

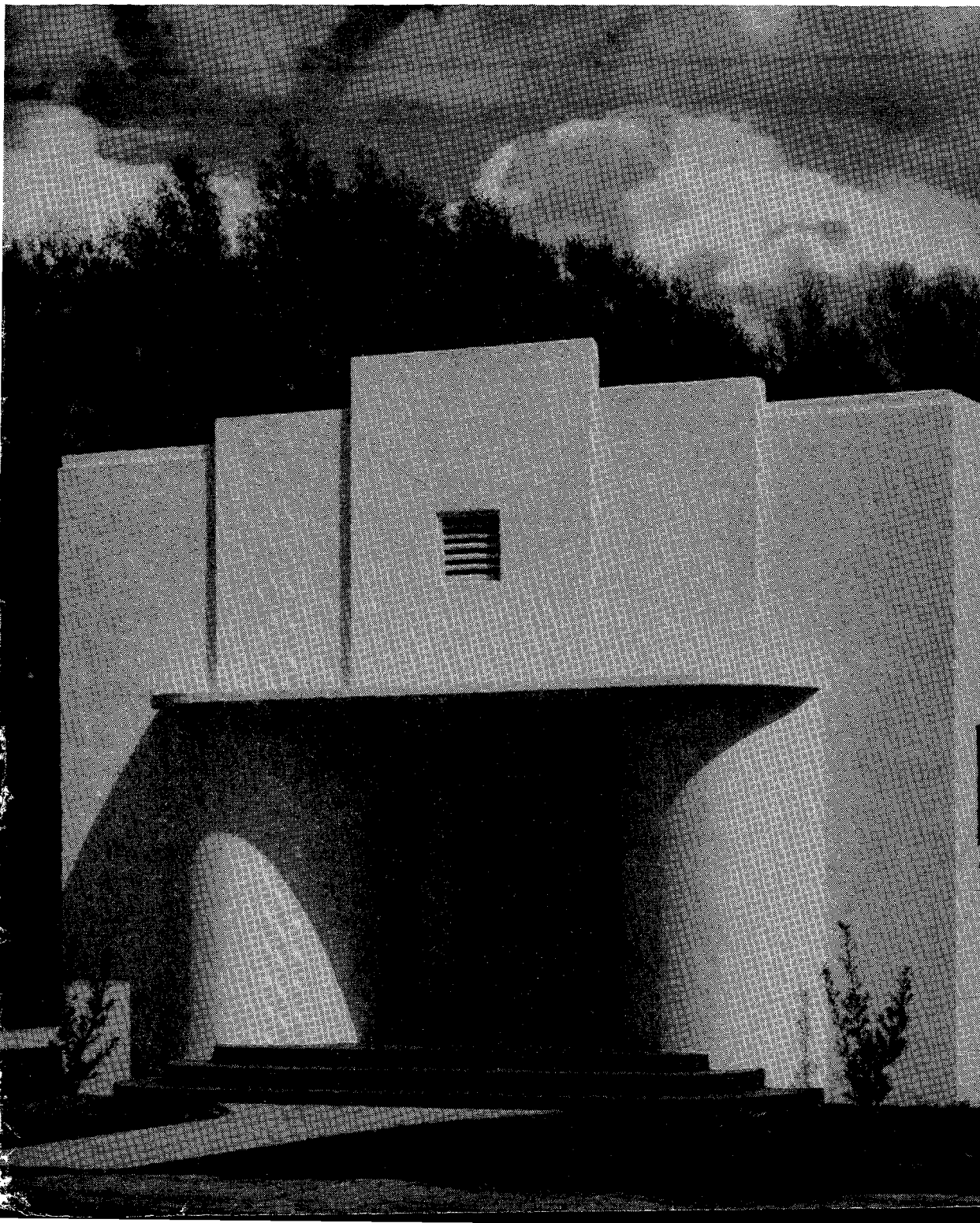
THE MINISTRY

FOR WORLD EVANGELISM

VOLUME XXVI

JUNE, 1953

NUMBER 6



Preachers of Other Days

IN HIS book *Evangelism in Sermon and Song* (Chicago: Moody Press) E. O. Sellers gives brief personality glimpses of three outstanding preachers of the past. These men approached their tasks with characters and personality equipment entirely different from one another, and yet apparently all were successful in their work as, in their own way, they looked to God for grace and strength in their endeavors to advance His kingdom on earth.

Moody

"William Lyon Phelps, in his *Autobiography and Letters*, says: 'Mr. Moody was the greatest professional evangelist I have ever heard. He had no mannerisms, very few gestures, and seldom raised his voice to a shout; but his deep and unaffected piety, his opposite figures of speech, his humor, his solid common sense, his thrilling earnestness, made him amazingly effective. He was a genius. It was impossible to talk with him without feeling his sincerity.'"—Page 22.

Torrey

"Dr. Torrey to me was greatest as a teacher. His evangelism seemed to be mechanical. I recall once saying to him, 'General (a title some of us used to apply) I do not understand your evangelism. You stand up there as much as to say, "take it or leave it alone." There is not one note of pleading in your voice, no entreaty whatever.' His reply was that that was the only way he knew how to preach. It was the Lord who did the work, not he, and that the Holy Spirit was using him as an instrument, and he was leaving the results to Him. He himself could give no human reason why it was so."—Page 28.

Chapman

"Dr. Chapman was sanely spiritual. He never appealed to the spectacular nor did he seek to work up his climaxes. He did not resort to physical contortions, loud shouting or dramatic efforts in his public speaking. Yet his sermons were deeply emotional. As contrasted with Dr. Torrey, he seemed to appeal to the heart while Dr. Torrey's appeal appeared chiefly to the mind, the intellect, and will of his hearers. We must constantly remember that no man's will is ever moved until he feels the compelling power of duty or obligation. . . . Dr. Chapman had a commanding personality. His presence challenged attention, and his voice was penetrating and musical. His theology was conservative. . . . Dr. Chapman would pronounce the word sin as no other men I have ever heard. One could almost hear the hiss of the serpent when he said, 's-i-n.' Sin was no idle trivial speculation with him but a horrible reality."—Pages 32, 35.

THE MINISTRY

FOR WORLD EVANGELISM

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JUNE, 1953

Special in This Issue

WHICH was "the seventh year of Artaxerxes I"? "Oh," you say, "457 B.C." Did you know that date has been challenged by the whole world of scholarship, who have set it down as 458? Their findings simply could not be ignored, yet a moment's reflection reveals the predicament we would face if 458 were the date. It would throw out of gear the basic prophecy which calls us into being as a people.

A number of years ago a special group of qualified students was called into being here at headquarters to give painstaking study to this whole question. After twelve years of careful research the answer is clear and unequivocal, backed up by the most able scholarship, proving that 457 B.C. is the date. Read the enlightening article by Prof. Siegfried Horn on page 23.

When the documented evidence was presented to the members of the General Conference committee, there was heard the voice of praise to God.

An article has already appeared in the *Review and Herald* of April 30, but we urge our readers not to miss Elder Nichol's four editorials beginning with the *Review and Herald* of May 21. His lucid pen ably reflects the fervor and fire we felt as we left the committee room in possession of these irrefutable facts which so marvelously vindicate the accuracy of the judgment-hour message.

Cover—Bartow, Florida, Church



THE church in Bartow, Florida, has a history dating back to 1895 and the early days of the Florida Conference. For a period of time the conference office was in Bartow, and as early as 1903 the annual camp meeting was held here. However, the Bartow church has not existed continuously since then as an organized group. Since it was a small

church in a small town, its members moved away from time to time, and for some years prior to 1922 there was no congregation in Bartow. During that year, however, it was re-established and occupied a frame building near the business section, and it has been active ever since.

The present building was constructed in 1947, and was dedicated during the pastorate of Roy B. Thurmon as a monument to the toil and sacrifice of the faithful members of the congregation. It is designed to seat approximately 120 persons in the main auditorium, and in addition there are two Sabbath school rooms. The auditorium is furnished with beautiful natural-color pews, has carpeting on the aisles, and is modern in nearly every detail.

Plans are now being laid for a full evangelistic program during the summer and autumn of this year, to be led by the present pastor.

GENE F. CHERRY, Pastor.

"Preach Christ Crucified"

FREDERICK GRIGGS

[EDITORIAL NOTE.—Those who came under the influence of the late Frederick Griggs were fortunate. His wholesome and practical approach to life was an inspiration. His voice is now hushed and his pen is at rest, but the influence of his work goes on. We know our readers will appreciate these two short admonitions. Before he passed to his rest he answered our request for these articles.—R. A. A.]



WE ARE not commissioned to convert men, but we are commissioned to preach to them of a power that will convert them. "Ye shall know the truth, and the truth shall make you free." But how are men to know the truth unless they have heard it? "And how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Rom. 10:14, 15.

The preacher is a messenger. A messenger is one who is sent to carry a message. He is not the originator of the message; he is simply the carrier of it, and he has to give the message just as it was given to him. He is not to add to it or to take from it. He is to give it in word and in spirit, that it may accomplish all that the giver and the sender of the message desires.

The minister of God is spoken of as God's ambassador. An ambassador is "a minister of the highest rank accredited to a foreign court to reside there and represent his sovereign." He is to *represent* his sovereign, but he cannot represent his sovereign unless he knows his sovereign and knows what his sovereign wants him to say and to do. He is not to represent his own views, but his sovereign's views, and it is his duty to be so well informed regarding the mind of his sovereign that he knows with absolute certainty that he is representing him. What a great responsibility does God thus lay upon men in asking them to represent Him at an alien court!

We know God through Jesus Christ, for He is the revelator of God the Father. "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son

will reveal him." How important then is it that we preach Christ and Him only, for in no other way can we make known God the Father, who is the author of all that is good and true. But we cannot preach Christ without knowing Him, and we cannot know Him unless He Himself dwells in us and walks in us. He has promised to give us His mind, so that we can think His thoughts after Him. Thus did Paul exhort his Philippian brethren, "Let this mind be in you, which was also in Christ Jesus." When the mind of Christ is our mind, then truly are we God's ambassadors; and then, and then only, can we as ambassadors of Christ beseech men "as though God did beseech" them, that they be "reconciled to God." Let it be said again that it is the work of the ambassador of heaven to reconcile men unto God, but he cannot possibly do this unless he actually knows the purpose and will of the Ruler whom he represents.

Paul at Athens

In his travels Paul visited Athens. Athens was at that time the mind and heart of the learning and wisdom of the world. Paul himself was a very learned man, and it was but natural that he should visit Mars' Hill, the meeting place of the Greek philosophers. Ever seeking to make God the Father known as the Creator and Upholder of all existence, and His Son Jesus Christ as the Saviour and Judge of lost men, Paul eagerly embraced the opportunity these philosophers gave him to make known to them the Creator and His plan of salvation.

This Mars' Hill speech of Paul's, in which he quoted from their own Greek poets, is reckoned by scholars to have no superior in literature. But though a few believed, there is no mention of a church in Athens. It would appear from what Paul wrote the Corinthians in his first epistle that he felt that in his masterpieces of oratory he did not preach Christ crucified.

He went from Athens directly to Corinth. Of his coming to them he says:

"And I, brethren, when I came to you, came not

with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." 1 Cor. 2:1-5.

"Humility, that low, sweet root, from which all heavenly virtues shoot," must first, last, and always possess the spirit of him who would preach Christ crucified with compelling power.

"As Much as in Me Is"

FREDERICK GRIGGS

WHAT wholehearted consecration is expressed by these words: "As much as in me is"! Nothing more could be asked, and nothing more could be given. Every ounce of strength, physical, mental, and spiritual, and every faculty of being is called into play by these words. When a man uses all of his ability in each day's work he has an increasing fund. The exercise, to its full measure, of his strength today gives him an increased strength for tomorrow. That is the way one can best build the faculties of his being. "Unto every one that hath shall be given." If we trade upon the strength of today, using it all in fullest measure, we soon find it doubled and trebled. God miraculously adds to man's endeavor.

Those words "as much as in me is" occur early in Paul's epistle to the Romans. They were not idle words, and those of his Roman brethren who knew of his conversion and of his faithful, constant life of self-denial and service knew them to be sincere words. Their expression must have given a ready ear to hear the deep, spiritual truths that follow in this epistle to them. Paul endeavored in all his preaching and writing to give the very best that he had. And he had great good to give, for it was Christ in him "the hope of glory" that he was presenting to these brethren. Christ was revealing Himself to them through His servant Paul.

Ready to Preach

Now let us notice the whole verse from which our title is taken: "So, as much as in me is, I am ready to preach the gospel

to you that are at Rome also." "I am ready"—of course Paul was ready, thoroughly prepared for every work and for all occasions. The true servant of Christ is always thus prepared. Christ Himself heard every cry for help. He always rendered loving service. The servant of Christ makes it his business to be prepared—ready to tell men of the love of the Master for them. He studies first of all the Word of God. It is the man of his counsel. It is the guide in all his study, and with it he also studies the works of nature. He observes and he reads what others have observed regarding the works of God. He is thus more capable of imparting the truth which God would have man know, for God has revealed Himself and His truth in the works of nature as well as in His Inspired Word.

The true servant of God also has a good—and continually seeks for a better—understanding of God's providences as revealed on the pages of history. He values his time for study and prayer. Mighty teachers of righteousness have always been men of much prayer. One of the most solemn, heart-searching moments of my life was when, in Westminster Abbey, I stood at the tomb of David Livingstone, that man of prayer, who passed from this life on his knees in an African hut. From such lives we may well borrow the full measure of devotion.

We live in a time when God's Spirit of might and power is to possess the hearts of the ministry as perhaps at no past time in earth's history. God is going to have a pure, strong ministry. His servants are going to be filled with Holy Ghost power. But it is a matter of choice with each of us whether we shall be among that number. Our diligence in seeking God and in using the power He gives us will determine whether we are among those whom He favors with this saving power. May every one of us who professes to be Christ's servant be able to say with that great evangelist, Paul, "As much as in me is, I am ready to preach the gospel." Then let us see to it that Christ does dwell in our hearts; let us take time to seek Him; let us be instant in season and out of season in pointing men to the way of salvation.

"The world is not so much in need of great minds as of good men who will be a blessing in their homes."—*Testimonies*, vol. 4, p. 522.

Christ's Public Relations Methods

L. HAROLD LINDBECK

Reprinted by permission from *Public Relations Journal*, August, 1952.



THE minister should not shy away from public relations for reasons of doctrine or tradition. For it is a fact that Jesus Himself was a Master Artist in human relations and communications. In His teachings and ministry He

gave the world a sound lesson on the fundamental principles and techniques which characterize modern public relations. By this, I do not mean that public relations as we know it today had its origin simultaneously with Christianity, or that the Master Teacher necessarily intended to establish public relations as a profession. But note the striking similarities between the principles and methods as found in the life and teachings of Jesus with those that characterize modern public relations practice.

Here is the Master Artist at work in public relations:

The Problem

In its broadest sense, Christ had but one great public relations problem. That was the problem of public opinion—the attitude of people toward Him, His mission and message. Obviously, this was a problem of communications, because public opinion usually plays a decisive role in any communications situation. Therefore, from the days of His earliest ministry, we find Him conscious of the power of public opinion, and those factors which influence acceptance moods or create prejudice, suspicion, and misunderstanding. Once this problem was recognized, and clearly defined, then He outlined His objectives and targets.

Some of these were immediate objectives and aimed at targets close by. Others were long-range and projected to span the centuries. His immediate objective was to win and hold public sentiment in His favor, and remove or reduce, as far as possible, the resistance factors and barriers that stood between Him and His potential listeners. He came to communicate a distinctive message, interpret the Gospel, and establish His church. Prejudice and misunderstanding had to be dissipated as far as possible, be-

fore He could effectively reach minds and hearts. Meanwhile, He was compelled to hold in check the wrath of His enemies and opposition forces until His mission and work were completed. He reached His goals because of a careful selection of publics.

Audiences Defined

That He clearly defined His audiences and distinguished between His respective publics is attested by these statements of the Master: "I came not to call the righteous, but sinners to repentance." "They that be whole, have no need of a physician, but they that are sick." Whether rich or poor, educated or uneducated, lawyers, civic leaders or educators, He always approached each in terms of their self-interests and talked their language.

While yet a lad of twelve, His parents found Him in the Temple reasoning with the philosophers and religious leaders of His time. When they reprimanded Him, He protested: "Wist ye not that I must be about my Father's business?" We find Him in frequent touch with thought-leader groups. Community leaders and educators like Nicodemus, Zaccheus, and Lazarus were His special targets. But more significantly, we find that all His relationships were governed by clearly defined policies of conduct and behaviour.

Basic Policy

The Golden Rule was the basic policy of conduct which characterized all His public relations. "Whatsoever ye would that men should do to you, do ye even so to them." On this basic precept of fairness, tolerance, and respect for the rights and feelings of others, He built the foundation for all good public relations. He stated this principle in the command, "Thou shalt love thy neighbor as thyself."

That all good public relations should begin at home, and have their basis in consistent policies, is further emphasized in His scathing rebuke to the religious leaders of His times for their inconsistencies in this respect: "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the out-

side of the cup and of the platter, but within they are full of extortion and excess. . . . cleanse first that which is within the cup and platter, that the outside of them may be clean also. . . . for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones." (St. Matthew, Chapter 23.) These principles guided Him in His program of community relations.

He made a sizable and unselfish contribution to the public welfare of His community through unselfish ministry for others. While He told people of a Kingdom of Heaven, He was everlastingly concerned with the problem of everyday living. He took an interest in people, their problems, and the relief of their suffering and sorrow.

He concerned Himself with civic affairs and was in the vanguard of every campaign against vice and corruption. On one notable occasion, He . . . fearlessly drove the gamblers from their dens in the Temple court. When criticized for "eating with publicans and sinners" at civic affairs and luncheons, He stoutly defended His action as one of the objectives of His ministry.

Neither was He a social snob. He furnished wine for the wedding feast of Cana, marched in funeral processions with His neighbors, and spent leisure time at the home of His friends. His neighborliness not only won for Him a wide circle of friends, but it became a most effective way of communicating His message to others. More, it dissipated prejudice and misunderstanding, and created positive acceptance moods toward the Gospel He preached. All this enhanced the solution of His problem of interpretation and semantics.

Used Simple Approach

His approach to this basic problem in communications was simple and effective. He was acquainted with grass-roots sentiments, because He mingled and talked with people. He discovered prevailing misconceptions of His mission. The concepts of God, His love, and the Gospel had been grossly distorted in the minds of His listeners by prevailing traditions. He corrected these negative concepts, not by abstract preachments from a sky-high ivory tower, but rather He interpreted the mysteries of the Gospel in terms of their every-day problems, experiences, semantics and thought-patterns.

The pattern of this approach soon be-

came evident. He interpreted God and His love in simplest terms, mostly in parables and stories known to all of them. He became known to His listeners simultaneously as the "Son of God" and the "Son of man." They saw God in their friend—the "friend of sinners"—benevolent, merciful and just. He established areas of understanding and emphasized the things they held in common. But more than this, He employed prevailing tools and techniques of communications.

