes. I prefer to call attention to any unfinished business included in the minutes, and call for an acceptance of the other items as recorded in the minutes mailed to the members. A typical set of minutes might include, besides the names of those present and absent, items as included in the sample on the next page.

Recognition Day

Many pastors find it advantageous to bring their church officers into prominence. This approach helps the officers feel the importance of their work and stimulates the church to give them better support.

I have held Church Officers' Recognition Day on the first or second Sabbath of the new year. On this day church officers are seated in the front pews, and new deacons and elders are ordained and installed. The sermon, stressing the value of Christian service, is built around Bible texts that apply to the varied offices of the church. When I speak of the deacons, I refer to them as "God's doorkeepers," quoting Psalm 84:10. Texts regarding Community Services work can be found in the story of Dorcas, as recorded in Acts 9. A surprising number of texts which apply to the other church offices can be found. At the close of the sermon the officers are invited to stand in consecration to their task, then invited to give sentence testimonies of their resolve to be faithful to their sacred responsibilities during the year before them. Next, the church is invited to stand, pledging its support to

Any Place Seventh-day Adventist Church

Minutes of Church Board
September 30, 1994

Members Present: Frank Rhodes, Chairman; Betty Jones, Frank Mapes, Alfred Myers, Wendell Orr, Jim Tucker, John Smith, Charles Winn

1. Meeting opened with prayer by Frank Mapes.
2. Unfinished business:
   a. Report from church furniture company that, because of a delay, pews ordered in June will be delivered in November.
   b. Wendell Orr was to secure Ingathering permits. This has now been done.
   c. Harrel Bassham reported that a supply cabinet for Sabbath School would cost about $150.00.
   Voted: to accept his recommendation to order same.
3. Clerk's report accepted as mailed.
4. **Voted:** to recommend to church the name of Mary Stone from Lancaster church for first reading this Sabbath.
5. Building and grounds committee reported that the junior room needed painting and that bids of $70.00 and $92.50 had been secured.
   Voted: to ask deacons' board to buy paint and paint the room themselves.
6. Pastor noted that the elders should visit John Doe at Mercy Hospital, and that the deaconesses might drop in to encourage Mary Jones, whose child is recovering from polio.
7. **Voted:** to install a gate in the patio area and to contract with Ace Fence Company for $200. Money to be taken from building fund.
8. **Voted**: an interim nominating committee to be composed of head elder, head deacon, head deaconess, and John Smith, to find replacements for officer vacancies during the coming year.
9. Elder Rhodes noted that the doors into the sanctuary should be opened only at stated intervals, for entry by latecomers. Head deacon agreed to instruct his deacons accordingly.
10. Meeting closed at 9:30 p.m. with prayer by Alfred Myers.

the officers it has chosen. The choir then sings a consecration hymn, and a consecration prayer ends the service.

Pastors who follow this plan or a similar one find that cooperative attitudes on the part of the lay leadership are strengthened and good feelings are created between the church and its elected officers.

Religious Social Fellowship

In the early Christian church it was common for leaders to eat together. The book of Acts records that the disciples broke bread together daily. Some ministers have tried to recapture this type of fellowship. Soon after new church officers are installed, one pastor holds a dinner in a nearby cafeteria for his board. This meeting is an informal "get-acquainted" social, featuring music, readings, and a discussion of duties and privileges of the church officers.

Pastors of small churches may find it advantageous to hold board meetings in their homes, and to serve light refreshments. Such meetings around the open hearth tend to draw the members closer to each other and to their pastor. In one California church, the pastor was called to serve in a brand-new, well-appointed Seventh-day Adventist church. Prior to this minister's pastorate, the church had been meeting in a borrowed building. Since there was no other place, board meetings had been held in the homes of members. While the church was raising funds and erecting a new building, board members took turns inviting their fellow members to meet in their homes for dessert. These meetings were held soon after suppertime, and usually husbands or wives of board members were invited to attend. Following this social hour, business items were discussed.

Now, though the attractive new church building with its meeting rooms and kitchen facilities is at their disposal, the board still meets in members' homes. The members feel that the value of this type of fellowship outweighs other considerations. Having experimented with this plan both in country districts and in city churches, I find that occasional meetings of this kind add interest and help create friendly feelings among board members.

Church Budgets

At a business meeting over which I was presiding when I was a ministerial intern, the conference president and treasurer were present to

help me deal with a special problem. As a matter of routine our treasurer read the financial report, which revealed the fact that we had the sum of $15.00 in our church expense account. In those days, my attitude was that if we had money in the treasury to buy what we wanted—buy it! I had never given thought to budgeting. And although the president graciously remarked, "Well, at least you're not in the red," from that point on I determined to learn how to plan and execute a church budget. Through the years I have learned much on this subject from businessmen in my churches.

To my surprise I find that many of our largest churches have no budget. They have sizable offerings, and because there are funds on hand they pay their bills and never bother with a budget. But this is not efficient stewardship of God's money. Most successful pastors agree that any church, regardless of the size, needs a budget.

Need for a Financially Informed Church

One experienced pastor states his stewardship concept as follows: "You can never get the people to do what they ought to do, and what you want them to do, unless you tell them the whole truth." By this he means that unless his church is kept informed of its financial status it will not give intelligently. He says further: "Some are inclined to give out of emotional fervor to one cause above another. Some members overstress mission and conference giving, while others overstress local work. All local and conference channels are proper benevolence, but a balance must be made."

This minister keeps his church enlightened concerning its finances by sending out a monthly treasurer's report to church members, along with a pastoral letter giving emphasis where it is needed. Experience has taught him, he says, that conference offerings ultimately benefit when local giving is strengthened. He believes this fact is basic and biblical as well. Isaiah 54:2 says: "Lengthen thy cords, and strengthen thy stakes." He likens the cords to the world work of the church, and compares the stakes to the church's local task. When the stakes are made more secure, the cords can be lengthened.

I like to display a financial progress graph in the church foyer. Thus the church can see its giving pattern at a glance. The monthly operating budget can be shown on this graph, with the graph line showing church giving, by way of comparison. Sometimes it is helpful to show the tithe receipts and mission offerings as compared with the previous year's totals.

This can be shown on the same graph or on another one.

The Budget Committee

Many pastors follow the practice of forming budget or finance committees in their churches during the last quarter of the year, or have a standing one. This committee's objectives include: (1) reviewing past expenses over a biennial period, (2) framing a budget based on this study, (3) devising plans to meet this budget, and (4) maintaining oversight throughout the year to keep the budget in balance.

Various plans can be followed in determining the membership of this committee. Usually it includes the head elder, head deacon, treasurer, and one or more businessmen. The pastor is usually an ex officio member of this committee.

One large city church chooses for this committee specialists in the field of finance, without concern for particular church office. Included are such men as a former corporation comptroller and the business manager of a large denominational concern. The committee members divide the work among themselves. One man acts as church-budget comptroller; two men share the duties of church-budget publicity. Such a plan lifts a tremendous load from the shoulders of the pastor and distributes it among several persons well qualified to carry it.

Presenting the Budget

Some pastors choose to have their budget committee present a photocopied budget, showing the financial program for the previous biennial period and a current budget based on these findings. In such budgets expenses are anticipated, and funds to meet them allocated. Insurance policies, taxes, office supplies, janitor's salary, and building depreciation and repair can be anticipated on a monthly prorated basis. One twelfth of the annual insurance premium is budgeted monthly. In my present pastorate I have an allowance of $25 monthly for personal office supplies such as stationery and file folders. I also have a fund of $35 monthly that I can use for such things as flowers for the sick, a book for newlyweds, or refreshments for church-school youngsters who help me distribute handbills for my evangelistic meetings. I find it easy to keep within my budget when I know exactly what I can spend. Other departments of the church follow the same plan. When we add enough "rubber" to our anticipated expenses, the various church accounts usually show a healthy balance "in the black."

Treasurer's Monthly Report to the Board

Some pastors complain that they find it hard to determine just where the church stands financially. To correct this situation, one minister developed three photocopied report blanks which he asked his treasurer to fill out each month. These forms are for (1) conference funds, (2) local trust funds, and (3) church-expense funds. The simple outline helped the treasurer as well as the church to plan the financial affairs systematically. (Trust funds are monies held for such organizations as Community Services and the Youth Department, or for Personal Ministries.) Some pastors also ask their treasurers to present a monthly photocopied operating statement of budgeted items. In this way leaders of the various departments of the church are better informed and can more easily stay within their budgets.

Loyalty Crusade

A southern California pastor conducts an annual loyalty crusade. After the budget committee gives its report, he selects visitation teams. The persons chosen are invited to the church for a dinner and an evening of instruction. On the following evenings of that week these members go out by twos, prepared with information about the budget, and with commitment cards to secure pledges from the entire membership. Any person missed is reached either by further visitation or the annual "loyalty Sabbath" which concludes the crusade. The signed pledge obligates the member only to his conscience and to his God. It is not "held over his head," and he is never billed.

Working With Elders, Deacons, and Deaconesses

Some pastors complain that their church officers lack initiative. However, the problem may be with the pastor. Perhaps he has never explained what the office of elder, deacon, or deaconess represents. Many an elder thinks all he needs to do is offer the Sabbath prayer. Many a deacon considers his duties ended when he has received the morning offering. To change such attitudes, pastors do well to conduct orientation programs and plan uplifting ordination services each year.

The Ordination Service

One pastor holds ordination services on a Friday night. He secures a

guest pastor to speak on the importance of church office, and to direct the charge to the ones who are to be ordained. Devoting an entire service to this church position tends to magnify its importance.

Another pastor also prepares a special certificate recognizing that _____ was ordained to the office of elder or deacon on such and such a date. The certificate is handed to the newly ordained as they are greeted following the ordination prayer.

Families of those to be ordained are invited to sit in prominent front seats. The spouses are given flowers in honor of the event. That afternoon a letter goes into the mailbox to each family member stating that the pastor esteems it a privilege to have ordained _____. The children's letters begin, "Dear Johnny," or "Dear Mary." A friendly relationship thus develops between these families and their pastor. The ordination service may include a charge in which elders or deacons respond at intervals, "We will." Then the pastor charges the congregation to support the newly ordained leaders/officers, and the congregation responds "Amen."

Letter of Instruction

A pastor of a large church sends to elders, deacons, and deaconesses an instruction letter or kit with his New Year's greeting and pastoral letter. The kit shows the parish districting of the church, and an accompanying note assigns territory to each one. A list of parish responsibilities is also furnished. Similar kits are sent to each of the principal church officers, with a brief letter of instruction and conference literature pertinent to the office.

Instruction Classes

Another pastor conducts annual training classes for three weeks in December. Actual dress rehearsals are held for Sabbath services. An imitation baptism is held and a typical Communion service conducted so that new officers may observe and ask questions. Outgoing officers attend these orientation classes with the new appointees. New officers take office in late December. In this way there is scarcely a lag in the program. By the first of January new officers have had three weeks of "internship" with experienced leaders.

The following is an outline used at an instruction class for deacons. A copy should be given to each deacon.

The Work of the Deacon
Any Place Seventh-day Adventist Church

I. A High Calling

Some may think, "Now that the church has elected me as a deacon, I will have little to do." However, any job done well requires time and sincere effort. The deacon should not be a loafer. He has a work to do, and it is a spiritual work. See *The Acts of the Apostles*, page 93.

In our local church, the high calling of this office is emphasized by the fact that the deacons kneel at the front below the altar at the time the elders kneel for silent prayer. Concerning the spiritual qualifications, please reread Acts 6:1-8 and 1 Timothy 3:8-13.

II. The Deacons' Responsibility to the Church Properties

In many other Protestant churches there is a board of trustees. These trustees hold the title to the church, and are responsible for the total church property. In the Seventh-day Adventist Church the Conference Association holds the title, but the men chosen as deacons are responsible for maintenance of the property. The outline below suggests some of the areas of responsibility.

1. ***Church Monies***
   a. In our church, the deacon counts the money of the loose offering and gets a receipt for it from the church treasurer.
   b. The head deacon is a member of the Church Finance Committee and helps set the annual budget.
   c. He is to administer funds budgeted for his use to alleviate needs of widows and orphans. (In counsel with Church Board, if the amount is large.)
2. ***The Church Building***
   a. The head deacon is a member of our Church Improvement Committee and brings suggestions to the Board for improvements and repairs that can wait until board meetings.
   b. Deacons oversee the janitor work. If the janitor fails, the deacon should arrange for laymen to do the work.

c. Deacons attend to such things as broken windows, and plumbing, lighting, and heating system repairs.
d. They care for and distribute *Church Hymnals* and other songbooks.
e. They distribute offering envelopes in whatever manner their church uses, and remove any paper or litter in the envelope and hymnal racks.
f. Deacons lock the church building after each regular meeting.

III. The Deacons' Responsibility for Church Comfort

1. Opening, lighting, and heating of building before services.
2. Maintaining of proper heat and ventilation (if the deacons also usher).
3. Seeing to it that all supplies are complete, such as toilet tissue, soap, towels.
4. The tightening of any loose opera seats.

IV. Deacons at the Regular Worship Service

In our church we have the following order of service: the deacons sit at the front and kneel simultaneously with the elders as they enter for silent prayer. At the time of presentation of offerings one of the elders makes a brief appeal, after which he is seated. This is the cue for the deacons to begin to take the offering. (The elder should never say, "Will the deacons please stand?" This should be unnecessary.)

After taking the offering, the deacons stand at the rear of the sanctuary and await the nod of the organist, who modulates from the offertory into the doxology. As the congregation sings, the deacons come forward. The elder comes to the desk and gives the prayer of dedication. The deacons may then sit with their families.

V. Deacons' Duties at a Baptism

1. Watch bulletin for baptisms to come, and check with pastor as to dates and number to be baptized.
2. Heat both building and water, as well as dressing rooms, to comfortable temperatures.
3. Prepare adequate dressing rooms, or booths, by using portable screens, etc., if church does not have other facilities.

4. Fill baptistery with water, making sure it does not overflow.
5. Assist men in putting on robes; also assist them into the water.
6. Help men disrobe after baptism. Wring water from robes, and deliver them to the deaconesses.
7. Mop baptismal area, drain baptistery, and see that no towels or wet items are left around baptistery.

VI. Deacons' Duties at the Quarterly Service

1. Prepare men's and women's rooms for foot washing and arrange seats.
2. Prepare buckets, warm water, and basins for both men and women.
3. Provide suitable basins and soap, so that men and women can wash their hands before going back to take Communion.
4. Clean buckets, basins, and rooms after service, seeing that towels are boxed and given to deaconesses for laundering.

VII. Deacons and the Communion Table

1. Before the service, see that the table is placed as it should be.
2. Provide the correct number of chairs for officiating elders.
3. As you enter for the Communion service, remain standing facing the table, and be seated as elders are seated.
4. The deaconesses remove the table cover.
5. Receive emblems, and distribute both bread and wine to congregation.
6. Return bread and wine service to elders who will, in turn, serve you and then each other.
7. Assist deaconesses in returning table to its usual position and in carrying the service to place of washing.

VIII. The Deacon as a Spiritual Visitor

1. Deacons should visit widows, orphans, and shut-ins to determine their needs.
2. In our church we have a quarterly visitation day when deacons and elders go out by twos, as in Bible times. On this day deacons may join with elders in taking Communion to shut-ins, and may take tape recordings to those who cannot attend church.

IX. The Deacons and the Church Board

The head deacon is a member of the Church Board. In many churches all deacons are asked to be members.

X. What is a Deacons' Board?

1. In large and middle-sized churches, it is well for the deacons to meet periodically in their own board meeting. The head deacon announces time and place and presides at the meeting.
2. At these meetings the deacons' work and problems are discussed. Recommendations may be made for consideration by the Church Board.

XI. What is a "Head Deacon?"

1. The head deacon is chosen by the nominating committee. He is chairman of the Board of Deacons.
2. Should a head deacon assume all the responsibilities himself? No, he should delegate responsibility. Some of his deacons may be gifted in various lines, and he should assign them tasks according to their special talents. Individual circumstances should also guide the head deacon in making assignments. For example, one deacon may work nights and not be available to close the church building after prayer meeting, and the head deacon should delegate another for this chore.

XII. The Deacon as an Usher

1. ***Sabbath School Ushering:***
   a. Be on duty from 9:15 and stay by until the close of the worship service.
   b. Post numbers on hymn board.
   c. Greet members and visitors at all doors, distributing church bulletins to them.
   d. After Sabbath School commences, usher people to their seats.
   e. Direct any visiting children to the various divisions, and adult visitors to the receptionist's stand in order that they may sign the receptionist's card or guest book.
   f. During the winter months, when the tendency is to close most of the church windows, be sure to open enough windows to

ventilate the church sanctuary. (This is to be done at close of Sabbath School services.)

g. Keep the rear doors of the sanctuary closed so that children whose classes may have been dismissed earlier will not disturb the adult Sabbath School.

h. At 10:45 see that windows are closed and lights turned off in the classrooms.

2. ***Worship Hour Ushering:***

a. Monitor ventilation in the sanctuary.

b. Encourage those standing in rear of the sanctuary to take their seats.

c. Try to keep others from occupying seats reserved for parents with children.

d. Keep latecomers at the rear of the sanctuary until they can be seated at intervals as indicated by asterisks in the bulletin.

3. ***Communion Service Ushering:***

a. Two ushers remain in the sanctuary during the service of preparation. (If they care to, they may partake of this service during the preaching.)

b. These two ushers mark every other row, beginning with the second row from the front.

c. These ushers encourage those returning for the Communion service to sit in the alternate rows. If the congregation is too large, the ushers will encourage those who must sit in the "in-between" rows to sit toward the middle of the row.

4. ***General Remarks:***

a. Ushers should at all times wear the "Usher" pins that are provided.

b. If an usher finds it impossible to serve at the scheduled time, he should either arrange for another usher to replace him or contact the head usher. A list of ushers' names and phone numbers is furnished.

5. ***Schedule:***

The head usher should supply a schedule for the quarter, listing the assignments.

The following is a brief outline of the duties of deaconesses. Each lady

who accepts this responsibility will benefit from receiving a copy of such information.

The Work of the Deaconess
Any Place Seventh-day Adventist Church

I. Choosing of Deaconesses

Deaconesses are to be chosen from the standpoint of consecration and other qualifications that fit them to discharge the duties of the office. The term of office is for one year, but they may be reelected the following year if the church desires.

II. Visiting Responsibilities

Deaconesses are to do their part in caring for the sick, the needy, and the unfortunate, cooperating with the deacons in this work. They should visit two by two as far as is possible. A list of homes of ladies who need visits will be provided by the head deaconess and the pastor. Care should be exercised to follow the instruction given when making visits of this kind. Each home should be contacted by a visit once each quarter, more often if possible.

III. The Lord's Supper

Deaconesses prepare the bread for the Lord's Supper. They also neatly arrange the ordinance table, pour the wine, place the bread, and cover the table with the linen provided for that purpose. This should be done before Sabbath School begins.

IV. Foot Washing

The deaconesses also assist in the ordinance of humility, giving necessary aid to the women newly come into the church. It is also the duty of deaconesses to see that the table linen, towels, etc., used in the celebration of the ordinances are laundered and returned to their proper places.

V. Baptismal Service

Deaconesses should also assist at the baptismal service, giving such counsel and help as may be necessary regarding suitable dress for baptism. The deaconesses should care for the robes and any

towels provided by the church, after the baptismal service. It is the responsibility of the deaconesses to maintain the robes in good condition.

VI. Faithfulness ot Duty

Each deaconess is expected to be faithful in fulfilling her duties. If circumstances arise to prevent her from doing so, she should notify the head deaconess as soon as possible. On occasions of special services, such as baptism, Communion, etc., the deaconess should automatically understand that she is to help. She should be present at 9 a.m. and offer her help. It will be the responsibility of the head deaconess to choose such help as she needs and dismiss the others. Let each lady be faithful to her post of duty.

Communion Bread

H. S. Anderson in *The Science of Food and Cookery* notes:

A careful study of the scriptures relating to the Feast of the Passover, which was reverently observed by God's people in days of old, together with scriptures that speak of the institution of the Lord's Supper, shows that the bread used was of the unleavened kind. Also, the grain used in the making of the flour, so far as is known, was ground entire.

In the strict sense of the word, white bread is not a true symbol of the body of the Lord. He is the great Life-giver; but white bread, if depended upon exclusively for food, leads to disease and premature death. In times of old, special directions were given as to what should enter into the making of bread for sacramental purposes— "fine flour" "mingled with . . . beaten oil." Exodus 29:40; Leviticus 2:1. In the making of the following bread, it is necessary that the flour be ground fine*; and if the directions are followed, the bread will be tender and of a good flavor.*

Communion Bread Recipe

2 cups whole wheat flour
1/2 teaspoon salt
7 tablespoons of vegetable oil
8 tablespoons cold water

Add the salt to the oil in a bowl, and pour in the water in a very slow stream, beating constantly until thick and white (a temporary emulsion). Pour onto the flour all at once, and mix lightly into a dough. Turn out on a floured board and knead, fold over and over to enclose air, and pound with a wooden mallet until quite elastic. This takes five or six minutes. Roll out to the thickness of pie crust, mark with a dull knife into 3/4-inch squares, lay in a baking pan, and bake in a medium *slow* oven. Avoid browning, except a slight tinge, as browning gives it a strong flavor.

Special Prayer Meetings

A rural district pastor finds it helpful to devote the first month's prayer meeting series to the work of elders, deacons, and deaconesses. He uses texts from the book of Acts where these offices are described. He also hopes by this means to help his elders, deacons, and deaconesses form the prayer meeting habit, which is neglected by some.

Meetings for Elders, Deacons, and Deaconesses

There is a growing trend, especially in larger churches, to form boards of elders, boards of deacons, and boards of deaconesses. These groups meet separately to discuss their work. One pastor plans for one of his elders to sit in on each of the thirty committees that function in his large church. In this way, when the pastor calls an elders' meeting, he finds it easy to feel the pulse of all church activity.

In churches of 300 to 500 members, some pastors prefer to hold group meetings of elders, deacons, and deaconesses. First they meet together for a devotional study, then separate to discuss their special problems. At such meetings a secretary is appointed to record the minutes. Recommendations made at these meetings are collated by a church secretary and copies furnished to individuals concerned. At such meetings one pastor gives his elders lists of missing or discouraged members. The family name and address are noted, with a sentence or two describing the problem. The notation might read, "John Jones family, 158 Hill Street, 447-5678. Husband having trouble over loss of job—discouraged," or "Bill Smith family, (address), haven't attended church since vacation." He calls for elders to volunteer to visit these people, and as they volunteer he checks the names on the master list.

Some pastors assign elders the task of visiting about ten homes per month. New names are assigned each month, so that in a small congregation

the elder may visit most of the homes in a year's time. In other churches the elders are asked to visit ten or twelve families each quarter.

Such programs, I have found, are a bit idealistic, especially in larger churches. A more realistic program is to have a visitation day on Communion Sabbath, with elders, deacons,and deaconesses taking part. The pastor meets with these officers at 3 p.m., and distributes cards printed with names and addresses of persons to be visited. On the cards are such notations as "shut-in," "non-attender," or "discouraged." The visitors go out by twos or threes. A good objective is to visit in two or three homes during the afternoon. The elders use portable Communion sets to take the Lord's Supper to shut-ins.

We have also tried this visitation program on a week night, first meeting for a potluck supper, then separating to visit the homes. The elders, deacons, and deaconesses are provided with Sabbath school lesson quarterlies, offering envelopes, a photocopied message from the church, and an appropriate text to read for each type of problem they might encounter.

Quarterly Assignment Letter

Some pastors prefer personally to assign duties of elders and deacons for the quarter. They prepare a list of pulpit and church duties. The deacons' list includes such items as (1) sound system, (2) parking lot, (3) platform and study, (4) ventilation, and (5) ushering. I personally follow this plan, except that I prefer to have my head elder and head deacon make the assignments. For ready reference I keep a copy of each assignment sheet under the glass on my desk, and copies are mailed by our church secretary to the head elder and head deacon.

Platform Detail Chart

In one California church a neatly framed chart is posted, on which are listed the duties of the elders, with a diagram of the pulpit-chair arrangement. Numbers are assigned to each chair, and to each part of the worship service. When an elder knows he is to offer the pastoral prayer or the benediction, it is easy for him to find his place in line.

The Pastor's Membership Records

In this day of fast paced living a busy pastor needs an efficient way to keep track of his members. He should be able to feel the pulse of the

membership instantly. To this end a card/computer system and committee records, plus the services of a good secretary if available, will be of great help.

