

A black and white photograph of a landscape. In the foreground, a large, dark tree with intricate branches dominates the upper right. Below it, a valley opens up, showing a winding path or road that leads into the distance. The terrain appears to be a mix of fields and wooded areas. The overall tone is somber and contemplative.

The

Ministry

JULY, 1960

What Is Faith ?

"Faith is the assurance of things hoped for,
the conviction of things not seen." Hebrews
11:1, R.S.V.



J. BYRON LOGAN

"It is of primary importance to note that for Paul faith is always faith in a person. Faith is not the intellectual acceptance of a body of doctrine; faith is a faith in a person. Sanday and Headlan have laid it down that there are four main meanings of the word faith, and four main connections in which Paul uses it: Belief in God, belief in Jesus, belief in the promises of God, and belief in the promises of Jesus."—William Barclay, *The Mind of Saint Paul*, p. 133.



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Editorial Office: 6840 Eastern Avenue, NW.
Washington, D.C.

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Our Cover

If you have not traveled among the scenic hills, cliffs, and ravines of beautiful Fidalgo Island, Washington, you may not believe what you see in this picture. Believe it or not, this is an island within an island. On Fidalgo, famous for its fresh-water lakes and salt-water beaches, this gem of an island is found. From a nearby hilltop this unusual view is to be seen, and it is but a small section of the glory of the northwestern part of the United States.

Here “nature speaks to our senses without ceasing,” and “the love and glory of God” is “revealed through the works of His hands. The listening ear can hear and understand the communications of God through the things of nature.” —*Steps to Christ*, p. 85.

Cover Picture: Jan S. Doward

Does This Teaching Have Any Biblical Basis?

W. E. READ

Editor, "Israelite" Magazine



THE Seventh-day Adventist view of the investigative judgment has come in for a good deal of criticism during the years. The author of the book *The Truth About Seventh-day Adventism* maintains that there is no Biblical basis

for such a concept, and others have even declared that the teaching is "fantastic" and a "face-saving device." Furthermore, some affirm that even the term "investigative" is an alien term, not being found in the Scriptures. Others maintain that the child of God will not come into judgment in any case.

The Use of the Term "Investigative" in Connection With the Judgment

The use of this term has been challenged on the ground that it is not once mentioned in the Bible. That the term is not used in the Sacred Word, we readily concede; but does that mean that it could not be used if it expresses what we feel is a Biblical truth? Would we make the same charge against the word "incarnation" because it is not found in the Scriptures? The same can be said of such expressions as the "virgin birth," the "Trinity," the "millennium." We fully believe these doctrines, but the terms by which we express them are not found in the Divine Word. Many other Christians speak of "rapture," or "secret rapture," yet these words are not found in the Bible.

Two Theological Camps in the Christian Church

There are two main theological camps in the Christian church. As to what one believes on such doctrines as the sovereignty of God, the eternal security of the believer, whether one can lose his status as a born-again Christian and be lost, whether there is a difference between the forgiveness of

sin and the blotting out of sin, and other matters will, to a large degree, be determined by the camp with which he is associated. If he is in the Calvinistic group, then he favors one concept. If he is in the Arminian group, another concept. Seventh-day Adventists, from their beginning, have held quite largely to the Arminian concept, as have many other Christian bodies, such as the Methodists. John Wesley was for twenty years the editor of *The Arminian Journal*.

Three Schools of Prophetic Interpretation

Still another important item is the interpretation of passages from the books of Daniel and Revelation. The interpretation will be determined according to the school of prophetic interpretation to which one belongs. There are three such schools—the Praeterist, believing that these prophecies have already largely been fulfilled; the Futurist, maintaining that in the main, their fulfillment is yet in the future; and the Historicist, believing that they are being progressively unfolded and fulfilled. We belong to this last-mentioned group, and our concepts are naturally in harmony with this school of prophetic interpretation.