His communications problem was vastly more simple than ours today. The greater part of His time was spent in simple face-to-face communications. Besides the personal touch at civic and social occasions, neighborly contact and conversation, still He chose other methods of communicating such as the pulpit and public rostrum. Whether in the Temple court, the mountainside, seashore or in the city squares or meeting places where people gathered in groups, He told His story in simple language readily understood by all.

Emphasis on Performance

He placed special emphasis on performance, and the need of "good works." "Ye are the salt of the earth," He declared, but if "good works" were lacking, then that "salt" had "lost his savour" and was henceforth "good for nothing." He definitely implied, however, that performance and recognition go hand-in-hand. He said: "Let your light so shine before men that they may see your good works." In other words, the story of this performance should be made to "shine before men"—let the story be told "that men may see your good works." But more, He was a master publicist. He knew how to tell His story effectively.

He had no printing presses, radio, or television. There were no newspaper reporters. But He successfully employed the publicity facilities of His time. He sent His disciples forth, and by sermon, personal conversation, by missionaries and travelers He started Christianity on its march around the world. To determine His progress, He resorted to His own type of surveys and public opinion polls.

There were no Gallup pollsters in His day, but He took steps to determine the state of public opinion and His progress in His mission to the world. This He did by simply asking those who had the greatest possible contact with prevailing comment

and opinion: "Whom do men say that I the Son of man am?" Or He simply asked: "What think ye of Christ? Whose Son is he?" And with this sampling, He was quick to correct misunderstanding, and keep His information program in tune with these trends in public opinion. Thus His publicity work was guided by clearly defined objectives, but more, it was timed and scheduled in keeping with His strategy of programming and timing.

Careful Timing

Perhaps the most significant part of His public relations was the strategy and careful timing of His program. From His boyhood, and baptism, to His crucifixion and ascension, every part of His life was carefully scheduled in harmony with a timetable and predetermined strategy. For example, at the time of His baptism He said: "The time is fulfilled." When His time for ministry was running out He said: "The night cometh, when no man can work." As the time of crucifixion drew near, He confided to His followers: "The time is at hand."

All the great public events of His life were planned in keeping with this strategy of timing. His triumphal entry into Jerusalem was carefully timed to achieve a maximum impact on public opinion. He used public opinion to hold in check His enemies that sought to kill Him. . . . On one occasion when they had planned to take Him prisoner, they suddenly changed their plans, saying: "not on a feast day, lest there be an uproar among the people."

Not only did Christ thus utilize the basic principles of public relations, and demonstrate the techniques and methods in terms of His problems, but more, He illustrated the magic-formula which largely characterizes modern communications. How? He skillfully combined the "high-pressure" force of His preaching with the long-range "low-pressure" force of positive public relations. The latter enhances the impact of the former, by removing the barriers of prejudice and misunderstanding which dissipate it.

After all, these are the basic pillars of modern public relations. Whether for business enterprise, or for social organizations such as churches, colleges, and hospitals, the principles and techniques are the same. These differ only in their adaptation to the peculiar problems of the organization

concerned. This is the problem for the public relations counselor and the clergyman. That this can be done is attested by the following statement by John L. Fortson, PR Director of the National Society for the Prevention of Blindness:

"It is true that commercial promotional methods cannot be lifted bodily and applied to the religious field, without proper adaptation. But it does not follow that all commercial methods are therefore evil . . . in good public relations there is more good religion than most churchmen would suspect."

Some churchmen will argue that the church has always believed in these principles, more as tenets of the Gospel than as public relations, and that the church, by its very nature, therefore does have public relations. What was adequate in times past will no longer suffice today. The forces, drives, emotions and conflicting factors that are a part of our social life and civilization today differ drastically from those of the past. The problem of communications today is vastly more complex than in Christ's day. The powerful competitive forces at play in the complex arena of world opinion have driven nearly all modern enterprise to the use of the highly skilled techniques and strategies of public relations.

That the church can remain aloof from these in this age of specialization is doubtful. This fact has come home to some churchmen with increasing impact in recent years, until today, many progressive church leaders are giving serious study to public relations. . . .

Compared . . . to what we ought to be doing in this respect, public relations people are only partly awake. But it is not entirely the fault of public relations. The responsibility of churchmen is equally as great. The clergyman who fails to use the "know-how" of the experienced public relations counselor is making use of only a small part of his potential resources. Nor is it suggested that the church necessarily pay for this help. Let this be our contribution to the public welfare in the fight for freedom and democracy.

AWAKENING "THERE is a great awakening among the Jews, especially in Palestine," says *The Jewish Hope*. "One of our friends recently sent us notice from a Jewish paper in which it was stated that there are about 50,000 Jews in Palestine who believe on Jesus."

The Real Secret

D. H. KRESS, M.D.

Orlando, Florida



AS I review my past I can see very clearly that the real secret of success in the work of God is secret prayer. "Why could not we cast him out?" the disciples asked Jesus in acknowledging their humiliating failure to bring physical relief to an only son and mental relief to the father. Jesus replied, "This kind goeth not out but by prayer and fasting." Matt. 17:19, 21.

By carefully reading the Gospels we will be surprised to find how seldom is mention made of the disciples' being engaged in secret prayer. Jesus did the praying. As a man, Jesus possessed no power that the disciples might not have possessed. His humanity made prayer a necessity. "I can of mine own self do nothing," He said.

At the beginning of His public ministry, while bowing in prayer upon the banks of the Jordan, the Holy Spirit descended upon Him and a voice came from heaven saying, "This is my beloved Son, in whom I am well pleased." By every praying son of God, when in secret prayer, this voice may be heard. It was not merely on the banks of the Jordan that He prayed. He had offered secret prayer before coming to the Jordan that day, and He knew that God, faithful to His promise, would reward Him openly.

This one baptism of the Holy Spirit alone did not give Him the preparation for His lifework. Each morning He felt the need of a fresh baptism of the Holy Spirit. Each morning as He was engaged in secret prayer, He could hear the same voice that came from heaven at His baptism, saying, "This is my beloved Son, in whom I am well pleased." Daily prayer was with Him a necessity.

Not being so conscious of their helplessness and great need as was He, the disciples endeavored to carry forward their work without secret prayer. To offer a hurried prayer and then rush away, not allowing God to speak to us, may be compared to hanging up the telephone receiver, shut-

ting off the one at the other end of the line. Time should be given for God to speak to us after we speak to Him. No time is more appropriate or suitable for this communion than the early morning hour, when all other voices are shut out. Jesus took advantage of the early morning to obtain His fresh supply of the Holy Spirit for the day's duties. This was the secret of His success.

At the grave of Lazarus, Jesus did not offer a long public prayer. He merely looked up and said, "Father, I thank Thee that thou hast heard me." He then said, "Lazarus, come forth." He knew that God had heard the prayer He had offered in secret before He came to the grave of Lazarus. Speaking from experience, He said to His disciples, "When thou prayest, enter into thy closet, and . . . pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Matt. 6:6.

It was when Peter "went up upon the housetop to pray" that the angel of God was sent to Cornelius, a praying man in need, saying, "Send men to Joppa, and call for one Simon, whose surname is Peter: . . . he shall tell thee what thou oughtest to do." Acts 10:9, 5, 6. This connection between Peter and Cornelius could never have been made had it not been for that secret prayer offered by Peter upon the housetop.

There are many in this world today who, like Cornelius, are praying for help. When, like Peter, we pray in secret, God will send them to us, and we shall see the fulfillment of Isaiah 60:4: "Lift up thine eyes round about, and see: . . . they come to thee."

Experiences

From my past experiences I can recall that it was when I prayed much in secret that God sent to me those whom I was instrumental in helping in my personal ministry. Years ago at a camp meeting I attended, while conversing with one of our brethren at the book tent, I heard someone behind me say, "Is Dr. Kress here?"

I turned around and said to him, "I am Dr. Kress."

He replied, "Doctor, I am so glad to see you. You do not remember me."

I said, "No, I do not remember you."

Then he said, "Do you remember that fifteen years ago you came to Johnstown to give some lectures on health? My daughter, who attended your lectures, was greatly helped. She persuaded you to come to my home and see if you could offer me some help. I was a morphine addict. You came and talked with me, assuring me of the certainty of the promise given by Christ that whatsoever we should ask the Father in His name, He would give us, and then you offered a prayer before you left. I have not seen you since then, but I want you to know that from that day to this I have used no morphine. God gave me complete deliverance, and I am a Seventh-day Adventist now, selling our books and our other literature."

This man was not a believer when I first saw him, but he was in distress and was praying for help. I too at the time had been praying much in secret, and God was able to make the connection between this man, who was in need, and me. I had prayed for guidance and divine help chiefly in delivering my public addresses while in that city, but God had seen this one man who was in distress and who was longing for help.

The next day after relating to me this experience, he came to me and said: "Doctor, I did not tell you all. The night before you came to our city, I had a dream. In that dream I was told a healer would come to our city, and he would pray for me and I would be healed." I must admit that this was a surprise to me, and yet it ought not to have been, for that is the way God sometimes works. This is the lesson we are taught in reading the story of how Cornelius, a man in need, was directed to Peter, a man who was praying upon the housetop in secret.

One Contact Led to Others

This was not all that took place in Johnstown. Elder Enoch, who had just returned from India, was to give a public lecture on that country. The views he was presenting were very impressive. It was recommended that I should go before him as a kind of John the Baptist, to pave the way with my lectures on health, and at the same time

meet with our people. When I arrived at the station, being a stranger, I was in perplexity, not knowing where to go. As I stood looking at my valise I offered a silent prayer for guidance. The thought came to me that no doubt there was a YMCA in that city. Why not go there? I left my baggage and started for the YMCA. Stepping up to the desk, I introduced myself. The clerk said, "Well, doctor, I am very, *very* sorry to say that every room is occupied, and there are applications ahead." However, he introduced me to Mr. Wolf, the secretary. I told him my disappointment. He said, "Doctor, we will find a room for you if we have to *make* a vacancy." They did.

Then he said, "I would like you to meet with some youngsters this morning and give them a talk on cigarettes." This I consented to do. He was so favorably impressed with it that he said: "We have a meeting of our Protestant ministers tonight, and I have been appointed to present a paper. The paper is prepared, but I want you to give a talk to the ministers instead. My paper will keep." I met with them, and we had a most interesting time. Then he said, "Tomorrow night we are having a banquet of our business and professional men of the city, and I want you to be the guest of honor and address the assembly."

I said, "Very well."

Going down on the elevator the night of the banquet, I tried to form a mental picture of my audience and wondered what I could say. Judge Hill, the chairman, introduced me at the close of the meal. When I rose to speak I told them that I had formed a mental picture of my audience, but had been surprised because there were so few men along in years present. I said that this reminded me of something I had read about a young man who was sent from England to America to study our business methods. In going from one large business concern to another, he was surprised to see that business was carried on chiefly by young men. He finally ventured to ask, "Where are your old men?" He was pointed to the hillside cemetery and told that they were either dead or prematurely disabled. I then said, "As I look at you in the prime of life I have been wondering if in twenty years from now I should again be privileged to address the businessmen of this city, where the old men would be." I then called attention to some of the most pronounced

causes of premature disability. This talk was well received.

Next I was taken to a gathering of women of the WCTU, that I was to address. I gladly responded to this invitation also and gave them a talk on the responsibility of the mother in the home, especially in the preparation of suitable and nourishing food. I recall I mentioned the importance of serving the family with whole-wheat bread instead of white bread. One present said, "But, doctor, we cannot get whole-wheat bread in this city."

I replied, "If you create a demand for it, you will be able to get it." Evidently a most effective impression was made, for the next day my attention was called to a poster in front of a bakery, which read, "Dr. Kress's bread for sale here." Meetings were then arranged for me in the leading churches, the public schools, et cetera. I was entertained royally by the YMCA while there.

Two weeks after this I received a very nice letter from Mr. Wolf, the secretary of the YMCA, containing a check for thirty-five dollars. He said, "We do not want you to regard this as remuneration but merely as an expression of appreciation of the splendid piece of work you did while here with us," and then he extended a pressing invitation to come again. He said, "When you come again, we will put it over in a big way."

I am relating this because, as I recall it, I am certain the success I had there was due to the prayers I had offered in secret before going to Johnstown. The program was in God's hand. It had all been prearranged in God's plan for me.

Our Disappointments—His Appointments

My failures in the past, for there have been many, I have to attribute to a lack of secret prayer. We are told:

"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. . . . Only the work accomplished with much prayer, and sanctified by the merit of Christ, will in the end prove to have been efficient for good."—*The Desire of Ages*, p. 362.

Sometimes the Lord interferes with our well-laid plans in order that His plans may be carried out. Paul at one time "assayed to go into Bithynia," but we are told, "The Spirit suffered . . . not." God wanted Paul in Macedonia and not in Bithynia. Disappointments are sometimes *His appointments*.

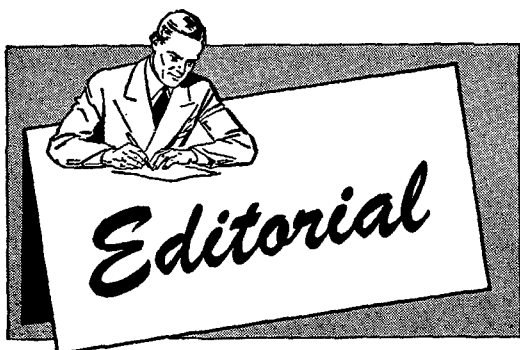
This reminds me of an experience I had in Chicago. An appointment had been arranged for me for a Sunday night meeting in a church on State Street. I made note of it in my little book, and on that night started for the church. Arriving early, I took my seat in the front, where the minister could see me on his arrival. The church was well filled when three men came and took their seats on the platform. I waited a short time for recognition by the pastor, and then stepped up to the platform. The pastor stepped forward to greet me. In a quiet whisper I informed him that I was Dr. Kress, the speaker of the evening. He expressed surprise, and said there must be a mistake. "We have been conducting revival services here the past week," said the pastor, and added, "The evangelist is on the platform with us." But as a matter of courtesy he invited me to take a seat on the platform with them.

Then they proceeded to open the meeting. A hymn was sung, and one of the ministers was called upon to offer prayer. Then I overheard the pastor conversing with the evangelist, and I recognized the dilemma they were in. At first I decided to tell the pastor to go ahead with their plans, that evidently I had made a mistake. But on second thought I said to myself, "No. There must be a providence in this. Let us go ahead, for have I not been praying much in secret for this meeting?"

After we rose from prayer the pastor, in making his announcements, said, "We have a surprise for our audience tonight. We have with us Dr. D. H. Kress, secretary of the Anti-Cigarette League of America. We do not know how he happened to be here, but in talking it over with the evangelist, we were reminded of the Scripture, 'Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.'" He then said, "We have concluded to give the hour to Dr. Kress."

This being a revival meeting, in order not to disappoint the expectation of the audience, I took for my text: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." I dwelt on the purpose of Christ in entering these body temples of ours. He takes possession to cleanse them. I referred to alcohol and tobacco and to some of the other habits and practices that

(Continued on page 45)



"Missionaries in Khaki"

I AM writing this from the combat zone in Korea, north of the 38th Parallel. One does not need to be told that this is a danger area; everywhere are grim reminders of the conflict. What busy days these have been, every hour packed with interest and surprise!

Threading one's way over the rough roads near the battle front leaves one with a sense of appreciation for these efficient little army jeeps. How these tiny machines can plow their way, first through mud, then sand, then streams, carrying us from one appointment to another, is indeed a mechanical miracle.

A special order from General Taylor's headquarters here in Korea made it possible for me to visit the battle lines. Chaplain Powell, one of our brethren, is my guide. He knows this area well, and his spiritual ministry to the wounded and the dying is much appreciated in these parts.

I have met our Adventist soldiers in many places throughout the Far East, and everywhere they are giving an excellent witness for the truth. To meet with these men on Sabbath, to have a part with them in their Sabbath school and later break to them the bread of life, is a privilege. But it is an even greater privilege to meet them in their daily duties; to watch them as they move among their fellow soldiers, as they stand in line at the mess hall; as they attend the wounded who are carried off the field of battle. The respect in which they are generally held is eloquent testimony to the fact that these men are recognized as true missionaries. Yes, "missionaries in khaki" is what I call them, and in some places their witness is public as well as personal.

For instance, Sergeant Bentley, with a group of associate GI's, is holding meetings for the Korean university students in the

southern city of Pusan. A real interest has been awakened among those young men and women, and they expressed to me their appreciation for the message brought them by their soldier friends. But greater yet—our POW's are witnessing strongly for their faith. Sgt. Robert A. Lee, a prisoner for two years and just released, was asked, "Were you able to keep Sabbath?" "Keep Sabbath!" he said, "Why, I conducted meetings."

To be asked to conduct divine service in the midst of artillery fire is a unique experience. Feeling the very earth tremble beneath one's feet as these great guns are fired makes one conscious that this is a danger zone and death is always close at hand. To preach a living Saviour to dying men is a challenge, but the response of these men of many different faiths is heartening. To close the service they sang in my honor "God Be With You Till We Meet Again." The words "when perils thick surround you" were no figure of speech, and I felt that the hymn was more appropriate there than anywhere else I could imagine.

"Lights out! Helmets on!" reads the notice we just passed on the road. It is cold up in these parts, and the rain is coming down in torrents. We can feel sorry for the boys in the bunkers tonight. How thankful we are that we have a jeep rather than an automobile! And such roads! They have to be seen to be appreciated!

We have just made a tour of inspection through the hospital where Chaplain Holden, another Adventist minister, is stationed. One's heart goes out to these wounded men. We just chatted with a young lieutenant who lost a leg when his jeep came too close to a mine that exploded. The future could well look dark to him, but he says with a broad smile, "It might have got me altogether. I am glad it left so much of me."

On the opposite bed is a prisoner of war, a Chinese soldier with a bad wound in his head and another in his leg. To watch these experienced surgeons working with but meager equipment and under unfavorable conditions awakens one's admiration.

Last night we were fascinated as we saw the radar-guided planes coming up from southern bases many hundreds of miles away. It made one realize that war these days is not merely a matter of physical strength and courage, but embraces the whole field of mathematics and science.

How accurately these great instruments of war are guided to their objectives! The man in the control room is speaking to the pilot. "Get ready," he says, then calls, "Five, four, three, two, one, zero!" This is the signal for releasing the missiles of destruction. Looking out, we see them fall, and the next instant great reflections rise into the sky. How puny one feels in the face of such power!

Longing for Bible Study at the Front

We have just stepped into the messroom for a few minutes to warm ourselves, because it is cold outside. While we are chatting with a few of the men there, one of those radar specialists steps up to us and says, "Chaplain, do you know any way we could get some real instruction in the Bible? Out here we feel we should know our Bibles better, but we can't get anybody to teach us. I know we're not in your territory, but do you know any way we could get help?"

Chaplain Powell is ready. He briefly outlines the Voice of Prophecy Bible lesson program as he takes from his pocket a handful of enrollment cards. A date is set for next week, and although our chaplain has two nights already occupied in giving that very kind of instruction to two different groups, he makes another night available for this particular group of twenty or twenty-five.