Weekly Attendance Registration

Commonly used in some Protestant churches, but not so frequently in Adventist churches, is the weekly attendance registration card. Every pastor must work in his own harness, but a growing number of Adventist ministers have found that a system of weekly registration is a real asset. My own preference is for a type of registration card with four main headings: Prayer Request, Request for Pastoral Call, Request for Membership, and Services Offered by the Church. Under these headings are listed services needed or services volunteered. Some prefer to use a tear-off stub which comes as a part of the bulletin rather than using a separate card. Rarely does a week pass that I do not receive information about a prospective church member, news of a sick member, or other useful information. The only way to make a registration card or stub work is to work it. During the announcement period or the time of the pastoral welcome, it takes only two minutes to call attention to the items on the stub/card. And it can be received immediately, or collected with the morning offering. On the following page is an example of a typical card.

A registration-card idea I noted in the pew rack of a one church consisted of a set of four cards. The first card was headed, "Member Attendance." Behind it was a second card, taller than the first, with the heading, "Call-Requested Card." A third read, "Visitor's Card." The last and tallest card read "Prayer Request." A place for the name, address, and information requested was printed below each of the four headings.

In large churches, where a more formal atmosphere may prevail, usually little is said about registration cards. However, many of them have these cards in the pew racks. One large church uses a neat postcard with the heading, "How to Join the _____ Church." Below the heading are instructions couched in friendly terms. The reverse side is printed for mailing. The visitor is invited to drop the card in the offering plate or mail it. See the example on page 30.

A common practice in our churches is to give some type of welcome card to each visitor. Space is provided on the card for the visitor to request membership if he desires.

Any Place Seventh-day Adventist Church

Visitors Please Register Your Attendance

Name _____
Address _____
_____
Phone _____

( ) I am visiting for the first time.
( ) I visit frequently.
( ) I am new in the community.
( ) I would like to know more about Adventist.
( ) I desire a pastoral visit.
( ) I want to be baptized.
( ) I wish to join this church.
My membership is at the _____Church

The Person Whose Name is Below:

Name _____
Address _____
_____
Phone _____

( ) Is Ill ( ) Desires a pastoral call
( ) Is a new resident ( ) Wants offering envelopes
( ) Desires baptism ( ) Wishes to join a S. S. Class
( ) Wishes to unite with the Church
( ) Wishes to join Community Services
( ) Wishes to sing in the choir
( ) Has moved to the above address

Submitted By _____
Phone _____

I wish to subscribe to the
( ) Union Paper ( ) *Adventist Review*

How to Join the _____ Church

You are cordially invited to worship at the _____ Church of Seventh-day Adventists. Simply print your name, address, and telephone number on this card. Then hand the card to a member of the ministerial staff, place it in the collection plate, or mail (whichever is most convenient). You will be contacted by telephone within ten days. We are most happy to welcome you to Christian fellowship.

Name _____

please print

Address _____

Telephone _____

Membership application card

Some pastors prefer to have registration once a month, others only on Communion Sabbath. I prefer to secure information from my members each week. At the close of the worship hour the deacons sort the cards and leave the pastor's portion on his desk.

Types of Membership Records

There are many kinds of membership record systems, ranging from the dog-eared notebook to the neat card file to sophisticated computer programs. The size of the congregation will determine the complexity of the membership record needed. The larger the church, the more complex the membership record. However, while a system may be more complex, its complexity is to make the task more simple.

I was invited to develop a card record system for our conference. The system makes use of a color code as follows:

White for members of both church and Sabbath school.

Pink for members of the church but not of Sabbath school.

Blue for those who are Sabbath school members but not church members.

Green for prospective members who attend neither Sabbath school nor church services.

Yellow for Seventh-day Adventist shut-ins.

A sample of the "Rolodex" card is shown below.

Name	Phone		Map No.
Address			Cross Streets
Husband	Birthday	Occupation	Date of visits
Wife			
Children			
1			
2			
3			
4			
Remarks:			

"Rolodex" card

Such portable files are handy for carrying on the car seat. On my Rolodex file, the map number at the upper right corner of the card bears the map index code for finding the desired street. This makes for ready checking when the pastor is using his car. In the same file is a duplicate set of cards divided into ten geographic areas of my parish. Thus when I am visiting in a given area I can go from one home to another without unnecessary travel.

Map With Map Pins

When I am conducting an intensive visitation program I make up a numbered list of names of those I plan to visit. Then I place numbered map pins on a portable map I carry in my car. The map is mounted on a small

cork-surfaced bulletin board. Numbers correspond to people. As the calls are made I pull the pins out. A half hour thus spent will save hours of wasted driving time.

A common custom is to indicate the location of church members with map pins on a large wall map. While this looks impressive, it is of little use unless the pins mean definite names to the pastor. The fact that he has a pin on the map is of little value. However, the large map can be useful, especially if numbered pins are used. These pins can be bought in quantities of one to

Any Place Seventh-day Adventist Church

Date _____

I have accepted the Lord Jesus Christ as my personal Savior and desire to have a part in His service as a member of this church. I agree to attend the regular services of the church as often as possible and also to support its work and missionary program by regular and systematic giving, as the Lord prospers me. I desire to unite with this church as herein indicated.

By Baptism _____ By Profession of Faith _____ By Letter _____
Date_____
List names and birthday of unbaptized children:
_____
_____
Write for my church letter from_____
I Receive Union Paper Yes ( ) No ( ) *Adventist Review* Yes ( ) No ( )
Signature
Mr.
Mrs._____
Miss
Address_____ Phone_____
Occupation_____ Birthday_____

Do not write below this line

Baptized by _____ Date _____
Letter written _____ Letter Received _____
Voted by Church _____
Letter granted to _____ Deceased_____

Case History Card—front

one hundred, and come in varied colors. A sheet posted below the map, with guide numbers and names and addresses, serves as a key to the map. Thus pastor or elders can consult the board for ready reference to the location of members' homes.

Case-History Cards

As a pastor I like to know something about new members in my church. If they have come from other than Adventist churches, I would like to

NAME_____
Last First Middle

Every Member Working

"Go work today in my vineyard;" "To every man his work."

Please check below if you have engaged in or will engage in the following lines of Christian service

Have	Will		Have	Will	
☐	☐	Church Treasurer	☐	☐	Publicity
☐	☐	Deacon	☐	☐	Ingathering
☐	☐	Deaconess			Solicit - Sing
☐	☐	Elder	☐	☐	Organist
☐	☐	School Board	☐	☐	Pianist
☐	☐	Finance Committee	☐	☐	Social Committee
☐	☐	S. S. Superintendent	☐	☐	Take part in programs
☐	☐	S. S. Dept. Supt.	☐	☐	Direct games
		list department below	☐	☐	Story telling
☐	☐	S. S. Teacher	☐	☐	Give readings
		list department below	☐	☐	Carpentry
☐	☐	S. S. Secretary	☐	☐	Community Services
☐	☐	Asst. S. S. Child. Div.	☐	☐	Pathfinder Club
		list department below	☐	☐	Personal Worker
☐	☐	Ch. Vacation School	☐	☐	Visiting
☐	☐	Youth Work - AY	☐	☐	Provide auto service
☐	☐	Usher	☐	☐	Church Clerk
☐	☐	Temperance	☐	☐	Provide flowers
☐	☐	Choir _____	☐	☐	Make Posters
		what part	☐	☐	Typewriting
☐	☐	Solo Work	☐	☐	Church office work
☐	☐	Telephoning	☐	☐	Electrical
☐	☐	Orchestra	☐	☐	Painting

List in Detail Other Services:

_____

_____

Case History Card—reverse

know their special talents. If they come from an Adventist background, I want to know what offices they have held. The card adapted from one used by a Baptist church, is designed to secure this information. (See the illustrations on pages 32 and 33.) I urge those who are already members to fill out the card. Then as others join the church, the clerk routinely asks them to fill out the card. These cards are of particular value at nominating committee time.

Member Moved to a New Area Card

Several pastors in the Los Angeles area use a reply postal card to keep track of members who move. The card is sent to the pastor in the new area, almost as soon as a member moves. Thus the pastor is alerted to call on this person and welcome him into his new church home. The reply portion is for the member's new pastor to report the results of the call. The two sides of this card are shown on pages 35 and 36.

Keeping Membership Lists Up-to-Date

Few pastors seem to be aware of the fact that if they print on all mailed matter the words, "Return Requested," the post office will cooperate in keeping their address lists up to date. If the addressee has moved and left a forwarding address, for a few cents the post office will return the letter with the correct address noted. By sending out a monthly newsletter we keep our records current. Often members are surprised to discover that we have their new addresses within days after they have moved.

Working Through Committees

Pastors will find it advantageous to work through committees. The following committees are commonly found in Seventh-day Adventist churches:

Elders' Board
Deacons' Board
Deaconesses' Board
Personal Ministries Committee
Adventist Youth Council
Pathfinder Council

RETURN CARD

PLACE
STAMP
HERE

Date_____

Dear Pastor:

The following member of our church has moved to your community and will be found at the address indicated.

Name(s) _____

Address _____

We will appreciate it if you will call upon_____ and seek to establish an active relationship between him/her and your church.

_____

Clerk, Pastor

Remarks _____

_____

_____

Member moved to a new area card

Date_____

Dear Pastor:
Thank you for your information concerning _____
We have approached _____ and report the following result:

- ❑ Has agreed to unite with our church and has requested us to secure church letter(s).
- ❑ Has made little response to date to our approaches. We will continue our efforts but would appreciate further help from you.
- ❑ _____

Signed _____ Name of Church _____
Street _____ City and State _____

RETURN CARD

PLACE
STAMP
HERE

Member moved to a new area card—reverse

Sabbath School Council
Home and School Committee
Community Services Committee
Ushering Committee
Finance Committee
Social Committee
Greeters' Committee
Floral Committee
Music Committee
Ingathering Committee
Building Committee
Visitation Committee
Worship Committee

At times additional committees are needed, and some of these will be discussed on the following pages.

Pastoral Staff

Some of the larger churches have a pastoral staff consisting of the pastor, one or two assistants, the Bible instructor, and perhaps an office secretary. Others who may be included in such a staff are the church choir director (often called the minister of music) and the principal of the church school or academy, who may be considered an assistant pastor, and any volunteer office workers. In the church bulletin these persons can be designated as members of the pastoral staff, and this recognition will add a bit of luster to their tasks.

Interim Nominating Committee

In churches where there is a somewhat transient membership, it may be well to have an interim nominating committee. This committee need not consist of more than three or four members, but should be ready to work the year around. This committee can save much time for the board members. It brings nominations before the board, which then merely votes on the recommendation of the nominating committee. This removes a load from the pastor, who otherwise must attend to such details.

Summer Activities Committee

Our church has what it calls a "summer activities committee." Since

the summer program of the church is so different from the winter program, this committee gives special planning to the spiritual and social needs of the church during the summer months. It plans outdoor meetings, nature hikes, evening socials, picnics, and special family-night prayer meetings. This committee is composed of some of the more active people in the church as well as the officers of junior and youth organizations.

Music Committee

Many churches have a music committee, usually composed of the choir director or directors, organists and pianists, the Sabbath School superintendent, and the pastor. In our church, the chairman of this committee is the senior choir director. The committee provides all special musical selections for the worship hour. In some churches this committee helps the Sabbath School leaders provide music, and works with the pastor on planning prayer meeting music. In our church, the committee also cares for musical instruments, choir robes, music, and *Church Hymnals*. This committee meets monthly and has authority to spend certain monies budgeted for its use. It keeps a file of all musical talent within the church, as well as potential guest musicians for special occasions. Our committee recently prepared a list of all local and visiting soloists and other musicians, and the Sabbath School leaders, among others, are using this to help them in their music planning.

To maintain a successful choir it is well to choose a choir president, secretary, and other officers representing each voice section, who serve to prompt the choir members to attend rehearsals regularly. If the leader must do this prompting the choir usually falls apart. Loyalty must come from within the membership itself if the choir is to be successful.

Building Committee

Some pastors have a standing building committee even though they are not conducting a building campaign. This committee looks after buildings and grounds and suggests needed improvements to the board. These men inspect for such things as broken windows, termites, and leaky plumbing. They may notice that a door swings the wrong way, and bring a recommendation to the board. Often when men who have opposed certain improvements are put on this committee, they suddenly change their minds and begin to lobby for the improvements.

Keeping in Touch with Committees

One pastor of a large church keeps in touch with his thirty committees by using a desk organizer with thirty flaps. Under each of these flaps is a paper on which to write down pertinent information for the committee indicated. As I was interviewing this pastor, he received a phone call on some item of committee business. He lifted up the corresponding flap and jotted down the item immediately. His pastoral staff meets each Monday morning. At this time he reviews the list of thirty committees on the organizer, taking note of the flaps on which he has placed a signal clip. He then tells his staff what he recommends for the committees. Since each committee has at least one representative from the pastoral staff, he can convey his suggestions to the committees through these pastoral assistants if he himself is not present. While most pastors will never need such an elaborate plan, even a smaller church may have ten or fifteen committees, and the pastor may well use some adaptation of the above idea.

In a church with many committees, no pastor could find time to meet with all of them. But he can meet with the committee for a few minutes at the beginning, share his ideas with them, answer their questions, and then politely excuse himself.

Virtues of Committee Organization

Often a pastor can more easily put across an idea in his church if he first takes it to a committee. The committee serves as a sounding board for the attitude of the church. Often the placing of people on committees changes them from antagonists to cooperators, as they begin to realize the needs themselves. Perhaps the greatest single virtue of a committee is that it divides the work among many members rather than just a few. It brings in more counsel and helps lift the pastor's load.

The Nominating Committee

Since the church nominating committee is usually not a standing committee it will be considered separately here. Most pastors have a similar approach to this phase of administration, but the following three ideas may prove helpful:

The "Straw Ballot"—The straw ballot is a sheet on which are listed the offices of the church to be filled. The members write in the names of those

they believe would fill these places best. The nominating committee is not obligated to use these suggestions, but the ballot serves as a guide, and provides names for consideration. The two sides of the sheet are shown on the following pages.

Eyes-Closed Vote—During the nominating committee meeting it is often necessary to vote on names. If a secret vote is desired, a simple plan is to ask those present to close their eyes and vote by raising the hand. The chairman, counting the hands, saves the time of writing down names and tallying votes.

List of Church Offices—Much time can be saved if a nominating committee is provided with photocopied sheets listing all the offices in the church. A star can be placed beside the office that calls for board membership. In this way the nominating committee automatically chooses the new board as it nominates the list of officers. A copy of the committee report can be inserted in the bulletin on the day of voting.

STRAW BALLOT

Elders
1.
2.
3.
4.
5.
6.
7.
8.

Deacons
1.
2.
3.
4.
5.
6.
7.
8.
9.
10.

Deaconesses
1.
2.
3.
4.
5.
6.
7.
8.
9.
10.

Treasurer

Assistant Treasurer

Clerk

Assistant Clerk

Personal Ministries Leader

Personal Ministries Assistants
1.
2.
3.
4.

Personal Ministries Secretary

Assistant Personal Ministries Secretary

Press Relations Secretary

Church Organists
1.
2.
3.

Church Choir Director

Academy Board Representative

Bulletin Secretary

Librarian

Community Services Leader

Assistant Community Services Leader

Public Address System
1.
2.
3.

Social Committee
1.
2.
3.
4.

Nursery Care—11:00 Worship Hour

General Sabbath School Superintendent

Assistant Sabbath School Superintendents
1.
2.
3.
4.

Sabbath School Secretaries
1.
2.
3.
4.

List of Church Offices—1

Sabbath School Department Coordinator

Adult Sabbath School Pianist

Sabbath School Chorister

Youth Sabbath School Teachers
1.
2.
3.

Youth Pianists
1.
2.

Youth Sabbath School Choristers
1.
2.

Youth Activities Coordinator

Youth Social Committee
1.
2.
3.

Junior Division
1.
2.
3.
4.

Primary Division
1.
2.
3.
4.

Kindergarten Division
1.
2.
3.
4.

Cradle Roll
1.
2.
3.
4.

Adventist Youth Leaders

	Adult	Youth
1.		
2.		
3.		
4.		

Adventist Youth Secretary/Treasurer

Adventist Youth Pianists
1.
2.

Adventist Youth Choristers
1.
2.

Flower Committee
1.
2.

Reception Committee
1.
2.
3.
4.
5.
6.

Pathfinder Leaders
1.
2.
3.
4.

Music Committee
1.
2.
3.
4.

Finance Committee
1.
2.
3.
4.

The Continuing



Education Unit •

Assignment

1. *Develop specific strategies for maximizing member participation in the administration of your church(s).*

2. *Organize a plan that will effectively help you keep your membership lists up-to-date.*

3. *List the committees currently operative in your church(s). Are they all necessary? Do you need others?*

4. *Craft your own version of the following:*

   a. *Visitor's Registration card.*

   b. *Member "Case History" card.*

   c. *Committee Announcement card.*

Chapter 2

The Pastor as an Evangelist

There are pastors who consistently hold the conference record for baptisms, yet never hold meetings outside their church building. They accomplish this by making their churches "soul traps." They organize the church to "catch men." This type of program is especially effective in city areas where visitors frequently attend, yet even in rural areas a church-centered program can be a success. Pastoral evangelism can be carried on with nominal expense, thus releasing funds for the equally important task of public evangelism.

Many of the methods used in major public evangelistic campaigns can be modified for use in the church building. Developing prospect lists, getting decisions on cards, and making appeals, all have their place in the pastor's evangelistic program.

Church Meetings for the Public

"He's only going to hold a church effort," is a remark heard not infrequently. Yet a church meeting can be as effective as a major public meeting, and a complement to it. Both types are needed.

The Church Revival

Because the word "revival" has been misused, some pastor-evangelists are afraid to employ it. This fear is hardly warranted.

One pastor follows the plan of inviting visiting speakers for a two-week series of revival meetings. Members will usually attend faithfully for at least two weeks. At these meetings he enrolls as many as possible in the Bible correspondence course he operates from the church. As the meetings draw to a close, he does not attempt to bind off new interests, but invites

them to attend a weekly Bible class. This class, based on the correspondence lessons, begins the following week, and of course the program is strengthened by visitation in the prospective members' homes.

After a few months he repeats this program, inviting another good speaker to deliver the sermons, and tries to bind off his first interests as well as to create new ones. In these meetings controversial doctrines are not stressed. The sermons are preached on such topics as conversion and practical godliness.

Small advertisements, plainly announcing the meetings as a revival, are used. Such meetings yield many accessions to the church, yet the total cost can be minimal.

What Do Seventh-day Adventists Believe?

In a small community an Adventist minister tried a bold approach that gained eight new church members. Since the Christian Science Church commonly advertises, "Hear What Christian Scientists Believe," this pastor thought he would try the same approach, calling his meetings, "What Do Seventh-day Adventists Believe?" Using only two small box ads, he encouraged his church members to focus their attention on just one other person or family. Each family was to bring its best prospect to the meetings, which were held on Saturday nights. His attendance ranged from fifty to seventy-five. The meetings were based on the statement of faith as given on the baptismal certificate. The term "Elder" was used both in advertising the meetings and in the meetings themselves. No efforts were made to conceal anything. People who came did so because they wanted to know the answer to the question, "What Do Seventh-day Adventists Believe?"

A Different Sunday-Night Series

A major series of meetings had been held in a public hall in an eastern city. The results were gratifying. After the meetings closed, the pastor had new interests to follow up and new members to integrate into church fellowship. To meet this need he held a series of Sunday-night meetings in the city's central church. Two other churches cooperated. As an inducement to church members to drive a distance to the meetings, a 20-cent-a-mile mileage allowance was given to all who brought a carload of people. An amount equal to this allowance was usually received in the offering, so while the plan had incentive value, it actually cost little. The meetings were not advertised by handbills or in the papers. Instead, pastors laid on

the hearts of members the burden of bringing visitors.

A guest speaker was secured from a nearby college theology department. He spoke on no controversial doctrines, made no altar calls, made no appeals for decision. The meetings started early. After a brief song service, the sermon commenced. Lights were subdued so as to focus attention on the speaker. The sermon was finished by nine.

"Go to church Sunday night" was a featured slogan in that city, and the Adventists capitalized on this. "Why not go to our church this Sunday night?" they asked their friends. After twenty-nine Sunday-night meetings the attendance had actually increased.

Appeals for decision were made in the people's homes, at Sabbath services, and during impressive baptismal services. As converts joined the church, the pastor began to "pull on the heartstrings" of others as he welcomed the new members into fellowship. He invited converts to come forward with those who had won them. A wife brought her husband; a man brought several persons with whom he had been studying the Bible.

A wife was asked, "Mrs. Smith, how long have you been praying for your husband?"

"Twelve years," she replied.

After Mrs. Smith had answered other questions about her concern for her husband, the pastor turned to Mr. Smith. "Mr. Smith," he queried, "are you happy today that your wife has prayed for you these many years, and that now you look forward together to a place in the kingdom?"

Tears were not restrained in these public interviews, and many hearts were touched. After similar interviews with the others, the pastor called for others to surrender. A number who had not previously responded entered into the spirit of the meeting and surrendered their hearts to God. These were invited to prepare for the next baptism. Of eighteen baptized, eight were husbands of Adventist women.

This type of meeting is valuable as a follow-up program after the major effort. Avoiding the presentation of controversial points, the speaker kept up his attendance, later teaching the testing truths in homes. Offerings offset the expenses of the meeting, which were minor.

Exchange Revivals

Finding a suitable speaker for a revival is not always easy. Most conferences have only one or two evangelistic groups. One year at Week of Prayer time, our conference leaders asked the pastors to exchange pulpits

and give a series of messages in each other's churches. Since then I have used this idea at other times, inviting a fellow minister, "You come to my church for two weeks, and later on I will come to yours." Most conferences will give some financial aid for these small campaigns. If the revival is mainly for the church, the speaker can prepare accordingly. If it is to be a spearhead evangelistic effort, he can prepare for others as well.

The same plan works well in your church school. After conducting the Week of Prayer for three or four years, you may feel some other speaker would bring fresh appeal to the schoolchildren. Conference departmental men and even conference presidents often welcome invitations to conduct a revival or spearhead meeting. By all means, have at least two or three ten-day or two-week revivals in your church every year, and plan a baptism at the end. Your faith will be rewarded.

Evangelistic Sabbath School Class

Men who may not feel talented enough to conduct public meetings find they can win converts through evangelistic Sabbath school classes. At the time of lesson study the pastor invites interested newcomers to attend his Bible class. Some have given special names to this class, such as Voice of Prophecy Class, or Pastor's Prophecy Class. Text materials suitable for these classes are the Twentieth Century Bible Course, the Voice of Prophecy Course, *Seventh-day Adventists Believe . . .*, undated doctrinal quarterlies, and outline studies of various kinds prepared by the pastor.

Pastors ask the church welcoming committee or the Bible instructor to channel all non-Adventist visitors into this class. Since those who actually attend church are generally not prejudiced, no effort is made to avoid the testing truths. The pastor usually knows how to handle these subjects with tact, and he generally likes to teach this class himself.

In my special prophecy or doctrines class I use visual aids, much the same as in an evangelistic service, only the devices are smaller, i.e. overheads can be used or a white board for illustrations.

Most pastors give the students a lesson sheet to study during the week, and a class secretary corrects and returns the lessons to the students. Church members attend this class only when they bring nonmember guests.

Medical Evangelism

When some pastors think of medical evangelism, they think of health lectures, cooking schools, and first-aid classes. These have their place, but

personal evangelism by medically trained members must not be forgotten. In one city a number of doctors hold weekly cottage meetings in their homes and in the homes of patients. One influential doctor told me his medical practice was merely a means to an end—the saving of souls. He had brought in nineteen converts in three years. Another doctor holds a Friday-night Bible class in his home, and is reaching a class of people others could never reach. He uses a VCR and video tapes for the presentation. At the close of the study he turns on the lights, and doctor and students, with Bibles in their hands, discuss what they have just seen.

Another phase of medical evangelism is the conducting of various health classes. One church of which I was pastor had no adequate facilities for a cooking school, but we refurbished our community services room and found that we had room for thirty chairs around a table. We invited interested people and new converts to attend the classes, which were held one night a week for five weeks by the union conference cooking-school team. Since that time we have had similar programs with our own ladies in charge, usually community services members.

During one summer, on the first Monday night of each month, our church Health Services Committee conducted polio-tetanus clinics. About 2,000 shots were given. We gave copies of *Our Little Friend* and *Primary Treasure* to the children as rewards. Next time I plan to have a balloon printed with the church name on it to give with the papers. Children expect something when they have an injection at the doctor's office, and they like the idea of the pretty "story" paper. To the parents we gave one of our health magazines along with an introduction to Seventh-day Adventists. Hardly anyone refused the papers. This is long-range evangelism.

Sabbath-Morning Evangelistic Lectures

How many times pastor-evangelists have said, "I wish I had an attendance at my evening meetings like my Sabbath morning attendance!" True, most of those present at the worship hour are church members. But in the larger churches many visitors attend the services. This potential source of converts is often overlooked. Little is being done in many churches to catch those who from week to week "slip through the gospel net." Some pastors, aware of this opportunity, are advertising Sabbath morning services in much the same way as evangelists advertise night meetings.