I. IS SUCH A DOCTRINE AS THE "INVESTIGATIVE JUDGMENT" TAUGHT IN THE SCRIPTURES?

The Term "Investigative"

Now take the term *investigative*, as used in this connection. Why should exception be taken to it? It is true we do not often use such an expression in referring to the work of our earthly courts of justice, but do we not in principle do the very thing this term implies before a decision is rendered? Do we not aim at a thorough consideration of all the factors involved, whether they be for or against the accused? As to whether one calls such a procedure an investigation or an examination matters

not, the principle is the same. No decision is given unless such a procedure is followed.

In our earthly courts there is the "investigation" of the case. Then comes the "pronouncement" of the verdict. The accused is either condemned or acquitted. If condemned, as in the case of a murder, then comes the carrying out of the sentence, which might be life imprisonment or execution.

Is not this what takes place in the judgment of the great day of God? Let us see—

a. There is to be a judgment (Eccl. 12:13, 14; Heb. 9:27).

b. There is to be a judgment of *all* men (Rom. 14:10).

c. There is to be a judgment of the righteous and the wicked (Eccl. 3:17).

d. There will be an "investigation" of all cases, for the books of record are to be opened for an investigation, after which the redeemed ones will be "accounted worthy" (Dan. 7:10; Luke 20:35; 21:36; 2 Thess. 1:5).

e. There will be a pronouncement of the verdict (Rev. 22:11, 12).

f. There will be an "execution" of the judgment on the wicked (Rev. 20:11-15).

g. There will be the clearing of all the cases of the righteous (Dan. 12:1; Luke 10:20; Heb. 12:23).

The Significance of the Second Advent

In the second place, think of what takes place at the second advent of our Lord:

a. There will be the resurrection of the righteous dead (1 Cor. 15:50-54).

b. There will be the translation of the righteous living (1 Thess. 4:16, 17).

c. The resurrection of the righteous is called the "first" resurrection (Rev. 20:5, last part, and 6). The "rest of the dead" (the wicked) are not raised until the end of the 1000-year period (Rev. 20:5).

Now think of what the foregoing considerations postulate. The wicked dead are not raised at the second advent of our Lord, but the righteous dead are raised, and not only so, they are raised to immortality and to be forever with their Lord.

This being so, the cases of all, both righteous and wicked, must have been determined before the Second Advent. Remember that what happens at the second appearing of our Lord is done "in the twinkling of an eye" (1 Cor. 15:52). Therefore, the cases of all have been determined

before that event. That this is so is seen from the following:

a. There is an "accounting worthy" of the righteous before the Second Advent.—Luke 20:35; 21:36; 2 Thess. 1:5.

Note that the righteous are accounted:

Worthy to obtain that world } (Luke 20:35)
Worthy to obtain that resurrection }

Worthy to escape all these things } (Luke 21:36)
Worthy to stand before the Son of man }

Worthy of the kingdom of God } (2 Thess. 1:5)

It is interesting to note that the Greek word for "to account worthy" is *kataxiōō* and according to Moulton and Milligan means not "to make worthy," but "to count worthy." This could refer then not to the result of the judgment work, but to a *process* or *investigation* before the result is known and declared.

b. Prior to the Second Advent a special preparatory message goes forth to the whole world, which among other things declares that the hour of God's judgment *is come*. Paul in his day could announce the judgment "to come" (Acts 24:25), but near the time of the Second Advent it can be said with assurance that the hour of the judgment *is come* (lit., *came*). That this message is to be heralded to the whole world before Christ returns in glory is, we believe, set forth in the sequence of events as outlined in Revelation 14.

The message of the judgment hour is given in verse 6 and onward; the character of the people who accept it is outlined in verse 12, and the Second Advent for which they are prepared is described in verse 14. Hence it would seem clear that the message is given to the world during this phase of the judgment to prepare a people to stand in the great day of God.