This is missionary work of the highest order, and it is being done by our loyal Adventist missionaries in khaki. I met with about eighty Adventist soldiers on the Sabbath and later we all went to lunch at Nurse Robson's home on the campus of Seoul Sanitarium. To find seating for such a crowd is quite a task. After lunch I noticed that the chaplain was absent, and later I found him praying with one of the boys who had been growing careless in his spiritual life. Were I that boy's father I surely would thank God for a man like that chaplain, who was willing to spend most of Sabbath afternoon helping him to settle the most important question in his life. Yes, these are true missionaries in khaki, and their witness is strong for God and His truth.

"What kind of man is your chaplain?" I asked Dr. Cleary, medical superintendent of a particular unit very close to the front line. We happened to be waiting for lunch in the officers' mess—just a tent, with no embellishments. His reply impressed me as

with sincerity he said, "Chaplain Powell is a fine man, a man of God. We need men of his kind in places like this. He has the happy faculty of always saying the right thing at the right time. But yesterday I got bad news—they have called him to another area. So he will go from us in a couple of weeks. But he leaves behind the memory of a man who has served us well, and he has served his God."

As we were finishing our talk the chaplain came in. He sat down and with the others ordered his lunch. There was one particular item on the menu, curry and rice, that he passed by. The chef, discovering that the chaplain had not ordered that, sent a special note to him. It read: "Chaplain, the curry is quite O.K. for you today." He smiled as he read it and passed it over to me.

"What does he mean by that?" I asked.

"Oh," he said, "he wants to assure me that it is free from the things I won't eat."

The other officers and doctors heard our conversation. As I remarked about it, their reply was significant. "Yes, the chaplain has some very strong convictions," one said, "but we honor him for having them."

I just thanked God that away out there in the midst of tragedy, facing all kinds of problems, where every moment is charged with tremendous possibilities, our men, not only chaplains but also loyal GI's, are doing their best, even in such details as diet, to witness a good confession. Let us pray that God will keep these brave men unspotted from the world as they continue to serve their country and their God. R. A. A.

Evangelistic Centers in Giant Cities

THIS is a day of advance. Things for which some of us have been praying long years have been happening before our eyes. A recommendation has just been adopted by the spring meeting of the General Conference Committee that looks forward to the setting up of real evangelistic centers in the giant cities of London, New York, and Chicago. The recommendation, entitled "Help for the Great Cities," reads in part as follows:

"WHEREAS, Through the years the Lord has spoken to the church through His servant regarding the special needs of some of earth's great cities, such as London, New York, Chicago, and others, and has sent messages containing such earnest appeals as the following:

London

"What shall we do for London? London has received too little attention. . . . The truth, the present truth, the truth for this time, is what is needed in London. We should enter the great cities with the message of God's truth; but without means or workers, we have a most discouraging outlook for work of this kind. But if the work is not entered upon when circumstances look forbidding, it will never be accomplished."—Letter 15, 1887.

"The London mission is in distressing need of help. There is a most solemn and important work to be done in that vast city. We have able workmen there, and God designs that they shall have advantages to do some of the same work which Christ did when He was ministering in this world."—Letter 4, 1899.

"You should not merely absorb. You should sustain the work in every part of the world. There is the work in London. The workers are struggling with nothing to do with."—*General Conference Bulletin*, April 5, 1901.

"The work in England might now be much farther advanced than it is if our brethren, at the beginning of the work there, had not tried to work in so cheap a way. If they had hired good halls, and carried forward the work as though we had great truths, which would surely be victorious, they would have had greater success. God would have the work started in such a way that the first impressions given shall be, as far as they go, the very best that can be made."—*Gospel Workers*, p. 462.

New York

"Look at New York! What representation for the truth is there in that city? How much help has been sent there?"—*Life Sketches*, p. 385. 'Let not the fields lying in the shadow of our doors, such as New York City, be passed over lightly and neglected. This field is just as important as any foreign field.'—Manuscript 154, 1902.

"You should feel a decided responsibility for the working of New York City. The men in the business houses of New York . . . , as verily as the heathen in foreign lands, must be reached with the message."—*Evangelism*, p. 388.

"I point you to the city of New York. One hundred workers might be laboring there where now there is but one. How many of you have taken a practical interest in the work in this city? We have scarcely touched this field with the tips of our fingers. A few faithful workers have been trying to do something in this great, wicked city. But their work has been difficult, because they have had so few facilities."—*General Conference Bulletin*, April 7, 1903.

"God wants the work to go forward in New York. There ought to be thousands of Sabbath keepers in that place, and there would be if the work were carried on as it should be."—*Life Sketches*, p. 385.

"Here [in Greater New York] let a center for God's work be made, and let all that is done be a symbol of the work the Lord desires to see done in the world."—*Testimonies*, vol. 7, p. 37.

"The Lord showed me that His work should be established in New York. He showed me what could be done there if everyone would come up to His help. The power of God is to carry the truth in this city."—*General Conference Bulletin*, April 10, 1901.

"New York is ready to be worked. In that great city the message of truth will be given with the power of God. The Lord calls for workmen. He

calls upon those who have gained an experience in the cause to take up and carry forward in His fear the work to be done in New York. . . . He calls also for means to be used in this work."—*Testimonies*, vol. 7, p. 55.

Chicago

"The Lord's cause is certainly worthy of a better opening than it has yet in Chicago. . . . I thought, brethren and sisters, that the truth of God was not receiving the honor which its sacred character demands."—*Review and Herald*, Feb. 10, 1885; and,

"WHEREAS, Our membership in the South England, Greater New York, and Illinois conferences is so small that they face an impossible task in trying to evangelize the millions living within the borders of their conferences, and in providing adequate church housing for these converts, without special help; and,

"WHEREAS, The acting China Division committee has requested that funds accumulating in the China account and which cannot presently be utilized in China, be used to help establish representative church centers in each of these three cities such as would serve as year-round church and evangelistic centers; and,

"WHEREAS, The use of these funds for such a purpose would not in any way draw upon funds belonging to any other part of the world;

"We recommend, 1. That approval be given to the plan proposed by the China Division committee, and that it be carried out during a period of three years, beginning with the accumulations in the China Division funds for 1952, 1953, and 1954, and that they be allocated for this purpose in London, New York, and Chicago, it being understood that we shall begin with London."

We know that our workers around the world will rejoice at this forward-looking move on the part of our leaders. And as this goes to press we are heartened by the news that a building suitable for just such a center in London is already being investigated with a view to its purchase. Moreover, Elder G. E. Vandeman is remaining for another period in order to help in the establishment of this worthy enterprise. It is anticipated that the large and growing interest will be channeled into this prospective new center and that for the first time in nearly seventy years we shall have a center in the heart of this great metropolis from which the light of truth will stream forth around the world.

Truly this is a day of advance. May God give us wisdom and courage to keep step with His opening providences. R. A. A.

FORTUNETELLERS ACCORDING to *Saturday Evening Post* there are now 80,000 full-time fortunetellers in the United States. Better Business Bureau estimates that Americans spend \$200,000,000 a year to know the future.—*Prophecy Monthly*.

News and Announcements

Concerning Manuscripts for the Committee on Biblical Study and Research

INFORMATION concerning the question of manuscripts sent in to the Committee on Biblical Study and Research was published in the February issue of *THE MINISTRY*.

In view of the fact, however, that certain manuscripts are reaching us in the old form—i.e., typewritten and single spaced, written on both sides of the paper and only one copy being sent in, and sometimes even in handwritten form—we wish to emphasize that those submitting manuscripts for study by this committee are requested to observe the following:

1. That manuscripts be typewritten.
2. That the matter be double and not single spaced.
3. That the writing be on one side of the paper only.
4. That three copies of the manuscript be submitted.

The observance of these simple requirements by those submitting documents will greatly assist us in our work, and will obviate delays in dealing with these manuscripts, as we seek to give to the field our best service in these important matters.

COMMITTEE ON BIBLICAL STUDY AND RESEARCH.

A Denominational Choir Book

THERE is a distinct need for a denominational choir book suitable for evangelistic, church, and camp meeting use. The production of such a volume, to contain approximately ninety-six pages, is now being planned, and we are anxious for suggestions from as wide a circle as possible.

This book will not duplicate any numbers now in the *Church Hymnal* or *Gospel Melodies*. Whether you are a musician or not, please send your suggestions, of good numbers not too difficult for the smaller singing groups, to Ben Glanzer, General Conference of S.D.A., Washington 12, D.C.

Another Executive Leads Out in Evangelism

RECENT word from R. W. Engstrom, pastor of the Seattle Central church, informs us enthusiastically of the latest evangelistic venture of his conference president, Theodore Carcich. This is the third campaign that Elder Carcich has conducted as a conference president, and again his workers and the laymen in Seattle, where the present campaign is being held, are rallying and giving him enthusiastic support.

The meetings are being held in the Central Seventh-day Adventist church in downtown Seattle. The advertising identifies our church name, and each Sunday night after the song service, at six-thirty, Elder Carcich presents the subject that has been announced. "At the close of this sermon," writes Elder Engstrom, "we announce that, after a brief organ interlude, the Bible Forum topic, shorter than the first, will be presented. This provides an opportunity for those who must leave to do so. We note, however, that the majority always remain for the second subject." This gives the evangelist an opportunity to present two subjects each Sunday night.

The city of Seattle, with a population of 467,591, is the largest city in the Pacific Northwest, and doubtless constitutes the greatest evangelistic challenge in that section of the United States. Here is another large, sprawling city that calls for a special type of evangelism in this modern, busy world. With television as a novel thing in almost every home, it takes more than ordinary efforts to attract a crowd.

Though our brethren there have not entirely found the answer, they do feel the wisdom of concentrating on a heavy Sunday night program, with two subjects presented each time, and during the week supervising laymen's Bible clubs in various parts of the city, held in selected homes. During the spring effort eight of these clubs have been held weekly, and a number of new interests, apart from the public campaign, have resulted. The evangelistic company have all the interests they can possibly care for. The plan is to let the lay workers carry on as far as possible, even to bringing the interested ones all the way into the church. If a layman can actually win a soul, it will mean more to him than all else. Only where necessary do the workers step in and bring interested ones to a decision.

Associated with Elders Carcich and Engstrom in this spring campaign in Seattle have been Quentin Qualley, as singing evangelist, and Mrs. Doris Batchelder, as Bible instructor. A special effort is being made to search out backsliders and entreat them to return to the church. Elder Engstrom says that "Dr. Arnold D. Johnson, one of our consecrated physicians, and his home visitation committee have developed a really workable plan for keeping in constant touch with every member of the church. With his division of the church into zones and districts and with good leadership over them all, we are seeing results that count."

B. C.

Notice to Writers

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HAVE YOU JOINED THE 1953 MINISTERIAL BOOK CLUB?



PASTOR *Shepherding the Flock*

From Mountaintop to Valley

MERLE L. MILLS

President, Southern New England Conference

"Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias." Matt. 17:4.

JESUS had taken His most intimate disciples, Peter, James, and John, with Him up into the mountain. Little did they realize the dramatic scene they were soon to behold. For a while they prayed with Christ during the hours of the night, but, succumbing to the weakness of the flesh, they fell asleep as the Master prayed on alone. Suddenly they were aroused from their slumber by voices in the distance, and, opening their eyes, they beheld a most glorious and phenomenal sight, the like of which they had never before witnessed. It was hard for them to believe their eyes and ears, for it seemed as if they were in a dream. Yet they could not doubt their senses, for they had ample evidence to believe that they were fully conscious of what was taking place around them.

There Christ was transfigured before them on the top of the mountain. On either side of Him were Moses and Elijah. They were communing with one another, but what they said has not been revealed. The thrill of just being permitted to see the celestial visitors was something the three disciples were never to forget. It seemed as if they were surrounded by a heavenly atmosphere. They had been given a preview of the kingdom of glory and a foretaste of the exquisite joys and bliss that await those who will be privileged to see their Saviour face to face. What a marvelous sight to behold! How exhilarating and blissful to be present at this unique occurrence! For a time the disciples found it difficult to give expression to their thoughts and feelings. But at last Peter, the

self-appointed speaker, blurted out, "Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias." But their wishes were not granted, nor were they to remain long on the mountain. In a short while they were wending their way down the mountainside. There was much to do in the valley and plains below, but if they remained on the mountaintop, it could not be done. It was, therefore, necessary for them to descend from the heights of the mountain and finish the task before them.

Mountaintop Experience of Camp Meeting

For a number of days now we have been attending camp meeting. It has been a mountaintop experience. We have heard many wonderful things. We have been in a heavenly atmosphere and have felt the presence of the Master. We have experienced a heavenly bliss and have received many blessings. Truly it was good for us to be here. It was proper and good for us to come apart and rest awhile. But we must now descend to the valley and plains to join battle with the enemy.

Christians cannot remain aloof from the realities of life. It is not God's plan that we should isolate ourselves from society and live alone and enjoy our spiritual blessing. In His prayer in the garden Christ prayed, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

Some Christians of the early church yielded to the false philosophy that, in order to become holy, one must separate himself completely from the world. As a consequence many lived in deserts and caves away from civilization. It was their belief that in doing this they became holy. They were venerated and sought out as saints. One deluded soul by the name of Simeon Stylites built a platform where he made his abode off the ground. Then he raised

We felt that other workers would be interested in Merle L. Mills' sermon preached immediately after the 1952 conference camp meeting. The high lights of this spiritual and practical sermon might suggest timely ideas to other pastors. At the time this sermon was preached Elder Mills was pastor of the Sligo church, Takoma Park, Maryland.—B. G.

it to fifteen feet, twenty feet, and finally thirty feet. Here he lived for years on a small platform suspended above the earth. Thousands flocked to this isolated place to commune with the man, for he was supposed to be most holy and noble. This, of course, was asceticism, a religion of works, the precursor of monasticism, but it is not the religion of Jesus Christ. Christ did not pray that His followers would be taken out of the world or that they might be separated from society, but instead He prayed that they would be kept from the evil of the world.

The Christian is going to have his share of trials and tribulations. He will be confronted on every hand with temptations. We must realize that we cannot tarry indefinitely on the mountain to enjoy its bliss. We must know what it is to be on the mountain with Christ in sweet communion, yet we must have a practical and realistic religion that will enable us to meet the challenge of life as found in the lowlands.

A boy won a telescope in a contest. He was seen looking through it backward at a group of youngsters playing nearby. Finally his uncle asked him why he was looking through the wrong end of the telescope. "Well," he said sheepishly, "I like to look at Chuck Wilson this way 'cause it makes him look smaller. He's always pushing me around, and because he's bigger than I, I've never had the nerve to stand up to him. If I keep looking at him like this, seeing him so small, pretty soon I'll get up enough nerve to lick the tar out of him."

Fear, doubt, and anxiety have a way of magnifying obstacles to a far greater size than they really are. Courage and confidence reduce them to a minimum. It is all a matter of which end of the telescope we look through—the large end of courage or the small end of fear.

Christ With Us in the Valley

As we descend from the mountaintop experience of camp meeting, we will find the same problems and temptations confronting us as before. The devil will be more active than ever to cause us trouble, and will try, if possible, to discourage us. But, thank God, help has been promised us. Just as Christ descended from the mount of transfiguration to be with His disciples, so He will descend to the valleys to be with us. Let us not attempt to join battle with the enemy alone. With courage, confidence, and faith let us be conscious of the presence of our Saviour and claim His promise, "Lo, I am with you alway." Let there be no fear, doubt, or anxiety as to the victory that waits us. The Lord

expects us to be in the world, but He has prayed that we will be kept from its evil. Provision has been made for every need. Let us, then, claim the promise of God and look through the telescope from the large end of courage rather than the small end of fear.

The servant of the Lord has said:

"For every trial, God has provided help. . . . Those who surrender their lives to His guidance and to His service will never be placed in a position for which He has not made provision."—*Ministry of Healing*, p. 248.

There are three grave dangers that we must be prepared to meet as we go down into the plains and valleys of life. One is overconfidence. The Christian life demands alertness and watchfulness. Paul has warned, "Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:12. It matters not who we are, how long we have been in the church, or how much we have accomplished, we are subject to falling. We do not of our own strength gain perfection. We must recognize the limitations of the flesh and realize that an all-sufficiency is found in Christ. We are counseled by the Lord to "hold fast till I come." Let us, then, not take eternal life for granted. Let us not think that the mountain of our first love is sufficient to carry us along to the kingdom. It is imperative that we daily walk humbly before our Lord and trust in Him as our deliverer.

The second great danger is neglect. Paul has asked the pertinent question, "How shall we escape, if we neglect so great salvation?" Heb. 2:3. Each must have a vibrant, growing experience. There will be many who will lose out in the kingdom because of default. They believed the message, they professed to live it, they had good intentions of living it, but because they neglected their salvation they, like the five foolish virgins, will be found wanting. The doctor will testify that many patients have died because they were neglectful of their health and did very little to help themselves in the early stages of illness. Just so with many Christians. There are many spiritual deaths because there has been a daily neglect of the soul. Private devotions, the family altar, and the study of God's Word are absolute essentials to the spiritual life. To neglect them is to invite sure death. It is necessary that we consecrate the life daily to God. Only then can we hope to grapple successfully with our enemy.

The third danger that we must avoid is indifference. Every Christian has a responsibility toward his fellow men. Those who are saved are to serve. Paul said he felt himself a debtor to his fellow men. It is God's plan that those

who are saved by His grace are in turn to help save others. Christ has said that we are to be as a light in the world. Again He said we are to be His witnesses. It is the plan of Heaven for man to help save a lost world. Each of us has been given a work to perform. "This world is a sinking vessel," Moody exclaimed in a sermon on the Second Advent of Christ, "and God has given me a lifeboat saying, 'Moody, save all you can!'" The great evangelist's life was offered on the altar labeled "Others," and it is little wonder that when he died his last words were, "Earth is receding, heaven is drawing near." His chief pleasure in life was presenting precious, blood-bought souls to the Lord of the harvest as trophies of his labor. And so it must be with every Christian. Each member should have some part in the missionary activities of the church if he is to avoid spiritual atrophy and eventual death.

If we are to evade the danger of indifference, we must be possessed of a passion for the souls of men. We must not remain in our "ciled houses," surrounded by the creature comforts of this age, indifferent and oblivious to the needs of a dying world. God is depending upon us to bear to the world the good news of salvation. Each of us is to form a link in the great chain of salvation let down from heaven to save a lost world. May God help us in this crucial hour to be conscious of our responsibility to cooperate with Heaven in saving others. Our religion must be militant, not passive; our experience radiant, not dull; and our labors fruitful, not sterile. Church work will be a joy and missionary work a delight if we are possessed of a passion like Christ's to rescue the helpless who are floundering in the mire of sin.

Yes, we have been on the mountaintop. Here at camp meeting we have been shut in with God, away from the world. We have heard His voice. We have been filled with His Spirit. But life is a battle and a march. There are personal victories to be won. There is a work for us to do. The devil will attempt to combat us and, if possible, frustrate our efforts. But we dare not evade the challenge. Now that we have been shut in with Christ these few days on the mountain and have been made conscious of His presence and power, let us not ask to tarry in order to make a tabernacle to memorialize the experience. Rather, let us descend to the valley, determined to meet the realities of life and accomplish the work that the Master has delegated to us, pressing the battle to the very gates, knowing that soon victory will come to us through our Lord Jesus Christ.