Aside from the doctrinal presentation at these services, it is important to have a friendly church. When a church is large and unwieldy, a friendly

spirit seems difficult to create. Some church leaders, however, are finding ways to make even large churches warm and friendly.

A pastor of a large church in the Northwest tells how he deals with this problem. "Evangelism," he says, "is done first of all through Sabbath evangelistic meetings. Every Sabbath sermon is evangelistic in tone. Members are urged to bring friends to the services. We have a reception committee in the foyers, members with good personalities, who meet all guests and have them sign a guest card (not a guest log), tactfully finding out what they can about them. When the person has gone in, the receptionist jots down the information on the back of the guest card, and hands it to the Bible instructor. There is also a correspondence secretary who gets the name and sends a note of appreciation to the visitor for coming. At certain times of the year, usually the winter months, we hold Sunday evening meetings in the church, and the pastor has a special Sabbath school class for the interested visitors."

In this statement are at least five success secrets.

1. He gets names for a prospect list.
2. He sends a welcome letter to the guest.
3. He gives a tactful "evangelistic" Sabbath morning presentation.
4. He holds Sunday-night meetings in the church.
5. He has an evangelistic Sabbath school class.

The emphasis on the use of cards rather than a guest book is of significance. If the visitor must stand in line to sign a book he may not stop. But if he can be handed a guest card and pencil by a smiling receptionist, he will usually stop and give the requested information.

This same pastor has a special committee of twenty members whom he calls "greeters," who seek out strangers after the service and become acquainted with them. In a large church these "strangers" may turn out to be members; but in this way people, whether members or visitors, get better acquainted.

Use of Prospect Lists

In a pastoral evangelism class in a Baptist seminary, I learned that Baptists are strong in the use of prospect lists in their evangelistic program. Experience has shown that Adventists can successfully use the same plan.

An evangelist usually classifies his interests as "A" or "B." Some may be excellent and others of little value. Names secured through the guest card and tear-off stub method usually represent the best interests. Other

good prospects are those receiving Bible studies, those receiving *Signs* or other missionary papers, and those studying Voice of Prophecy, Faith for Today, or other Bible courses.

If a missionary or other guest speaker is to visit the church, the pastor can circularize the prospect list quickly and for nominal cost, using a bulk mailing permit. Announcements of Vacation Bible Schools, Red Cross classes, church dinners, and other events can be sent to the same list of names. The main purpose of keeping this list of names is to win them for the church, but frequent contact with these people by mail also helps break down prejudice and create goodwill, even if they do not seem interested in joining in the foreseeable future.

Evangelistic Church Socials

Christ performed His first miracle at a social gathering. His detractors called Him a winebibber because He made many of His evangelistic contacts in an informal social setting. Many present-day pastors, realizing that human beings are social creatures, are now following the Master's example and using social occasions to win people for God. Some years ago the phrase "social to save" was coined. It was used mostly in connection with youth work, but the idea works with all ages.

Socials to Promote Missionary Activity

One minister discovered that previous to his arrival as the new pastor, no social activities had been held in his church for several years. Within a few weeks he organized a church picnic, and members later told him they had become better acquainted with other members at this outing than during several years of attending church services. The pastor adds that at these picnics he is able to talk to certain ones in an informal way and secure their cooperation in bearing church responsibilities. This church reached its Ingathering goal for the first time just a few months after the first church picnic was held.

Socials to Help Win the Unconverted

Often a husband, wife, son, or daughter who would refuse to go to church will attend a social gathering. At a certain church picnic a number of non-Adventist husbands were standing off to one side smoking. As the pastor approached them they began to put out their cigarettes. He surprised

them by saying, "That's all right, gentlemen. Don't put out the cigarettes for me." His "I came not to condemn" attitude took them by surprise, and they began to confess that they wished they could break the habit. This friendly approach opened the way for visits in their homes, and some of those men later gave up their cigarettes and joined the church.

One pastor tells the chairman of his social committee, "Your sole duty is to help the church relax in a wholesome way." "Invitations to religious services," he says, "can be made more effectually in the congenial atmosphere of the social gathering than through any amount of advertising."

Young Couples' Clubs

A large city church has a young couples' club called the *Seafarers' Club.* The club's activities and even its charter are based on nautical themes. Some points in the charter are as follows:

Members are those who have embarked on the "good ship matrimony" on the sea of life. Christ is the "pilot." The Bible is the compass for "safe cruising."

The club has four main objectives:

1. "A safe voyage and a happy home—no shipwrecks." To this end discussions are held and experts are brought in to speak.

2. "Happy decks." This is the social phase of the program, which gives opportunity for all who know the "rigors of domestic captivity" to fellowship together.

3. "Carrying cargo." This is the work phase of the club, featuring service, for the church or community.

4. "Fishing." This is the effort on the part of the club to win others for Christ and the church.

Offices, held jointly by husband and wife are: Skipper, First Mate, Log Keeper, Purser, Chef, Ship's Doctor, Ship's Nurse, Lookouts, Deck Steward, and Group Leaders. The Chaplain's office is filled by the pastor and his wife. Elections are held annually.

Members must be either Seventh-day Adventists or those interested in the church, who have not passed their thirty-ninth birthday. If either husband or wife qualifies within the age limit, both may remain as members.

Monthly meetings include socials, picnics, a Christmas party, lectures, and one patriotic meeting. Monthly dues are assessed per couple.

One of the club's officers told me that his wife had been a Seventh-day Adventist for several years, but he had never accompanied her to church.

He had learned to know Seventh-day Adventists and had experienced conversion because of his membership in this club. He was to be baptized at the next baptism.

Such clubs operate best under the supervision of the church. If they function otherwise, worldliness may creep in and the club's true goal be forgotten. Expenses should always be kept at a minimum.

One of the most enjoyable evenings our club has spent was the night we chartered a bus and rode all over Los Angeles. We took along a portable keyboard, several clarinets, trumpets, and harmonicas, and played and sang some good folk music. Doughnuts and a chocolate drink were the refreshments. An outdoor hard-times party with a bonfire sing made another happy evening. "Mulligan stew" and apples were served, and a prize was awarded for the most unusual costume.

The night that lingers most in our memory was the one when we invited a distinguished missionary doctor to speak to the club. The first meeting of each year is devoted to some spiritual theme. This missionary's down-to-earth human interest stories held us spellbound. We went home deeply inspired.

For another club meeting the members went to a mountain cabin for their annual weekend retreat. Vespers were held on Friday evening, with singing of hymns. Sabbath school was held the next morning, and following lunch came a nature walk. Usually some good Sabbath book is featured later in the afternoon and club members take turns reading aloud. As pastor I usually joined the group in the late afternoon and repeated my morning message to close the Sabbath. Then all joined hands and sang, "Blest Be the Tie that Binds." Saturday night is game time around the fireplace. Refreshments consist of such things as popcorn, juice, and apples.

Other parties and events have included progressive dinners, early-morning breakfasts in the park, a field trip with family members to an azalea garden, New Year's Eve socials, and harbor cruises. At the New Year's Eve gathering the gavel is presented to the next skipper of the club at midnight, after which the chaplain delivers a short message on the New Year and its opportunities.

The Seafarers' Club holds monthly officers' meetings. Since offices are held jointly by husbands and wives, both usually attend these sessions. Each officer hosts the executive group once during the year, and serves light refreshments. As pastor I try to attend each of these planning sessions to make sure the slogan "social to save" is upheld.

Names given to other such clubs are *Homemakers' Club, 20-40 Club,* and *Tween-age Club.* The latter name suggests no age limit, but indicates the in-between age, neither old nor young. This might include any active couples in the church. In the Lynwood, California church the club calls itself *Lynweds.*

On some occasions local clubs have combined to charter boats and hold larger picnics. The inter-church fellowship is wholesome and enjoyable, and only by pooling of resources are certain activities made possible.

District Fellowship Socials

Some years ago I was pastor in a district that covered two counties. No church in the district had over 150 members, and the members felt the need for a broader fellowship. Accordingly, we held monthly socials for the district, with the host church providing the place of meeting and the dinner. We usually began on Sabbath afternoon with a singspiration and a talk by a guest speaker. The evening program, of a social nature, was provided by the visiting churches. At 8:45 p.m. the social concluded with a devotional thought, the singing of "Blest Be the Tie That Binds," and a prayer.

An interchurch committee met monthly to plan the program. The attendance—between 250 and 300—proved the success of the experiment. If I were in a country district again I would follow the same plan, except that I would hold the meetings every other month rather than monthly.

After Church "Postum" Hour

For years many Protestant churches, especially in the cities, have had an after church coffee hour. A brief invitation is given from the pulpit and in the bulletin for visitors and members to stay for a few moments of fellowship in the church social hall, where coffee and cookies are served. The purpose is to get acquainted in an informal way. Pleasant hostesses, identified by corsages, greet those who attend. Members of the pastoral staff are also on hand to mingle with the others.

In one of our large Seventh-day Adventist churches, such a plan has been instituted, with lemonade or postum served instead of coffee. The plan has proved popular with members of the inquirers' class, with church members, and with visitors from out of town. Tours of the church are provided for those interested.

Some of our more conservative church members are skeptical about the value of this plan. Usually they cannot explain why, but they have a

feeling it is improper in some way. However, as we study the life of the Master, we find Him eating with publicans and sinners, doing the out-of-the-ordinary thing to reach sinners who needed Him. Perhaps this plan, new to us as a church, is but a twentieth-century adaptation of the Savior's methods.

The Continuing Education Unit •

Assignment

1. *What does the author mean when he speaks of making the church a "soul trap"?*

2. *Review the seven ways of doing evangelism in the local church with your Church Board. Outline in detail a workable plan that will organize your church to "catch men."*

3. *Meet with your Social Committee and identify ways of using social occasions to win people to God.*

Chapter 3

The Pastor as Preacher and Priest

Good organization underlies good preaching. A man who studies in a cluttered room may preach a cluttered sermon. For this reason this chapter begins with the pastor's study.

The Pastor's Study

When I was in an academy woodworking class, our instructor used to say that a shop should have "a place for everything and everything in its place." Disorganization means time frittered away. An efficient study can contribute substantially to the success of any preacher of the Word. Look around your present study. Is it cluttered? Are books neatly organized on the shelves? Are you distracted by a litter of papers and notes listing "things to do" on your desk?

Setting Up a Filing System

My first file was an apple box. Today I have two four-drawer letter files, two two-drawer 4 X 6 card files, and special files for slides, visual aids, and Bible lessons. Others have computerized their files.

As a young minister, I used to have a manila folder labeled "Illustrations," and a couple of loose-leaf poetry scrapbooks. Don't laugh. Some mature ministers have little more.

Realizing my urgent need for better files, I invited the young adult group from my country church to a couple of "filing" parties. My wife cooperated by serving refreshments. The members, realizing that I was just a young minister getting started, were glad to help. I set up an assembly

line for filing my disorganized collection of materials. On one table were a typewriter and a supply of blank 4 X 6 cards. The next table had scissors and rubber cement. The third held divider cards and the fourth, open file drawers. I began by assigning a heading to each item. For example, "Public Relations" was a main heading, and one of the subheads read as follows: "Poem, 'The Hidden Church!' " I wrote this title lightly in pencil at the top of the poem or quotation I wanted filed, and passed it to the typist. She typed it on a card and handed it and the clipping to table No. 2, where it was pasted on the card. At table No. 3 a divider card was made, and at table No. 4 the contents were filed alphabetically. A similar arrangement was used in filing larger materials for the letter file. The card file is set up from "A" to "Z." The letter file has six drawers devoted to alphabetical listings and two drawers for sermons. The sermon drawer also has folders for others men's sermons, which I prefer to file by author.

Filing Sermons

I am not of the school that says a man should burn his sermon notes after he has preached a sermon once. I believe a sermon I have preached, once it mellows in my mind, may be preached more forcefully the second time. Obviously one could not go to his file and draw from his reserve as one might withdraw funds from a bank. The sermon should fit the special needs of its hearers. But I keep, for a time, all sermons I have preached, and occasionally look back through them and discard some.

I am indebted to one successful minister for a neat filing-folder idea for sermons. This folder is made of card stock. It is the right size for a half sheet, the size of most sermon notes that fit into a Bible. Two of these folders will stack side by side in the ordinary letter file. On the front of the folder is a space to record the title and subject, the places this sermon has been preached, the response, and the type of sermon–topical, series, evangelistic, or for juniors or youth. I have pasted cloth filing strips on each of these folders listing the subject of the sermon enclosed. This makes for quick locating of the desired sermon. Some preachers prefer to keep all poetry and quotations in the folders with the sermon. I personally do not, as the poem might fit another occasion. I do, however, show the name and reference of the poem used so I can find it quickly in my files or library.

File Index

To save time, I have prepared a loose-leaf index with entries to

correspond with each main heading in the file. Some prefer a card index instead. In a 6 X 9 loose-leaf notebook with alphabetical dividers, subjects are listed alphabetically. Since I have both letter and card files, entries in the card file are typed in red in the middle of the page, and letter file entries are typed in black at the left margin. Space is left between entries for additional entries. At most, only a page at a time will need retyping if it becomes crowded. A portion of the "A" section is as follows:

Letter File	Card File
Adornment–see also Display	Actions [in red ink]
Adventists	Adoration [in red ink]
Advertising	
Address Lists	
After Meetings	
Angels	Angels [in red ink]
Animal Stories	
Answers to Objections	Anxiety [in red ink]
Architecture—see Church Architecture	

The variation in color and placement of the listings makes possible quick, accurate reference to this integrated file.

For those with computers there is a variety of good church management and data base programs available.

Filing Evangelistic slides

One of my skillful church members built a slide file cabinet to my specifications. It is a six-drawer cabinet with four runs in each drawer just wide enough for 2 X 2 slides. Built in on top of the file is a lighted viewing box which helps me arrange sermon sequences and makes refiling easier. The pictures are grouped by subjects and doctrines: pictures of Christ, Moses, Sanctuary, Millennium, Sabbath, Maps, Satan, Beasts, etc. Dividers for these subjects are made of tagboard cut by the printer to 2 1/2 X 2 inches in size. At the top of each is a label designating the subject. Bible-text slides are filed in sequential order as they occur in the Bible. One drawer contains hymn slides and another holds slides to be filed. It is well to keep a loose leaf file book of all slides, leaving space between listings for new listings. A secretary can easily follow the minister's filing plan if he will first write on the slide itself its category. Then she can enter it in the file book and drop the slide into the niche where it belongs.

To mark slides for projector insertion, bright red fingernail lacquer is useful. Put a drop in the top right corner, and you can easily feel the raised dot in the darkness of a projection booth or see it if there is any light at all.

Filing Bible Lessons

Most Bible courses will fit into 6 X 9 files. I have three drawers of these lessons, which are filed by number, and a notebook with a copy of each lesson for easy reference.

The Pastor's Library

Some ministers use their offices at the church for study, and others study at home. In either case, one's books must be handy. Some ministers prefer the Dewey decimal system, and others prefer to use no system at all. My recommendation would be to purchase shelf label clips and labels from a stationery store, and organize books by subjects.

In my library, reference books—dictionaries, concordances, Bible versions, Bible atlases, and pastor's manuals—occupy one shelf. Above these are Spirit of Prophecy books, and the next two shelves are labeled Old Testament and New Testament. Above these is a shelf labeled Doctrines. Two long shelves are for Sermons, and a portion of one of these is called Sermon Prep.—sermonic helps, illustrations, books of quotations. Two four foot shelves are for magazines. Each magazine shelf is labeled by sections: *Ministry, Leadership, Christianity Today*, etc. Other bookshelf labels include Theology, Philosophy, Music, Devotional, Counseling, Archaeology, Church History, Work of the Pastor, and Encyclopedia.

Since books seem to sprout legs, to keep a record of books loaned is important. I used to keep this record on a pad in my desk, but recently I have learned of a unique pad of bookmarks, with a stub for keeping records. Printed on the bookmark, inserted in the book loaned, is a reminder that this is a "loaned book" and a request to see the book "Safely home." On the stub are listed the borrower's name and address and the date. Where such bookmarks are not available, photocopied ones could be made up and records kept in a spiral notebook in the pastor's desk.

The Pastor's Desk

Some musts for the pastor's desk include scissors, stapler, ruler, felt pen, paper punch, rubber stamp with pastor's name, stamp pad, stamps, and stationery.

On the top of the pastor's desk it is well to have a desk organizer with sections for *Announcements, Clerk, Personal Ministries Secretary, Church Board, Correspondence, Projects, Letter File, Card File*, and *Treasurer.* Announcements for the bulletin would go into the section marked *Announcements*. Small clippings to be filed go under *Card File* and large items under the flap marked *Letter File*. Under the *Coming Sermons* flap, items such as poems and quotations for future sermons can be placed. *Projects* is a heading for ideas the pastor hopes to carry out someday.

If the pastor uses a Rolodex file, previously described, it should be kept handy to the telephone. The appointment calendar, an open square month-by-month pad, is also a useful item for the pastor's desk.

Furnishings

If the pastor plans to use his study as a place to receive callers, it should not have a cluttered look or be decorated tastelessly. Major paint companies will give free color and decoration consultant service, and the results are rewarding.

Some pastors allow their studies to be cluttered with Sabbath school supply items—construction paper, crayons, paper cutter, scissors, and other things. It is preferable to have a supply cupboard in some other part of the church. With the cupboard is an inventory list, and when any item runs out, the Sabbath school children's division coordinator has the authority to reorder. The cupboard has a file of visual aids used in the various departments of the church. Flannelgraph illustrations, dolls, and charts have all been inventoried, and are available to those who need them.

One might question this concern for the minister's office appointments. However, it costs little more to decorate with good taste than with bad, and a pleasant, orderly office is an asset both to the pastor and to those who come to seek his counsel.

Preparation of Sermons

Having considered the pastor's study, his workroom for sermon preparations, let us look into the matter of sermon preparation. Where can the pastor find sermon material? Having found it, how can he bring it together to make a unified message? Since homiletics is outside the scope of this book, only the more mechanical aspects of sermon preparation will be considered here.

Choosing a Topic

One of the first hurdles is choosing a topic. If you want to avoid Friday-night panic, choose your topic four to eight weeks ahead of time. And if you wish to avoid the strain of wondering what subject to preach on next, join the hundreds of preachers who frequently preach sermons in series.

One successful series was preached on the theme: "Meet the Apostles." Each week a biographical sketch of one of the twelve apostles was given. The faults and virtues of these men were not unlike those of modern men and women. The first two sermons in the series were on Peter. The titles were "Without Thinking" and "The Apostle With Dry Feet." The latter was a Communion sermon. Following this was a message based on Andrew, entitled "First in Line." Andrew was first to join Christ, first to bring a convert, first to believe Christ could do something with five loaves and two fishes.

Another typical subject for a series would be the Ten Commandments, with titles such as "Making God First" for the first commandment; "Worshiping Symbols," second commandment; "Stolen Fruit," seventh commandment; and "The All-Inclusive Sin," tenth commandment.

Once when speaking of the seventh commandment, I used the words of the traditional marriage vow, treating these words as a Bible text and preaching an expository sermon from them. At the close of the sermon I invited all married couples who felt so inclined to come forward and repeat with me the marriage vow in unison. I believe several homes were saved that day. As a memento of the occasion I gave each couple a "Remarriage Certificate," like the one shown on the next page.

Sabbaths prior to Christmas and Easter often bring non-Adventist visitors. I try to preach a message in keeping with the season, while at the same time emphasizing the "blessed hope."

A Sabbath School Friends' Day is a good time to feature worldwide mission work. One year we had a missions tableau at Sabbath school. Many of our members came dressed in borrowed native costumes. At Sabbath school offering time, members came forward and presented their gifts, singing "Bringing in the Sheaves." The sermon that followed was based on Matthew 24:14.

At New Year's time I usually hold a church officers' dedication service. Details of this service appear elsewhere.

Is there room for the Holy Spirit to work, when sermons in series and sermons adapted to special days are used? I am convinced that there is. If

Certificate of Marriage

This Certifies that

and

Reaffirmed their vows of

Holy Matrimony

at _____

on the _____ day of _____,

19_____, according to the ordinance of God and the laws

of the State of _____

_____

Minister

Witnesses:

The Church Congregation

God has impressed you that some soul is discouraged, feeling God will not forgive his sins, you can bring him help from God's Word, regardless of your topic for the day. Suppose you are preaching on the second commandment. You can stress the mercy God shows to thousands who love Him. If preaching on the fifth commandment, you can stress the love of the heavenly Father. If speaking on the seventh commandment, you can show that Jesus forgave the vilest sins, and said, "Go, and sin no more."

One must not enslave himself, however, to the series idea. If the Lord lays on a minister's heart a burden to preach a certain message, then by all means he should interrupt the series and preach it.

The old admonition, "Preach the Word," is still vital counsel today. People like Biblical preaching best. I find my greatest delight in presenting a series on some good book of the Bible. Even when I choose topics, I try to stick close to the Book. I urge the congregation to use their Bibles, and tell them, "I like to hear the leaves flying."

Gathering Materials

With topic in mind well ahead of time, it is no problem to direct one's reading and thinking along this line. First we should immerse ourselves in the Bible and the Spirit of Prophecy. The reading of passages in as many Bible translations as possible will furnish fresh insights and ideas. Then we can turn to other books and to current magazines. Usually I buy five or six books on a forthcoming sermon series topic and read them all through before the series is ended.

Some of the book clubs offer excellent monthly reviews. Frequent visits to religious bookstores and used book stores are a "must." In addition to the usual journals for preachers, it is helpful to subscribe to some of the little papers sent out by religious broadcasters. Often these newsletters have choice gems not found elsewhere. Always read with red pencil and scissors in hand, ready to clip or mark passages. A minister's file, if well stocked with poems, illustrations, and quotations, is a treasury of sermon materials.

No man should continuously cloister himself in his study. Visitation in homes will help the preacher realize the needs of his church members, and this will help him make his message live.

Workers' meetings are another source of help; I never attend them without pad and pencil. At a recent meeting one of our visiting denominational leaders impressed us with the timeliness of the book of Habakkuk. As I went home and restudied the book myself, I saw the prophet

preaching, not to ancient Israel about the coming of the Babylonians, but to troubled men today who see the forces of evil seemingly pushing back the forces of good. With Habakkuk, I was glad to be able to look forward to the final triumph of the kingdom of God and the church.

Preparing the Sermon

I try to see in the topic at hand three or four main divisions. These, along with an introduction and conclusion, form the sermon's skeleton. I set these main divisions down on separate pages of a shorthand notebook. With this basic outline in mind, I then scan through clippings and marked passages, noting under which heading they fit best. Then I copy each thought, identifying it with a reference such as, "See White, *Steps*, p. 10." After this task is completed, I prayerfully begin to write, (or you could enter the material into your computer). I usually write out the sermon almost word for word, taking special care to include picturesque expressions which might otherwise be forgotten when the sermon is delivered.

With the sermon manuscript in hand, I underline key words and phrases, which form my outline and give eye prompters to follow. Some successful preachers use no notes, or only sketchy ones, but most whom I have observed use rather full notes, though they do not seem to be bound by them.

To avoid being too closely tied to one's notes during sermon deliver, one should be thoroughly familiar with the sermon. First I deliver the sermon, using a tape recorder. Then as I listen to the recorded sermon, I follow my notes and occasionally underline key words or phrases. By first preparing the sermon, then preaching it, then listening to it as I reread it, I can expect to have a good degree of pulpit freedom. Perspiration will not take the place of inspiration, but I believe both are closely related.

Following the Sabbath morning presentation, before I tuck the notes into my file, I note on the file folder how the message was received, and make observations I would want to remember should I preach the sermon again.

If in later years I should wish to use this old sermon again, I still would have to think it through thoroughly, perhaps redo it, adding new or different thoughts, then retape it and listen to it. Thus old messages are reborn and come forth with freshness and vitality. To take old notes and preach from them "cold," guarantees a lifeless message. Perhaps this is why some men say, "Burn your notes once you have preached from them."

The Worship Hour

The worship hour should be the high point in all the services of the church. In his seminary class in "Principles of Worship," M. K. Eckenroth stated, "True worship is leading people into a knowledge of God." He added, "Unless one truly believes that God is, and that He fellowships with man, so called worship is mere form." Church architecture, pulpit order, and order of service are not in themselves forms of worship, but may help to create an atmosphere conducive to worship.

Sanctuary Lighting

One pastor mentions that he has a device that dims the lights in the sanctuary just at the time the minister begins his message. This centers attention on the speaker and tends to bring a hush over the congregation. There is, however, enough lighting so that the speaker is not enveloped in shadows, and sufficient so that the congregation may use their Bibles.

Pulpit Assignments

Many ministers duplicate a quarterly assignment sheet for elders, deacons, musicians, and other who have to do with the worship hour. This sheet is diagrammatic, listing the duties of each person by weeks for the quarter. If a code is used for the sake of brevity, an explanation is given at the bottom of the sheet. The church officers are requested to telephone the church secretary if they must miss an appointment, so the latter can arrange to fill the vacancy.