This is the second of a series of articles discussing certain doctrinal differences between those of Seventh-day Adventists and those presented in the recent book "The Truth About Seventh-day Adventism," by Walter R. Martin. Other articles will appear in subsequent issues.

—EDITORS

c. We believe that the prophecies of the Word of God foretell an aspect of the judgment before the coming of our Lord Jesus Christ. We read in Daniel 7:9, 10 the following:

I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

Note two expressions in the above scriptures. Mention is made that the thrones were "cast down." The R.S.V. and many others say "*were placed.*" For "the judgment was set" the R.S.V. gives "*the court sat in judgment.*" Again we read:

I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him (Dan. 7:13).

This scene presented to the prophet is part of a larger vision dealing with the four beasts of Daniel 7:3. These are interpreted by the angel to represent four consecutive kingdoms, or dominions, that were to rule the earth until the God of heaven sets up a kingdom peopled exclusively with His saints. "These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the most High shall take the kingdom" (verses 17, 18). Since these four world kingdoms parallel the vision of Daniel 2, where the first kingdom is said to be Babylon, this vision of Daniel 7 must reach from the time of the prophet to the second coming of Christ, at which time the everlasting kingdom of righteousness will be set up. This is important to observe, for the judgment pictured in verses 9-14 takes place *before* the second coming of Christ. Some of its decisions regarding the beast are executed while world affairs are in progress, and the taking away of the dominion of the beast under the control of the little horn is a progressive work that continues "unto the end" (verse 26).

We should observe that in the seventh chapter of Daniel we have an over-all picture of the conflict between the saints of the Most High and the little horn, the papacy. This conflict wages fiercely through the years until the time when "one like the Son of man came to the Ancient of

days," to the Father, (verse 13), at which time a session of the judgment began in heaven. This judgment issues in a condemnation of the little horn, and a verdict in favor of the saints (verses 21, 22). The papacy claimed the right to decide cases, the power to forgive sins and to determine who belongs to the church of God. Daniel in this chapter declares that there is only one court that has this power, the one meeting in the heavenly sanctuary shortly after the close of the 1260-day prophecy (verses 25, 26). God alone knows the hearts of men. He alone has the records of the lives of men. And John declares: "The Father . . . hath committed all judgment unto the Son" (John 5:22). Who else could distinguish between the true and the false? Who else has that right? Thus before Christ comes the heavenly assize will declare in favor of the saints and against the enemies of God. This judgment, when completed, will result in the rewards to the people of God; "and the time came that the saints possessed the kingdom" (Dan. 7:22).

As noted above, one of the acts of judgment is to give to the "Son of man" "dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him" (verses 13, 14). This takes place *before* the second coming of Christ, for when He returns it is as "King of kings and Lord of lords" (Rev. 19:11-16).

We agree with T. Robinson that the judgment here predicted precedes the second coming of Christ:

We have before us a passage of overwhelming grandeur and sublimity; the description of a scene of awful solemnity. . . . The passage exhibits the judgment-seat of God, with myriads of attendant angels, and the infliction of pronounced doom on a large portion of the human race. The judgment is not indeed, like that in Rev. xx., the general judgment. . . . As already observed, this is not the general judgment at the termination of Christ's reign on earth, or, as the phrase is commonly understood, the end of the world. It appears rather to be an invisible judgment carried on within the veil and revealed by its effects and the execution of its sentence. . . . It may be sitting now.—"Daniel," *The Preacher's Homiletic Commentary*, pp. 136, 139.

Thomas Scott, in his commentary, remarks also that: "The fulfilment of this prophecy will precede the introduction of the millennium; the final judgment will succeed to consummation of all things here on earth." We quote these writers to show

that certain scholars have referred to a judgment *prior* to the Second Coming.