Grounding the New Believer

LOUISE C. KLEUSER

Associate Secretary, General Conference Ministerial Association

WITH great satisfaction we detect in our denominational ranks a growing consciousness of the need to do a most thorough work in establishing the new believer. It is not enough to help him to know his daily devotional needs so as to be progressing as a new-born Christian; he must also be happy in our fellowship and be growing into a useful believer. From a recent valuable book we read:

"The situation today, most emphatically, is serious. We have received many converts. But in ten years, will our churches be any stronger? Will these converts be men and women of Christian stature? Will they be enlisted in Kingdom tasks? Or will they, like so many of their predecessors, have left us and gone back to 'the weak and beggarly elements' of this world (Gal. 4:9)? Can we establish our converts in Christian character? Can we conserve them for our church organizations? For Christian service? For Kingdom action? Can we close the hole in the bottom of the sack? That is a matter of immediate and transcendent importance."—ARTHUR C. ARCHIBALD, *Establishing the Converts* (Judson Press), p. 18.

"He that winneth souls is wise" (Prov. 11:30); but we are more than heralds of good tidings. As ministers we are pastors, teachers with responsibilities of oversight, development, and training. The question is not simply, 'Did you get your man?' Equally important is, 'Did you keep your man?'"—*Ibid.*, pp. 17, 18.

In the same book, but with reference to the church at large, we are brought face to face with a challenge we have not always met in the remnant church:

"Thousands of our recruits have left us in recent years because the conception of the Christian life we offered them was too small, too narrow and constricted, to hold their interest. Only a great task can hold great men to a great discipleship. Men will not remain loyal to an institution or a life unless they see in it some meaning or purpose of sufficient greatness to challenge their souls."—Page 32.

The same author then provides food for reflection as he states on page 37:

"It would be a wholesome thing if every pastor and every church would pause to ask: 'If God should give us one hundred converts this coming year, what would we do with them and what could we do for them?' It is feared that our first thought has been concentrated too largely on merely getting them enrolled. We need more than evangelism, for these folk who come to us as a fruit of our evangelistic efforts make certain justifiable demands upon us."

Responsibility of All

One might spend hours analyzing the weaknesses of this phase of our evangelism, but we had better use our time doing something more constructive. The responsibility of our new

converts belongs to every Seventh-day Adventist, not to the evangelist alone. Nor is this the pastor's work entirely, nor that of the Bible instructor. It is not the responsibility of any department in our organization, for by the very nature of the situation this work should not be detailed as a church promotion project. Leaders must train our entire membership to do their part.

The salvaging of our losses must weigh heavily on the shoulders of those workers who made the first contact with these newly converted souls. Paul well states it: "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." 1 Cor. 4:15. These are the evangelistic workers' spiritual children. They need careful nurturing. To feel the responsibility of this spiritual parenthood, some workers may need a new vision of the love and devotion of their Master. Shifting their duty upon other workers, who could not possibly help them as can the spiritual parent, will never do. We may try to solve the problem by organizing guardianship groups—and we must do this because of the multiplicity of tasks in our ever-increasing evangelism—but the evangelist, the pastor, and the Bible instructor must still carry that parent responsibility. No new work elsewhere, no matter how attractive or pressing, should cause us to leave these souls in the hands of others. God must hold us primarily responsible for these lambs of His flock.

Need of Educational Program

The author of the afore-quoted book—a volume that can well be recommended to every gospel worker—emphasizes the great need of an educational program under the auspices of the church after the hand of fellowship has been given to the new believer. He must become a soul winner, but he must first learn the way of the Christian life before he can impart the message to his family and neighbors. But activity alone will not hold him to his new-found faith; he needs to be well grounded in his devotional life, not in doctrinal truth alone. There is no better opportunity for this than our well-organized Sabbath school program. These new believers need to be nourished by the Word, and they are entitled to spiritual, soul-winning teachers. This would apply to children and youth as well. Therefore we should trim down the many features that have been encroaching on the time for teaching the lesson.

The prayer meeting should be one of the high points of the pastor's educational plans for the new convert. A brief but well-organized

series of Bible studies should fascinate the new convert. He will not want to miss any of the series. Again, early during this stage of his experience he might well be introduced to the Sabbath school training course. But before he himself assumes teaching responsibility he should learn how to teach. One at a time various other courses on such subjects as the giving of Bible studies, doing colporteur work, et cetera, should round out his preparation for usefulness.

Perhaps as important as any other development in the new convert's experience is his place in the social life of the church. Some may think that his social need should precede his educational need, but though it may hold a very important place in his growth, it follows naturally. A truly converted person is more interested in Bible instruction to help save his family and friends than in being swept into a social atmosphere. But although his social needs are not first in his thinking, they must have consideration. Here we should also mention that in some of our churches the social programs are too often handled as cliques. It would be difficult to convince these well-meaning folks of this situation, but the problem certainly needs guidance. We should, however, watch out for those who may not be so socially adaptable. Our social committees should carry responsibility for the development of those who need to be brought out of themselves—the shy type perhaps.

Too often the new convert has been cut off from his former associates. He may now need an outlet for his newborn zeal. From the beginning he should be associated with a wise soul winner, one who has had longer experience in working for the Master. Types should be blended so that there may be a kindred spirit as well as a mutual cause. It takes a person of good judgment to make a helpful leader. One would want to bear in mind that the program of weekly missionary work should have a true pattern, and that the time spent in service be gradually increased. It is best to stop while the interest is still keen and the new worker is not too exhausted. The activities must not all be soliciting. This is the proper time to introduce some variety in missionary endeavor.

Support of a Praying Friend

The new convert will be a babe in the truth for some time to come. He will be sure to face a few depressing experiences when he will need a kindly, steadying hand to guide him onward. His tried and tested guardian will know how to counsel and pray with him. He will grow

best when he is loved along and when he feels the security of Christian confidence. If in an unguarded moment he slips from the path of consecration, his guardian should pray him through this depressing experience. Too many of our new believers lose their footing because they are unaccustomed to the wiles and pressure of the world, or to the taunting of their non-Adventist relatives. How many might have been saved from wandering away from us entirely, had we had at their side more of our sympathetic and understanding helpers! The training of these comforters must be the business of every pastor and evangelistic worker.

When some buffeted soul is overcome by Satan, let those who are spiritual apply the lesson of the Master: "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory." Matt. 12:20. The quickest way may be to cut off the transgressor from church membership, but the kindest way is to win him back truly to the Lord. At the beginning he may occasionally revert to his former evil habits, but until every help has been exhausted we should continue in the spirit of Christ to help him gain complete victory. Such experiences will bring the church new spiritual power.

The dropping of church members is always depressing to the faithful. We must all find ways to stop these apparent apostasies, which too vividly reflect on our hurried or unfinished evangelism. It might be well for our workers to consider prayerfully the experiences of the apostles during the early days of the Christian church. Here we find the true pattern for methods to hold our present-day converts to the faith.

Let us accept Christ's challenge that individually we are called to productive soul winning. As we follow God's Word and the pointed lessons in the Spirit of prophecy, we will realize that the church will "bear much fruit." Our evangelistic fruitage will be of more enduring quality, for the promise includes, "your fruit should remain." John 15:8, 16.

Evangelism has always required a thorough follow-up work. Workers today may learn valuable lessons from the experiences of the apostles.

Paul's Burden for New Believers in the Early Christian Church

1. Paul preached, taught, confirmed, exhorted, ordained elders, and commended believers to the Lord. Acts 14:21, 22; Titus 1:5.

2. "Let us go again and visit our brethren in every city . . . and see how they do." Acts 15:36.

3. "Perfect that which is lacking in your faith." 1 Thess. 3:10.

4. "Stablish your hearts unblameable in holiness." Verse 13.

5. "To comfort you concerning your faith." Verse 2.

6. "To know your faith, lest . . . the tempter have tempted you." Verse 5.

7. "Lest . . . our labour be in vain." Verse 5.

8. "Warning every man, and teaching every man in all wisdom." Col. 1:28.

9. Paul's goal: perfection in Christ for every man. Verse 28; Gal. 4:19.

10. Being rooted and grounded in love, sign of Christian maturity. Eph. 3:14-19.

11. Reason for apostle's personal visit: to impart some spiritual gift. Rom. 1:11; 1 Cor. 12.

12. Training believers for "the defence and confirmation of the gospel." Phil. 1:1-11.

13. New believers grow by desiring "sincere milk of the word." 1 Peter 2:1, 2.

14. Re-establishing convert in present truth. 2 Peter 1:12.

15. Paul cleared up church difficulties tending to discourage converts. 2 Cor. 13:6, 9, 10.

16. Recognized fatherly responsibility for newly organized churches. 1 Thess. 2:1-18; 1 Cor. 4:15.

17. Constant prayer and care for young in the faith. 1 Thessalonians 1; Rom. 1:1-13.

18. Ready to die for the flock. 2 Cor. 7:3, 12.

Nurturing Young Converts

MARK SHOCKLEY, SR.

Reprinted by permission from *The Christian Minister*, June, 1952

THE nurture of young Christians is of equal or perhaps of greater importance than the matter of leading them to Christ. Some ministers think that the decision is only 5% of the job while the other 95% is the nurture or follow-up and it is by far the most difficult process. If the work of Christian nurture could be done more successfully it would make a great difference in the size of our churches and also in the spiritual condition of them. Pastors and churches are given admonition and some guidance in our books of disciplines but by and large it is left to the individual pastor to plan for and carry out such a program.

Here are some ideas which may be of use. All of them will not be workable in every situation, but it is hoped they will be suggestive and have some real worth for this vital task.

First, Within 24 to 48 hours the new convert should be contacted by the pastor or a member of the church chosen for such work, to lend encouragement and a steadying influence. The convert should not only be given counsel but Scripture to read and to memorize that he "may not sin" against God. The idea that "a good dose of religion settles everything" is erroneous. This type of pastoral care is better than the close surveillance of the new convert by a few

church members who suspect he may not walk in all the light of a mature Christian.

Second, The pastor should make plans to take the new convert into the fellowship gatherings of the church. Unless new social contacts are established many will be lost before they are established. It is unwise to let the world make all the invitations to fill up his time. Our good people frequently live too much to themselves.

Third, The pastor should choose someone of the church to be the convert's big brother or sister. This should be done after a few days when knowledge of the convert will enable that pastor to choose the right person. Let this big brother or sister invite the convert to their home and to attend church together. Let them share hours of recreation and have times of serious talk and whatever else is a part of happy Christian living.

Fourth, If there are enough new converts to form a class, the pastor should meet them once a week for a time to study the Bible together. This study should especially relate to their new problems and questions. In doing this they will develop a brotherly feeling and get into the Bible much faster than they could alone. This may open the way also to talk about the church and its standards and privileges. If this class work cannot be done then the pastor will of necessity have this work to do individually. This means meeting them in their homes, at the parsonage, or church office and teaching them personally.

Fifth, New converts should be made to feel that they are wanted in the church membership. This should be made known to them soon after they are converted. It may take some time for them to learn enough about the church to respond to such an invitation and much patience is required. The pastor should not throw all the "don'ts" at them first. Let them see the wonderful fellowship there is and the joy and privilege it will be to belong. The pastor should answer honestly their questions and show Bible

grounds for his answers. He should prepare them for the questions they will be asked upon joining the church so there will be no embarrassment. He should make membership in the church more desirable than any other consideration they may have.

Sixth, By careful attention the pastor should determine the talents and abilities of the new convert and as soon as possible find a place of service for him. If there isn't a job—make one. More Christians have died through inactivity than through waywardness.

Seventh, The pastor should preach often on subjects intended to guide and instruct new converts. It is surprising how much good the elder members will get also. The preaching should be positive and explicit as to how God leads us and how He strengthens us to meet temptation. The pastor should show the success of the gospel in the lives of others as well as possibilities of all-out commitment and complete sanctification of life to God.

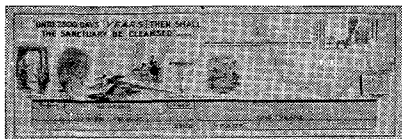
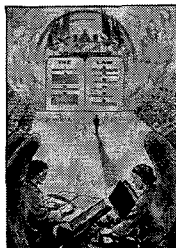
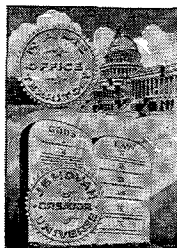
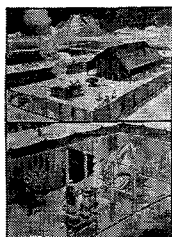
Eighth, As soon as possible the new converts should be enlisted to help in winning someone else to Christ and the church. This usually is not hard to do at first, but if neglected it may become almost impossible. Many of our people do not know how to do this most vital work, and some of them do not see it as their duty and privilege. We should help the new convert to make it a constant activity of his life. We should assist him by following up all his suggestions as to friends and family. These often are the best leads we have. And such interest will more fully tie the new convert to his Lord and his brothers in Christ.

This follow-up work from the time of conversion takes from six months to two years. It becomes a never-ending work for pastor and people. It requires great wisdom and a true shepherd's heart. Only if the pastor loves people can this work be done with success. Others, like ourselves, are quick to discover warm friendship and love or mere professionalism.

HOW TO LEARN TO PREACH

¶ *The Pilgrim* reports Dr. Harry A. Ironside as a young preacher visiting the aged Alexander Fraser and listening enthralled as one truth after another was opened up from God's Word by Mr. Fraser until he could restrain himself no more and cried out, "Where did you learn these things?"

"On my knees on the mud floor of a little sod cottage in the North of Ireland," replied Mr. Fraser. "There, with my Bible open before me, I used to kneel for hours at a time, and ask the Spirit of God to reveal Christ to my soul and to open the Word to my heart. He taught me more on my knees on that mud floor than I could ever have learned in all the colleges and seminaries in the world."



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The Seventh Year of Artaxerxes I

SIEGFRIED H. HORN

Professor of Archeology and History of Antiquity, S.D.A. Theological Seminary

SEVENTH-DAY ADVENTIST ministers have no need of being reminded that the exact dating of Artaxerxes' 7th year is of great importance. On the correctness of this date depends a sound interpretation of the 2300-year period, which, according to our teaching, ended in the fall of 1844 when Christ began His mediatorial work in the most holy place of the heavenly sanctuary.

In the Millerite movement the basic date 457 B.C. was given as the starting point of this period, reckoned from the time when the decree of Artaxerxes I (Ezra 7) was put into effect by Ezra. This date was taken over by Seventh-day Adventists from the Millerites without modification, and has been presented down to the present day, as the date when the greatest prophetic period of the Bible began.

Earlier Explanations

The early computations of Artaxerxes' regnal years were based on Ptolemy's canon, a list of kings from the eighth century B.C. to the second century of the Christian Era. Until comparatively recent times this king list, compiled in Egypt by the Alexandrian astronomer and geographer Ptolemy, was the only sure means of dating ancient events going back to the eighth century B.C. His list, wherever it can be checked, has proved to be correct, since Ptolemy has also given many astronomical data that can be verified and no errors in his list have ever been found.

Earlier chronologists derived certain conclusions (now partly obsolete) from a study of Ptolemy's list: (1) that

he expressed the regnal years of each king in full calendar years; (2) that he seemed to reckon the reign of each king in the list as beginning with Thoth I (the Egyptian New Year's Day) before his accession, and therefore included all months of a king's last calendar year in the first year of his successor. That Ptolemy followed this second method, at least with regard to Greek and Roman rulers in his list, could be shown by the examples of Alexander the Great, Philip Aridaeus, and the Roman emperor Caligula, whose exact accession dates were known from other sources. (See *Source Book for Bible Students* [revised ed., 1940], pp. 434, 435.)

These facts led to the deduction that Ptolemy followed the same principle with regard to the Persian kings. Hence his first year of Artaxerxes, beginning in December, 465, and ending in December, 464 B.C., was taken as the year in which Artaxerxes had come to the throne. Nehemiah 1:1 and 2:1 show that the month of Kislev preceded Nisan (approximately December and April) in the twentieth year of Artaxerxes, and Ezra 7:7-9 shows that Nisan preceded Ab (approximately August) in the seventh year, so that the turning point from one regnal year of

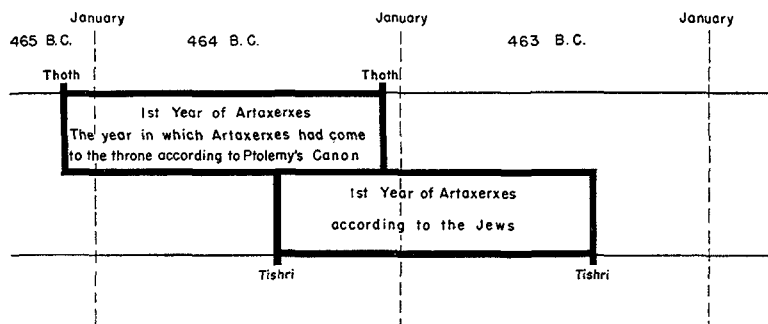


Fig. 1—The first year of Artaxerxes according to Ptolemy's Canon and the Jews in its relationship to the Julian calendar, based on available evidence before the discovery of contemporary source material.

Artaxerxes to the other could have occurred only between Ab and Kislev. These texts might allow two possible conclusions, either (1) that Artaxerxes had come to the throne between Ab and Kislev and that his years were counted by the anniversaries of his accession, or (2) that Ezra and Nehemiah, with all the Jews in general during that time, were reckoning the years of Artaxerxes according to the years of their own calendar, which began between Ab and Kislev (August-December).

Earlier expositors who dated Ezra 7 in 457 B.C. followed Isaac Newton in basing their reasoning on the first conclusion. This has been proved obsolete by later discoveries, and should not be used any more. In more recent times the second conclusion has been employed as the basis for arriving at the same date which has finally proved to be correct.

It was natural to believe in a fall-to-fall calendar, since the Jews have had such a calendar for a long time, and still follow it. The accompanying Figure 1 shows how, according to this reasoning, the Jewish first year of Artaxerxes began thus much later than the first year of Artaxerxes according to Ptolemy's list, although this list was taken as the basis for arriving at this conclusion.

According to Ptolemy's canon the first year of Artaxerxes I began in December, 465 B.C., and ended in December, 464. This was accepted as indicating (according to Ptolemy's known method of reckoning the Greek and Roman rulers) that Artaxerxes had come to the throne during that interval without determining in which part of that year his actual accession fell. The Jews, however, seemed to have begun his first regnal year in the fall of Ptolemy's first year of that king's reign. Consequently, according to this interpretation, the first year of Artaxerxes I according to Jewish reckoning lasted from the fall of 464 B.C. to the fall of 463, and the seventh year of Artaxerxes was the year beginning in the fall of 458 B.C. and ending in the fall of 457.

Doubts Raised

As long as Ptolemy's canon was the

only reliable source material for dating the reign of the Persian kings, no doubts were raised with regard to this interpretation. Then came the time when numerous documents were uncovered, dated in the reigns of these Persian kings. These documents, astronomical texts, economical and judicial records, showed clearly that the regnal years of the Persian kings were reckoned from the spring to the spring. Furthermore, it was found that the first year of Artaxerxes I was reckoned according to the Babylonian calendar, which the Persians had adopted, from the spring of 464 B.C. to the spring of 463, and the seventh year from the spring of 458 B.C. to the spring of 457.