This simple device saves a pastor from having to hunt for elders and deacons to serve at the meeting, and gives elders who are to offer public prayers several weeks' notice.

To make sure officers and others do not forget their duties, the church secretary may call by telephone Thursday morning, the day she makes up the bulletin, to confirm the appointments. She also gives them the Scripture passage chosen, so that the elder who reads the Scripture may practice reading it clearly and with expression. The elder who is to announce the offering is notified as to the purpose of the offering that day, so he may plan some appropriate statement, which can be given in thirty seconds, that will lead the congregation to worship in giving.

Receiving the Offering

The receiving of the offering can be a beautiful part of the service, or it

can be awkward. The head deacon can train his deacons to receive the offering a row at a time. As deacons serve uniformly, advancing along the aisle row by row, dignity is added to this important phase of worship.

Many pastors prefer the offertory prayer after the offering is given rather than at the beginning, as this avoids the jingling of coins during the prayer.

Signal Systems

Even in a small church I visited, a signal light for the organist or pianist had been installed. Such two-way light systems are inexpensive and help both musicians and ministers begin the worship service gracefully.

In certain large churches whose members include numbers of physicians, series of numbered call boards have been installed. These all light from one main switchboard. By using the combinations available in numbers one to nine, scores of professional men can be called from the worship hour, without public announcement. One church has even installed a telephone in the pulpit, so that if a doctor on the rostrum sees his number lit up, he can quietly pick up this phone and the operator who received the call can relay to him the nature of the emergency.

Doctors who occasionally use this phone do it so quietly that they are virtually unnoticed by the congregation. This system proves less distracting to the congregation than to have deacons circulating along the aisles searching for worshipers and passing notes to them.

Making Announcements

There is a growing trend toward making announcements before the worship hour begins. By this plan, from the time the worship in song begins there is no distraction from the worship service. Some pastors make their announcements from lecterns; thus the sacred desk is used only for preaching.

The pastor will gain better attention and will be better able to get his points across, if he occasionally uses the interview method. If the Pathfinders have a function to note for the coming week, a junior in uniform is interviewed. If community services is scheduling a special meeting, the community services leader is interviewed. In these thirty-to-sixty second interviews the pastor points up the ideas he wants to promote. Their attention arrested by the dialogue, the congregation listens more intently. Some pastors mail out all conference promotional materials, thus avoiding what they term "Sabbath morning clutter."

The Church-Bulletin Dummy

Most pastors of small churches have no problem including desired announcements in the church bulletin; they themselves are usually the editors. In larger churches this is not always true. Announcements are telephoned in nearly every day by various departments of the church. To keep things straight as the bulletin material is assembled, it is helpful to make a bulletin dummy. This is a format listing order of services for Sabbath, a space for each day of the coming week's activities, and sections listed as Coming Events. The details of the next Sabbath's services are decided upon, and sermon title, hymn numbers, Scripture passages, and so forth, are easily inserted in their places.

A possible improvement on this system is to give a supply of these dummy sheets to each department head, so he can write up his own announcements and mail them in to the church for the secretary to arrange chronologically in the bulletin. From these various dummies she makes up a master bulletin dummy that is copied.

Including in the bulletin all items that should be announced, obviates the need of making many announcements from the desk. A neat, well-organized bulletin contributes its part toward maintaining reverence during the worship hour.

The Prayer Meeting

Many a minister is about ready to hold a "postmortem" investigation of the prayer meeting. Accelerated twentieth-century living has taken its toll on all evening meetings of the church. Often both parents work, and seem to have neither time nor inclination to attend the midweek service. Part of the fault may be with the pastor. Perhaps he has not changed his prayer meeting techniques in several years. Perhaps the lack of interest stems from a lack of emphasis and of the streamlining necessary to meet the minds of church members today. In spite of difficulties, ministers have found ways to share the blessings of the prayer meeting with a good number of their members. Some of the following ideas have proved helpful in stimulating prayer meeting attendance.

Channeling All Activities to One Night

Some churches schedule board meetings, choir practice, Pathfinder and other meetings for Wednesday night. Parents of Pathfinders attend prayer

meeting while their children are cared for elsewhere. Certain councils are held following the prayer meeting, and those who come to these special meetings usually come to the prayer meeting also. Often they find the prayer meeting enjoyable and continue attending.

Family Night Prayer Meeting

When "Family Night Prayer Meetings" are announced, whole families bring their supper to the church and eat together in the social room. After the meal they gather in the church sanctuary for a brief study. At the time of prayer the children are taken to another room of the church for a prayer story and special prayer season. Adults remaining in the main sanctuary form small groups of eight to ten, under prayer leaders, for simultaneous prayer and testimony services. Attendance at such services has ranged from 200 to 300 in a church of 600 members, and from seventy-five to one hundred in a church of 300. On some occasions a Bible film/video is shown instead of the usual prayer meeting study. Such meetings are particularly popular in the summer months.

Often those who attend such prayer meetings for the first time find it so worthwhile that the come regularly thereafter. Non-Adventist spouses have been known to attend also.

The Use of a Series

The use of some type of series study usually helps build attendance. The series is usually continued for about one quarter. When interest wanes, some pastors prepare a series of meetings on "Last Day Events," and this brings a sharp increase in attendance.

A prayer meeting series on the Spirit of Prophecy can create interest. To make the discussions even more stimulating, a pastor in a large metropolitan area secures guest speakers qualified to speak on certain phases of the subject. A physician speaks on "Medical Wisdom in Spirit of Prophecy Literature." A scientist explores the topic, "The Spirit of Prophecy and Science," and a dietitian, "The Spirit of Prophecy and the Adventist Diet." One might also schedule a qualified Bible teacher to speak on "The Spirit of Prophecy and the Latest Discoveries in Textual Criticism."

How to Advertise the Prayer Meeting

In "Pastoral and District Suggestion," F. W. Detamore proposed the following procedures to revive the prayer meeting:

1. If the prayer meeting is almost dead, discontinue it for thirty days and begin anew.
2. Advertise the new meetings with handbills in church and in the community, and mail announcements to pastor's list of interested persons.
3. Insert an advertisement in the local newspaper, and prepare a news story on the "new and different" prayer meeting. (A study on Revelation might be a newsworthy story.)
4. Give a Sabbath morning sermon on the importance of prayer meeting. Avoid cliches such as "Where two or three are gathered together," "The prayer meeting is the thermometer of the church," or "The prayer meeting is the pulse of the church."
5. Occasionally give a written announcement to the Sabbath school teachers to read to their classes regarding the coming prayer meeting.
6. Arrange a telephone committee to invite the church members on the afternoon of the prayer meeting.

A Change in Format

Elder Detamore also suggested that the habit of doing the same thing the same way year after year is a deterrent to interest. He offers the following ideas:

1. Start a lively song service twenty minutes before the hour for the meeting.
2. Have the church choir file in on time. "The idea of a choir at prayer meeting will lead people to suspect that you have actually planned this meeting."
3. Use special music. This is in itself unusual for prayer meeting.
4. Select all hymns before the meeting begins, so it will be unnecessary to thumb through the hymnal during the meeting.
5. Have trained ushers take people to their seats.
6. Use a theme song to begin and end the service.
7. Take an offering. Money can be used for advertising the meeting, for the church poor fund, or for missionary literature.
8. Give a series of lively studies on subjects such as: Daniel, Revelation, *The Ministry of Healing*, the last chapter of *The Great Controversy*, Isaiah 40 to 66, doctrines of the church, the sanctuary

service, the two Babylons, difficult Bible passages, New Testament books, Bible biographies.

9. Have a short testimony meeting with testimonies on such subjects as cases of divine healing or providential deliverance, stories of personal conversion, and favorite Bible texts.

The Prayer Season

Some pastors have found it helpful to divide the group into small prayer groups, each group with a leader. If one group finishes sooner than another, the members quietly take their seats. When all groups have finished, they come together for the brief closing moments of the meeting. In this way more can pray in less time and with fewer inhibitions.

The Communion Service

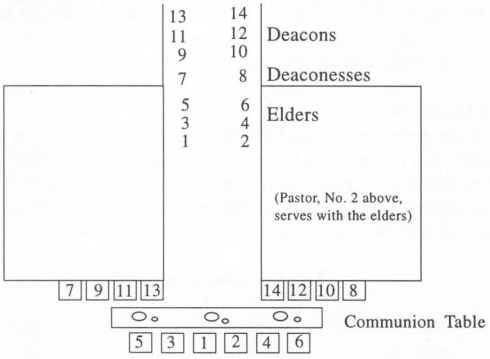
In churches whose leaders have given special attention to the Communion service, it has become a high point in worship.

From various pastors have come the following suggestions:

1. Make the sermon brief, not more than twenty minutes in length, and deeply spiritual.
2. Preach a series of Communion sermons. For example, take as the basis of the sermon, each quarter for seven quarters, one of the seven sayings of Christ on the cross.
3. Conduct a rehearsal with deacons and deaconesses a week prior to the service.
4. Give to all participating elders a photocopied Communion service guide, listing each step of the service and showing positions by diagram. Examples of such guides are given following this list.
5. Break most of the bread beforehand. In the actual celebration of the ordinance, break the bread in top tray only.
6. Deaconesses remove covering from the table and replace it afterward.
7. Deaconesses march in processional with elders and deacons.

There need be no "hitches" in such a well-organized service. It goes along smoothly and expeditiously, and members are impressed with its dignity.

Order of Processional to Communion Table



Order of Recessional from Communion Table

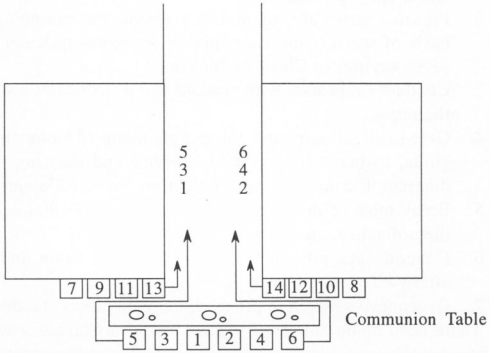


Diagram for distribution to church officers concerned.

Communion Guide

Elders, deacons, and deaconesses line up in the foyer in the order as shown in the diagram. Numbers 1-6 are elders, 7 and 8, deaconesses, and 9-14, deacons. They march down the center aisle. As the elders come to the Communion table they will part, three on each side, and come together behind the table. The two deaconesses will then proceed to their seats on the front row facing the Communion table, and the deacons will follow.

At a signal from the pastor all are seated. The pastor invites elder number 5 to offer prayer. Elders, deacons, and deaconesses kneel for prayer while the others in the congregation bow their heads. Rising from prayer, all are again seated. The pastor will then nod to the deaconesses, who should be watching for their cue. They rise and carefully uncover the bread. Elders 1 and 2 break the bread on the center plate, 5 and 3 break bread together, and elders 4 and 6 do likewise. (Before the service, most of the bread has been broken on the second plate below.) Elders 3, 2, and 6 then take the top plates, and elders 5, 1, and 4 take the bottom plates. At a nod from the pastor the deacons stand. As the deacons come to the table, each elder hands a plate of bread to the deacon directly in front of him. The elders are then seated.

The deacons wait on the congregation, serving row by row, starting at the front of the sanctuary. Deacons glance across the rows to see that the other deacons have finished serving the row. Then they move in unison to the next row.

After the congregation is served, the deacons return to the front. Elders stand and receive the plates. Each elder serves the deacon in front of him. Then the two inside elders serve each other and the two outside elders do likewise. The elders who took the bottom plates put theirs down first. The elders who took the top plates put theirs on top, making three stacks of two plates each.

Communion Guide—page 2

At this time all are seated. After appropriate scriptures are read, all join the pastor in partaking of the bread.

Then the pastor announces that elder number 6 will offer prayer. Again all kneel. Following this, the deaconesses, as before, come to the table at a nod from the pastor. They cover the bread and uncover the wine trays. The elders and deacons stand. Elders 3, 2, and 6 take the top trays, and elders 5, 1, and 4 the bottom trays, and hand these to the deacons.

As the deacons return, the wine is served to them by the elders, and the elders serve each other. The elders who took the bottom trays set them on the table, and the elders who took the top trays stack them on top. All are seated. After appropriate scripture, the pastor and congregation partake of the wine.

After a moment of silent meditation, the pastor gives a nod. Elders and deacons stand and distribute the trays as before. As the deacons return with the trays, the elders stand and receive and replace the trays as before. While the men are seated briefly, the deaconesses cover the table.

The pastor announces a closing hymn. After singing the first verse the elders lead a recessional, with elders 5 and 6 at the head of the line as shown in the second chart. As the congregation sings the last verse of the hymn, the elders, deacons, and deaconesses make their exit (with the exception of deacons 9 and 10, who stand at the rear of the sanctuary). Elders stand at the door to greet worshipers. At the sound of a louder note from the organ, the congregation is ushered row by row from the sanctuary, beginning with the back row. Deacons 9 and 10 now serve to usher the congregation from the sanctuary, starting with the back row and working toward the front of the sanctuary.

In some churches small children are cared for by baby sitters during both the service of preparation and the Communion. Thus young parents remain for the services who might otherwise leave.

On occasion, some pastors hold the Communion service at night. There is, of course, no Biblical reason to hold Communion at any particular hour or on any certain day. Pastors report the presence of the "upper room feeling" when the service is held at night. One pastor recalls holding a Communion service for elders only, following an evening meal. The result, he says, was an even stronger "upper room feeling."

One pastor follows the practice of having a finger bowl provided in which pastors and elders wash their hands publicly. This assures the congregation that these men have washed their hands after having washed each other's feet.

Ordinance of Humility

Much of the success of the Communion service depends upon the ordinance of humility. Suggestions for improving this service are as follows:

1. Have an adequate supply of linens and basins.
2. Assign certain persons to watch for strangers and welcome them.
3. The use of a small amount of pine oil disinfectant in the water imparts fragrance and suggests cleanliness.
4. Chairs should be placed in order in advance of the service.
5. An adequate number of bowls for washing the hands after the service should be provided.
6. Appoint someone to lead the group in singing hymns while feet are being washed.
7. Arrange for the organist to play meditations in the sanctuary for the inspiration of any who do not wish to take part.

The importance of greeting visitors and new members (point No. 2, above) needs emphasis. A deacon in a certain church noted a new member over in the corner washing his own feet. When asked the reason, the member simply replied: "I wasn't sure that someone was supposed to wash my feet. I wanted to take part, and since no one asked me I washed my own feet."

If the sermon is kept short and the services of preparation and Communion are expedited, the worship hour may be concluded, even in the largest churches, by 12:20 or earlier.

The Baptismal Service

It is an excellent plan to give all candidates for baptism a packet labeled "Membership Kit," containing the following: a membership application form, a folder of welcome, a copy of *Steps to Christ*, a letter of introduction to the church, a tithe envelope, instructions as to what type of clothing to wear at the baptism, and the baptismal certificate.

The minister explains each item to the candidate and leaves the kit with him. The member signs the baptismal certificate and brings it to the service. It is then filled out by the clerk and the pastor, and may be kept afterward by the new member. With the copy of *Steps to Christ* is an admonition to read the book and to buy other inspired books by the same author. A note in the kit informs the new member that the church will send him free a year's subscription to the *Adventist Review*.

Last Minute Baptismal Briefing

If time has lapsed since the candidate received a baptismal kit, a final briefing a day or two prior to the baptism is advisable, at which time the minister reviews the items listed on the "Baptismal Procedures"

Baptismal Procedures

Your baptism is a special experience; one you will never forget. By being baptized you are following the example of your Lord.

After you enter the water the minister will say a few words. Then he will raise his arm and pray as follows:

"_____ I now baptize you into the name of the Father, and of the Son, and of the Holy Spirit. Amen."

Then he will gently lay you back into the water. You should hold your breath momentarily during the immersion. The minister will slowly lift you from beneath the water.

Baptismal procedures card front.

card. See the example given.

Some candidates feel a vague fear as they contemplate the baptismal service. Making sure that the candidate understands each step of the service, so that there is no bungling, will help remove this fear. Candidates may be assured that the water is warm, and that there is privacy in the dressing rooms. Any questions they may have are answered. This last briefing also helps the candidate strengthen his resolve to go forward with his/her decision and not lose courage and drop out at the last moment.

Baptismal Instructions and Information

1. Water will be warm.
2. Baptismal robes will be provided.
3. Bring a comb, hair dryer, etc.
4. Bring suitable undergarments or bathing suit.
5. Bring a towel.
6. Bring a large handkerchief.
7. Dressing rooms will be private.
8. A deacon/deaconess will be available to assist you if needed.
9. Husband and wife will be baptized together. Children can be baptized with their parents.

Baptismal procedures card reverse.

On the day or evening of the baptism the pastor should meet with the candidates in a side room after they are all robed for the service. He asks one of the candidates to stand in the center of the group, and demonstrates how candidates should stand, and how to grip the pastor's wrist. The pastor shows how he will take one step backward and lower the candidate into the water. He instructs the candidate not to gasp for a last breath of air, but simply stop breathing for an instant as he is lowered into the water.

Most pastors like to group families in the baptistery. They begin with a person or family who seem quite calm about the service, and afterward any who seem nervous. Do not make the

nervous person wait till the very last, however, as he may grow edgy with the delay.

Timing and Lighting of the Baptismal Service

A good time to hold the baptism is at an evening evangelistic service. At this time it is possible to dim the sanctuary lights and to focus lighting on the baptistry. A simple clip-on fixture can be bought at any hardware store, and a floodlight bulb employed to light the baptistery. At one baptism in December, large Christmas candles were arranged in a setting of pineboughs on the Communion table. This, plus a floodlighted, lightly flocked pine tree and the lighting of the baptistery, created a pleasing effect.

If the baptism is scheduled for the eleven o'clock hour on Sabbath morning, it is well to hold it near the beginning of the service. This allows candidates to dress and return to the sanctuary in time to be welcomed by their fellow members following the worship hour.

Dressing Rooms

Most older churches have no adequate dressing facilities. A Bible instructor long associated with tent efforts suggests making up dressing rooms from folding cardboard screens. The board is inexpensive and can be folded away for reuse. Another method is to make monk's cloth curtains which slide on removable clothesline wire.

To facilitate furnishing robes, the sizes of baptismal candidates should be noted ahead of time. A list of the number of men, women, boys, and girls, with their approximate sizes, is given to the head deaconess. She then pins a name to each candidate's robe and hangs the robes just outside the entrance to each dressing booth. Thus there is no bungling and no confusion.

After laundering, the robes are stacked in neat boxes and stored away in the cupboard. Each of the robes is clearly marked with the size number.

Dedication of Children

Some pastors, wishing to avoid anything which suggests infant baptism, hesitate to conduct child dedication services. However, Christ was dedicated by Joseph and Mary, and many Seventh-day Adventist pastors find such a service to be a blessing to both parents and children. The service may even have evangelistic possibilities.

Jesus "was much displeased" (Mark 10:14) when His disciples rebuked parents who brought their little ones to Him "that He should put His hands on them, and pray." "Suffer little children," He commanded, "and forbid them not, to come unto Me: for of such is the kingdom of heaven." Matthew 19:13, 14.

The ceremony need not be a formal ritual occasion; the parents bring the child to the front of the church, before the congregation. They stand together, facing the minister, while the minister delivers a brief message from the Scriptures.

The gist of the message may be as follows:

1. The Old Testament custom of infant dedication.
2. The New Testament account of Christ blessing the children.
3. The thought that Christ is still interested in the children today.
4. The need for parents to place their trust in God for help in training their children.

After delivering this message the pastor gives a charge to the parents to train their children for God. Then he prays for both parents and children. Some pastors actually hold each child in turn, offering a brief prayer for each. In the prayer the pastor asks that the blessing of Heaven may rest upon the child; that the child may be protected by the angel of the Lord from the evil in the world; that he may have unfailing protection and guidance; that the mother and father may be given more than human patience and wisdom in training the little one to love and serve his heavenly Father; that parents and child alike may be kept faithful unto the end.

Following the prayer the pastor says: "To this end we dedicate this lamb of the flock [full name], to the heavenly Shepherd, Jesus Christ, and it is our prayer that he/she may be led 'in the paths of righteousness for His name's sake,' that 'goodness and mercy' may follow him/her all the days of his/her life, and that eventually he/she may 'dwell in the house of the Lord forever.' "

At the conclusion of the prayer the pastor presents a dedication certificate to the parents. A white carnation is tied to the certificate with a pink bow for a girl or a blue bow for a boy.

At a public evangelistic meeting more than seventy-five children were dedicated at one service. Several ministers took part. Each held a child while one of them prayed. A total of seven or eight prayers were offered in turn by the different ministers, and the service was completed within a few minutes.

Ministers who regularly schedule these dedication services agree that the time spent is well used, even if the sermon following must be shorter. Parents are deeply impressed. Pastors also report that surprisingly few children cry or otherwise detract from the beauty of such a service.

Following is a typical example of an infant dedication:

It was the custom in Jesus' day to bring the newborn babies to the temple on the eighth day to present them to the Lord. We read as follows of the dedication of the infant Jesus: Luke 2:20, 22, 25-34.

It is fitting, then, that parents today should bring their little ones to the altar and there dedicate them to God.

Though the disciples thought little children were beneath the notice of the Savior, Jesus gladly took time to receive them in His arms and give them a blessing. We read: Mark 10:13-16.

In fact, Christ taught that the virtues of childhood are the characteristics of those who will enter heaven. Read: Matthew 18:1-6.

Today we are privileged to witness the bringing of these little ones to Jesus. Our children are given us as a loan from God, to be trained and molded after the divine image. By coming to the altar, these parents pledge to join with Christ in providing the influences of a Christian home, where Christ is honored and the Word of God held in reverence.

[To the Parents:] We pray that God's rich blessing may attend these little ones on their journey to the kingdom, and that He may pour His spirit on you as parents. May you, with humility and singleness of heart, train these little ones that they may grow, even as Jesus grew, in wisdom and stature, and in favor with God and man.

Recognizing the responsibility of parenthood, and your dependence upon divine help for strength and wisdom to discharge your duties faithfully, do you now present your children in dedication to God, seeking His blessing and guidance? If so, you may respond, "We do."

[Parents' response:] "We do."

Do you now, in the presence of God and these witnesses, solemnly covenant to strive by precept and example to train your children to love God and keep His commandments, and to accept Jesus as their Savior? Your response will be recorded in heaven's courts. Those who wish to make this covenant may respond, "We do."

[Parents' response:] "We do."

[To the Congregation:] It is one thing to ridicule and criticize. But how much more constructive and helpful to pray! These parents will make mistakes. We all do. Their children, like your own, are living in an imperfect world. Will you not join with these parents in their sincere dedication today? Those who will endeavor to help these parents as they rear their little ones for God, praying for the parents and for the children, will you respond by saying, "Amen."

[Congregation responds:] "Amen."

[Each child is prayed for at this point.]

Appropriate Scriptures for Child Dedication Services

But Jesus called the children to him and said, "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. I tell you the truth, anyone who will not receive the kingdom of God like a little child will never enter it." And he took the children in his arms, put his hands on them and blessed them.—Luke 18:16-17; Mark 10:16, NIV.

So I say to you: Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened. Which of you fathers, if your son asks for a fish, will give him a snake instead? Or if he asks for an egg, will give him a scorpion? If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him!—Luke 11:9-13, NIV.

Even a child is known by his actions, by whether his conduct is pure and right.—Proverbs 20:11, NIV.

Train a child in the way he should go, and when he is old he will not turn from it.—Proverbs 22:6, NIV.

Remember your Creator in the days of your youth, before the days of trouble come and the years approach when you will say, "I find no pleasure in them."—Ecclesiastes 12:1, NIV.

Blessed are all who fear the Lord, who walk in his ways. You will eat the fruit of your labor; blessings and prosperity will be yours. Your wife will be like a fruitful vine within your house; your sons will be like olive shoots around your table. Thus is the man blessed who fears the Lord.—Psalm 128:1-4, NIV.

Sons are a heritage from the Lord, children a reward from him. —Psalm 127:3, NIV.

Like arrows in the hands of a warrior are sons born in one's youth. Blessed is the man whose quiver is full of them.—Psalm 127:4, 5, NIV.

Children's children are a crown to the aged, and parents are the pride of their children.—Proverbs 17:6, NIV.

For the unbelieving husband has been sanctified through his wife, and the unbelieving wife has been sanctified through her believing husband. Otherwise your children would be unclean, but as it is, they are holy.—1 Corinthians 7:14, NIV.

Righteousness will be his belt and faithfulness the sash around his waist. The wolf will live with the lamb, the leopard will lie down with the goat, the calf and the lion and the yearling together; and a little child will lead them.—Isaiah 11:5, 6, NIV.

Honor your father and your mother, so that you may live long in the land the Lord your God is giving you.—Exodus 20:12, NIV.

Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord.—Ephesians 6:4, NIV.

Weddings

Most young couples come to the altar with little knowledge of wedding procedures, and a certain amount of guidance is usually appreciated. Though perhaps no wedding ceremony is identical with any other, certain things are basic.