In this prophecy Daniel refers particularly to one group, symbolized by the "little horn" which came in for examination, for sentence, and for *condemnation*. He does not aim to list all whose cases are to be considered: he mentions only the "little horn" which had persecuted and wasted the people of God. The fact that "the books were opened" would seem to imply the judgment of others. This could be so, and the writer quoted above mentions this:

Whatever may be the case in regard to the judgment we have been considering, and whatever share we may or may not have in it, it is certain that we must all appear before the judgment seat of Christ to receive according to the things done in the body, whether good or bad. . . . Each [man] must then give account of himself to God, for all these things God will bring thee into judgment. . . . Am I pardoned and accepted now in the surety, the Lord our righteousness? A place in the New Jerusalem or the Gehenna of fire depends on the question.—*Ibid.*, p. 140.

With this conclusion Ellen G. White is in full harmony, for we read:

Thus was presented to the prophet's vision the great and solemn day when the characters and the lives of men should pass in review before the Judge of all the earth, and to every man should be rendered "according to his works."—Ellen G. White, *The Great Controversy*, p. 479.

The work of the investigative judgment and the blotting out of sins is to be accomplished before the second advent of the Lord. Since the dead are to be judged out of the things written in the books, it is impossible that the sins of men should be blotted out until after the judgment at which their cases are to be investigated.—*Ibid.*, p. 485.

When the investigative judgment closes, Christ will come, and His reward will be with Him to give to every man as his work shall be.—*Ibid.*

Another test to which our attention might be directed is Revelation 11:18:

And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great;

and shouldest destroy them which destroy the earth.

There might be a question in the minds of some as to when this passage has its application. There is one clause, however, that might give us an answer, and that is "that thou shouldest give reward unto thy servants . . . and to the saints." This act of our Lord in bestowing these special gifts upon the children is located at His second advent:

Behold, I come quickly; and my reward is with me, to give every man according as his work shall be (Rev. 22:12).

Behold thy Saviour revealeth himself; behold the reward of them that perform his word is with him (Isa. 62:11, Targum).

Granting that this is so, and that rewards are given at our Lord's appearing, then "the time of the dead, that they should be judged" must, of course, precede His return from heaven.

So in the light of these considerations, we feel there is ample evidence that the "investigation" aspect of the judgment takes place during the hours of time just prior to and up to the coming of Christ in power and great glory.

II. IS IT A BIBLICAL CONCEPT THAT THE CHILDREN OF GOD COME WITHIN THE SCOPE OF THE JUDGMENT?

This question can be answered in the affirmative by reference to the following scriptures:

"God shall judge (LXX Gr. *krinō*) the righteous and the wicked" (Eccl. 3:17).

"We shall all *stand* (Gr. *paristēmi*) before the judgment seat of Christ" (Rom. 14:10).

In the first place, the Old Testament passage asserts that both righteous and wicked will have their cases reviewed, and that undoubtedly means at the heavenly tribunal. In the second place, specific reference is made to church members, for Paul's letter is to the churches at Rome and Corinth. But, doubtless, his words included

DEALING WITH ERROR

¶ The best way to deal with error is to present the truth, and leave wild ideas to die out for want of notice. Contrasted with truth, the weakness of error is made apparent to every intelligent mind. The more the erroneous assertions of opposers, and of those who rise up among us to deceive souls, are repeated, the better the cause of error is served. The more publicity is given to the suggestions of Satan, the better pleased is his satanic majesty.—*Testimonies to Ministers*, p. 165.

others, those who were not believers in Christ. This is seen in his use of the word "all," which in the Greek is in a position of emphasis. It is seen also in the effect of such a judgment, for that which is meted out to all men is for the things that are "good" and those that are "bad" (2 Cor. 5:10).

Some students have said that the saints appear before the judgment seat of Christ to receive their rewards, and by this they mean rewards for service, but the language of these texts means that they are there for the determination of character rather than for the bestowal of rewards.