This knowledge was gained at the time when higher Bible critics enjoyed their greatest triumphs. They claimed that during the Exile the Jews had taken over, along with the Babylonian month names, the Babylonian calendar also, part and parcel, and that they had reckoned the years of Persian kings according to a spring-to-spring calendar. The statements made in Nehemiah 1:1 and 2:1 were naturally declared by critical scholars to be erroneous, since Kislev could not have preceded Nisan in the same regnal year, but would have followed it. For this reason many books that deal with Ezra 7 have dated the events described in that chapter in 458 B.C. instead of 457. We Adventists, with very few exceptions, were the only ones to keep to the 457 B.C. date.

Two Key Problems

The establishment of the correct date hinges on two key problems. The first one was to prove that the Jews of Nehemiah's time reckoned the

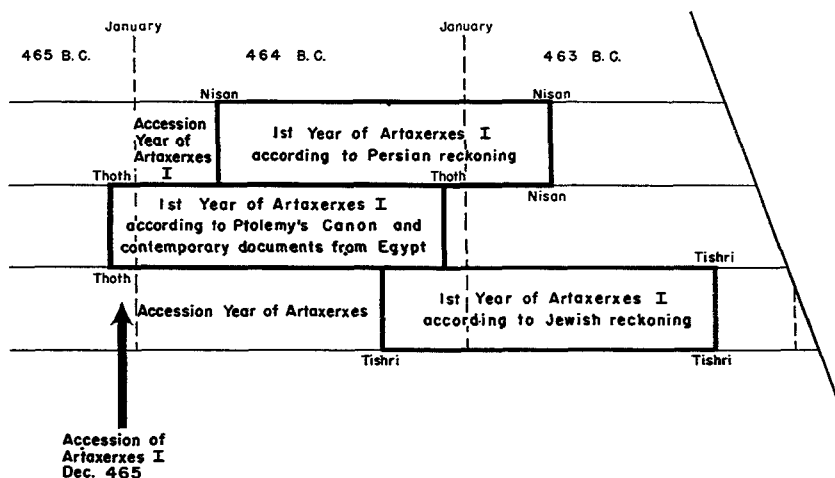


Fig. 2—The First and Seventh Years of Artaxerxes I—The relationship of the Persian, Ptolemy's Canon, and Jewish calendars, indicating how it c

years of the Persian kings according to their own civil calendar, and that Nehemiah's use of a fall-to-fall civil calendar was not an error.

The second problem was to find the exact time of Artaxerxes' accession. Until very recently no dated documents were known from the year in which Xerxes died and his son Artaxerxes came to the throne, with the exception of one papyrus from Egypt which showed that Artaxerxes' accession had taken place before January 2, 464 B.C. The exact time of his accession was of the greatest importance, even if a fall-to-fall calendar among the Jews could be demonstrated, for the following reasons. If it would be proved that Artaxerxes came to the throne before the Jewish New Year's Day of 465 B.C., his first year would have begun in the fall of 465 and ended in the fall of 464. On the other hand, if Artaxerxes' accession took place after the Jewish New Year's Day of 465 B.C., all the months from his accession to the next Jewish New Year's Day, in the fall of 464 B.C., would be labeled his "accession year," because the Jews called the interval between a king's accession to the throne and the next New Year's Day "accession year." The king's "first year," which meant his first full calendar year, would thus have started according to Jewish reckoning in the fall of 464 B.C.

Recent Discoveries

A recently discovered Aramaic papyrus from Elephantine, in Upper Egypt, provides important evidence for the solution of the first problem. It was written by the Jews in the fifth century B.C., the time of Ezra and Nehemiah, and contains a double date. The document

gives the day of the Egyptian month (Pharmuthi 8) as well as the Jewish one (Tammuz 8), but only one year number, the third year of Darius II. The Egyptian date, based on a solar calendar, can easily be converted into its B.C. equivalent in the Julian calendar. However, the Jewish date, based on a lunar calendar month in which the months vary from year to year according to the movements of the moon, coincided with a given Egyptian day only once in several years. Harmony in the two dates of this document can be achieved only if the third year of Darius II was reckoned according to a calendar year that began in the fall.

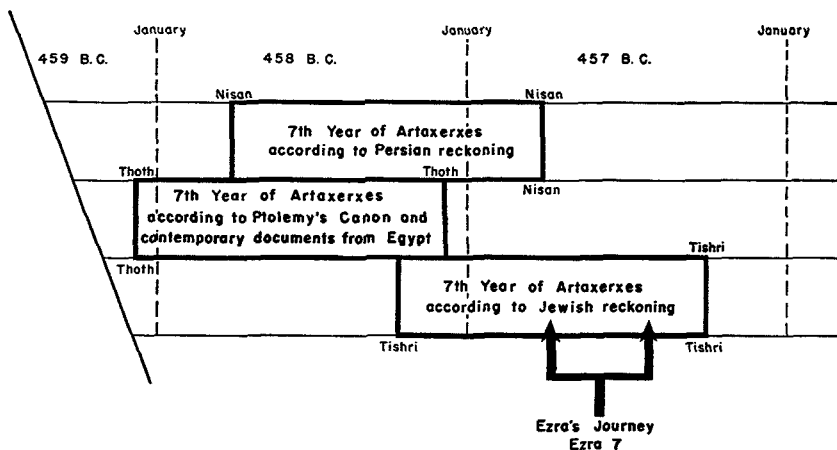
It proves thus the existence of a fall-to-fall calendar among the Jews in Egypt during the fifth century B.C. Since this was in complete agreement with the practice of Nehemiah in Palestine, it is only reasonable to conclude that Ezra, Nehemiah's contemporary and collaborer, counted the years of the Persian king according to a fall-to-fall calendar.

The solution for the second problem is given by a tablet from Ur, the first one that has ever been found giving us a date in the death year of Xerxes. This document reveals that in Ur on December 17, 465 B.C., Xerxes was still believed to be alive. However, two weeks later the news of his son's accession had already reached Egypt as we know from the above-mentioned Aramaic papyrus. These two documents allow us therefore to date the accession of Artaxerxes very accurately in December, 465.

The Jews, using the accession-year method, therefore dated all documents from December, 465 B.C., to the next fall in 464 B.C. in Artaxerxes' accession year, and began to reckon his first year from the fall of 464. Figure 2 shows the relationship between the three calendar years, and how the accession of Artaxerxes I in December, 465, determined the beginning of his first regnal year in the Persian and Jewish calendar years.

These two discoveries—the papyrus from Darius II's third year and the Ur Tablet—show us thus that the date reached by the early

(Continued on page 45)



gyptian, and Jewish calendar years to the Julian calendar year is shown for the first and
ame that Ezra's journey took place in 457 B.C.



COUNSEL *From the Spirit of Prophecy*

2. Digging Deeply Into the Mine of Truth

Collect the Precious Jewels of Truth

LET the bright jewels of truth which God gave to man, to adorn and exalt His name, be carefully rescued from the rubbish of error, where they have been claimed by those who have been transgressors of the law, and have served the purposes of the great deceiver on account of their connection with error. Let the gems of divine light be reset in the framework of the gospel. Let nothing be lost of the precious light that comes from the throne of God. It has been misapplied, and cast aside as worthless; but it is heaven-sent, and each gem is to become the property of God's people and find its true position in the framework of truth. Precious jewels of light are to be collected, and by the aid of the Holy Spirit they are to be fitted into the gospel system.—MRS. E. G. WHITE in *Review and Herald*, Oct. 23, 1894.

Heavenly veins of truth are lying beneath the surface of Old Testament history. Precious pearls of truth are to be gathered up, which will require not only laborious effort, but spiritual enlightenment. Those to whom Christ has intrusted great light, whom He has surrounded with precious opportunities, are in danger, if they do not walk in this light, of being filled with pride of opinion and with self-exaltation as were the Jews. This class is represented by the message to the Laodicean church.—*Ibid.*, Feb. 4, 1890.

In searching the field and digging for the precious jewels of truth, hidden treasures are discerned. Unexpectedly we find precious ore that is to be gathered and treasured. And the search is to be continued. Hitherto very much of the treasure found has lain near the surface, and was easily obtained. When the search is properly conducted every effort is made to keep a pure understanding and heart. When the mind is kept open and is constantly searching the field of revelation, we shall find rich deposits of truth. Old truths will be revealed in new aspects, and truths will appear which have been overlooked in the search.—Ellen G. White manuscript 75, 1897.

How little has been done by the church as a body professing to believe the Bible, to gather up the scattered jewels of God's word into one perfect chain of truth! The jewels of truth do not lie upon the surface, as many suppose. The master mind in the confederacy of evil is ever at work to keep the truth out of sight, and to bring into full view the opinions of great men.—*Fundamentals of Christian Education*, p. 188.

After the crucifixion and the resurrection of Christ, His disciples listened with wonder and amazement to His lessons of truth; for they seemed as new ideas to them; but He told them, "These are the words which I spake unto you, while I was yet with you. . . . Then opened He their understanding, that they might understand the Scriptures." The truth is constantly unfolding and presenting new features to different minds. All who dig in the mines of truth, will constantly discover rich and precious gems. We are anxious that all who claim to believe the truth now open before us, and especially those who take the responsibility of teaching the truth to others, should have a clearer conception themselves of the all-important significance of the themes of the Bible.—MRS. E. G. WHITE in *Review and Herald*, June 3, 1890.

Recover the Old Truths

The truths that Satan had concealed by his hellish shadow, the truths that he had misinterpreted, and misapplied, and disconnected from the Lord of Glory, are to be reset, opened and explained, and made to appear in their heavenly beauty, to be seen as truths that shall stand fast forever. They are to be re-established in the minds of men by the living agents whom God hath appointed, and error is to be revealed in its true character by the light of truth. The Lord Jesus has moved upon human minds, that they may become His living agents to do a special work in recovering the old truths from their old forms, that they may rid them of the traditions and maxims of men, and give them to the world in their native purity, in their original splendor, freshness, and force. This is

our work, brethren and sisters, in this waiting, watching time.—MRS. E. G. WHITE in *General Conference Bulletin*, Fourth Quarter, 1896, p. 766.

Dig Deeply Into the Mine of Truth

Many who are serving as gospel ministers need to study the Word. Revelation means something revealed, which all are to understand. Dig deep for the truth. Plead with the Lord for an understanding of His Word. Those who feel their need of the special help of God will ask Him who is the Source of all wisdom to supply their necessities. Ask Him to enlighten your understanding, that you may know how to give light to others. Put your mind to the tax. Never rest satisfied with a partial knowledge of the truth, pieced out with some weak suppositions.—Ellen G. White manuscript 174, 1899.

Brethren, we must sink the shaft deep in the mine of truth. You may question matters with yourselves and with one another, if you only do it in the right spirit; but too often self is large, and as soon as investigation begins, an unchristian spirit is manifested. This is just what Satan delights in, but we should come with a humble heart to know for ourselves what is truth.—MRS. E. G. WHITE in *Review and Herald*, March 25, 1890.

Difficulties will be met in all studies; but never cease through discouragement. Search, study, and pray; face every difficulty manfully and vigorously; call the power of will and the grace of patience to your aid, and then dig more earnestly till the gem of truth lies before you, plain and beautiful, all the more precious because of the difficulties involved in finding it. Do not, then, continually dwell upon this one point, concentrating all the energies of the mind upon it, constantly urging it upon the attention of others, but take another subject, and carefully examine that. Thus mystery after mystery will be unfolded to your comprehension.—*Testimonies*, vol. 4, p. 414.

Our younger ministers, who fill less important positions, must make decided efforts to come to the light, to sink the shaft deeper and still deeper in the mine of truth.—*Gospel Workers*, p. 304.

It was the purpose of Jesus to draw attention to the crowning sacrifice that was to end His mission to a fallen world. They were assembling at Jerusalem to celebrate the passover, while He, the antitypical Lamb, by a voluntary act set Himself apart as an oblation. Jesus understood that it was needful in all future ages that the church should make His death for the sins of the world a subject of deep thought and study.

Every fact connected with it should be verified beyond a doubt.—*The Spirit of Prophecy*, vol. 2, p. 386.

Examine Closely Bible Truth

Our people individually must understand Bible truth more thoroughly, for they certainly will be called before councils; they will be criticised by keen and critical minds. It is one thing to give assent to the truth, and another thing, through close examination as Bible students, to know what is truth. We have been apprised of our dangers, of the trials and temptations just before us; and now is the time to take special pains to prepare ourselves to meet the temptations and emergencies which are just before us.—Ellen G. White letter 20a, 1888.

We are living in perilous times, and it does not become us to accept everything claimed to be truth without examining it thoroughly; neither can we afford to reject anything that bears the fruits of the Spirit of God; but we should be teachable, meek and lowly of heart. There are those who oppose everything that is not in accordance with their own ideas, and by so doing they endanger their eternal interest as verily as did the Jewish nation in their rejection of Christ. The Lord designs that our opinions shall be put to the test, that we may see the necessity of closely examining the living oracles to see whether or not we are in the faith. Many who claim to believe the truth have settled down at their ease, saying, "I am rich, and increased with goods, and have need of nothing."—MRS. E. G. WHITE in *Review and Herald*, Dec. 20, 1892.

Precious light has come, appropriate for this time. It is Bible truth, showing the perils that are right upon us. This light should lead us to a diligent study of the Scriptures, and a most critical examination of the positions which we hold. God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting. Believers are not to rest in suppositions and ill-defined ideas of what constitutes truth. Their faith must be firmly founded upon the word of God, so that when the testing time shall come, and they are brought before councils to answer for their faith, they may be able to give a reason for the hope that is in them, with meekness and fear.—*Testimonies*, vol. 5, pp. 707, 708.

Investigate the Scriptures Diligently

When God's people are at ease and satisfied with their present enlightenment, we may be sure that He will not favor them. It is His will that they should be ever moving forward, to

receive the increased and ever-increasing light which is shining for them. The present attitude of the church is not pleasing to God. There has come in a self-confidence that has led them to feel no necessity for more truth and greater light. We are living at a time when Satan is at work on the right hand and on the left, before and behind us; and yet as a people we are asleep. God wills that a voice shall be heard arousing His people to action.—*Ibid.*, pp. 708, 709.

But as real spiritual life declines, it has ever been the tendency to cease to advance in the knowledge of the truth. Men rest satisfied with the light already received from God's word, and discourage any further investigation of the Scriptures. They become conservative and seek to avoid discussion. . . .

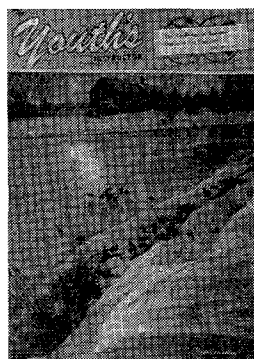
As a people we are called individually to be students of prophecy. We must watch with earnestness that we may discern any ray of light which God shall present to us. We are to catch the first gleamings of truth; and through prayerful study, clearer light may be obtained, which can be brought before others.—*Ibid.*, pp. 706-708.

There are in the Scriptures some things which are hard to be understood, and which, accord-

ing to the language of Peter, the unlearned and unstable wrest unto their own destruction. We may not, in this life, be able to explain the meaning of every passage of Scripture; but there are no vital points of practical truth that will be clouded in mystery. When the time shall come, in the providence of God, for the world to be tested upon the truth for that time, minds will be exercised by His Spirit to search the Scriptures, even with fasting and with prayer, until link after link is searched out, and united in a perfect chain. Every fact which immediately concerns the salvation of souls will be made so clear that none need err or walk in darkness.—*Ibid.*, vol. 2, p. 692.

Sharp, clear perceptions of truth will never be the reward of indolence. Investigation of every point that has been received as truth will richly repay the searcher; he will find precious gems. And in closely investigating every jot and tittle which we think is established truth, in comparing scripture with scripture, we may discover errors in our interpretation of Scripture. Christ would have the searcher of His word sink the shaft deeper into the mines of truth. If the search is properly conducted, jewels of inestimable value will be found.—Mrs. E. G. WHITE in *Review and Herald*, July 12, 1898.

[Continued next month]



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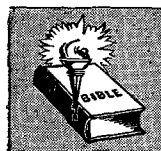
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Follow-up Evangelism

THELMA FLATTUM

Bible Instructor, Western India Union Mission

IF WE are truly working to prepare souls for the kingdom, not merely to report baptisms, the care for the individual will not cease when he has been added to the church. The worker will be all the more zealous in helping the soul that has taken his stand for the Lord, remembering that it was after His baptism that Christ was led into the wilderness of temptation, and that with many of these souls their greatest battles come after their baptism.

When a series of meetings is in progress the interested one is continually in contact with the message and its personal representatives, and night after night his soul thrills to the wonderful message he is hearing. As he finds a friendliness in the evangelistic group who visit him frequently, helping him with his problems, the enthusiasm of the hour may carry him along.

Then the series of meetings comes to an end. The person has been baptized and is now a full-fledged member of the church. Many times he is left to carry on under the momentum of the evangelistic meetings now past, and the inspiration of his baptismal experience is expected to keep him going in the way he started. But nothing rides very far on its own momentum. The cyclist may pedal up to a fast speed and then just sit and let the wheels carry him along, but soon his speed begins to decrease, and he travels more and more slowly until finally he comes to a stop. Just so we cannot expect the young convert to carry on in his Christian experience forever by merely helping him to get off to a good start. When the hills and grades are to be met, the cyclist must put forth new effort, and when the hills of difficulty and trial loom up before the new convert he needs added help to keep him going.

In the old life certain habit patterns may have been formed through the years. Also there may be certain relationships of ideas that have long been associated together. These must all be changed, and new associations and relationships must be formed to take the place of the

old. For example, here is a person who has been in the habit of attending the movies every Saturday night. To him the coming of Saturday night instinctively suggests the theater. That relationship of ideas has been built up through perhaps years of practice. Now, the convert may have sincerely given up this when he was baptized. He then may have determined never to attend again. That does not change the fact, however, that when Saturday night comes the habit pattern of a lifetime unconsciously asserts itself. A vacuum is left in the life where these old habits are dropped out, and in the strange, empty feeling that results the new convert may, in a moment of weakness, revert to the old familiar pattern. It is during this period that the patient ministrations of the worker are needed, first to keep the convert from yielding to temptation, or, if he has yielded, to help him strive to overcome the next time.

If the worker has associated closely with the individual, he has learned how his mind works on many points. He will know the danger points where the convert is apt to face his greatest tests, and he may be able to make provision to meet those dangers before they arise. If preventive medicine is good in health matters, it is likewise good in the affairs of the mind and soul.

One church met the needs of this transition period for the new converts by finding out when the pull of their old-life activities might be the strongest, and then providing other interests for them at those times.