In one sizable church a gracious lady has been appointed wedding consultant. Before the wedding she gives to the couple a sheet of suggestions. The items are, of course, altered as desired by the couple. On the night of practice this consultant is present. She also conveys certain instructions to the couple's relatives, such as the rule that flash pictures during the service are not allowed; candles that drip wax on the carpeting are to be avoided; musical selections are to be in harmony with the dignity of the occasion. She keeps track of items needed such as microphones and the wedding altar. With tape she marks on the carpet where each member of the wedding party is to stand.

The following material was prepared by Elder M. K. Eckenroth for use in his seminary classes, and is included here by his permission. It is helpful to provide the prospective bride and groom with this kind of instruction, in photocopied form or otherwise, well in advance of the wedding.

Bride's Calendar

Three months before the wedding

1. As soon as the wedding date is set, plans should be made with the clergyman. Sufficient time should be allowed to make arrangements for the use of the church.
2. If it is to be a formal church wedding the bride may want a canopy, carpet, floral decorations, and the customary bouquets and boutonnieres. Detailed estimates as to their cost should be obtained early.
3. Make the wedding guest list. Have the families of the bride and groom submit their lists, checking carefully to avoid duplicates. This is necessary in order to know how many invitations to order.
4. Invite attendants and plan the color motif. Even at this early date it is good to plan appropriate gifts for the attendants.
5. If a reception is being planned at a hall or hotel, reservations should be made early.

Two months before

Prepare carefully a list of clothes appropriate for the wedding trousseau and organize shopping expeditions to fulfill these requirements.

One month before

1. Choose the wedding cake and place the order for it.
2. Decide what shall be served at the wedding reception or breakfast.
3. Make an appointment with the photographer for formal wedding pictures.
4. As soon as the invitations or announcements have come from the printer, secure all possible assistance to address and stamp them. Invitations should be mailed out not later than three weeks before the wedding day.
5. Order flowers for the church and reception. Remember the bridesmaids' bouquets.
6. Plan the music for the church ceremony. There will be an organist to engage, and a soloist. It is well to give the musicians direction as to the selection of music.

One week before

1. Check the trousseau.
2. Unwrap the wedding gifts that have arrive, list them in a notebook designated especially for this purpose, and begin writing thank-you notes.
3. Be sure arrangements are made for the wedding. Plan for the rehearsal, which is usually the night preceding the wedding. It is customary for the bride to direct the rehearsal, while the others take part; however, some brides disregard this custom and participate in the rehearsal. When the wedding is a large formal one, rehearsing with the attendants gives the bride more assurance.
4. Supply the newspapers with details concerning the wedding, bride's attendants, bride's gown, etc.
5. It is appropriate to have a luncheon for the bridesmaids a few days before the wedding. At that time it is appropriate to show the trousseau and wedding gifts to the attendants.
6. The groom is responsible for getting the license. Inasmuch as laws differ in various localities, the bride may or may not be required to accompany him to the license bureau.

Wedding Expenses—Bride's Family

The bride's parents or close relatives, or the bride herself if she has an income of her own, are responsible for the following:

1. Trousseau including bridal gown, clothes for the honeymoon, and

linens for her new home.
2. Invitations, announcements, or both, and postage for mailing.
3. Decorations at the church, house, and/or reception hall.
4. Fee for the use of the church and for the hall where the reception is held.
5. Music, including organist, soloist, or choir.
6. Incidental expenses such as carpet, canopy from curb to the entrance of the church, chairs, tables, or other equipment that might be rented for the occasion.
7. Transportation for the bridal party to the house of the bride and to the church and back.
8. Wedding breakfast or supper and any other refreshments.
9. Bridesmaids' bouquets. (The groom may provide these if he asks the privilege of doing so.)
10. Gifts for the bridesmaids. (Suggestions: pin, vanity case, clock, wristwatch, nicely framed bridal picture, brooch.)
11. Gift to the groom. (Suggestions: cuff links, tie clasp, wristwatch, key chain, pen and pencil set, money clip, luggage.)

Groom's Calendar

Three months before the wedding

1. After the formal announcement of the engagement it is a gracious plan for the groom's parents to give a party to introduce their son's fiancee to relatives and friends.
2. As soon as the wedding date is set, prepare the guest list. It is thoughtful to list guests in the order of importance so that names can be cut if necessary. (It is the bride's parents' expense, so be cooperative.)
3. Choose the best man and ushers. If it is to be a formal wedding the groom furnishes the tuxedos. Secure the correct sizes.

Two months before

1. Order the bride's bouquet, corsages for bride's mother and groom's mother, and boutonnieres for the groom, best man, and ushers. (Don't forget a corsage for the bride's going away outfit.)
2. Plan with the best man for a bachelor's dinner, which is held a few days before the wedding. The best man makes all arrangements, but the groom pays the bill.

3. Buy gifts for the best man and ushers. (Suggestions: billfold, wristwatch, cuff links, belt buckle, silver or gold knife, watch chain, traveling articles, key chain, tie clasp, military brush set, silver or gold pen and pencil set, money clip.)
4. Buy gift for the bride. (Suggestions: brooch, wristwatch, silver pin, vanity case, china, luggage.)
5. Check marriage license requirements of the locale in which the marriage is to be performed.

One week before

1. Bachelor's dinner.
2. Secure marriage license.
3. Double check all reservations and travel plans for the wedding trip.
4. Wedding rehearsal.
5. Remind the best man to wire thanks and gratitude to the new in-laws after bride and groom leave on the honeymoon.

Groom's Expenses

1. Bachelor's dinner.
2. Marriage license and clergyman's fee.
3. Bride's bouquet. (The bride's family may buy the bouquet, but more often the groom takes care of this.)
4. Ushers' boutonnieres; and (optional) corsages for his own mother and the bride's mother and bouquets for bridesmaids.
5. Gifts for ushers and best man.
6. Transportation for himself and best man to church or place of ceremony, also for himself and bride from church to house or hall after the ceremony.
7. The wedding trip.

General Items

What attendants pay for

The bride's attendants provide their own gowns. (Occasionally the father of the bride asks for the privilege of providing these.) The bride designates the type and color of gowns and headdresses. Sometimes her family provides hats or wreaths of flowers for the bridal attendants.

The groom's attendants also provide their own clothes for the wedding. The type of attire is specified by the bride.

Announcement party

This may be a garden party or luncheon for the bride-to-be and her girl friends. Frequently it is a dinner for both the woman and her fiance. At a luncheon the hostess, usually the woman's mother, tells the news to the guests as she welcomes them. At a dinner the woman's father makes the announcement or introduces the man as his future son-in-law. If it is an announcement party, remember that anything that resembles a carnival, such as cupid's bows and strings of hearts, is out of place. Flowers are appropriate.

Engagement showers

Showers are a friendly, old-fashioned custom, and are a real boon to the woman who is to furnish a home. It is a nice gesture for the ladies of the church to host a shower for the bride especially if she is new to the area and does not know the church members very well.

Broken engagement

The less discussion about this the better. If an engagement is broken the woman should returns the man's gifts, letters, and photographs, and he should return hers. She returns all shower and engagement presents and also wedding gifts, if things have reached that stage. She simply writes a brief note to accompany the gifts, stating that the engagement was broken by mutual consent.

Wedding Attendants and Their Duties

Bride's Attendants

The wedding should present an attractive, but not necessarily extravagant, picture. The bride's attendants should look their best to add to the festiveness of the occasion, but this should not involve a large outlay of funds.

Maid of honor—The maid of honor arranges the bride's train and veil at the church, holds her bouquet while the service is performed, stands beside her during the wedding reception, and assists the bride in changing

to her travel clothes.

Bridesmaids—The bridesmaids provide a colorful background during the ceremony, and afterward assist in entertaining guests at the wedding reception.

Groom's Attendants

The best man and ushers are selected by the groom. He should choose these carefully, keeping in mind the nature of their duties.

Best Man—The best man assists the groom in getting dressed and transports him to the place where the ceremony is to be performed. He sees that the clergyman receives the marriage license, and gives the clergyman his fee. The best man makes sure that the clergyman is provided with transportation to the reception following the ceremony. During the reception the best man stands close to the groom, ready to render any service that may be required. He also looks after the groom's luggage and sees that the bags are packed and delivered to the home of the bride. He makes sure that the clothes to be worn by the groom for the wedding journey are hung in the room in which he is to change after the reception. The best man may call for rail or plane tickets, have the groom's car prepared for the journey, cash a check for him, or provide for any other details of the wedding journey.

Ushers—For a large church wedding the groom sometimes appoints a head usher who offers his arm to the bride's mother and the groom's mother at the church, and conducts them to their places. The head usher also sees that the other ushers are organized for duties as the guests arrive. The number of ushers depends on how many guests are invited to the church. There is usually one usher for every fifty guests. Ushers show guests to their seats at the church, offering the right arm to women guests and speaking a pleasant word of greeting to guests as they arrive. At a house wedding the ushers direct guests to the room in which the ceremony is to be conducted. Afterward they guide the guests to the receiving line and dining room.

Wedding Attire

The proper attire for formal daytime, formal evening, informal daytime, informal evening, and outdoor weddings varies. Consult a current wedding ettiquite book for a detailed description of each.

A Typical Church Wedding Order of Service

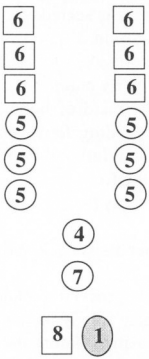
1. Groom's parents are seated.
2. Bride's mother is seated.
3. Musical rendition.
4. Minister enters.
5. Groom and party enter.
6. Bridesmaids, maid of honor, and flower girl enter from narthex, proceeding down center aisle to chancel positions.
7. Bride enters on father's arm and proceeds to position just forward of the front pew.
8. Groom takes his position by his bride, giving her his left arm.
9. Bride's father steps back and stands beside his wife in the pew.
10. Bridal couple proceed to chancel position.
11. Wedding party slowly makes a half turn and bridal couple take their position before the minister.
12. Bride's parents are seated as bridal couple reach chancel position.
13. Minister speaks.
14. Bride's parents stand and respond to question, "Who gives this woman?"
15. Bride gives flowers to maid of honor.
16. Vows.
17. Prayer with bridal couple kneeling.
18. Prayer song with bridal couple kneeling.
19. Bride and groom remain facing each other as minister repeats Scriptural commitment.
20. Groom receives his bride (wedding kiss).
21. Bride receives her flowers from maid of honor.
22. Introduction by the minister
23. Organ recessional.

Wedding Ceremony Charts

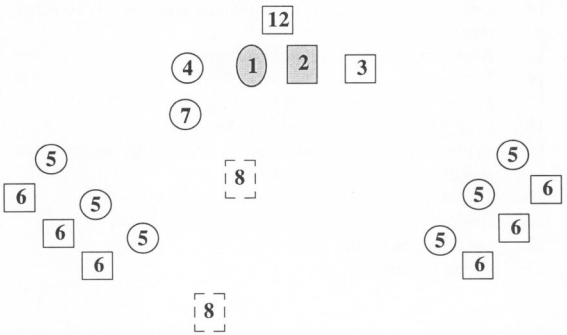
Key:

1 Bride
2 Groom
3 Best Man
4 Maid of Honor
5 Bridesmaids
6 Ushers
7 Flowr Girl
8 Bride's Father
9 Bride's Mother
10 Groom's Father
11 Groom's Mother
12 Minister

The Procession



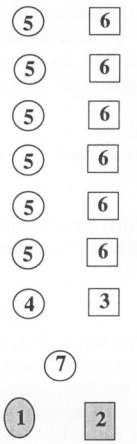
At the Altar



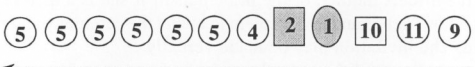
Recessional

Key:

1 Bride
2 Groom
3 Best Man
4 Maid of Honor
5 Bridesmaids
6 Ushers
7 Flowr Girl
8 Bride's Father
9 Bride's Mother
10 Groom's Father
11 Groom's Mother
12 Minister



Reception Line



The bride's father generally mingles with the guests and plays host. He is assisted by the best man and the ushers.

Wedding Reception Menus

Breakfast/Brunch

Following an early morning wedding the breakfast may include such customary fare as scrambled eggs, waffles, hot breads, a variety of marmalades, and hot beverages.

When a wedding is performed before noon a wedding brunch may follow. The menu might consist of a variety of items including entree, vegetable, salad, ices, cake, and beverage. For fall and winter weddings a heavier menu is sometimes desirable.

Afternoon Wedding

A simple menu of sandwiches, cake, ices, and beverage is suggested.

Late Supper

This calls for a fairly substantial fare: one or two hot dishes, assorted cheeses, a variety of breads and sandwiches, one or more salads, cake, ices, and beverages.

Wedding Cakes

At least two cakes are needed, one to fill the boxes the guests take home. (This practice is not followed in some sections of the country, but where it is followed the bride should be careful to make this provision. Small boxes are provided with the initials of the bride and groom.) The bride makes the first cut in her cake with symbolic assistance from the groom. The first slice is placed on the bride's plate to be shared with the groom.

Second Marriages

The wedding of a widow or divorcee should never be large or showy. Usually the bride's mother, or the bride herself if she is a mature woman, writes to a few friends and invites them to attend the ceremony and reception afterward. The invitation may be made verbally.

Announcements of the second marriage of a young woman are usually made by her parents in the same form as for her first marriage. If the bride is an older woman, and if she has long been independent of her family or has no parents or close relatives, she orders the announcements herself.

A widow or divorcee does not wear an all white dress even if she is

young. She never wears a veil or orange blossoms. Frequently she chooses a simple afternoon frock with a hat. She does not have bridesmaids, but she may have a maid or matron of honor who dresses in a similar outfit. The groom has a best man. If there are a number of guests, two or three ushers may be necessary. The home ceremony is followed by refreshments, often a breakfast or supper. Following a church ceremony the guests may go to a hall or hotel for a reception. It is not correct for the groom to give the supper.

Wedding Commeratives and Anniversaries

Close to the hearts of husbands and wives are the memories of their wedding day. One pastor follows the custom of giving a copy of the wedding service to the newlyweds. In this way young couples can review their vows after the excitement of the day has passed.

Another pastor records all weddings in his daybook. On the first anniversary of each wedding he sends a greeting card with a spiritual message, expressing his continuing interest in the home.

The Continuing Education Unit •

Assignment

1. *Look at your study. Do you have a viable method of organizing and filing materials for sermons? In what ways can it be improved?*

2. *Evaluate your sermon preparation? Outline a methodology that will improve the homiletical value and thereby enhance the effectiveness of your sermons.*

3. *Develop a list of items to be checked each Sabbath by the deacons in order to ensure that worship services are conducted smoothly and with dignity.*

4. *Prayer meetings are "dead." How can they be "resurrected"? Outline a yearly plan, incorporating some of the alternatives suggested by the author.*

5. *Read with your elders and deacons pages 71–78 about conducting communion services and baptisms. Then review your procedures. Are they adequate? If not, structure a new plan.*

Chapter 4

The Pastor as a Shepherd

A vital part of any pastor's work is shepherding the flock. But with so many pressures, so much promotion, such heavy demands on his time, he may feel that some of the shepherding must be omitted. Since a minister must not allow himself to break under the load, he should carefully evaluate this problem and try to solve it.

Many pastors have found that there are ways for a minister to do both his shepherding and his promotion successfully. There are little thoughtful things a minister should do if he wishes to build up good relationships with his church members. However, some of these acts of thoughtfulness are worth almost as much if performed by proxy. For example, a visit by an elder may mean almost as much as one by the pastor, if the person visited knows it was motivated by a pastor's thoughtfulness.

Ministry to the Aged

Modern churches are ministering more and more to the aged by means of letters, phone calls, visits by laymen, and other gestures of thoughtfulness. With the advance of science, man's life span is lengthening, and this creates a need for an increased understanding of "spiritual geriatrics."

Earl Warren once said:

Financial security is not the only problem of aging. Industrialization and urbanization have altered radically the pattern of family and community life in America, and have greatly reduced the opportunity of the older person for satisfactorily occupying his time. In other days the grandparents were able to live out their latter

years on the farm with their adult children. They helped with the farm and household chores, and their sense of belonging continued to the end. But in the modern city apartment and the small urban home, room is at a premium. . . . Under these conditions the first generation has been squeezed out. In too many instances it has had to accept substandard living arrangements. It has been turned away from places of employment. It has grown increasingly bewildered and lonely in the complexities of our changing civilization.

Senior Citizens' Society

Various church and civic groups in the Washington, D.C. area have organized clubs for elderly folk. The clubs have interesting names like *Super Sixty Club, Going Like Sixty*, and *Golden Age Club*. One of the first Adventist churches to organize such a society called it *Senior Citizens' Society*. The club had fourteen regularly elected officers. While there is no arbitrary age limit, it is understood that members are those who have passed the mid-century mark. The purpose of the group is to rehabilitate aging people spiritually, physically, socially, and intellectually. The club attempts to help the aged maintain or recover their interest in life, and to help them feel that society needs them. The president of this club stated that most folk past sixty-five suffer from some form of chronic ailment, which is usually not what will cause their death. Club meetings help these people to get their minds off themselves and to think of what they can yet do for the cause of God.

The club meets monthly, on a certain day, at 11:30 in the morning. Older people are usually weary when the day ends and are hesitant to move about in strange places after dark. Hence the morning meeting hour. The program may include such features as a movie, a talk by a guest speaker, a ladies' or men's quartet, a reading by one of the members, a piano or instrumental performance, folk singing, a business session, announcements of the next meeting, and a potluck luncheon. The meetings are opened and closed with prayer. Special arrangements are made for the hard of hearing. On special days some of the members engage in games such as musical chairs, shuffleboard, and ping-pong.

Since such a club gives many oldsters a new lease on life, they are less likely to be bored and discouraged, and less likely to be chronic problems for the pastor.

If rightly directed, such a club also has possibilities in reaching elderly people for the cause of God. Small numbers of those who are not church members may be admitted into club membership, and through social fellowship, religious activity, and such things as lending libraries, be won to the church.

Outings for Senior Citizens

Several churches in the Southern California Conference have chartered buses to convey their senior citizens on day long outings. One trip was made to the San Diego Zoo, about 125 miles away, and others to Marineland and to Camellia Gardens. Costs for the trip are borne either by the passengers themselves or by the church, which takes the money from its social fund. In any event, the old folks like this type of activity. One senior member told me, "You plan general church socials, but there are too many little children. We enjoy these, but would like social programs for the older folks."

Ministry to Shut-Ins

A pastor cannot spend all his time with shut-ins, but there are ways to make his ministry felt by these members even when he cannot visit them personally.

Telephone Visitation

Many busy pastors are using their telephones in their visitation programs. Such contacts serve to bridge the intervals between personal visits. One pastor states that he even prays over the telephone for the shut-ins in his flock. He also assigns telephone visitation to certain members of his church. He requests the lay member to mention that "Pastor _____ asked me to call you and find out how your are."

This pastor has as his shepherding objective: "The acutely ill first, the aged and shut-ins second, and the able bodied last." He tries to be constantly available to the first group, in frequent touch with the second, and in routine contact with the third.

Video and Tape Recorded Sermons

Many missionary minded church members are taking video or tape recorded sermons to shut-ins, so that they may listen to Sabbath services

and certain other programs. In this way those confined to their homes are kept close to church activity.

One pastor, in his announcement period, mentions shut-ins by name and asks that the church remember them in prayer. This announcement is part of the recorded service, and the member hears of the pastor's solicitude for him. This, too, is shepherding.

Some ministers use the recorded sermon only on Communion Sabbath. Following the recorded sermon heard by the shut-in in his home, the elders serve the emblems.

Remembering Special Days

A church in the state of Washington plans a Thanksgiving dinner in the church for all shut-ins who can be brought to the church. Ladies of the church prepare the dinner and the men form a transportation committee to bring the shut-ins. Also invited to this dinner are people with no relatives who would otherwise spend the holiday alone.

Other churches report that food baskets and flowers are taken to shut-ins at Thanksgiving and Christmastime. Some pastors remember birthdays, Mother's Day, and Father's Day by sending cards to the aged and shut-ins.

Use of the Church Bulletin for Shut-ins

One pastor reports that he inserts the names and addresses of the shut-ins in his bulletin for two or three Sabbaths during each quarter, together with the text: "Pure religion . . . is this, to visit the fatherless and widows in their affliction." (He also publishes names and addresses of new members as soon as they are voted into fellowship, with the suggestion that the newcomers also be visited.)

The weekly church bulletin may be sent to shut-ins, and will certainly be appreciated. Little poems and appropriate spiritual thoughts can be sent with the bulletin. Laymen can help photocopy these in an attractive manner, and mail them in behalf of the pastor.

New Testament Visitation Plan

It is common practice to take Communion to shut-ins but it may be difficult for laymen to go out alone on such visits. Christ recognized this and sent the seventy out by twos. A good adaptation of this plan is as follows: on the day Communion is celebrated, the elders, deacons, and

deaconesses meet for a few moments prior to this visitation program, and are grouped in twos and threes. At this brief meeting the pastor gives a few words of instruction on what to say and do in each home. A card is given, listing each address, and containing any necessary notations on the physical condition of the shut-in.

It is also helpful to provide these lay visitors with a supply of Sabbath school lesson quarterlies, tithe envelopes, and a photocopied sheet or two with Bible texts and poetry to read in the home. Lay officers who have never engaged in this type of visitation before often feel more at ease when thus equipped with something tangible to help them minister to the shut-ins.

To save laymen's time and mileage, it is well to assign them to visit in a particular area. To this end, planning should be done ahead of time, with lay help. On the back of the address card a simple map can be drawn with principal cross streets indicated. One hour's time thus spent by a volunteer layman will save many hours for the visitors later.

It is a good plan to ask the visitor to return the cards to the pastor with the results of the visit noted. In this way the pastor can keep up to date on these members even if he has not been able personally to visit them often.

Dealing With Absentees

One minister described missing members as folks who "don't come in, and they don't go out; they just let the flies in." However, some of these discouraged and backslidden members can be brought back into active church fellowship. In many churches there are members who have been visited, corresponded with, prayed for, and pleaded with for years. They have never made an open break with the church, but neither do they attempt to keep in touch with the church.

The following letter, devised at an elders' meeting, brought a quick response from many of the absentees. The first letter was followed by a second, similar in content, in which the assumption was made that the first letter had not reached its destination, hence no reply. Almost 90 percent responded to one or the other of the letters. Some of the replies revealed problems of which the church had been unaware. A number of the members were subsequently reclaimed, and were soon attending church again.

The letter used is on the following page.

Church letterhead

Dear ———:

Our elders met last week and reviewed our church membership list specifically to find those who currently are not attending.

You are among those we have missed for some time. We realize that some have moved away from this area and never transferred their membership. Others have health concerns that prevent attendance. Still others are facing problems and concerns that have caused them to decide to no longer fellowship with us.

We as elders keenly feel our responsibilities, as taught by Jesus in the parable of the Good Shepherd, to seek out those like yourself. We thought it would be appropriate to write and possibly visit you.

Enclosed with this letter is a card and a postage-paid return envelope. Please prayerfully check the card, insert it in the envelope, and return it in the next mail.

We have also enclose the book, _____, to encourage you in your walk with Jesus. We trust you will do some prayerful thinking about your church membership.

Sincerely your brother in Christ,

Frank Smith, Head Elder,
in behalf of the board of elders

Name_____

Please check the item below that expresses your present status or plans.

- ❑ I have moved out of the _____ area but will request a transfer to _____. (name of church)
- ❑ I appreciate your interest in me, and I plan to return to faithful church attendance in _____.
- ❑ I have a problem regarding church attendance which I would like to talk over with: ❑ an elder, ❑ the pastor.
- ❑ I am unable to attend because:

  _____
- ❑ I am not living in harmony with Adventist teachings and feel that my name should be removed from the church list.
- ❑ I no longer believe in the Adventist doctrines and wish to have my name removed from the church list.

Card sent with the letter:

The Pastoral Visit

How often when a minister calls in their homes, members say something like, "You're the first minister to visit us in four years!" Unfortunately, some could say eight or ten years. While the pastor can spend only a portion of his time caring for the "ninety and nine," he does have a responsibility to them. Some of the following suggestions, simple as they are, may help the minister's visit to be long and favorably remembered.

Remembering Little Things

The little experiences of life are often the most important things to the individual. While everyone lives on the same large globe, each also lives in a little world of his own. The wise pastor, invading this little world of his parishioner, tries to remember something about it on his next visit. To help their memory, ministers should jot down little details after having visited in a home. These little details may have to do with the kittens, the sick daughter-in-law, or Willy's measles. Members love a pastor who takes a personal interest in their little concerns.