It is true, of course, that the children of God are to receive rewards. These rewards are variously described as:

A "crown of life" James 1:12
"A crown of glory" 1 Peter 5:4
"A crown of righteousness" 2 Timothy 4:8
"An incorruptible" crown 1 Cor. 9:25

But as we have already seen, these rewards will be bestowed at the time of the Saviour's second advent:

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12).

We repeat, the texts in Romans and Corinthians do not refer to this. Notice the apostle's words "we must *all* appear." This includes members of the church. Then he states why we must *all* appear. It is that "every one of us shall give an account of himself to God" (Romans 14:12), to "receive the things done in his body, . . . whether it be good or bad" (2 Cor. 5:10).

Again we mention, this is not determination of rewards but the determination of character.

Matthew Henry's comment is much to the point in this connection:

Christ will be the judge, and He has both authority and ability to determine men's eternal state according to their works, and before Him we shall stand as persons to be tried, and to give an account.—Commentary on Romans 14:10.

John Calvin also has an interesting comment on this point:

An account must one day be rendered before the judgment seat of Christ; for the man who seriously considers this must of necessity be touched with fear, and shake off all negligence. He declares, therefore, that he discharges his responsibility faithfully and with pure conscience (2 Tim. 1:3). He is one who walks in the fear of the Lord (Acts 9:31), thinking of the account to be rendered by him.—Commentary on 2 Corinthians 5:10.

This is all in full harmony with what we have observed above, that "God shall judge the righteous and the wicked" (Eccl. 3:17).

We are not unmindful of the fact that the Saviour remarked in John 5:24:

He who hears my word and believes him who sent me, has eternal life; he does not come into judgment, but has passed from death to life (R.S.V.).

It must be remembered, however, that many versions give "condemnation" rather than "judgment." See the K.J.V. and others. While the two words come from the same Greek word *krisis*, the word does not always mean the judgment as a tribunal, but *as an act of that tribunal* in the condemnation of judgment. This dual aspect of *krisis* is reflected in the following excerpt from Liddell Scott:

Krima is an act of judgment, *Krisis* partakes of both concepts, that of trial and also of the sentence of the court. In such a case the meaning of the word in a given text must be determined by the context.—*Greek-English Lexicon*.

That condemnation is the idea in John 5:24 is evident from the words "but is passed from death unto life." Those who have rejected light and do not have eternal life are under "condemnation" (James 5:12), and the condemnation is "that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:19). Christians who walk in the light are not under condemnation; they live in the assurance of acceptance with God through Jesus Christ our Lord, as beautifully expressed by the apostle Paul:

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit (Rom. 8:1).

In the next article we shall discuss the question: "Does the Bible Reveal the Time for the Beginning of the Investigative Judgment?"

I have learned too much of the vanity of human affairs to expect any felicity from public life. But I am determined to be cheerful and happy in whatever situation I may be. I have also learned from experience that the greater part of our happiness or misery depends on our dispositions and not on our circumstances.—Martha Washington.

A Brief Study in Old Testament Poetry

CHARLES E. WENIGER

Dean, Theological Seminary, Potomac University



IN SEVERAL respects the recounting of Old Testament history differs from that of regular history. Among these differences is the tendency of the Old Testament historian to interrupt the flow of history by inserting, on the occurrence of an especially significant event, a poetic composition as a sort of emotional overtone to the historic picture. Typical instances are "The Song of Moses and Miriam" (Exodus 15:1-21), which celebrates the deliverance of Israel at the Red Sea; "The Song of Deborah" (Judges 5), which commemorated the defeat of Sisera, captain of the army of Jabin, king of Canaan, at the hands of Deborah and Barak; and "The Blessing of Jacob," the subject of this study. These rhetorical interludes are of high poetic value. "The earliest as well as the most sublime of poetic utterances known to man," says Ellen G. White, "are found in the Scriptures."—*Education*, p. 159.

But unfortunately, as these poems appear in the King James Version and many of the other commonly used translations of the Bible, their artistic poetic values are not discovered by the general reader. In most instances they are hardly recognized as poetry and are skipped over lightly in the reading task.