The Problems of the Tempted

A man who gave up a successful business career to become one of the foremost workers in the Seventh-day Adventist world organization says that one of the greatest influences to keep him true in the early days of his Christian experience was that the evening after his baptism the worker who was instrumental in bringing the message to him dropped in with a few



Abbie Dunn, veteran China Bible instructor, is here seen in her little office in Taichung, Taiwan (Formosa), studying the Bible with a teacher from the Taichung Middle School. On the bookshelves may be seen copies of *The Great Controversy* and S. H. Lindt's *Bible Doctrines* in Chinese, and *Steps to Christ* in Japanese, all of which will eventually find their way into the hands of earnest seekers for truth. Miss Dunn distributes scores of truth-filled books each year, largely at personal expense. Like many another faithful Bible instructor, she is a worthy example of those who "watch for . . . souls, as they that must give account."

friends for a little visit, and from time to time after that he would stop to bring encouragement to the new convert as he felt it was needed.

A certain man had given up smoking—had not smoked for weeks. He was baptized. All went well for a time. Then he, the only member of his family even making a profession of religion, became involved in a terrible family quarrel. In his discouragement he instinctively turned to what had before been his source of relief—he reached for a cigarette.

Of course, before baptism the convert has had full instruction on the power of Christ to save him, and he is taught that he must not yield to temptation. Here gospel workers must recognize that temptation will come, and that these babes in the Christian way may sometimes fall before it. Then the danger may not be so much in that one sin that has been committed, but in the fact that it may lead to other sins. It may all begin with such a little thing as losing one's temper. In his remorse and discouragement the person reaches for a cigarette as in the past. That makes him feel worse. Then maybe he steps into a theater to take his mind off his troubles. And at that stage he may say, "It's no use trying to be a Christian. I've gone too far. I have broken my baptismal vows. I might as well give it all up." All this may happen in the space of a few days, or even one day. Here is where quick and earnest work is necessary, for the longer a person continues in his backsliding, the harder it will be to reclaim him. The new convert needs a helpful friend during these first weeks and months after baptism.

Sometimes the worker becomes discouraged at this point and, with the pressure of other duties, ceases his efforts.

Let us look again at Paul's ministry. Paul labored in Corinth for a year and a half—long enough, we would say, to establish his converts thoroughly. Then he went away. What happened in the Corinthian church? There is hardly a sin namable of which the Corinthian believers were not guilty. And to the Galatians, Paul wrote, "I marvel that ye are so soon removed from him that called you." Gal. 1:6.

How did Paul relate himself to these things? We find he did something about them, and at once. If Paul had not been a good follow-up worker, we might never have had the epistles of the New Testament. They were one of Paul's means of keeping in touch with his converts. We find that the apostle knew the spiritual condition of these converts. He knew where to reprove. He knew where to commend them when they were making progress. Follow-up work is not always censuring evil. We read of Christ's ministry:

"Often He met those who had drifted under Satan's control, and who had no power to break from his snare. To such a one, discouraged, sick, tempted, fallen, Jesus would speak words of tenderest pity, words that were needed and could be understood. Others He met who were fighting a hand-to-hand battle with the adversary of souls. These He encouraged to persevere, assuring them that they would win; for angels of God were on their side, and would give them the victory."—*Ministry of Healing*, p. 26.

Following Christ's example in ministry means studying your converts as a physician does his patients. Working for souls is called "the science of soulsaving." It is not haphazard work. It is knowing what to say and when to say it, and what to leave unsaid. Many times the sympathetic ear is the best ministry we can give.

We may not realize the pressure under which many of these people may be living, or the force of the opposition that is continually being brought to bear upon them by members of their household and friends or former associates. To have someone to turn to for a word of encouragement may mean the difference between a soul's remaining true or giving up in discouragement.

Shepherding New Converts

Paul visited his churches again and again, "to set in order" the things that needed attention. How many times people express their appreciation of the visits of the worker as he is leading them into a knowledge of the message, often with the remark, "Our own pastor has not taken this much interest in us." If people appreciate

these visits before they become members of the church, how much more will they appreciate them after baptism! Too often, however, the visits stop at that point. The new convert is perplexed, and we may even hear on his part, "Oh, they've got me in the church now. They are not interested in me any more."

True, the worker cannot spend the same amount of time with the person after baptism as before, and here the worker needs understanding to help the new convert adjust himself to standing more on his own feet and not expecting so much help for himself from others. He must be helped to work for others. "Every one who is added to the ranks by conversion is to be assigned his post of duty."—*Christian Service*, p. 74.

The new convert should be encouraged to take part in the Sabbath school and Missionary Volunteer services. He should be made to feel that now a responsibility is resting upon him to help carry on the work of the church, that the church exists not for his particular benefit alone but to carry the gospel to the world, and that he is to take his place in its activities. This will divert his attention from himself to a larger vision, and he will not have time to worry as to whether he is getting his share of what he thinks should be done for him or to wonder why the worker is not visiting him more often.

There is an added incentive to be true to the principles he has been taught, for though he might give up in discouragement and say, "What's the use?" yet when he feels a responsibility for helping someone else he will think twice before he lapses back into his old ways.

For that reason the new convert should be encouraged to look around and find someone in his family or among his friends with whom he can share his new-found faith. Generally that will not be difficult, for at this stage he himself is glowing with enthusiasm and is anxious to share it with others. Now is the time to capitalize on this enthusiasm, teaching the new convert the joy of bringing someone to Christ. Why should he not be given a share in what will become to him his greatest source of happiness in the kingdom of God through all eternity? Telling and teaching the message to others will also establish it in his own mind.

It is now timely to conduct a Bible training class for the new converts. The worker may occasionally take the new believer with her to her studies, particularly if the studies are with friends of the convert. In this way the worker is released from spending long hours laboring with baptized members and is left free to go on to new interests.

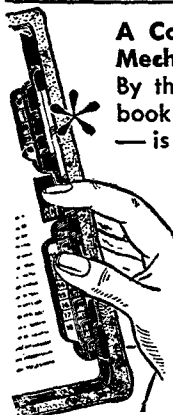
Our work until the coming of the Lord is teaching and establishing believers, so let us labor faithfully for our converts, taking as our goal the words of the apostle Paul, to "present every man perfect in Christ Jesus."

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A SERIES of four stamps honoring Christian "help-

ers of mankind" will be issued by the West German Post Office, it was announced in Bonn. Shown on the stamps are Pastor Theodor Fliedner, founder of the German Kaiserwerth Evangelical deaconess center; Elizabeth Fry, renowned English church welfare leader; Dr. Carl Sonnenschein, prominent Roman Catholic theologian famed for his social activities; and Henri Dunant, a Swiss physician who is regarded as the founder of the Red Cross. The stamps will carry a special surcharge, the proceeds of which will aid the Evangelical Home Mission, the Evangelical Hilfswerk, the Roman Catholic Caritas organization, and other welfare agencies.

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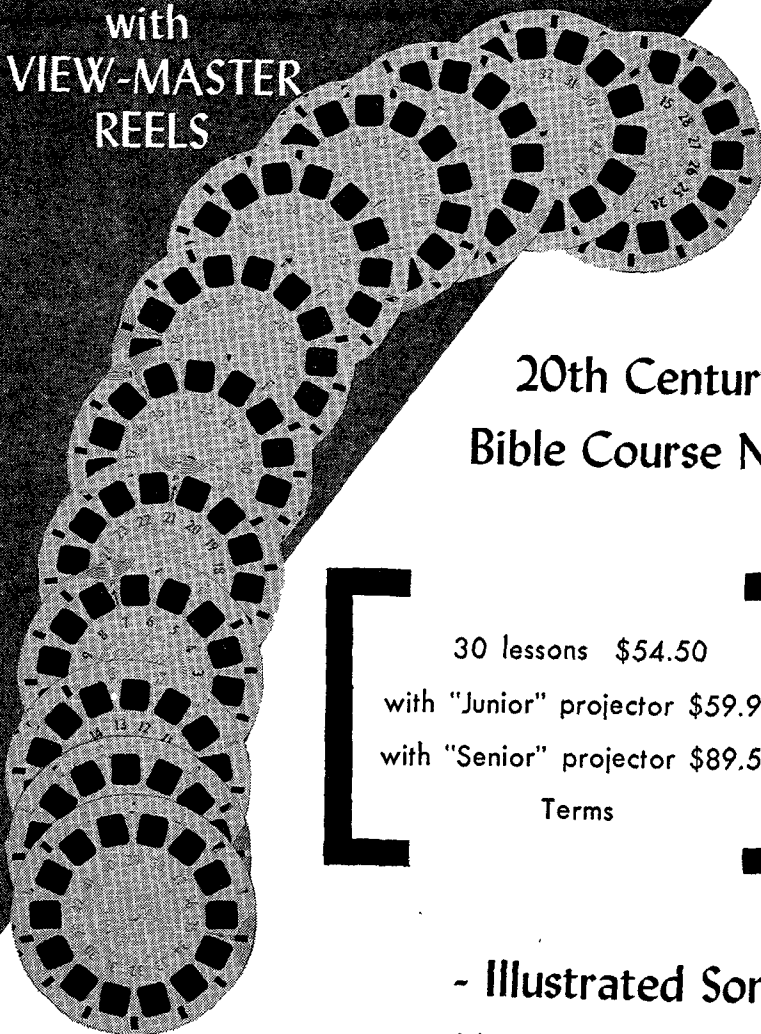
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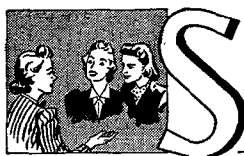
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Nature—One of God's Keys

ELSIE L. EVANS

One of Our General Conference Office Secretaries

NATURE is so important a key that I would call it a master key. Master keys will open any number of locks, and are therefore important and valuable. Anyone possessing a master key holds much responsibility, because its use, misuse, or neglect can affect the welfare and economy of households or great corporations.

Seventh-day Adventists have the privilege and responsibility of using the great key of nature. We of all people should be foremost in our knowledge of and our ability to teach nature lore. Sister White speaks of nature as a lesson book as well as a key. And on second thought we recognize the fact that all lesson books actually are keys—keys to understanding, knowledge, and wisdom. The Spirit of prophecy points out the treasure house and its key:

"As we observe the things of the natural world, we shall be enabled, under the guiding of the Holy Spirit, more fully to understand the lessons of God's word. It is thus that nature becomes a key to the treasure-house of the word."—*Education*, p. 120. (Italics supplied.)

We are told to take our children to nature to teach them the important basic lessons of God's love and the knowledge of Jesus.

"Fathers and mothers, let your children learn from the flowers. . . . Teach them to read in nature the message of God's love. Let the thought of Him be linked with bird and flower and tree. Lead the children to see in every pleasant and beautiful thing an expression of God's love for them."—*Thoughts From the Mount of Blessing*, pp. 145, 146.

The example of Jesus' early training and development should be a guide for the mothers in God's church of today. We read:

"His [Christ's] intimate acquaintance with the Scriptures shows how diligently His early years were given to the study of God's word. And spread out before Him was the great library of God's created works. . . . Apart from the unholy ways of the world, He gathered stores of scientific knowledge from nature. He studied the life of plants and animals, and the life of man."—*The Desire of Ages*, p. 70.

Many mothers think they have no time to

study nature and teach it to their children. In view of our instructions, can we afford not to take time? Others think it is too big and difficult a subject, but it really is not. Start with simple things at hand: the children's pets, your house plants, and the common insects, birds, flowers, and trees in the yard. Learn some interesting facts about these. Get a few of the simpler nature books and read them. Make notes. Learn *with* your children. You will be delighted with the added pleasure, interest, and companionship you will enjoy. As your interest grows (and it cannot fail to do so) your field will grow.

Children's minds are highly receptive to nature, needing only gentle help and encouragement to open wondrous avenues for development and delight. But intelligent preparation needs to be made, for "true education is not the forcing of instruction on an unready and unreceptive mind. The mental powers must be awakened, the interest aroused."—*Education*, p. 41.

Personal Experiences

Perhaps some personal experiences will help to encourage you to venture into the nature field. My husband and I found that walks through woods and meadows and along a creek provided much to awaken the interest of our small son. Usually I kept notes of all we saw and heard as we walked along. The questions would come: "What's that?" "Where's it live?" "How does it make that noise?" The questions will come naturally, and many of them. We found it wise to admit any inability to give an answer, but always assured him we would *look it up* later. (That's why notes are so important.) After we returned home we tried to identify the insects, flowers, and birds that we had not recognized. We built up a small but wide-range shelf of nature books to which to turn for help.

Collect things. We are always collecting rocks, fungi, bird nests, leaves, and a surprising num-

ONCE UPON A TIME

ELIZABETH THOMAS

*Once upon a time, I planned to be
An artist of celebrity.
A song I thought to write one day,
And all the world would homage pay.
I longed to write a noted book,
But what I did—was learn to cook;
For life with simple tasks is filled,
And I have done not what I willed;
Yet when I see boys' hungry eyes,
I'm glad I make good apple pies.*

ber of other interesting objects. Children will want to "collect" *live* things too. I drew the line on snakes, but we had lizards, skinks (not skunks!), toads, turtles, tadpoles, and so on.

My husband and I tried consistently to avoid conditioning our boy to fear. We did teach respect for things that are harmful and poisonous, but even if I cringed at insects and worms and bugs, I did not express my feelings. Children *learn* fear; it is not inherent in them. Our boy learned what to avoid and where to expect harmful things. We were able even to avoid his acquiring a fear of snakes, but we were careful to teach respect for rattlers, copperheads, and water moccasins.

When we traveled in the car we played games of various kinds, usually games we made up, such as, how many trees we could identify as we rode along, or how many birds we could recognize, or who could first discover something unusual. Sometimes we would see who could be first in finding something of a certain color, or guessing from his description what one of us had seen. You can think up many other games that are just as much fun to help to while away the time. Aside from nature games while traveling, we sang much and did memorizing.

It is a thrill to be aware of what is around you as you travel. How fortunate we felt if we caught a glimpse of a deer or a small group of them! On one trip a small herd of antelope skimmed along parallel with our car and within a couple of hundred feet of us as we traveled across the flat desert country. One afternoon we had to give right of way to a lazy, fat badger. When their attention is directed to these things, children soon develop their own powers of observation, and sometimes to a surprising extent, even while rather young.

How about star study? Too hard? Not at all.

The whole family will enjoy a walk under the clear starry sky, and the children are certain to ask, "What is that star?" Learn the North Star, the Big Dipper, the easy constellations first, then the principal stars in each; learn the planets and study their course through the sky. There are some very good introductory books that help with star study too.

Enjoy the sunrises and sunsets with your children. What if the dishes do stand awhile? What are the routine duties compared with the hand-writing of God that is all about us? Do you ever take walks in snowstorms or in the rain? They are refreshing and pleasant when you are properly dressed for them. Help the children to become aware of all the beauties God has so lovingly created for us. These things are all free—they belong to all, rich and poor, high and low. But how many go blindly through life! Expose your children to as much nature as possible, and it will enrich their lives in all the years to come.

"With feet to take me where I'd go,
With eyes to see the sunset's glow,
With ears to hear what I would know—

I'm blessed, indeed! The *world* is mine!"

—ANON.

I hope many readers will try the master key presented here. Your time and efforts will be repaid manyfold. The great storehouse of nature has many rooms, each packed full of wonderful and amazing things God has created for our pleasure. I delight to apply the following prophetic words to nature study, for I have found them astonishingly true: "For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." Isa. 55:12.

One of the grandest thoughts that can come to our minds as we train and help to educate our children is, What we start here we will be able to continue in the earth made new.

"He who co-operates with the divine purpose in imparting to the youth a knowledge of God, and moulding the character into harmony with His, does a high and noble work. As he awakens a desire to reach God's ideal, he presents an education that is as high as heaven and as broad as the universe; an education that cannot be completed in this life, but that will be continued in the life to come; an education that secures to the successful student his passport from the preparatory school of earth to the higher grade, the school above."—*Ibid.*, p. 19.

"All the treasures of the universe will be open to the study of God's redeemed. . . . With undimmed vision they gaze upon the glory of creation,—suns and stars and systems, all in their appointed order circling the throne of Deity. Upon all things, from the least to the greatest, the Creator's name is writ-

ten, and in all are the riches of His power displayed."—*The Great Controversy*, pp. 677, 678.

Source Material

You need source material. There is a vast abundance of it—some to be had for the asking, some to be borrowed from the library or a friend, and some you will want to buy for your own nature shelf. Space prohibits listing much here, but you will soon learn where to get material and how to choose for your own needs.

Of prime importance, to my mind, is some recommended reading in the Spirit of prophecy that will provide a good working basis for nature study. These sections bear many readings. You will find many other excellent references, if you will take the *Index* and look under the subject "Nature."

Counsels to Parents, Teachers, and Students, section "Lessons From Nature," pp. 54, 55; section "Teaching From Nature," pp. 185-190.

Steps to Christ, chapter "A Knowledge of God," pp. 87-93. (Lovely.)

Education, section "God in Nature," pp. 99-101.

One of my best sources for nature talks is *The Ministry of Nature*, by Harold W. Clark, printed by the Pacific Union College Press, Angwin, California, 1941. I was also fortunate to find a nature encyclopedia for a small sum in a used-book store. It has been a treasure.

Another good series of small, inexpensive nature books is called the "Golden Nature Guide" books, Simon and Schuster, New York. They are about \$1.00 each, and cover trees, flowers, insects, stars, and so on.

Our own MV Department has started a good series of MV Honor pamphlets, which are very useful. Eleven are ready, with more to follow. And the Boy Scouts have any number of small handbooks on a wide variety of nature subjects that are excellent material. They are obtainable wherever Scout supplies are sold.

Write to the National Audubon Society, 1000 Fifth Avenue, New York City, for names and addresses of various periodicals published by their branches and affiliates.

A fine book that should be off the press (Southern Publishing Association) by June is *Down Nature's Trails*, by Mary Hunter Moore. This will be a good source book for devotional nature talks.

Nature magazines are expensive, but libraries usually lend them as well as books.

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Cumberland Naturalist (bulletin), 3208 West End Ave., Nashville 5, Tenn.

God's Out of Doors (bulletin), P.O. Box 580, San Jose, Calif.

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Obtainable from library:

Nature Quests and Quizzes, Raymond T. Fuller, New York: The John Day Co., 1948.

Handbook of Nature Study, Anna Botsford Comstock, Ithaca, New York: Comstock Pub. Co., 1941.

Fieldbook of Natural History, E. Laurence Palmer, New York: Whittlesey House, 1949.

A Dipper Full of Stars, Lou Williams, Chicago: Follett Pub. Co., 1944.

Fieldbook of Nature Activities, Wm. Hillcourt, New York: G. P. Putnam Sons, 1950.

Junior Nature Sermons, Jacob J. Sessler, New York: Fleming H. Revell Co., 1948.

Magazines:

Nature Magazine, \$4.00 a year, 1214 16th St., NW., Washington 6, D.C.

Junior Natural History Magazine, \$1.50 a year (excellent), The American Museum of Natural History, Central Park West at 79th St., New York City.

The Naturalist, \$1.00 a year, College Place, Wash.

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MUSIC

In Worship and Evangelism

"Another Evangelist"

EDDY D. NELSON

Pastor-Evangelist, Arkansas-Louisiana Conference

IT WAS my privilege to be invited, while engaged in singing evangelism, to spend several days in one of our junior colleges discussing and demonstrating various techniques employed in winning souls through the ministry of music. One of my great burdens was to place before these future evangelists the importance of the singer in this field.