This same pastor believes that the true shepherd should guide the sheep of his flock beside still waters, turning the conversation ever into spiritual channels. A summary of his suggestions on pastoral visitation follows:

1. Speak a word of encouragement or counsel, but learn the art of listening.
2. Read a portion of God's Book on every visit.
3. Do not look at your watch too often.
4. Do not appear anxious to leave.
5. Pray before leaving to visit members, and pray again in each home.
6. Never use God's Word lightly or facetiously in the visit.
7. Have a sympathetic heart; be understanding.

Systematic Visitation Plan

One pastor describes his visitation program as follows: first he sets a definite goal. A pastor, he says, should be able to visit from ten to twenty homes in a day. He makes it a practice to visit three non-Adventist homes in addition to this routine visiting. If he is conducting an evangelistic campaign, he visits ten to twenty non-Adventists and three church members.

His membership is arranged on a filing system, both geographically and alphabetically, as outlined in Chapter 1.

It is not enough, he maintains, to be able to say, "I saw Mrs. Brown a couple of weeks ago." The purpose of the visit is to deepen the spiritual experience of the person visited. To effect this, he employs certain questions to begin the conversation, such as, "How is your courage in the Lord?" "That was a good Sabbath school lesson you taught last week. Did you find some good thoughts in this week's lesson?" "Do you pray?" "How is your faith?" "How long has it been since you attended church?" "Do you read the Bible?" "You want to be in the kingdom, don't you?" Such questions, if asked tactfully, do not offend, but help the member or interested person to do some serious thinking.

This minister states that his pastoral calls may last from five to fifteen minutes. He feels that much time is lost by not coming to the point of the visit soon after arriving.

The Pre-Sabbath School Visit

Some ministers shut themselves in their studies before time for Sabbath school to begin. Yet this is an excellent time to make little "handshaking" visits around the church. Usually, before Sabbath school begins, the leaders of divisions are getting their materials set up. The pastor can make one minute visits with these leaders, commenting on their good work or observing something they need to make their work more successful. In the ten minutes just before Sabbath school many of the members are in their seats in the sanctuary. Especially is this true of some of the elderly ladies, who in nearly every church seem to have the habit of coming early. The pastor can take the opportunity to have ten or fifteen thirty-second visits with these people. This visiting is not loud; it does not disrupt the prevailing spirit of reverence.

Perhaps many of these elderly folk come early because they have nothing to keep them at home, and no doubt they rather look forward to meeting their pastor and other church members at God's house on Sabbath morning.

Cards of Thoughtfulness

While nothing will take the place of personal visitation, there are times when a pastor is so pressed for time that he must resort to second-best means of showing his interest in members who are not attending church. I had an unusual lay secretary in one of my pastorates who developed for me several photocopied cards with appropriate poetry for the shut-ins and elderly members of our church. She would then send these out over my

name when she knew I wasn't getting around to these members' homes as often as I would have liked to.

Some pastors send birthday greetings to their members. This usually comes as a surprise to the member the first time he receives a card and expresses once again the thoughtfulness of his pastor.

A special card for "new arrivals" is often available at religious book stores. One such card urges the parents to bring the new baby to church. It is sometimes difficult to get a mother started back to church following the arrival of the infant, and a friendly reminder may be all that is needed to renew a member's faithfulness in church attendance.

One pastor has prepared a card, as shown on the next page, to leave at homes where the members are not at home.

Spiritual Guardian Plan

Many pastors and evangelists follow the plan of assigning the spiritual guidance of new church members to older, more mature members. This is usually done at the time of baptism. Following the baptismal service, before leaving the tank, the pastor may call upon the spiritual guardian to take note of his new fellow believer in the faith. One pastor has developed two certificates: one for the candidate and one for the guardian. These are presented to both persons in a special ceremony just before the baptism or soon afterward.

The certificates are rolled up like diplomas. The pastor reads the charges to both the candidate and the guardian, then hands the certificates to them. The names appear on the outside of the rolled-up certificates. The certificates are shown on pages 105 and 106.

Visiting the Sick

"Spiritual prescriptions"—gems printed on colored cards—are helpful. When calling on sick persons in the hospital or at their homes, the pastor leaves two or three of these little cards, inviting the patient to read their messages several times a day. He has an assortment of these cards, so that if he makes repeat calls he can leave different "prescriptions" each time.

Visiting the Bereaved

With some ministers it is a practice to visit the bereaved prior to a funeral and again shortly afterward. It would seem almost mandatory for



Your Pastor Called

I called to see you today, but you were not at home. I am sorry to have missed you. If there is sickness or sorrow, or any other reason why you would like to have me call, please let me know at once.

I covet the opportunity to serve you in any way that I can, and ask your prayers so that together we may make the church a living force in our community.

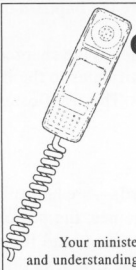
The Any Place Seventh-day Adventist Church

Address of the Church

John Doe, Minister

Phone Number

Above: Front of the card. Below: Reverse of the card.



Call Your Minister When . . .

- you need spiritual guidance
- you know of someone who is sick
- there is death in the family
- someone is interested in the church
- there is to be a wedding
- someone desires to become a Christian
- you have an important decision to make

Your minister is as near as your telephone. Ministers have the training, experience, and understanding to help people with their problems. His counsel and prayers for Divine guidance will enable you to face your problems with confidence. You will meet people who are new in the community and others who have not yet joined the local church. Talk to them about your church and call and tell your pastor about these prospective church members. Call your minister well in advance of a wedding. Notify him immediately when there is a death in the family. He will give comfort and counsel. If you are a young person about to choose your college or life work, be sure to see your pastor.

Remember . . . your minister wants to help you!

A Charge to the Newly-Baptized

You have now been baptized into the Seventh-day Adventist church, and have become a member of a "family" that circles the earth. You have identified yourself with a people who are looking for the imminent return of Jesus, and are making preparation now to meet Him. You have taken upon yourself the name of a people who are striving to hold high the standard of their profession–a people who are pilgrims in this world–looking for a better home. As a "babe" in the church you will grow day by day as you learn more of the will of heaven for your life. All heaven rejoices that you are now one with those who. . ."Keep the commandments of God and have the testimony of Jesus Christ" Revelation 12:17.

As a minister of the Gospel, and a representative of this organization, I charge you:

1. Cherish your church membership always, recognizing yourself a member of God's Remnant family.
2. Spend time each day in Bible study and prayer in personal devotion.
3. Establish the "family altar" in your home and have morning and evening worship with your family.
4. Determine now to keep your Christian growth constant by being present at the regular services of the church. Make Sabbath school, the preaching service, and prayer meeting a part of your weekly activity.
5. Be active in the activities of the church. Using your time and talents, be a worker in the Cause of God.
6. Be careful to represent the church aright in all of your activities, knowing and believing that you are representing God in all that you do.
7. When you need help, feel free to call your Spiritual Guardian and talk over your problems. If they demand further attention, call your pastor. He will always be happy to help you.
8. Have faith in God, ever trusting in His power to help; confident that "He which hath begun a good work in you, will perform it until the day of Jesus Christ" Phil. 1:6.

Certificate for the baptismal candidate

A Charge to the Spiritual Guardian

for

_____

You have been chosen to perform a most important work. Your church has placed great confidence in you, for to you is given the sacred responsibility to love, nurture and encourage the one in your charge along the Christian pathway. To you, who have been experiencing the joy of growth in a Christian life, has been given the privilege of sharing this experience with those who are just beginning their walk in the path of increased light. The growing experience is fraught with many dangers of which discouragement and frustration are not the least. Heaven is anxious to use you in making the way easier to travel.

As a minister of the Gospel and a fellow-soul-winner, I charge you that for the next twelve months you:

1. In kindness and love, be a friend to your charge.
2. Spend time in prayer, in your own private devotions for your charge.
3. Take time to visit often with the one in your charge, inviting that one to your home for a meal, when possible.
4. Watch for your charge at the services of the church. Sit with him/her and make him/her feel welcome.
5. When your charge is absent from a meeting, inquire as to the reason immediately, either by telephone or a visit, letting him/her know that he/she was missed.
6. Always show genuine interest in your charge, being careful never to pry into personal matters.
7. Ever be an example to your charge and by precept encourage him/her to look to Jesus as the example in the Christian walk.
8. Introduce your charge to other church members. Make sure that he/she is incorporated into the functions of our church life.
9. Help your charge when you can with his problems, being careful to counsel with your pastor on matters of great importance.
10. Should you move within the next twelve months, contact the pastor, who will then arrange for someone else to take your place.

Certificate for the spiritual guardian

the pastor to call before the funeral, to make arrangements for the service, but it may be best to call again at least a day or two after the service. Immediately after the service, pastors find the bereaved are often in such an emotional state that it is difficult to help them. Usually the pastor can better help them readjust to life's problems a week or two after the funeral. Of course, this would not be a rigid rule; each case should be considered separately.

When a pastor makes this second visit to the family of the deceased, he may wish to give them a copy of the funeral service. A copy of the life sketch can be included as page 1, and the memorial sermon following. A cover sheet entitled "In Memoriam," with some suitable picture, is used. These sheets can be stapled together into a booklet and bound on the edge. If enough copies are given to family members, these are sometimes sent to the far corners of the earth to relatives unable to attend. I know of at least one conversion that resulted from the reading of one of these sermons.

Below is an example of a funeral sermon preached by the author:

Memorial Sermon

Text: *"Come unto Me, all ye that labor and are heavy laden, and I will give you rest."* Matthew 11:28.

Blessings in Suffering

When sorrow comes, as come it must,
In God a man must place his trust;
There is no power in mortal speech
The anguish of his soul to reach.
No voice, however sweet and low,
Can comfort him or ease the blow.

He cannot from his fellowmen
Take strength that will sustain him then;
With all that kindly hands will do
And all that love can offer, too,
He must believe throughout the test
That God has willed it for the best.

We who would be his friends are dumb;
Words from our lips but feebly come.
We feel, as we extend our hands,
That one Power only understands
And truly know the reason why
So beautiful a soul must die.

We realize how helpless then
Are all the gifts of mortal men.
No words which we have power to say
Can take the sting of grief away;
That Power that marks the sparrow's fall
Must comfort and sustain us all.

When sorrow comes, as come it must,
In God a man must place his trust;
With all the wealth which we may own,
He then must meet the test alone!
And only he may stand serene
Who has a faith on which to lean.

Life is a story in volumes three,
The Past, the Present, and the Yet-to-Be.
The first is finished and laid away,
The second we are living day by day.
The third, the last of the volumes three,
Is hid from sight; God holds the key.
—Edgar A. Guest.

With the many problems that face the living today, the heartache, the sickness, the sorrows, the disappointments, the fading hopes and goals in life, it is comforting to know that our Savior has invited us to come unto Him and rest.

Christ then, is our Burden Bearer.
I must tell Jesus all of my trials;
I cannot bear these burdens alone.
In my distress He kindly will help me;
He ever loves and cares for His own.

I must tell Jesus all of my troubles;
He is a kind, compassionate Friend.
If I but ask Him, He will deliver,
Makes of my troubles quickly an end.

So, on days like these, we must put our trust in Him who said, "Come unto Me and rest." Jesus is the great Burden Bearer.

John the beloved apostle said,

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they many rest from their labors; and their works do follow them.—Revelation 14:13.

Blessed Are They Who Die in the Lord

Blessed is she
Who has died in the Lord,
Who has anchored her hope
In the power of His word.

No ill shall befall her;
Her work is now done.
Her course is now finished,
Her crown is now won.

She has fought a good fight;
She has gone to her rest
Till she hears the loud trump
That shall waken the blest.

And then will she rise
In glory and sing,
"O grave, where's thy victory?
O death, where's thy sting?"

Oh, how we do miss her
From the sight of our eyes,
But our love and our memory
Still hold with strong ties.

We've not long to linger,
For the time is quite near
When the Archangel's voice
From the cloud we shall hear.

We then shall ascend
To meet our dear Lord,
And ever be with Him,
For this is His word.

—J. B. Thayer

One has said, and rightly so, "It is a solemn thing to die, but a far more solemn thing to live." We who live must still fight the battles of life. We still must face the trials and temptations that lie ahead, whereas our loved one has found complete rest. We need not feel, however, that we must go on alone without an understanding friend. Jesus has likened His love for us to the love of a mother.

As one whom his mother comforteth, so will I comfort you; and ye shall be comforted.—Isaiah 66:13.

Blessed are they that mourn: for they shall be comforted. —Matthew 5:4.

Someday the last enemy, which the Bible says is death, will have been put underfoot. Then the promise that the meek will inherit the earth will be fulfilled.

Our Lord has left us a beautiful picture of what will happen to those who have gone from us:

For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. —1 Thessalonians 4:16, 17.

Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last

trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. —1 Corinthians 15:51-54.

Possibly many of us will live to see Jesus come in the clouds of heaven with all the holy angels. Some may rest in the grave until the resurrection. The Bible gives us examples of both of these experiences. Moses, the meek and faithful leader of Israel, saw death just in view of the Promised Land, then was raised in a special resurrection. Then the story is told of Elijah, who was translated to heaven, caught up in a chariot of fiery angels.

We live on the brink of the Promised Land. If we must go to rest before the day approaches, the faithful will rest as it were for a moment. Others, however, may have the glorious privilege of living till they see Jesus come in the clouds of heaven.

Is it any wonder that Paul said, after summarizing these experiences, "Wherefore comfort one another with these words?" Let us peer beyond, then, into the glories prepared for the saved:

There the redeemed shall know, even as also they are known. The loves and sympathies which God Himself has planted in the soul shall there find truest and sweetest exercise. The pure communion with holy beings, the harmonious social life with the blessed angels and with the faithful ones of all ages who have washed their robes and made them white in the blood of the Lamb, the sacred ties that bind together "the whole family in heaven and earth"—these help to constitute the happiness of the redeemed.

There, immortal minds will contemplate with never-failing delight the wonders of creative power, the mysteries of redeeming love. There will be no cruel, deceiving foe to tempt to forgetfulness of God. Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to

admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body.

—*The Great Controversy,* page 677.

There'll be no disappointment in heaven,
No weariness, sorrow, or pain;
No hearts that are bleeding and broken,
No song with a minor refrain.
The clouds of our earthly horizon
Will never appear in the sky,
For all will be sunshine and gladness,
With never a sob nor a sigh.

We'll never pay rent for our mansion,
The taxes will never come due.
Our garments will never grow threadbare,
But always be fadeless and new;
We'll never be hungry or thirsty,
Nor languish in poverty there,
For all the rich bounties of heaven
His sanctified children will share.

I'm bound for that beautiful city
My Lord has prepared for His own,
Where all the redeemed of all ages
Sing glory around the white throne.
Sometimes I grow homesick for heaven
And the glories I there shall behold;
What a joy it will be when my Savior I see
In that beautiful city of gold.

At the Graveside

Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen.—Jude 24, 25.

Sleep on, beloved, sleep and take thy rest.
We loved thee well, but Jesus loved thee best.
Good night.

Calm is thy slumber as an infant's sleep;
Thou shalt wake no more to toil and weep;
Thine is a perfect rest, secure and deep.
Good night.

Until the shadows from the earth are cast,
Until He gathers His sheaves at last,
Until twilight gloom is overpast,
Good night.

Only good night! Not farewell.
A little while and all His sons shall dwell
In hallowed union indivisible.
Good night.

Funeral Verse

It is not easy to find verse that fits Adventist theology for use in funeral sermons. However, some is available. The following are examples of verses that have proved helpful.

Prayer of a Grief-Stricken Mother

Lord, I thank Thee for the jewel
Thou didst lend to me;
I recognize Thy sovereign call;
My treasure I return to Thee.

I could not ask to longer keep
A jewel so precious and so rare,
For in this old world of sin
Danger lurks everywhere.

Thou dost give and take away
As seemeth good to Thee.
My will I would resign,
Assured of Thy love to me.

Thou who sharest my sorrow,
Thou who alone can heal,
Give my courage, I pray Thee,
As humbly before Thee I kneel.

Courage to press on in life's struggle,
Though my heart is heavy today;
Courage to take my cross and follow
Where Thou dost lead the way.

This is the time of earth's harvest;
Thou hast work for me.
I must not blindly grieve,
But faithfully follow Thee.

I would look about me
At the sorrows everywhere,
And though my heart is heavy,
I would others' sorrows share.

I would live to diffuse to others
The sweetness that came to me
In possession of my child,
That priceless loan from Thee.
—Eunice E. Rhodes

He Sleeps

The God of love who rules o'er all
Gives breath to us each day,
And in His love He gives what's best—
Both gives and takes away.

Permits to come what man would choose
If he could see the end,
What he would seek if he could see
around each blinding bend.

He sees the way that each must take,
What evil demons plan,
And metes to each with loving care
Beyond the wisest man.

The One who wept long years ago
Weeps now with aching heart;
The One who rose long years ago
Soon comes to do His part:

To resurrect each waiting soul
Whose name is written there,
To dry all tears and heal all wounds–
Restore from Satan's snare!

A loved one's life has slipped away
Into the Father's care;
He'll guard it safely, closely, till
We meet Him in the air.

The patter of this loved one's life
Is safe from Satan's harms,
And soon the Savior will restore him
To his loved ones' arms.

—Murl G. Vance

We Sorrow Not

We sorrow not as those that have no hope
When from their loved ones parting at the tomb,
As those whose minds in heathen darkness grope
And find no ray of comfort in the gloom;
Who view their dead as on some distant shore,
To be by Charon ferried o'er the Styx,
Whence not one ray of light comes evermore,
Or hope can with the mourners' sorrow mix.

How precious is the knowledge which dispels
Our ignorance concerning them that sleep!
How clear the story Inspiration tells,
How comforting the words to those that weep!
Our loved ones are not lost in realms of night,
They sleep in Jesus, objects of His grace;
And while they wait the coming morning bright,
How sacred, how secure, their resting place!

For those that sleep in Him there is no death;
The only rest from earthly toil and strife;

For on the sacred page the record saith
That God hath given to them eternal life.
And though the grave may hide them for a day,
We know that life is theirs, where'er they be,
And that time's shadows soon will fade away
Into a glorious eternity.

—Leon A. Smith

When Sorrow Falls

When sorrow falls across your way
And trial clouds appear,
There is a Heart that answers prayer,
A Hand that wipes the tear.
Grief need not darken all life's way
Or fill the soul with dread;
There is a Voice that whispers cheer
When earthly hopes have fled.

Our God can wipe all tears away,
Give comfort to the soul,
Inspire with promises of peace
When angry billows roll.
The darkest day will find its dawn;
Trouble will lose its sting;
And in sweet silence love may hear
Songs that the angels sing.

In sadness earth may find a heaven
With healing for its grief;
The struggling heart may find its calm,
And rest in sweet relief.
The wearied hand may reach above,
There find the strength divine;
While tear-dimmed eyes may learn to smile
And in love's gladness shine.

Oh, fear not, then, the shaded way,
Or sorrow's chilling hand;
Heaven holds the key that opens wide
Gates to the promised land.

—Robert Hare

The Vacant Chair

There's a dear one just has left us,
And we see the vacant chair;
But the loved ones left behind him—
Oh, why should they despair?

There's a glad, bright morning coming
When the dead in Christ shall rise.
May we hope to meet that loved one
In the home beyond the skies.

Life is but a fleeting vapor;
Just a breath, and it is gone.
But the Lord will re-create us
On the resurrection morn.

Then we'll ask our heavenly Father
His love and mercy to us show,
And may our feet be guided
In the path that we should go.

Then with all our trials over,
Leaning on our Savior's breast,
We will surely meet our loved ones
In the mansions of the blest.

The Outstretched Hand

At the end of life is a vast abyss–
A chasm both deep and wide;
And no man is able to span that gulf
And stand on the other side.

But Jesus stands by the vast abyss
And offers an outstretched hand
To the traveler who wishes to go across
To live in that other land.

And would you believe it? Some people choose
The abyss to the helping hand,

For no one has told them they cannot go
Alone to that other land!

For no one has told them they cannot find
Their way through the Stygian night,
That their moral life will not avail
As a pass to the city of light.

At the end of life is a vast abyss—
A chasm both deep and wide;
But those that you tell of the soon coming King
You may meet on the other side!

—Harold Rowley

Poem for the Funeral of a Christian Doctor

Something of Christ was in him
As he went among the suffering to heal and bless;
Something of Christ's own comfort he bestowed
Through his compassion and tenderness.
Virtue went from him through the pressing hour
To all who touched him down life's crowded ways.
Unselfishly he dispatched his powers
Through sleepless nights and long, demanding days.
He was the first at birth to fire the strangling breath;
Through the intervening years he was a wise and kindly counselor,
And then at death his were the hands that closed the weary lids.

—Grace N. Crowell (adapted)

Work for Children and Youth

Holding Juniors' Attention During the Worship Hour

One pastor hands paper and pencils to older primary children and juniors. He asks them to note texts, key thoughts, and topics of each sermon given during a six-week period. All who participate are eligible for an outing, camp-out, or excursion to some place of interest. The papers are graded by the pastor and a prize is given to the child having the most complete set of notes.

In this way juniors are led to feel that they are a part of the church, and that the sermon is meant for them, too. There is less whispering and inattention and, incidentally, the pastor must prepare his sermons more carefully.

The Children's Sermon

Some pastors regularly give a short talk for children at the beginning of their sermons. At this time they invite the children forward. The children listen attentively to the sermonet, then quietly go back to their seats with their parents. There is surprisingly little commotion.

Youth Week of Prayer

Often a pastor is called to conduct the Week of Prayer in a nearby academy or in his own church school. In planning for this important week, I have found it helpful to have the students in the academy, or in the upper grades of the church school, fill out a questionnaire that deals with common youth problems. In one conference, copies of the same questionnaire were filled out in three academies, and these furnished insights that helped me make my messages practical.

Questionnarie for Youth

___Male ___Female

___ Freshmam ___ Junior
___ Sophomore ___ Senior

I. **Life Problems**—In facing life, I am most troubled with:
___Feelings of fear and insecurity.
___Feeling inferior to others—lack of confidence.
___Anger, resentment, hostility.
___Feeling people do not love or accept me.
___Making and keeping friends.
___Feeling it is hard to love others.
___Getting along with others.
___Feeling my parents do not love me.
___Shyness.
___Discouragement.
___Feeling that I will not be a success in life.
___
___

II. **Christian Experience**

___Have a sense of guilt most of the time.
___Feel I am not accepted by God.
___Have no regular personal prayer life.
___Do not like to study the Bible on my own.
___Have little enjoyment in Christian living.
___Find it hard to be a Christian.
___Afraid of what friends will think of me.
___Cannot control my evil thoughts.
___Do not live up to Christian standards.
___Have little desire to be a Christian.
___
___

III. **Things which keep me from a full Christian Experience**

___Fascination with sports.
___Cheap reading.
___Radio, television, or movies.
___Unchristian companions.
___Sex or related problems.
___Home problems.
___Nothing worthwhile to do during spare time.
___
___

IV. **Questions I would like answered**

___What does it mean to be saved?
___How should I pray?
___How should I study the Bible?
___How may I know God accepts me?
___How may I have personal peace?
___How can I have a constant Christian experience?
___How can I know God's will for my life?
___Can I be a Christian and still be "normal"?
___
___

I usually had a brochure prepared which listed about twenty choruses to be sung at the Week of Prayer meetings. The topics for the daily discussions were also listed. Attractive church bulletin covers with youth appeal can be secured through most church supply stores, and one need only print or copy the songs and titles on the inside.

A popular plan for the youth Week of Prayer is to hold meetings Sunday and Thursday evenings in different homes, with a "planned potluck" dinner. In the informal home atmosphere, with youth sitting on chairs, floor, or by the fireplace, the leader gives a short talk, and this is followed by an informal discussion and season of prayer. The meeting is dismissed by 7:45 so that students still have time to do their homework. Friday night and Sabbath morning services are held in the church sanctuary, or the youth chapel if the church has one.

One year we closed the week with a special service in our youth chapel. La Sierra College theology students led in the 11 o'clock worship. Adults above thirty years of age were not admitted to the chapel. A youth team served as ushers. This plan met with such success that we now hold a special youth worship hour once a month, often with guest speakers.

Communion Service for Youth

When I had a youth pastor assisting me for a time I suggested that he conduct a special Communion service for our youth in the youth chapel. Two of the youngest deacons were assigned to distribute the bread and wine. The service seemed to have a special appeal for our young people and was much appreciated.

This service also helped to relieve crowding in the rooms used for the ordinance of humility. The youth pastor timed his sermon so as to finish seven minutes before mine, and the youth were able to participate in foot washing and return to their chapel for Communion, leaving the rooms for the adults who followed them.

One might also hold a special Communion service at the Adventist Youth meeting, presenting a message on the importance of the service. Obviously one would not wish to follow this practice at all times. However, an occasional variation from the usual practice has special appeal.

Special Youth Bulletin

To avoid making too many public announcements that pertain to the youth, we prepare a bulletin insert with the youth Sabbath school program,

announcements of youth social activities, and once a month, the order of worship for the monthly youth chapel worship hour. A sufficient number of these are printed for the youth of the church and are inserted in the regular church bulletin. Enough of these bulletins are then set aside for the youth and distributed to them at Sabbath school time.