Why? In the first place, the composition does not look like poetry. The English reader is accustomed to seeing poems printed in lines of pre-established length, often arranged in groups according to a stanza pattern, whereas in the Authorized Version there is no typographical difference between poetry and prose. Both are set in the form of verses, numbered to make textual reference convenient, with no attempt to represent poetic structure by typographical form. Further, to the English reader, accustomed to the regular recurrence of

accent and rhyme in much English poetry, Bible poetry does not sound like poetry. Not until he recognizes the fundamental basis of Hebrew poetry, as different from that of the poetry with which he is most familiar, is the reader prepared to recognize the beauty of the poems in the Bible. The modern reader requires that poetry shall be printed in the accepted form so that it may read as poetry.

However, the great poetry requires that the form be appropriate to the poet's message. Employing the devices of modern typography, the structure of "The Blessing of Jacob," appropriately couching the thought and helping to clarify the meaning, may be presented as follows (the arrangement is that of Moulton in *The Modern Reader's Bible*, but the text is that of the King James Version):

*Gather yourselves together, and hear, ye sons of Jacob;
And hearken unto Israel your father.*

Reuben, thou art my firstborn,
My might, and the beginning of my strength;
The excellency of dignity, and the excellency of power:
Unstable as water, thou shalt not excel;
Because thou wentest up to thy father's bed;
Then defiledst thou it: he went up to my couch.

Simeon and Levi are brethren;
Instruments of cruelty are in their habitations.
O my soul, come not thou into their secret;
Unto their assembly, mine honour, be not thou united:

For in their anger they slew a man,
And in their selfwill they digged down a wall.
Cursed be their anger, for it was fierce;
And their wrath, for it was cruel:
I will divide them in Jacob,
And scatter them in Israel.

Judah, thou art he whom thy brethren shall praise:
Thy hand shall be in the neck of thine enemies;
Thy father's children shall bow down before thee.
Judah is a lion's whelp:

From the prey, my son, thou art gone up:
 He stooped down, he couched as a lion,
 And as an old lion; who shall rouse him up?
 The sceptre shall not depart from Judah,
 Nor a lawgiver from between his feet,
 Until Shiloh come;
 And unto him shall the gathering of the people
 be.
 Binding his foal unto the vine,
 And his ass's colt unto the choice vine;
 He washed his garments in wine,
 And his clothes in the blood of grapes:
 His eyes shall be red with wine,
 And his teeth white with milk.

Zebulun shall dwell at the haven of the sea;
 And he shall be for an haven of ships;
 And his border shall be unto Zidon.

Issachar is a strong ass
 Couching down between two burdens:
 And he saw that rest was good,
 And the land that it was pleasant;
 And bowed his shoulder to bear,
 And became a servant unto tribute.

Dan shall judge his people,
 As one of the tribes of Israel.
 Dan shall be a serpent by the way,
 An adder in the path,
 That biteth the horse heels,
 So that his rider shall fall backward.

I have waited for thy salvation, O Lord.

Gad, a troop shall overcome him:
 But he shall overcome at the last.

Out of Asher his bread shall be fat,
 And he shall yield royal dainties.

Naphtali is a hind let loose:
 He giveth goodly words.

Joseph is a fruitful bough,
 Even a fruitful bough by a well;
 Whose branches run over the wall:
 The archers have sorely grieved him,
 And shot at him, and hated him:
 But his bow abode in strength,
 And the arms of his hands were made strong
 By the hands of the mighty God of Jacob;
 (From thence is the shepherd, the stone of
 Israel:)
 Even by the God of thy father, who shall help thee;
 And by the Almighty, who shall bless thee
 With blessings of heaven above,
 Blessings of the deep that lieth under,
 Blessings of the breasts, and of the womb:
 The blessings of thy father have prevailed
 Above the blessings of my progenitors
 Unto the utmost bound of the everlasting hills:
 They shall be on the head of Joseph,
 And on the crown of the head of him that was
 separate from his brethren.