First of all, I took a piece of chalk and placed on the blackboard the words "singing evangelist," and above, the words "speaking evangelist." By crossing out the words "speaking" and "singing" in both, I had two words "evangelist" remaining. Singing is a means to an end; the singer is another evangelist. I have found that a carefully arranged and coordinated program moves so smoothly that a break will not be sensed between the work of the speaker and that of the singer. Properly done, it is merely handing over to the speaker an audience that has been transformed into a congregation with hearts warmed and waiting in deep anticipation to hear the Word of God expounded and to be captured for Christ.

The singing evangelist, like the speaking evangelist, will have a carefully planned day's activities. Bible study and prayer are a must. No true minister would dare invade the holy precincts of the desk without this daily experience, and I also believe that no singer can touch hearts without first touching God's Word. To attempt to talk to the people about God without first talking to God is a mechanical process only, and will accomplish no lasting good. The voice may be on pitch as far as key is concerned, but may be flat spiritually.

Have a Theme

How tragic would be the results if the speaking evangelist were to come to the time of the meeting and then hastily prepare some hodgepodge conglomeration of pious platitudes and Bible texts to present to an unsuspecting audience! His burden is a message, which forbids such

hit-and-miss methods. Messages stem from careful thought, meditation, organization, and prayer. Likewise the singing evangelist will prepare his outline of thought and song, unless he wishes to be merely a fill-in until something worth while begins. A carefully planned listing of songs around a central theme, with short and concise remarks at the beginning, opens the program with the proper atmosphere.

After extending greetings and making reference to the speaker who is to follow and our anticipation of his message, I announce the opening song of the song service while the pianist plays softly. Let us say the theme of this song service is growth in grace. I then choose "Higher Ground." As the audience finds this song in the books I make some appropriate remarks about the message of the song, or tell a very brief story that may point up its message. With the song "Higher Ground" I usually tell a story that points the thoughts of the hearers to the fact that as we come up on higher ground we come daily nearer to the place of refuge found in the presence of Christ.

Nothing will ruin a song service more quickly than too much talking on the part of the song leader. On the other hand, for him simply to announce one song number after another makes for an equally poor service of song. Choose your remarks carefully and say enough—but not too much.

Even though we are not to be entertainers, our program can be "intensely interesting," as the Spirit of prophecy says evangelistic meetings should be. Variation will produce this effect. Boredom comes from monotony. The monotone song service can be avoided by choosing songs in different keys. If it is possible to do so, a pleasing effect can be attained by starting in a key low in the scale and ascending, for instance, A flat, B flat, C, E flat, F, et cetera. It may not always be possible to accomplish this. As far as the meter is concerned, if we start in 3/4 time, we would follow with 4/4 or 6/8

or 6/4, et cetera. A distinct contrast in tempo is also most helpful, as for instance contrasting "Nearer, Still Nearer" with "Onward, Christian Soldiers." And here a good connecting thought can be expressed by saying, "If we draw nearer and still nearer to Christ, we will be glad and willing to march forward as good Christian soldiers."

After the first number in this song service, "Higher Ground," is sung, it must be followed by another number carefully chosen to blend with the theme thought. "He Leadeth Me" works splendidly; and with a smooth transition, carefully worded, the build-up will continue. Announce the number and proceed as before by saying, "With anxious hearts we ask, 'How can we come up on higher ground?' J. H. Gilmore has given us the answer in our next song, 'He Leadeth Me.' Isn't it a 'blessed thought' to know that if we will let God lead in our lives, He will lead us day by day onto higher ground? Now let us all sing with a willingness in our hearts to be led by Him."

An Audience Transformed Into a Congregation

After this song I find a pleasant respite is to sing a carefully chosen chorus. Some deplore the too-free use of ill-chosen choruses, and so do I. But sensibly used, the chorus can become a powerful instrument in our hands. Audiences fluctuate, with many new faces appearing nightly during the early weeks of a series of meetings. This poses a problem, for instead of a "congregation" we have a heterogeneous "audience"—a group of people who have no common interests of which they are aware, with the

exception of their interest in the anticipated subject of the evening. The problem is to transform such a heterogeneous, conglomerate audience into a homogeneous Christian congregation that begins to sense the wonderful fact that even here on this earth "the fellowship of kindred minds" can be "like to that above."

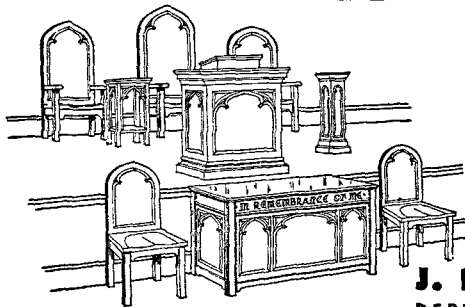
The chorus is easily learned, and once learned can be used antiphonally by dividing the audience into two or three sections. We should be careful not to do this merely as a novelty, but with a Christian purpose. It is a good thing, once they have learned the chorus, to encourage them in the words of Scripture to "exhort one another" by having one section of the audience sing the chorus to the other, and then having the other section answer back fervently with the same message. This little act of exhorting one another, together with the fact that as a group they have learned a new chorus, will begin to transform your audience into a congregation.

Following the thoughts presented in the songs "Higher Ground" and "He Leadeth Me," a good chorus to use would be "Let Go and Let God Have His Wonderful Way," No. 44 in *Gospel Songs and Choruses*, No. 6, one of the *Singspiration* series:

"Let go and let God have His wonderful way,
Let go and let God have His way;
Your burdens will vanish, your night turn to day.
Let go and let God have His way."

Its message ties in beautifully with the foregoing songs, and here again some appropriate remark can be made that if we will truly let go and let God have His way, He will lead us day by day onto higher ground in our daily living. I have seen people who sat coldly

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through the first part of the song service melt down and take part in this feature, and before the evening was over they even became enthusiastic. On the other hand, we must be careful not to offend discriminating people in our audience by using trivial choruses in a cheap and exhibitionistic manner.

The audience welcomes a rest. At this moment I regularly make a practice of reading an outstanding poem with musical background.* The response has been very good. Many shower me with poems to be read. It has been a high spot in the program. The audience also appreciates a special number at this time.

Picking up the theme of my song service again, I follow with another song or two. Just before the theme song (cue for the evangelist to enter) I tell my congregation that I want to "preach" a "one-minute sermon." This always arouses curiosity. I simply give some outstanding quotation. It might be something like this: "A happy Christian is one who *enjoys* his Christianity rather than *endures* it." I pause a moment with a genuine smile and then repeat it. Much interest is always manifested in these brief sayings. *The Cream Book* (50 cents, from Keith L. Brooks, Box BB, Eagle Rock Station, Los Angeles 41, California) is an excellent source of short sayings.

With this type of song service used consistently and prayerfully night after night, I have found little difficulty in preparing the minds of the people so that they are receptive to the message of the evangelist, which of course is the main object of the meeting. But I have also found that a carefully planned song service of this type creates unusual interest, and soon the

majority of the people get into the habit of coming early so as not to miss the service in song. I find too that when I visit the homes of the people they receive me, not just as a singer, but as a man who is also capable of discussing spiritual themes—in other words, another evangelist. I take no credit for this plan. I believe God gave it to me.

The singing evangelist must, however, in planning such a program always keep in mind that his part of the evangelistic meeting is subservient to the sermon of the evangelist, and he must never encroach upon that time. He must also guard against unconsciously forming the opinion that the song service is the main part of the service.

A well-organized and well-planned musical program will draw additional respect for this part of the service from those with whom you are associated; namely, the evangelist, the pianist, and fellow evangelists.

"Throughout the ages, God has been *particular* as to the design and the accomplishment of His work. In this age, He has given His people much light and instruction in regard to how His work is to be carried forward—in an *elevated, refined, conscientious manner*; and He is pleased with those who in their service carry out His design."—*Evangelism*, p. 67. (Italics supplied.)

"Make these meetings *intensely interesting*. Sing genuine revival hymns, and speak with power and assurance of the Saviour's love."—*Testimonies*, vol. 9, p. 233. (Italics supplied.)

Paul said, "This one thing I do," and this must be our experience. This work of evangelism is mentioned in 2 Timothy 4:5: "But watch thou in all things, endure afflictions, do the work of an evangelist." Singer friend, are you just a song leader, or are you another evangelist, a singing *evangelist*?

* Elder Nelson has a remarkable gift for reading poetry. But the singing evangelist who is not so blessed might have a choir member or the evangelist give the poem, if they are gifted in that direction.—B. G.



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PULPIT *Pointers for Preachers*

"The Beauty of the Lord"

WILLIAM A. HILLIARD

President, Hong Kong-Macao Mission

SOME time ago a friend and I called at a mission press in the city of Calcutta. It was my first visit, and I was a total stranger. As we approached the entrance the manager was standing in the doorway. He jokingly began to comment on the way "they dress 'em in your mission." As we discussed business with him, his ready wit and constant humor were continually interjected into the conversation. He spent much time in calling attention to the clothes and outward appearance of his customers, and was free in his approval or disapproval of the tie, shoes, or clothing.

A few days later I was studying the ninetyeth psalm, and came to the seventeenth verse: "And let the beauty of the Lord our God be upon us." The lesson was clear to me at once: "Man looketh on the outward appearance." The shine of the shoes, the crease in the trousers, the neatness and color of the tie—these things appeal to the human eye. The ego makes us want to dress so as to catch the admiring glance of our fellows. This is the way of the world.

But, alas, this is not restricted to the world! How often it comes out, even among us as ministers! Some feel that they must be dressed according to the latest fashion. They must keep up with the newest cuts and wear flashy ties or they are out of place. The effect is to draw attention to the clothing. These ways of the world are not pleasing to God.

In God's sight all this pride about clothes must be very displeasing. He looks not at the appearance but at the heart. He sees not the outward drapings—be they ever so colorful—but He sees the thoughts and emotions and reads the very motives as though blazed in bold headlines in the sky. He is displeased by all these manifestations of pride in the life.

The palmist says, "Worship the Lord in the beauty of holiness." Our main aim in life should be the perfecting of holy characters that will qualify the body to be clothed in garments of light when Christ comes. Much less emphasis

should be given to the outward adornments, which, regardless of their human value, are but "filthy rags" in the sight of God.

Jesus illustrated this point by calling attention to the lilies of the field. Theirs is no affected dress. Yet in their unadorned and natural beauty they outshine even Solomon with all his wealth and glory. Simplicity in the dress always makes a person appear in the best light. We judge others by the style of the clothing worn. Gaudy clothes reveal vanity. Simplicity reveals modesty.

"A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire.

"There is an ornament that will never perish, that will promote the happiness of all around us in this life, and will shine with undimmed luster in the immortal future. It is the adorning of a meek and lowly spirit. God has bidden us wear the richest dress upon the soul."—*Testimonies*, vol. 4, p. 643.

True refinement shows forth in the life and true beauty needs no adorning. Outward ornamentation and expensive dress do not disguise when it is lacking. The servant of the Lord says further:

"I have been shown that the main cause of your backsliding is your love of dress. This leads to the neglect of grave responsibilities, and you find yourselves with scarcely a spark of the love of God in your hearts. Without delay, renounce the cause of your backsliding, because it is sin against your own soul and against God. Be not hardened by the deceitfulness of sin. Fashion is deteriorating the intellect and eating out the spirituality of our people. *Obedience to fashion is pervading our Seventh-day Adventist churches and is doing more than any other power to separate our people from God.* I have been shown that our church rules are very deficient. All exhibitions of pride in dress, which is forbidden in the word of God, should be sufficient reason for church discipline. If there is a continuance, in face of warnings and appeals and entreaties, to still follow the perverse will, it may be regarded as proof that the heart is in no way assimilated to Christ. Self, and only self, is the object of adoration, and one such professed Christian will lead many away from God."—*Ibid.*, pp. 647, 648. (Italics supplied.)

As we study to know about Christ and His life, we learn that He lived and dressed very

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simply. There was nothing about Him to attract attention to His person. The Messianic prophet says of Christ, "He hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him." Isa. 53:2. Our Lord's dress was not what drew men and women to Him. He wore no flashy clothes to attract the multitudes. It was the simplicity of His message that gave power to the heart-searching words He spoke.

As representatives of Christ we need to learn the lesson in simplicity that Christ's life teaches us. More than anything else we need to be clothed with the righteousness of Christ. "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness." Isa. 61:10. Especially should this be true of God's ministers. "Let thy priests be clothed with righteousness." Ps. 132:9.

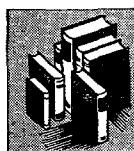
When one is clothed in this robe he is truly beautiful, and his life will attract men, not to himself, but to Jesus; for he has put on the Lord Jesus Christ. This garment of righteousness is one we need not worry about putting off and on. When the heart is right with Christ, His robe of righteousness covers us continually, just as Adam and Eve were clothed with light in their sinless state.

So, "let the beauty of the Lord our God be upon us," and let us not in this late hour of earth's history be spending a lot of time and money in trying to beautify these mortal bodies, but rather be perfecting our lives for translation, when we shall be clothed with beautiful, spotless garments of light and beauty.

SHARING RED CAP 42 of the Grand Central **HIS FAITH** Terminal, New York, (Ralston Young) has held a prayer meeting each Monday, Wednesday, and Friday noon for the past eight years in an empty coach of an idle train. He has been toting bags for twenty-seven years, and was prompted to hold these meetings because he felt he was not showing the love for Christ that Christ was showing to him.

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***The Dead Sea Scrolls, A Preliminary Survey*, by A. Dupont-Sommer, translated from the French by E. Margaret Rowley, Basil Blackwell, Oxford, 1952, 100 pages, 7s. 6d. Available at The Macmillan Company, New York, for \$1.50.**

The year 1947 saw the most sensational discovery ever made in the Old Testament field: the finding of a number of Hebrew scrolls in a cave near the Dead Sea of Palestine. Among them were two copies of the book of Isaiah (of which one is complete), a commentary on Habakkuk, fragments of several Old Testament books, and other Hebrew manuscripts of an apocryphal nature—all written before or at the time of Christ's life. In 1948 this discovery was announced in the press, and since that time a continuous stream of publications on these manuscripts has been forthcoming from the presses of all Christian countries. Prof. H. H. Rowley has recently published a list of articles and books that had come to his notice up until the spring of 1952. This list consists of thirty-seven printed pages with hundreds of articles and a number of books dealing with this greatest of all discoveries in the field of Biblical archeology.

The book under discussion is written by a French scholar who is rated among the best Semitists. It is a good introduction to the study of the scrolls, presenting a short history of the discovery and descriptions of the texts, as well as a discussion of the problems connected with these manuscripts. Much space is devoted to the different opinions concerning the Jewish sect to which the scrolls had belonged in antiquity. The author believes that they belonged to a community of Essenes, one of the three existing Jewish sects in the time of Christ, of which the other two were the well-known Pharisees and Sadducees.

This handy little book of one hundred pages, with ten good plates illustrating the region and the cave of the discovery as well as giving sample reproductions of the most important manuscripts, can be heartily recommended.

SIEGFRIED H. HORN.

***More Power for Your Church*, by Willard A. Pleuthner, Farrar, Straus and Young, N.Y., 1952, 389 pages, \$3.75.**

In writing the introductory statement to this book, the well-known clergyman Dr. Norman Vincent Peale says, "Seemingly every project, idea or plan that has ever worked anywhere is described in these pages." That may be nearly true, but of course Dr. Peale and the author, Willard A. Pleuthner, have not been privileged to have access to our Seventh-day Adventist bulletins and multiplied department suggestions and ideas. With that valuable source material, and with this magnificent book full of modern ideas, the Seventh-day Adventist minister is indeed the peer of men with ideas for formulating an aggressive church program.

This manual of ideas is a tremendously valuable addition to the Seventh-day Adventist minister's

library. It brings together the cream of ideas and methods used by many denominations in getting their program before the community. Some of the ideas are unworkable and inappropriate for us. This is natural and to be expected. But the fresh, broadening ideas and concepts are indeed welcome to the pastor who is alert enough to be on the constant search for something new, or at least different.

Such chapters as "Let the People Know Evangelism Through Education," "Greater Inspiration Through More Congregation Participation," "Projects for Teen-Age Groups," "Good Works for Young Marrieds, or Young Adults," "Public Relations for Your Church," and so forth give a general idea of the valuable scope of this work. Its practical "coupons," sample outlines, and other ideas also make this book a fine tool for the practical theologian. It is a book written by a successful lay businessman who has tried to give a real business science to the biggest business of all—getting the gospel out to the world effectively.

M. K. ECKENROTH.

***The Pastoral Epistles in the Greek New Testament for the English Reader*, by Kenneth S. Wuest, Wm. B. Eerdmans Publishing House, Grand Rapids, Mich., 1952, 207 pages, \$2.50.**

This is the twelfth in the author's popular series of valuable word studies. There are words in the Greek that have various meanings, sometimes one being the reverse of the other. Professor Wuest's close treatment of the Greek clarifies this problem and greatly helps the reading of the standard translations, making it possible for students of the English Bible to work beneath the surface of a translation to gain the added richness and clarity of the true meaning expressed in the words of the original Greek. A complete index helps in quickly finding any passage.

CARLYLE B. HAYNES.

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The Bible Hand Book, Joseph Angus, M.A., D.D., Zondervan Publishing House, Grand Rapids 2, Mich., 1952 reprint, 832 pages, \$5.95.

To Bible students Angus needs no introduction. His handbook has become an indispensable part of their equipment. Ministers of renown have testified to the fact that they have not outgrown this practical work. One will find it a true guide in obtaining an intelligent grasp of the contents of the Bible. An informative chapter on the interpretation of the Bible, tables of weights and measurements, time reckoning, the seasons, and many miscellaneous customs suggest the book's practical helps. Some of the excellent lessons on doctrine, truth and its application to life, might have been written by one of our own ministers. Appendixes on Bible chronology and natural history make this handbook of broad interest to a worker. The reader is delighted with the clear and strong emphasis on prophecy, but he should be aware that there is a confusion on the little horn power's being Antiochus Epiphanes. Although many workers have this book in their libraries, I would like to recommend it especially to our Bible instructors.

L. C. K.

The Genius of the Gospels, by Merrill C. Tenney, Erdmans Publishing Co., Grand Rapids 3, Mich., 1951, 124 pages, \$2.00.

Dr. Tenney is director of the graduate school at Wheaton College. In this book he has presented a fresh and suggestive survey of the content of the gospel records. The matchless figure of Jesus marches through these pages as the facets of His person and work are displayed. It is more than evangelical; it is evangelistic, because it brings the reader to the necessity of a decision relative to Christ, the Son of God, the Saviour of the world.

CARLYLE B. HAYNES.

Joyous Adventure; Sermons for the Christian Year, by David Alexander MacLennan, Harper and Brothers, New York, 1952, 192 pages, \$2.50.