Youth Receptionists and Sabbath School Ushers

In our church the youth Sabbath school has its own reception counter and receptionists. Friendly, attractive young people make good Sabbath school receptionists, providing they are properly trained at the beginning of the year in the art of greeting visitors. Our finest young members serve as ushers at youth Sabbath school and at the monthly youth worship hour. Both receptionists and ushers wear name pins.

Family Camps

Weekend family camps are popular. In some cases the entire church attends these outdoor convocations, but in other churches it is necessary to plan a service also for those who cannot leave the city.

Two churches in northern California, conveniently situated in the Sierras, together bought and equipped a church campsite, where they hold an annual summer camp. Their weekend program amounts to a small, informal camp meeting. Families bring their own tents and enjoy a time of fellowship, relaxation, and spiritual revival. The site is also available at other times for weekend use by family groups.

While not every church is located near woods or mountains, it is usually possible to rent a suitable camping area within reasonable distance of the church. Some government forests have institutional campgrounds that can be reserved.

Program

A typical weekend camp program is as follows:

Friday night—vespers and star study.

Sabbath morning—Sabbath school and worship service in natural amphitheater.

Sabbath afternoon—nature treasure hunt, gospel hymn singing, and stories under the trees.

Sabbath evening—vesper service, followed by social activity around the campfire.

Sunday—hiking, ball game, and swimming till time of departure.

It is best to plan a simple menu. Each family is asked to bring enough of the items on the menu for its own members. Then all is put together, potluck style, upon arrival. For a recent camping weekend the following menu was used.

Menu

Friday Evening, 6:30 p.m.
- Canned vegetable soup
- Crackers
- Postum or milk
- Whole wheat bread and butter
- Fresh fruit
- Cookies

Sabbath Breakfast, 7:30 a.m.
- Fruit juice, canned or frozen
- Dry cereal
- Scrambled eggs
- Sweet rolls
- Postum or milk
- Canned sliced peaches

Sabbath Dinner, 1:00 p.m.
- Canned Irish potatoes
- Vegetable steaks
- Peas
- Carrot and celery sticks
- Olives
- Bread and butter
- Boysenberry punch
- Cupcakes

Saturday Supper, 6:30 p.m.
- Toasted open-faced cheese sandwiches
- Fruit cocktail
- Hot chocolate
- Cookies

Sunday Breakfast, 8:00 a.m.
- Fruit juice, canned or frozen
- Fried potatoes–bring raw potatoes
- Fried eggs
- Whole wheat toast and jelly
- Canned fruit
- Milk or postum

In addition to the obvious items, bring the following:
- Onions, 1 or 2
- Butter or margarine
- Sugar
- Salt
- Oil or Shortening
- Chocolate or Postum
- Fresh or Powdered milk
- Bread
- Jelly or jam

Sabbath Nature Outings

City pastors can arrange Sabbath afternoon visits to such places as planetariums, aquariums, and bird sanctuaries. If tickets are required it is usually possible to secure these ahead of time so that they need not be purchased on the Sabbath.

One pastor takes his church members to wooded areas he calls "sanctuaries" for Bible stories and nature study. After the stories the group may take a short walk. Certain individuals go ahead of the group and make Bible objects out of the materials found in the woods, for the others to

find. The objects might be such things as a replica of Moses' brazen serpent or Abraham's stone altar. When a member of the following group finds the semi-concealed object on the trail he tells the others, and they come together for a discussion of the Bible story concerned.

A Friday night youth program may be used to feature the program to follow the next day. If there is to be a bird walk, the Friday evening program will feature birds.

Such nature programs have a tendency to draw family members closer to each other and to God. Often non-Adventist husbands or wives will fellowship in this way, and will later attend other services held in the church.

Some pastors have had disciplinary problems when they allowed young people to bring their non-Adventist friends along on nature walks, but have largely solved the problems by encouraging parents to come. Attendance is limited to children and youth accompanied by a parent or guardian.

Sabbath Vesper Programs

Some churches whose members are mostly retired people, may have too few young people to conduct regular Adventist Youth meetings. In one such church a committee under the direction of the pastor developed a Friday night vesper service. Occasionally there were guest speakers and at other times movies, Bible quizzes, and musical programs. The few children who attended seemed to enjoy most of the meetings as much as the adults.

The pastor of one of our large churches says that Sabbath is the "people's day." Those who do missionary work, those who go out for nature walks, and those who stay at home and rest, he believes, are usually ready for an interesting meeting by 4:00 p.m. on Sabbath, or a little later in the afternoon during summer months. For fifteen minutes prior to his vesper program members may view some kind of exhibit. One week it may be a display of mission-field trophies; another, a collection of shells or butterflies, or a collection of old Bibles. This is followed by a thirty-minute talk on some vital topic, followed by another thirty minutes of discussion. Members are invited to bring news clippings that show fulfillment of last-day prophecies or that otherwise have spiritual significance. About one fourth of the six hundred and fifty members of one church attend such meetings. Juniors as well as mothers and dads seem to genuinely enjoy this kind of Sabbath afternoon fellowship.

For smaller churches that may not wish to have weekly vesper programs, there is merit in once a month vespers. Perhaps a male quartet can present

a musical program. Another month a physician may speak on research findings confirming the values of the Adventist health message. A Bible teacher may discuss problem texts and hard passages of the Bible. Such meetings are usually well attended. On some occasions we have held potluck suppers in some park, and these are followed by Bible discussions.

In these vesper programs many members attend as united families, and a spirit of friendliness and good fellowship prevails.

Youth Meetings and Socials

To avoid monotony in young people's programs and social programs, try the rotation plan. There are at least six kinds of Adventist Youth programs possible, and five kinds of socials, and these may be rotated. Types of AYS programs include: (1) AY programs, (2) guest speakers, (3) videos, (4) musical programs, with local or guest talent, (5) home talent night—quiz, discussion, or speaker—and (6) education programs—nature study, archaeology, geography of Bible lands, or missions.

Socials may be varied as follows: (1) videos—travelogue, history, documentary, (2) game night, (3) hobby show or lecturer, (4) secular musical program, soloist or orchestral group, and (5) outing—hayride, corn roast, melon feed, and so forth. These may be scheduled at least once a month.

Pathfinder Club Ideas

Pathfinder activities can help greatly in saving and holding juniors in the church. Pathfinders can prepare a "treat" instead of a "trick" on Halloween by rolling up tracts in colored cellophane and giving them to those who answer the door. The juniors wear their Pathfinder uniforms rather than Halloween costumes. Residents are usually glad to receive the literature and give the children candy as well.

Other Pathfinder groups solicit canned goods for Thanksgiving and Christmas food baskets. Then these same juniors prepare food baskets and, with the help of their leaders, personally present them to the poor.

Both projects teach the juniors that service for God can be 'fun,' and the latter plan gives them a better insight into the needs of others.

One pastor regularly uses his church newsletter to advertise the activities of the Pathfinder Club. This page of the letter is printed in a contrasting color for emphasis.

In the union Pathfinder Club in the Glendale, California area, Pathfinder leaders organized a "Pathfinder Sponsors' Club." This organization, similar

to the den-mother idea of Cub Scouting, provides material and financial help as well as transportation for club outings. This club holds a "winter survival" camp in the snow-covered Angeles Mountains.

Service Personnel

Church members in the armed forces are often forgotten. When they are, this is a reflection on the church. Some pastors give them a send-off as they leave to serve their country, and then maintain friendly contact afterward.

Service Personnel's Address Scroll

In the foyer of one of the large southern California churches there is a wooden shield. On it are cards listing the names and addresses of service personnel. The cards fit into brass slots similar to those on the face of file drawers.

A committee of two keeps the addresses current so that the church can keep in touch with these members. The committee also assigns certain persons to write to the service personnel and supplies them with church papers and local news. The names of a church's servicemen and servicewomen may be published in the church bulletin.

Service Personnel's Committee

The best servicemen's committee is composed of ex-servicemen and women, where this is possible. The reasons for this are obvious, and by assigning this task to a committee, one more detail is removed from the pastor's crowded program. Such a program for service personnel may save a man or woman to the church who might otherwise lose the way.



Assignment

1. *Develop a program that will meet the social needs of the following members: a) Elderly b) Shut-ins c) Youth.*
2. *Utilizing the ideas suggested by the author, create your own "Your Pastor Called" card.*
3. *Prepare "Spiritual Prescriptions" that can be given to the sick, the bereaved, or those needing encouragement.*

Chapter 5

The Pastor as a Promoter

The minister who senses the world's need will wish to promote actively the worldwide work of the church, as well as his local church goals. In this chapter ideas for promotion of major conference campaigns will be considered.

Periodical Campaigns

As with other campaigns, promotion of periodicals should be based on a sense of need. It is much easier to persuade a church member to subscribe to church periodicals if he feels there is a need. One pastor has his personal ministries committee canvass the needs of the community before its missionary paper campaigns. The committee lists the libraries, doctors' waiting rooms, and prospect lists. Then, when the campaign is brought to the members, they can intelligently subscribe for enough magazines to meet these needs.

Telephone Promotion

Some pastors are finding it advantageous to have the personal ministries committee appoint a telephone brigade. These callers are given facts regarding the virtues of the paper and the number of local names to which subscriptions should be sent. They also have before them the number of subscriptions the person took the previous year. Usually in this way they can gain from most of the members a telephone pledge before the date of the Sabbath campaign. Any missed in the phone canvass are seen personally.

The Review and Herald Publishing Association used the telephone brigade idea to good advantage in prior years. They urged pastors to set up phone committees who would participate in enlisting the membership to subscribe to the paper. The added touch that made their phone approach a

success was a follow-up card sent to the person called, reminding him of his subscription commitment and urging him to put his money in an envelope marked *Review* for the personal ministries secretary. While such promotion is not 100 percent successful, idealistic goals do at times bring a more realistic accomplishment.

Ideas for the Church School

Making the Teacher Welcome

Too often church school teaching is a thankless job. Whatever ministers can do to make the church school teacher's work more prominent and more appreciated will help teacher, parents, and students alike.

Pastors in one large conference have been counseled by their Educational Department secretary to hold an annual welcome social for the teachers at the beginning of the school term.

A pastor may well count his church school principal as an assistant pastor, and include his name on the church letterhead and on the back of the bulletin as a member of the pastor's staff.

Using Church School Talent

Pastors should be constantly on the alert to use juniors in special Sabbath school, church, and vesper programs. In this way children gain valuable experience, and parents and others are made aware of the good work being done by the schools in their midst.

It is also profitable to have church school visitation day, when prospective first grade and other new pupils and their parents are invited to get acquainted with the school.

Screening Out Undesirable Pupils

The church operates its schools primarily for its own children. If a few non-Adventist children attend, they not only assist in meeting the school's budget but also become a potential source of new church members. In at least one school, nonmember parents of prospective pupils are required to read a brochure on the beliefs of Seventh-day Adventists and the standards of the school. At the end of this brief brochure is a statement the parents are requested to sign: "I would have no objection if my child, of his own free will, should decide to join the Seventh-day Adventist Church." This

approach tends to be up front and honest and helps prevent future misunderstandings.

Church School Bulletin

Church school bulletins are coming into common use. Some schools print the entire bulletin, and others have a printed cover with photocopied pages. The bulletin contains the schedule of holidays, tuition rates, school policies, and a summary of Seventh-day Adventist beliefs. It may also contain pictures of faculty, pastor, school board chairman, and Home and School leaders. The bulletins are distributed to all prospective patrons.

Promotion of Sabbath School Objectives

"The Sabbath school should be organized with the supreme aim of saving the lost and holding the saved." Such a twofold objective can be fulfilled through prayer and thoughtful planning.

"We Missed You" Card

These cards are sent out by the Sabbath school class secretaries when they note that a member is missing. If the member is absent for more than one week, the secretary alerts the class of this fact and calls for a volunteer to call or telephone to determine the cause of the absence. See sample card:

Any Place Sabbath School

Dear _____

We wanted you to know we missed you last Sabbath. We look forward to seeing you again next Sabbath.

"Let us consider how to stimulate one another to love and good deeds, not forsaking our own assembling together . . . but encouraging one another." Hebrews 10:24, 25, NASB.

Your Sabbath School Class Secretary

We missed you card

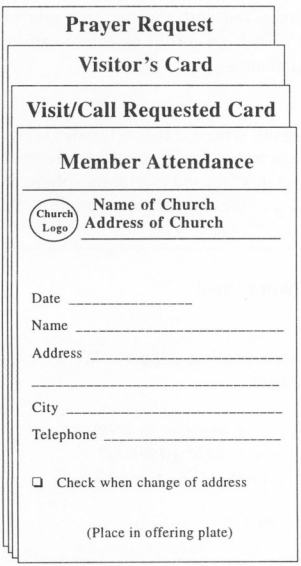
Welcome Card for Guests

Some pastors prefer to turn over to the Sabbath school department the work of welcoming visitors. In any case a welcome card is mailed to all who sign guest cards or guest book, and if handled by the Sabbath school, the card bears the name of the superintendent rather than that of the pastor.

Some churches give visitors attractive silk bookmarks with an imprint of the church name and address, the pastor's name and telephone, and a list of weekly services.

Tiered Cards for Easy Access

A large church employs a striking arrangement of cards in its hymnal racks. One can see at a glance the purpose of each card, and members and visitors are encouraged to fill out the appropriate cards.



Tiered cards reduced in size

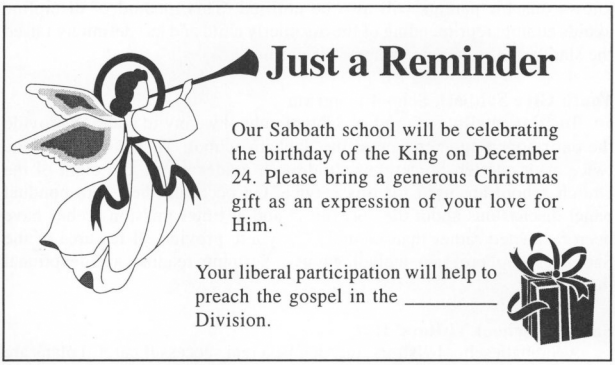
Christmas Thirteenth Sabbath Offering

One pastor reports that he has been able to increase the amount given for Christmas Thirteenth Sabbath Offering. He begins in late November to remind his church that it will soon be time for a gift for the Babe of Bethlehem. He discourages extravagant spending at this season, and encourages his members to give a gift at least equal to a tenth of what they spend on family and friends. In three years' time the Christmas Thirteenth Sabbath Offering has trebled in his church.

Another Christmas Sabbath idea is to use "manger banks." These banks are printed on card stock; when folded they form a neat little manger which serves as

a bank to keep at the breakfast table. They are given out the first Sabbath in December with an appeal to give the best Christmas gift to Christ. Reminders in the forms of cards are sent to all members.

The Thirteenth Sabbath program is held on the Sabbath before Christmas. Members from all departments put their banks in a manger in the center of a Nativity scene at the front of the church.



Christmas Thirteen Sabbath Reminder

Local Class Organization

One of the greatest deterrents to Sabbath school success is poor organization of classes. A logical organization should be based on age and interests.

Sabbath School Homework Sheets

An enterprising Sabbath school teacher conducts a preview of the coming week's lesson. He passes out photocopied homework sheets and briefly discusses the following week's lesson, urging the members to follow the daily study plan, using the homework sheet as well as the quarterly.

Reverence in Children's Divisions

Children sometimes create disciplinary problems. Pastors consulted

on this matter agree that offenders must be treated tactfully, yet firmly. In one large church the following plan proved quite successful.

A small card with the word SORRY in large letters is given to the offender. Under SORRY appear the words, "But I must ask you to comply with the item circled." Under this are four items that describe what the child is expected to do, and then there is space for the teacher to sign his name. If the child receives three of these notices on any one Sabbath, he knows that his parents will also be notified. This method of discipline avoids audible reprimanding of the disorderly child and has definitely raised the standard of reverence where it is used.

Youth Give Sabbath School Program

To bring vitality to the adult Sabbath school we invite youth to provide the entire opening exercises of the Sabbath school. This is usually done twice each quarter. Sometimes children in grades seven and eight of the church school are used for this service. On occasion the youth conduct panel discussions about the "preview," and at times mission scenes have been reenacted rather than recited. The youth provide all features of the Sabbath school program, including music, Scripture reading, and devotional thoughts.

Sabbath School Visitors' Day

A Sabbath school visitors' day can be a real success if careful plans are laid. First a small committee should study the church membership list to find those not attending Sabbath school. Then make out cards with the names of those physically able to get to Sabbath school, and distribute these to Sabbath school members who will personally visit the missing members, inviting them to attend on the special day. In addition, invitations are sent by letter to the entire list of interested persons, and an announcement can be placed in the local newspaper.

An award, such as a planter, can be given to the member who brings the most visitors and former Sabbath school members on Visitors' Day. Each visitor and former member is given the usual welcome card.

The program is carefully planned with abundant music and, if possible, a missionary dressed in native costume to give a mission report. The 11 o'clock service features an evangelistic sermon either by the pastor or a guest speaker.

This approach has won many new accessions to the Sabbath school, to the pastor's doctrine class, and ultimately to the church.

Sabbath School Offerings Taken in One Plate

Much valuable time is lost which might be employed in the study of God's Word, simply in the routine of receiving several offerings. A plan usually appreciated by the membership is that of having an inner bowl section in the offering plates for the expense offering. As the offering is announced, the statement is made that the offerings placed in the main basket are for missions, and money in the inner receptacle is for Sabbath school expense. Our experience has shown that both offerings actually increased while using this system.

Ingathering

The largest annual campaign of the church is Ingathering. Many ministers, with the help of God and consecrated laymen, actually raise substantial amounts. However, few pastors find that this campaign is carried to completion easily.

Most of the ministers who contributed ideas to this study stressed the need of keeping this campaign on a spiritual level. One emphasized that pastors should avoid the "service club" approach to promotion, not stooping to worldly methods and silly antics or "gimmicks" to get the people to work for God. On the other hand, Church Ministries Department leaders approve the use of simple devices to clarify the plan and operation of the campaign, and these certainly have their place.

Organizing the Church

A pastor will first want to alert his church officers about the coming campaign and work out with them a plan of procedure. Some churches have special committees chosen to plan the Ingathering campaign. In smaller churches plans are laid by the Church Board or Personal Ministries Committee. In successful campaigns the church membership is usually organized into working bands. Some pastors prefer to use existing groups, such as Sabbath school classes, while others organize bands especially for the campaign.

Promotional letters sent out before the campaign and at intervals while it is in progress, are commonly used. With the first of these letters a simple sheet headed "Reserve List" may be included. On this sheet, members are asked to list business houses they wish to solicit. This avoids the embarrassment which would result if two members should try to solicit the same people.

A revival sermon on the Sabbath prior to the opening of the campaign will help ready the members to engage in the campaign, and an "intention card" may be handed out at this service, so that the members may check the amount they will try to raise.

Use of Goal Devices

Some pastors display their charts and goal devices before the whole church; others place these in the foyer, while still others bring the charts in for the time of the discussion, then have them removed for the worship hour. The latter plan seems to help maintain a more reverent attitude in the sanctuary.

Other ministers have been able to promote the Ingathering campaign successfully without the use of any visual device at all. The congregation gains its information from a weekly letter rather than from a chart at the church.

There are at least three methods used to unveil the goal chart during the announcement or personal ministries period. (1) The device may be mounted on a movie screen; by simply pressing a button, the speaker raises the chart out of sight at the close of his presentation. (2) Charts may be brought from behind pulpit draperies and used for a moment, then concealed again by the draperies. (3) The goal device may be mounted on an easel that is easily removed after use.

One year we secured a world map from the Book and Bible House and inserted a light socket by each division headquarters. We divided our goal by the number of world divisions. As we reached a portion of the goal, a bulb was lighted by each division headquarter's city on the map. Enthusiasm did not lag until a light glowed for each world division. This device was dignified and served to give members an international concept of our work.

Names on Goal Devices

Many pastors use goal devices that indicate what each member has done; others oppose such a plan. The area of the country, the thinking of the church membership, and the pastor's personal attitude would all have to be considered.

In recent years I have not used a name-type device, for my present church voted against the idea. However, I have used such devices in other places. In one church we chose the slogan for our campaign, "They that turn many to righteousness shall shine as the stars." These words were printed in gold letters on a blue chart. Below was the picture of the church

building with rays of light shining out across the blue. In the blue field were white stars on which were inscribed each church member's name. As each one reached his goal this white star was covered with a gold star which covered up his name.

Unique Band Names

One church divided its members into working bands under the names of the seven churches of Revelation. Another took the names of the twelve apostles, and still another, Bible characters that seemed to fit the personality of certain church members. The businessmen were the Matthew band; doctors and medical personnel were listed in the Luke band. Businesswomen were in the Lydia band. Some pastors have used the lighthouse theme and have used the weekly theme song, "Throw Out the Life Line."

Shut-in Sponsors' Club

Shut-ins cannot go out in the Ingathering campaign as many of them formerly did, and some may feel guilty that they cannot help. A Shut-in Sponsors' Club may help remove this frustration. After those who work in the business territory reach their goals, they go out and try to raise the goals of each shut-in. As soon as they reach the goal for one shut-in, that person is noted in the weekly campaign newsletter among those belonging to the Shut-in Sponsors' Club. Shut-ins so sponsored receive a letter that states in part: "The Lord has chosen to make you a prayer warrior instead of a foot warrior. In view of this, Mrs. Brown has reached your goal. Enclosed is your goal ribbon for 19__." This plan encourages the shut-in member and gives added missionary emphasis to the campaign.

Caroling Bands

Some churches use taped caroling. However, a number of churches still use the old fashioned singing band. Many pastors encourage their members to attend Sabbath vespers, then go caroling immediately afterward. They return early enough for a light supper at the church. Less able bodied ladies remain at the church, helping to prepare refreshments and baby-sit with the children of the younger parents. All share alike in the evening's total receipts.

To add interest and variety to the program, try planning a simple menu. One night may be "strawberry shortcake night," another "pizza night," and another, "fruit salad and whipped cream night." Each family brings enough

ingredients of the announced menu to prepare the refreshments.

I like to have a half hour social with games and videos after the carolers return. This has particular appeal for the young people and helps them become absorbed in the campaign. I feature the video–usually a travel/nature film secured at no cost to the church–in my newsletter.

Ingathering Cash Reports

It is not easy to secure each caroler's name as he returns from the evening's work. To keep our band records straight I photocopied a simple form with spaces for date, names of solicitors and driver, and other information—number of the speaker horn, power inverter, tape recorder, and map number. When the driver returns, it is his responsibility to write in the amounts each one solicited. These tally sheets are kept in a neat three-hole notebook. Also in this notebook is a copy of the city soliciting permit, a receipt book, and a sectional map of the territory for the evening. These sectional maps are laminated in plastic. As the driver works his territory he takes a grease pencil and marks over the streets covered. On his return he takes the grease pencil and marks a huge master map that is also covered with a heavy sheet of plastic. At the end of the campaign it is easy to remove these grease pencil marks so that the map can be used again later. Record sheets are all gathered in and tallied by the "Ingathering bookkeeper," who keeps a ledger sheet account for the purpose of awarding ribbons at the end of the campaign.

Soliciting Executives

A good way to reach top executives is to call them on the telephone. While a secretary may not allow a conference, most executives will answer their telephones. A brief telephone canvass can be given and an appeal made for funds. If the executive says he will mail a check, the solicitor replies that he would prefer to call for it in person. This request is usually granted, and thus many donations that might be "unintentionally" forgotten are secured.

Canvassing by Mail

Often busy store managers will refer the solicitor to the main office for a donation. Some pastors have sent to the main executives of such firms an Ingathering magazine and a letter noting the appeal, beginning with the statement: "Mr. ——— advised that I write to you in this regard." Most

executives have the courtesy to reply, and many enclose a check.

A sample letter appears on the following page.

Letter and Follow-up Idea

One pastor has patterned a well-phrased letter that his church ladies copy in longhand. This letter is sent to doctors and other professional men in the city. Names and addresses of these men can be found in the telephone book. With the letter is a copy of the Ingathering magazine. These are sent by first class mail in the same envelope.

The letter invites the professional man's consideration of the enclosed magazine and the work it represents. It states that in a few days the letter writer will call for a donation. These ladies, going by twos, visit the offices a few days later. They send in another copy of the Ingathering magazine by the office secretary, who tells the doctor, "The ladies who wrote you about a donation are here." Usually he will tell the office nurse or secretary to give them a donation. This method brought to a small church $315 the first year and $415 the second year. The next year this pastor solicited the entire business area by this method.

A One-Week Ingathering Campaign

Most pastors would like to see the Ingathering campaign shortened. Here is the method one minister used to finish his entire campaign in two weekends plus the week between them.

1. Form an Ingathering committee in August to take care of pre-Ingathering week details such as sound units, solicitation permit, tapes, etc.
2. Begin in September to insert one-line announcements in the church bulletin: "December 8, the One-Week Ingathering Program Begins." About five weeks before the opening, make these announcements more prominent.
3. Two or three weeks before the opening, phone members to see if they will solicit for caroling.
   a. Find out the *exact nights* they can come.
   b. Secure as many solicitors as will be needed to finish the territory in six nights. In a large city church we had no less than ten cars each night, with four solicitors each. The first two nights there were thirteen and fourteen cars. In a medium-sized town we had four cars and a singing band of twenty-five or thirty.

Church Letterhead

Cole's Markets
6191 Atlantic Avenue
Long Beach, CA 92000

Dear Sirs:

Yesterday I contacted John, the manager of your Long Beach store, where I trade, regarding the welfare work carried on by our church. We call annually on merchants in our area to render a report of these activities and solicit a donation. A resume of our welfare activities appears below:

- More than 7,179,073 persons received material help from Adventist health and welfare units alone.
- Members volunteered 7,593,047 hours to helping needy persons.
- The church operated 705 welfare centers.
- Some 50 medical mission launches were in operation around the world.
- More than 3,000,000 patients were treated in 219 Seventh-day Adventist hospitals and clinics.
- Adventist missions were operating in 196 countries.

Mrs. Harold Cherne, unaware that I had contacted John called at your Dutch Village Store where she trades. This one letter will suffice to convey our invitation to give. Enclosed is John's card. He assured me you would undoubtedly give favorable consideration to this request. Our campaign ends this coming weekend.

Sincerely yours,

John D. Rhodes, Pastor

JDR/dht
Enclosure

4. Several weeks before the opening of the campaign announce the victory dinner to be held on the Saturday night at the end of the Ingathering week, and appoint someone to arrange for this dinner.
5. Also, for several weeks before the opening of the campaign, tell the people that if they are going to write for donations, ***Do it this week!*** If they are going to do downtown street solicitation, ***Do it this week!*** If they are going to give a donation themselves, ***Do it this week!***
6. In preparation for the first night of caroling, have a large chart prepared which designates drivers and their solicitors for the six nights of caroling.
   a. List on the chart exactly who is going in which car.
   b. Have a list of substitutes for each night who can go if the regular solicitors fail.
   c. Assign a number to each driver.
   d. When solicitors arrive they look on the chart to find their car number. Then they sit in the pew or row of chairs previously numbered which has their car number.
   e. For each driver there is—
      (1) An envelope which contains solicitors' ribbons, pins, identification cards, map (with territory marked out for that night), and drivers' instructions.
      (2) Literature and caroling equipment, if caroling equipment is used.
   f. As soon as a driver has his carolers, he leaves for the evening's territory.
   g. Tell members that if they break a leg or have pneumonia, please call early in the day and inform the pastor, and even if there is some lesser reason (there ought not to be), by all means to let him know they cannot come.
7. Have a chalk or white board prepared so that as each car returns the driver can record the amount received that evening. This creates tremendous interest. Most solicitors stay until every car has returned, in order to see the totals. Hot chocolate is served during this time.
8. For solicitors who have a baby sitting problem, arrange for ladies who cannot solicit to care for the children at the church.
9. On the first Sabbath following the opening of the campaign, take *one report*.

a. In the city church each person kept track of his amount and reported it to band leaders, who reported on Sabbath.
b. In the smaller church, I took the amount that had been turned in to the treasurer during the week, including all of the caroling, and then asked people to report to their Sabbath school teachers (or departmental leaders in case of juniors) anything which had not already been turned in. Thus there was no duplication in reporting.

10. At the victory banquet, use interesting experiences and testimonies. Give a *brief* talk, thank the participants, and have a prayer of thanksgiving. A Christmas carol "sing" and a musical program have also been featured.

Driver's Instructions

1. Be at the Junior room *at 6:00 p.m.*
2. Your solicitors will be in the row of chairs which corresponds to the number of your car.
3. Solicitation stops at 9:00.
4. Work your territory systematically and mark the territory covered each night with red pencil on the enclosed map.
5. You may keep the sound equipment with you *if* this would be easier.
6. Report any broken or malfunctioning equipment.
7. Make sure each solicitor has a ribbon, caroling can, and solicitation credential card. These should be returned each evening.
8. Have solicitors count their money and place the total for the car on the chalk/white board each evening.
9. Offer prayer before the solicitors begin their work.

The pastor who arranged this plan reports, "Both times I have used this plan we went well over the goal in actual cash. In the first church the goal was $5,100, and we raised $5,800 plus, in one week. In the second the goal was $2,100, and we raised over $2,900."

Ingathering Follow-up

After Ingathering there is an important follow-up task. Thoughtful pastors attempt to arrange Bible studies with interested persons. They also send thank-you letters to merchants, giving them one of the books of the year.



Assignment

1. *Prepare a list identifying the names and addresses of libraries, doctors, dentists, and other professionals in your community as well as prospective members. Such a list will ensure that your members can intelligently subscribe to enough magazines to meet these needs when you are promoting a periodical campaign.*

2. *Colaborate with the Sabbath School Council and structure a Sabbath School program that accomplishes the twofold objective of being both missionary and spiritually nurturing.*

3. *Identify ways in which you could keep Ingathering on a "spiritual level."*

Chapter 6

The Pastor's Public Relations

In its broadest sense, church public relations includes any phase of a pastor's program that affects the relationship between him and his church, between the church and the public communications media, or between the church and the community. Most pastoral work is essentially public relations.

Getting Acquainted in a New Pastorate

Upon entering a new church, one pastor opens his home to the members the first several Saturday nights. First he invites the elders, then the deacons, then the Sabbath school council. A fruit drink is served for refreshment. In this informal setting he gets a glimpse of the work of the church and becomes acquainted with many of the members.

One pastor invites church members to visit his home for a meal. He could not provide all the food and remain financially solvent, so he holds a monthly potluck dinner at his home, inviting the members in turn by Sabbath school classes. In the course of a year, nearly every member visited the pastor's home. The pastor and his wife usually furnished one item of the meal, such as drink or dessert.

Following this plan, the pastor and his wife felt they got better acquainted with their flock, and answered the question in the minds of some members, "What is the pastor's home like?"

Church Newsletters

Church newsletters are becoming more and more common. Pastors

usually photocopy them and send them out monthly, or oftener as needed for campaign promotion.

These letters can carry such items as recipes of the month, birth notices, death notices, and pre-evangelistic publicity. The value of such letters is not only in their emphasis on church objectives, but in their value to shut-in members. One such newsletter is 8½ x 14 inches in size, with three-inch banner head featuring a picture of the church.

Many times church members have no concept of what their pastor is doing all week. One pastor sought to remedy this by gleaning from his monthly conference workers' report the summary of his monthly activities. He inserted in the newsletter, under the heading "Pastor's Report," the number of persons visited, meetings held, sermons preached, miles driven, and Bible studies given. This minister reports that some of his members who formerly bothered him with trivial matters became more considerate as they came to realize the multiplicity of his cares and duties.

Church Bulletin Inserts

Bulletin inserts as a means of developing an awareness of the church's financial needs have proven effective in many churches. Some ministers use inserts to good advantage to communicate ideas on reverence, the Christian home, family worship, and many other topics. One such insert is shown on the next page.

One pastor prepared a series based on the number ten: "Ten Things to Take Home From Church," "Ten Times for Silence," etc. See the samples on pages 146, 147.

Use of Copy Machines

No modern device is more important to a pastor's communication with his membership than a good copy machine. Most small and medium sized churches cannot afford to print their bulletins and other materials. But acceptable bulletins and forms, handbills, and brochures, can be photocopied. With the new processes available, the pastor can use photographs, copies of printed materials, artwork, and layouts on a computer, producing quality masters that rival printing. Naturally one who is called to preach cannot spend too much time around a copy machine, but if he is acquainted with its operation he can train lay secretaries to do much valuable work for him.

Church Etiquette

- Take your seat early and be ready for worship when the service begins.
- Sit toward the front so that seats may be available for guests and latecomers.
- Sit toward the center of the pew so those following will not have to climb over you.
- Be courteous. Share your hymnal with someone else where necessary. Be attentive to the needs of guests. Introduce your guests to the pastor. It is a source of real pleasure to have your relatives and friends worship with us.
- Help create the atmosphere of worship. Join in singing the great hymns; unite your thoughts with the prayers offered; listen to the voice of God in the Scripture and the messages from the ministers of God. Do not permit yourself to whisper, talk, lounge, or sleep.
- Do not drop paper onto the church floor or leave papers in the pew.
- Do not put on your wraps or leave the service during the last hymn or the benediction. These are as much a part of worship as the sermon. Please return the hymnal to the rack; do not mark or tear it.
- When the piano is playing the prelude or offertory, please do not make conversation. The prelude is a time for meditation.
- Do all you can to create the atmosphere of reverence. This is God's house; it is your house of worship. It becomes what you make it.
- Let us worship "in spirit and in truth: for the Father seeketh such to worship Him." John 4:23.

Bulletin Insert

Ten Ways to Get Along With Other People

1. Keep a handle on your tongue; always say less than you think.
2. Make promises sparingly and keep them faithfully, no matter what it costs you.
3. Never let an opportunity pass to say a kind and encouraging word to or about somebody.
4. Be interested in others and in their pursuits, their welfare, their homes, and their families.
5. Be cheerful. Keep the corners of your mouth turned up. Hide you pains, worries, and disappointments under a smile.
6. Preserve an open mind on debatable questions. Discuss, but do not argue. It is a mark of a superior mind to disagree and yet be friendly.
7. Let your virtues (we all have some) speak for themselves, and refuse to talk of another's vices.
8. Be careful of the feelings of others. Wit and humor at the other fellow's expense are rarely worth the effort, and may hurt where least expected.
9. Pay no attention to ill natured remarks about you. Simply live so that nobody will believe them.
10. Don't be too anxious about getting your dues. Do your work, be patient, and keep your disposition sweet. Forget self and you will be rewarded.

Ten Times for Silence

1. Keep silent unless you have something to say worth saying.
2. Keep silent when you have said enough.
3. Keep silent until it is your turn to talk.
4. Keep silent when you are provoked.
5. Keep silent when you are tempted to be irritable.
6. Keep silent as you enter church, so God can speak to you.
7. Keep silent as you leave church, so the Holy Spirit can impress upon your memory the things you have heard.
8. Keep silent when you are tempted to gossip.
9. Keep silent when you are tempted to criticize.
10. Keep silent long enough to think before you speak.

Ten Things to Take Home from Church

1. A feeling of gratitude to God for the privilege of public worship.
2. An inspiration for the coming week.
3. A determination to work for the extension of the kingdom of God and the salvation of souls.
4. A firm resolve to exercise through the week the knowledge you have gained from the sermon.
5. A greater sense of the joy of Christian fellowship.
6. A spirit of devotion to Christ.
7. An increased interest in missions.
8. A pure heart and mind, because you left your sins behind you.
9. A strengthened faith in God.
10. A new zeal in your heart to hasten the coming of the Lord by every deed and thought.

Tenfold Test of Amusements

1. The personality test—what kind of person will it make me?
2. The spiritual test—will it weaken my reason, impair the tenderness of my conscience, increase the influence of my body over my soul, destroy to any degree my relish for spiritual things?
3. The health test—does it in any way militate against my health and strength?
4. The cooperation test—what does it do for others? Does it help or hinder?
5. The value test—does it crowd out something better?
6. The time test—does it have quality and durability?
7. The appreciation test—does it develop in me the desire for the best?
8. The symmetry test—will I be building a balanced and well-proportioned life?
9. The motive test—is there anything selfish about it?
10. The budget test—not merely "can I afford it?" but "should I make the investment?"

Making Attractive Layouts

You need not be an artist to make good layouts. Appropriate art sketches for church use are available from copier supply companies and on computer disk.

Copier Room

If possible, the minister should have the copy machine and its supplies in some place other than his study. In designing a new church, it would be well to plan for a work room with a sink, mirror, towel dispenser, cupboards, and drawers.

What Machine to Buy

Copier prices vary from the low hundreds to thousands of dollars. An important factor in choosing a machine is good registration. The machine should be so flexible that it will print from postcard size up to legal size sheets.

Do not be tempted to economize and buy an old used model. It is preferable to wait until you can afford one of the modestly priced newer models. Many improvements in paper feed trays, counters, registration, and toner supplies have been made in the last few years. Most copiers can be obtained on a lease agreement.

Church Activity Photo Album

Some pastors have a Church Activity Photo Album placed in the church foyer. This album, changed from time to time, features pictures of interest to church members. Examples: pictures of efforts in behalf of a welfare project for Korea; pictures of new babies born to church members; snapshots of local Pathfinders participating in a Pathfinder fair. Whatever makes news in the church can be featured pictorially in this way. If such pictures are posted on a bulletin board rather than placed in a closed album, their usefulness is further enhanced.

Welcome Wagon Idea

Thousands of people in North America are on the move, and there are ways to approach them with the gospel. Many communities have a "Welcome Wagon" service sponsored by merchants and others to welcome new residents. A "Welcome Wagon" hostess calls, giving the new person or family a listing of cooperating merchants, civic information, and a list

of local churches and schools. If the person has no religious preference he is given a set of invitations provided by these churches. At least one Seventh-day Adventist pastor has availed himself of this opportunity and has prepared a welcome folder with the statement: "If this is presented at the church, the bearer will receive a free gift." This is similar to the practice followed by the merchants. The church could use a book or a religious picture as a suitable gift.

This pastor expects 250 such invitations per year to be distributed. The plan is nominal in cost.

Cards of Thoughtfulness

Many pastors send "cards of thoughtfulness"—get-well cards to the sick, condolence cards to the bereaved, and congratulatory cards to newlyweds and new parents. Even shut-in members can cooperate in such a project. They can search the local newspapers regularly for the data and send out the cards in behalf of the church.

Maternity Hospital Program

A young ladies' group in one church cleans and prepares seconds of baby clothing from a woolen mill, putting the articles in excellent condition. These are then attractively wrapped, and a card from the church is included. The gifts are taken each Sunday and distributed to women in the maternity ward of the local hospital. One known convert has been made in this way, and who can estimate the long-range results?

Welcome to New Home Owners

Some of our churches are located near mushrooming residential areas, where buyers are constantly moving in. A pastor thus situated has prepared a neat folder listing all services offered by the church. Included is an invitation to attend "Community Family Hour," which is the Sunday evening service. These folders are taken with a personal greeting to each home.

Lighted Churches

In the Sermon on the Mount is the suggestion that a church should be lighted. Some churches have a solar clock that turns on the lights at dusk. This device saves the constant setting required by conventional clocks.

The light that "cannot be hid" is a constant reminder to the community of the services offered by this attractive church.

Ministerial Associations

Many Seventh-day Adventist ministers have testified to the value of membership in the local ministerial association. One of the advantages is the opportunity for witnessing. One pastor recommends following these steps in seeking membership in an association:

1. See to it that the local newspaper runs a story on your arrival.
2. Attend one of the large Sunday keeping churches and seek an introduction to the pastor.
3. Tell the minister, "I often visit other churches and enjoy doing so."
4. Accept any invitation to attend a meeting of the ministerial association.
5. If not invited to attend, ask for the name of the president.
6. If other procedures have failed, phone the president and ask to join.

With the cooperation of his fellow ministers in such an association, a Seventh-day Adventist pastor can win measures for the temperance cause and receive much favorable publicity for his church. The author has preached in Baptist, Presbyterian, Methodist, and Nazarene churches, and the other ministers have accepted his invitations to visit La Sierra College.

When a Pastor Leaves a Church

Often when a new pastor assumes his responsibilities, he takes over "cold," and may have to learn by trial and error many of the things he should know. A few years ago, when I was about to leave for study at the seminary, the conference appointed an interim pastor for my church. Since I felt that he should have some information as to the church's organization, I prepared a detailed outline of the program being carried on, together with a listing of key personnel. I listed each committee and its function, and the names of leaders and key committee members. I informed him of the time of board meetings and bulletin deadlines and other pertinent information. He wrote me during my six months' absence that the church seemed to roll "on wheels." I determined that thereafter I would furnish any incoming pastor with this information, should I be leaving a church.

The following is an example of information items helpful to an incoming pastor:

Organization of the East Los Angeles Church

I. **Committees**

A. Interim Nominating Committee—Mrs. Frankie Guthrie, chairman. Handles transfers and replacements of officers needed during year.

B. Finance Committee—Dr. Herbert Childs, chairman. Other members: head deacon, treasurer, and one appointee. Keeps close check on finance and prepares annual budget.

C. Ingathering Committee—Mr. Levi Gimbel, personal ministries leader, chairman. Other members: business district chairman, singing band leaders, AY and Pathfinder leaders, others as appointed.

D. Summer Activities Committee—Mr. James Crawford, chairman.
1. Plans social and spiritual program for the "young at heart" families of the church, every other week during the summer.
2. Activities include: One major church social planned by social committee, beach outings, nature outings, AY meetings in park, rearrangement of summer musical program for worship hour, family camp just before school begins, on Labor Day weekend.
3. Pastor plans three summer prayer meetings with potluck suppers. These "Family Nights" have a program which appeals to families with children.

E. Visitation Program Committee——pastor, chairman; first elder, assistant.
1. Plans visitation of shut-ins and backslidden members on Communion day.
2. Takes Communion to shut-ins, and gives each one a new Sabbath school lesson quarterly and a supply of offering envelopes.
3. Has clerk fill out visitation information cards and make up special bulletin for shut-ins. Visitation cards to be returned to pastor.
4. Deacons and deaconesses go by twos and threes to visit.

F. Reception Committee—Miss Myrtle Camp, chairman.
1. Receptionists welcome visitors at each church entrance.
2. Have all visitors sign cards, give visitors welcome folders, mail out letters of welcome.

3. Cards handed to pastor for inspection and ultimate follow-up of interests.

G. Social Committee—Miss Norma Bell, chairman. Plans and executes four church socials each year, one each quarter.
H. Pathfinder Board—Mrs. James Crawford, chairman.
I. Youth Council–Mr. Christopher Cook, leader.
J. Board of Elders—Dr. Robert Chinnock, first elder. Periodic meetings.
   1. Head elder plans rostrum order and assigns elders.
   2. Elders counsel with pastor on certain problems, and make recommendations to Church Board.
K. Board of Deacons—Mr. Herbert Cundle, head deacon.
L. Ushering Committee—Mr. Kenith Templin, head.
M. Technician's Committee—Mr. Kenith Templin, head.
   1. Takes care of sound machines for Sabbath services.
   2. Checks and cares for visual-aid equipment.
N. Flower Committee—Mrs. Colleen Sharp, chairman.
   1. Buys and arranges flowers for Sabbath services.
   2. Secures floral donations from members for days on which they have anniversaries, etc.
O. Pastoral Staff—pastor, chairman.
   1. Minister of music—Mr. Robert Walper.
   2. Pastor's private secretary—Mrs. Elizabeth Marsden. Hours: Thursdays, 9:00 to 2:30, available for dictation, church bulletin, etc. She is also clerk. Makes annual directory and keeps address lists up to date.
   3. Office assistant—Mrs. Bernice Epling. Does pastor's church mailings, promotion mailings for campaigns. Does filing for pastor, making up file folders. Keeps up slide file and evangelistic file.
   4. Office assistant—Mrs. Phyllis Anderson. Available for art work for promotional material.
   5. Typist—Mrs. Esther Whitaker.
P. Sabbath School Council—Mrs. Hugh Mink, superintendent.
Q. School Board—Dr. Robert Chinnock, chairman.
R. Home and School Association—Mrs. Rita Clark, leader.
S. Building and Grounds Improvement Committee—Dr. Herbert

Childs, chairman.

1. Plans future improvements, gives study to overall physical needs of church properties.
2. Suggestions are made at monthly board meeting. Pastor's ideas for improvements are channeled through this committee.

II. **Memorial Funds**

All money for this fund is placed in a general fund for earmarked projects of the Church Board. Donor does not specify. Since much money has heretofore been spent for perishable flowers, the idea of a Memorial Fund has been established. Church members are to be kept acquainted with this plan; rather than send floral tributes to funerals of friends, a gift of this amount is made to the church. The church then acknowledges same on special form letter of appreciation to relatives of deceased, and acknowledgment is also sent to donor. Amount of memorial tribute is not revealed to relatives.

III. **Church Newsletter**

A. This is sent out weekly during campaigns, such as Ingathering, from pastor's office.
B. Sent out periodically to promote such ideals as reverence and faithful tithing, and in order to keep address list up to date.
C. Called *Newsbeat.*

IV. **Announcements**

A. Made at 10:50 a.m. from lectern below pulpit, thus separating business from worship.
B. A red signal light from pastor's study is signal for organist that pastor is ready to enter.
C. Whenever possible, all conference mail promotion is mailed out with the church letters, to avoid "Sabbath clutter."

V. **Bulletin Deadline**

A. Wednesday at 9:00 p.m.
B. Special organizer on pastor's desk contains announcements from conference which should be included in bulletin.

VI. **Church Equipment**

A. Church owns two complete Ingathering singing-band sound machines, including battery chargers.

B. Church owns one VCR and 27" television and one S.V.E. 300Wslide projector, as well as one movie projector, two tape recorders (as in A above).

Projects Completed During the Last Four Years

Sixty-five new school desks purchased, finished paying for Hammond organ, bought $600 Leslie speaker, two tape recorders, a $325 photocopier, new adding machine, used Mass chimes, and new choir robes costing $452. Church completely redecorated inside and out. Floors refinished. Attic room finished. Playground floodlighted, clock and lighted sign installed, office furniture purchased, new rug bought for cradle-roll room, new heating system with thermostats for classrooms, kitchen installed.

Projects Under Study

a. Basement room for junior department—has been crowded out, and meets in church across the street.
b. Balcony to furnish more seating—cost $8,000 to $10,500.
c. New entryway with foyer and tower (cost included in balcony estimate).
d. School—adjoining lots cost $25,000. Estimated cost of school, $80,000.
e. New carpeting—sanctuary carpets growing threadbare. Estimated cost, $2,500.
f. New acoustical arrangement of choir loft. Cost, about $500.



Assignment

1. *Create a file for church bulletin inserts and ideas. Contact fellow pastors and obtain copies of their bulletins for ideas that will help you design a bulletin that will more effectively communicate information to your congregation.*

2. *Write up a job description for a "Welcome Wagon" director.*

3. *Identify the name, address and telephone number of the president of the Ministerial Association/Fraternity in your district and become involved in the Association/Fraternity. If you are a new pastor review the six steps recommended on page 146.*

4. *Assume you have been appointed to a new congregation. List the information you need to place into the hands of the incoming pastor—your pastoral successor.*

Looking Forward

No work of this kind, surveying contemporary methods, can be considered the final word. Ideas found here are "subject to change without notice." Since the 50's, 60's, 70's, and 80's, vast changes have taken place in the world; changes are inevitably reflected in some phases of church activity and pastoral methods. *One must be revising his thinking continually, even on those methods which have proved successful yesterday or today.*

The pastor should not be hesitant to go to the "camp of the Gentiles" for ideas in church leadership. Did not Jesus say, "The children of this world are in their generation wiser than the children of light"? To be sure, the pastor will want to use others' ideas with caution, but many excellent pastoral leadership methods have originated outside the Adventist Church.

May I repeat that for any pastor to succeed he must have Christ in all and above all. Christ should direct the methods of administration, evangelism, shepherding, promotion, and the routine work of the church. The Master must be the silent Witness at every board meeting; the Voice of every pastor-evangelist; the Heart of every shepherd; the Director of every campaign; and the Spirit within every function of the church.

Only thus can the church fulfill its mission on earth. Only thus will the Lord add daily to the church such as should be saved.

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CEU Registration Request

MCM 4761 Success Secrets for Pastors

This is to certify that I have read *Success Secrets for Pastors* and completed all the readings and exercises assigned at the end of each chapter. I have spent a total of twenty hours or more with these assignments and I hereby apply for two Continuing Education Units.*

Name _____

Address _____

_____

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Signature _____

EVALUATION

Please answer three questions:

1. What was the greatest strength of this reading exercise?

2. What was its major weakness?

3. How do you plan to use in your ministry what you have learned?

Instructions:

To Participants: Send this form to your ministerial secretary for recording your CEUs.

To Ministerial Secretaries: When the CEUs have been applied to the participant's Service Record, please send this form to your Division Center of Continuing Education for Ministers.

*CEUs are non-academic credit and cannot be applied to a degree.

John Rhodes trabaja para la Iglesia Adventista del Séptimo Día como pastor, evangelista, y secretario ministerial. Su ministerio se destaca por ser un modelo de liderazgo en la provisión de "alimento" para su congregación y por su liderazgo en el crecimiento de la iglesia. Se distingue por utilizar siempre fuentes pastorales. Este volumen es la edición más reciente de su colección de sugerencias para un pastorado efectivo.