"Despite intellectual assent to the sublime truths of the Faith, we live as 'hollow men' because we refuse to engage in the joyous adventure to which our victorious Lord calls us. This is the exacting and exhilarating adventure of co-operating with His Spirit and purpose for the creation of Christlike personalities and community everywhere in the in-

habited earth," writes David Alexander MacLennan in his introduction to *Joyous Adventure*. This is a book of sermons on great themes "suggested by the central truths of the Gospel celebrated in the great days and seasons of the Christian Year." The author is professor of preaching and pastoral care at the Divinity School of Yale University. The freshness of his approach to his subjects and the practicality of his many illustrations make this collection of twenty-two sermons stimulating reading for ministers.

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New Books Received

- Strange Texts but Grand Truths*, Clarence E. Macartney, Abingdon-Cokesbury, New York, N.Y., 192 pp. \$2.50
- Alleged Discrepancies of the Bible*, John W. Haley, Baker Book House, Grand Rapids, Mich., 442 pp. 3.00
- The Biblical Illustrator* (Philippians-Colossians), Joseph S. Exell, Baker Book House, Grand Rapids, Mich., 697 pp. 4.95
- With Christ After the Lost*, L. R. Scarborough, Broadman Press, Nashville, Tenn., 291 pp. 3.00
- Where Jesus Walked*, Sandford Fleming, The Judson Press, Philadelphia, Pa., 205 pp. 2.50
- Oneness With Christ*, W. R. Nicholson, D.D., Kregel Publications, Grand Rapids 6, Mich., 284 pp. 3.00
- A Preliminary Biography for the Study of Biblical Prophecy*, Wilbur M. Smith, W. A. Wilde Co., Boston, Mass., 44 pp. -----
- Pattern for Successful Living*, Fred Pierce Corson, John C. Winston Co., Philadelphia, Pa., 148 pp. 2.50
- A Devotional Commentary on Exodus*, 2 vols., F. B. Meyer, Zondervan Publishing House, Grand Rapids, Mich., Each, 240 pp. (set) 4.95
- The First Epistle of John*, Robert S. Candlish, D.D., Zondervan Publishing House, Grand Rapids, Mich., 577 pp. 5.95
- Philippians*, F. B. Meyer, Zondervan Publishing House, Grand Rapids, Mich., 191 pp. 2.50
- The Prophet of Hope*, F. B. Meyer, Zondervan Publishing House, Grand Rapids, Mich., 128 pp. 2.50
- Seven Simple Sermons on the Saviour's Last Words*, W. Hershel Ford, Zondervan Publishing House, Grand Rapids, Mich., 89 pp. 1.50



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NFrom Current Journals EWS....

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

¶ The Vatican and Spain are negotiating a new concordat to define the relationship between church and state, it was disclosed in Madrid by *Ecclesia*, official organ of Spanish Catholic Action. The last Spanish-Vatican concordat was signed in 1851, but since the Civil War only a *modus vivendi* has existed between the Franco regime and the Holy See. This was signed in 1941.

¶ A 12,000-seat portable "tin can" tabernacle will be built for Billy Graham's evangelistic campaign in Detroit next fall, it was announced at a meeting of 100 local clergymen engaged in planning the mission. The all-aluminum tabernacle was designed by the industrialist R. G. LeTourneau, of Peoria, Illinois, and will be fabricated at the Longview, Texas, plant, where his company builds earth-moving equipment. Shipped to Detroit in "knocked-down" form, it will be assembled at the site of the local campaign—probably the State Fair grounds. After the Detroit crusade it will be sent to England for use in the three evangelistic drives Dr. Graham has scheduled there in 1954.

¶ A call for a Conference on Church and Peace at Detroit next December 7-10 to probe the basic theological differences between Christians who justify and who reject participation in war was issued in New York by the Church Peace Mission.

¶ A proposal that persons who observe Saturday as the Sabbath be permitted to conduct their businesses on Sunday "if this does not interfere with the repose of the rest of the community" was rejected in Albany, New York, by the joint legislative committee on the Sabbath law. Two of the committee's seven members filed a dissenting minority report. The amendment rejected by the committee had been proposed by the Joint Committee for a Fair Sabbath Law, comprising 25 Jewish organizations. In declining to accept the proposal, the committee's majority said in its report that the change would be "impractical of regulation, virtually impossible of effective enforcement and lead to uncontrollable abuses."

¶ A series of 53 city and regional evangelistic missions held since November, 1949, has gained the Methodist Church 275,000 new members, the denomination's Board of Evangelism reported in Nashville, Tennessee. The latest State-wide campaign, recently concluded by Ohio Methodist churches, netted 36,074 commitments, setting a new record for a single episcopal area. The series of special evangelistic missions started in Philadelphia in November, 1949. A board announcement said that Philadelphia will be the focal point again, June 26-28, when 5,000 delegates are expected to gather for a "world convocation on evangelism," commemorating the 250th anniversary of the birth of John Wesley, founder of Methodism.

¶ The Church of Scotland will officially participate in the coronation of Queen Elizabeth II, it was an-

nounced in London by the Archbishop of Canterbury, Dr. Geoffrey Francis Fisher. This will mark the first time in history that the Scottish Church has been given a place in the traditional Westminster Abbey ceremony. Prior to the 1707 Act of Union, Scottish kings who also ruled England were crowned in separate ceremonies at Edinburgh and London.

¶ Officials of the Vatican Library reported they had microfilmed a number of precious Hebrew codices and manuscripts in their possession, at the request of the Israeli Government. The library contains many Hebrew codices and manuscripts, including rare specimens of great value.

¶ Disclosing that the Army has 200 chaplain vacancies unfilled at the present time and that another 200 will occur before the end of 1953, the Pentagon has announced in Washington, D.C., that clergymen may now volunteer for one year of active duty, instead of the previous 17-24 months. Chaplain (Maj. Gen.) Ivan L. Bennett, Army Chief of Chaplains, pleaded for volunteers to come forward to help maintain morale and high spiritual standards in the armed services. The new one-year tour of duty is designed to meet the needs of those clergymen who cannot obtain extended leaves of absence from their civilian pastoral work, Chaplain Bennett said.

¶ A bronze plate inscribed with the Scriptural verses President Eisenhower chose for his inaugural ceremony will be sent to him by the Laymen's Movement for a Christian World, of which he is a member. The Bible passages it bears are those to which the two Bibles used for taking the oath of office were opened at the time of the ceremony. Both from the King James Version, they are 2 Chronicles 7:14 and Psalms 127:1.

¶ Tithing is rapidly coming back into practice as a means of supporting the church and its missionary enterprise, it was reported at a meeting at Buck Hill Falls, Pennsylvania, of the National Council of Churches' department of stewardship and benevolence. T. K. Thompson, executive director of the department, said that tithing is "a great, new rediscovery of this generation of Christians." Representatives of various denominations attending the meeting echoed this opinion.

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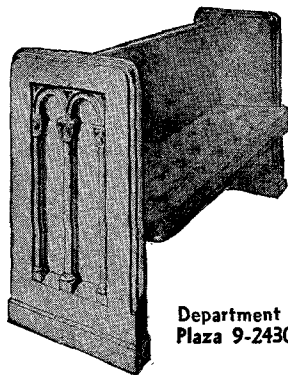
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¶ Remains of some 70 Biblical scrolls believed to be 2,000 or more years old have been found in a cave on the shore of the Dead Sea about 25 miles east of Jerusalem, and about half a mile from the cave in which the Isaiah and Habakkuk scrolls were found by Bedouins in 1947. The latest discovery, made by Arab shepherds, was announced by Jordan's British-born director of antiquities, G. Lankester Harding. Mr. Harding, who called the find "perhaps the most sensational archaeological event of our time," said 38 of the scrolls had been identified by Dominican scholars as manuscripts of 19 books of the Old Testament: Genesis, Exodus, Deuteronomy, Leviticus, Numbers, Joshua, Ruth, Samuel, Kings, Psalms, Ecclesiastes, Song of Songs, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Lesser Prophets, and Tobit. The rest were described by the priests as commentaries and paraphrases of Biblical books, many known and hitherto unknown Apocrypha and descriptions of the conduct and organization of the Essenes, the Jewish sect to which the scrolls belonged. The manuscripts are written on papyrus and leather in Hebrew, Aramaic, and Greek, some of the Hebrew and Aramaic documents in a script closely related to the ancient Phoenician. Mr. Harding, who also is director of the Palestine Archaeological Museum in Jerusalem, said that only a brief examination had been made of the scrolls so far. He predicted that Biblical scholars from all over the world would be kept busy "for the next generation, at least" pondering the translation and significance of the documents.

¶ An important step in aiding Biblical scholars has been announced by the Library of Congress in Washington, D.C. The library has completed the microfilming of the Hebraic Union catalog. A total of 60,722 cards were photographed on twenty-six 100-foot reels of film. This catalog, compiled over the years by the library, gives the location of books and ancient manuscripts in the Hebrew language in more than 700 libraries and research collections. The microfilming was undertaken primarily as a matter of preservation, the library said, because "destruction of the catalog would be an irreparable loss to the nation." Libraries can obtain positive prints of any portion of these microfilms at a charge of \$4.00 per 100-foot reel.

¶ The Scriptures are being published in large numbers in Hong Kong. In 1952, there were printed,



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among others, 4,000 Bibles in the Amoy dialect (spoken in Formosa); 10,000 New Testaments and Psalms and 3,000 copies of St. Mark's Gospel in Hua Lisu, the speech of the peoples in the Yunnan Province and northern Burma; and 3,000 copies of the New Testament in Eastern Lisu, which is a language spoken in the Yunnan Province. This is the first time that the New Testament has appeared as a whole in this language. Parts of the New Testament have been printed in Bunnan, the first of the aboriginal languages of Formosa to have the Scriptures, and in Vietnamese. Chinese Scriptures have been printed for Hong Kong, Formosa, and for distribution among the Chinese prisoners of war in Korea, and shipped to all countries in southeast Asia. From the end of 1949 to August, 1952, a total of 2,485,975 books were published.—*The Watchman-Examiner*.

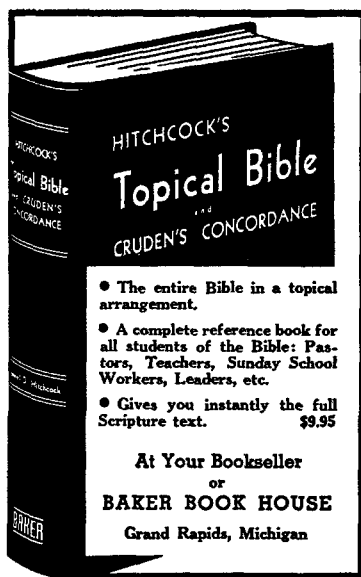
¶ **IN BRIEF**.—A record total of 123,170 Bibles, New Testaments, and Bible portions in 24 languages were distributed in British Malaya, British North Borneo, and Sarawak in 1952, the Bible Societies of Malaya reported in Singapore. . . . The General Board of the National Council of Churches has adopted a policy under which the council will hold national or regional meetings only in places where no racial discrimination is practiced against delegates. . . . Creation by the National Council of Churches of a Committee on the Maintenance of American Freedom was authorized by the Council's General Board at a meeting in New York. . . . A \$10,000,000 memorial to the late Mahatma Gandhi, Indian spiritual leader, is to be erected in Washington, D.C. . . . Following the success of the Seventh-day Adventist and other denominations with tithing programs, southern California Methodists have launched a six-month tithing experiment. . . . Ten new languages were added last year to the list of those in which some part of the Bible has been published, according to a report issued in New York by the American Bible Society. The total as of December 31, 1952, was 1,059 languages and dialects. . . . A plea to the Christian world to intensify its aid to "the many millions of refugees whose existence marks our era" was issued by leaders of the German Evangelical Church Day (DEKT) movement at a special emergency meeting in Essen, West Germany.

The Real Secret

(Continued from page 11)

are defiling and ruinous to the health and to spiritual growth. I said, "As He enters, He will say, as He did when He entered the Temple at Jerusalem that had been defiled, 'Take these things hence.'" We had a very successful revival. Definite sins were renounced and conversions followed. I was urged to come again.

The next day I was informed that I had an audience waiting for me at another church. I have never been able to explain how it all happened. The only explanation I could think of was that my plans had failed because God had other plans for me. My disappointment was evidently His appointment.



The Seventh Year of Artaxerxes

(Continued from page 25)

computations was correct, and that the Jews reckoned the seventh year of Artaxerxes I from the fall of 458 B.C. to the fall of 457. The four-month journey of Ezra took place therefore from the spring to the early summer in 457 B.C., and the king's decree went into effect afterward.

Detailed Study to Appear

A full report of the problems connected with the correct dating of the events described in Ezra 7 has been prepared for the Advent Research Committee of the General Conference. It will contain a basic and documented explanation of these ancient calendar principles which must be understood in order to arrive at a correct dating of Biblical dates.

The first chapter will be devoted to a description of the different methods used in ancient times for counting years. The second chapter deals with the two main calendars employed in antiquity: the solar calendar in Egypt from which was derived the Julian calendar, still in use with slight modifications under the name of Gregorian calendar; and the lunisolar one employed by other nations like the Babylonians and Persians.

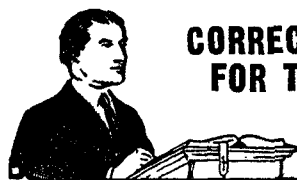
The pre-exilic Hebrew calendar is studied in the third chapter, which shows that from the time of Moses to the exile two systems existed side by side, one beginning in the spring for ecclesiastical purposes, and a civil one beginning in the fall. The fourth chapter is devoted

to a discussion of the Jewish calendar after the Babylonian exile. It is shown there that the pre-exilic civil fall-to-fall calendar came again into use, although our evidence is not too clear in regard to the nature of the calendar employed during the Exile and the first few years following it. This fourth chapter also contains extra-Biblical material by which the use of a fall-to-fall calendar among the Jews in Egypt can be demonstrated.

The fifth chapter, dealing with the specific chronology of Ezra 7, shows that Artaxerxes I came to the throne in December, 465, and explains how his years were reckoned by various nations: the Egyptians, the Persians, and the Jews. This study leads to the conclusion that the seventh year of Artaxerxes according to Jewish reckoning can definitely be dated from the fall of 458 B.C. to the fall of 457.

An appendix presents all dated material of the fifth century known so far that is of use in determining exact calendar dates. It is presented for those who want to have access to all the facts that have a bearing on the problem discussed in this report.

A bibliography and an index of names and subjects will be included for the benefit of those readers who wish to make a more detailed study of this subject.



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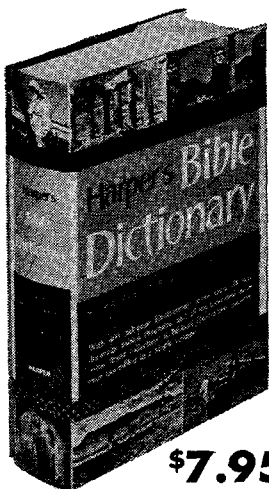
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A NEWS note from a business journal may well challenge our evangelistic thinking.

It reads: "U.S. population is now over 158 million and going up with a *baby every 9 seconds*; deduct a *death every 21 seconds*. Every 2 minutes an immigrant arrives, but emigrants leave on an average of only one every 17 minutes. The net gain is *one more* to feed, clothe, house and care for, every 13 seconds; over 210,000 more customers added per month. *Business can grow in proportion.*"

And so can the church. An increasing population always presents soul-winning opportunities. Our educational leaders continue to remind us that one of our most fruitful fields in evangelism is to be found among our young growing children and youth. And that is true. But what about all the other growing children and youth around us—boys and girls who never even darken the door of a Sunday school? They too are impressionable—sometimes even more so than our own children. Religion to many such children can be a new and thrilling adventure. Today most parents welcome almost any kind of diversion for their children; hence prejudice is seldom a problem.

Branch Sunday schools and children's meetings may well be a very important part of our evangelistic program. Wherever this plan is being followed, it is proving fruitful.

Then what about that other rapidly growing section of our communities, the immigrants who have been arriving in the U.S.A. at a rate of thirty every hour or 720 every day? If we could win only 1 per cent of these, it would represent a wholesome figure—some two to three thousand a year. Let us keep in mind that the Brookfield, Illinois, branch of the Pacific Press publishes literature in a number of foreign languages.

And speaking from experience, we can say that people who have broken from the old environment of their homelands to start life anew are very susceptible to new ideas. Rightly presented, this message can well be the greatest idea of all. If our workers and church members go out of their way to make these newcomers feel they are welcome in the country and if our churches are pulsating with an atmosphere of good will and fellowship, these people will respond with appreciation. The success of this kind of approach has been demonstrated both in this country and in lands other than the United States. Recently here at our headquarters endeavors were made along this line by our busy office workers, and their efforts have been greatly blessed of the Lord in winning the love and confidence of some of these new arrivals. It means much when immigrants find not only a new national home but also, by the grace of God, a new denominational home. Sympathy and love were the outstanding evangelistic techniques of the Master. He built His crowds by kindness. Seldom does human nature fail to respond to genuine sympathy and kindness. When we make His methods our methods success is certain.

R. A. A.

PRESENTING THE SPIRIT OF PROPHECY

A BRIEF extract from a letter by G. A. W. Meyer,

a young worker in the Cape Conference, South Africa, mentions a method that is being used in presenting the Spirit of prophecy to an evangelistic audience.

"The night I speak on the Spirit of prophecy I bring onto the rostrum as many of the Spirit of prophecy books as I have. I arrange these books neatly in a bookcase. Then I try to present our studying the Bible in the light of the facts from these books. Here is a divine commentary! I endeavor to impress the hearers with the genuineness and authority of the messages contained in these works, by selecting a few at random and reading wherever I happen to open a book. I have found that this method works well and tends to break down or forestall any prejudice that might have existed."

We have seen this same method for introducing the Spirit of prophecy used in other areas, and have found that this type of presentation creates interest. For random reading in public, however, the worker would want to use some caution in the selection of these books.

We recently learned of a similar Spirit of prophecy display where one of our Book and Bible House secretaries placed an overemphasis on the fact that "an uneducated girl was selected by God to present these startling messages." In this case unfortunately some of the more educated and skeptical in the audience became exceedingly prejudiced against the entire third angel's message because of the manner in which this truth was presented.

In the use of Brother Meyer's method, or a similar method, the evangelistic worker would first need to consider the audience's readiness to receive the Spirit of prophecy. This is no ordinary doctrine; it is rather a lost gift restored to the church, and requires a tactful build-up. In some sections much prejudice has been created regarding the work of Mrs. E. G. White by workers who were enthusiastic, yet not cautious enough. At times some among us who have all their lives been acquainted with this special gift to the church are hardly aware of the mental conflict that may ensue on this matter in the mind of even the most sincere and honest searcher for truth.

Our first approach should always be evangelistic and not from the angle of a book sale. This is not a camp meeting occasion as when we present it to our own believers, and when book displays and sales may be most timely. Here the psychology of an unenlightened audience must first be considered. It requires wisdom, rather than the desire to experiment on a method, to help the uninformed appreciate this important truth. It is quite true, however, that we may continue to learn better methods for presenting the Spirit of prophecy. And so we would greatly appreciate your sending to THE MINISTRY an approach you have discovered to be helpful. In this way we may help one another.

L. C. K.