Benjamin shall ravin as a wolf:
 In the morning he shall devour the prey,
 And at night he shall divide the spoil.

As has become apparent in this typographical arrangement, "The Blessing of Jacob" exhibits an over-all structure of great interest. The natural divisions are eleven, determined by the twelve tribes, Simeon and Levi being joined in one stanza. The whole composition, introduced by a couplet of general salutation and address, is divided into two parts, the dividing line between the two parts consisting of a pious exclamation, "I have waited for thy salvation, O Lord." Although seven tribes are included in the first part, and only five in the second, a sense of balance appears in assigning the weight of emphasis to the tribes of Judah and of Joseph in the first and second parts respectively. Each is pre-eminent above his fellows.

The rhythmic basis of the poem is an example of the fundamental metrical basis of Hebrew poetry: a balanced symmetry of form and sense known as parallelism, wherein clauses are arranged in pairs,* "like a sound and its echo." This rhythmic structure has been called the rhythm of thought, the rhythm of sense, rather than the rhythm of accent and of sound. It has been likened to "the rapid strokes as of alternate wings, the heaving and sinking as of the troubled heart." In its simplest form, poetic parallelism appears in a simple couplet (two lines) as in the salutation of the poem:

Gather yourselves together, and hear, ye sons of
 Jacob;
 And hearken unto Israel your father.

Spontaneous creation allows an occasional strengthening of one of the two lines by an additional parallel line, thus augmenting the couplet to a three-line unit, as illustrated in the blessing of Zebulun, wherein the first line is strengthened:

Zebulun shall dwell at the haven of the sea;
 And he shall be for an haven of ships;
 And his border shall be unto Zidon;

and as illustrated in the blessing on Benjamin, wherein the second line of the couplet is strengthened:

Benjamin shall ravin as a wolf:
 In the morning he shall devour the prey,
 And at night he shall divide the spoil.

What was the occasion of the poem? It is a deathbed scene. Jacob, resting on his couch, surrounded by his sons, the progen-

itors of the twelve tribes of Israel, speaks his final words of blessing and counsel. This is his swan-song. His sons and their descendants will cherish its message as long as the commonwealth of Israel shall endure. He begins with his first-born, Reuben, his child by Leah, and then proceeds with Leah's other sons, Simeon, Levi, Judah, Zebulun, and Issachar, before blessing Dan, child by his handmaid Bilhah. After a sentence of exclamation, as if the patriarch were pausing for reflection and rest in the ecstasy of the moment, Jacob resumes the blessing, beginning with Gad and Asher, sons by his handmaid Zilpah; he then blesses Naphtali, child by Bilhah, and closes the benediction with Joseph and Benjamin ("child of my right hand"), children of his beloved Rachel.

What are some of the chief characteristics of this poem of such great antiquity?

It is spontaneous—the unstudied outpouring of the patriarch's heart, rich in experience. Note, in the blessing on Reuben, how abruptly Jacob turns from addressing Reuben in the second person, to a sort of personal reflection: "He went up to my couch," as if talking to himself. Note, too, the sudden ejaculation at the midpoint of the poem.

It is rich in imagery, in the embellishment of figurative language, especially in the use of metaphor: "Judah is a lion's whelp," "Issachar is a strong ass," "Dan shall be a serpent, . . . an adder," "Naphtali is a hind," "Benjamin is a wolf that ravineeth," and "Joseph is a fruitful bough." Note the opulence of the blessings poured upon the head of Joseph—blessings "above the blessings of my progenitors unto the utmost bound of the everlasting hills."

And it is eminently predictive. Upon the aged patriarch in his dying hour descends the gift of prophecy. Reuben, "unstable as water," the rights of the first born withdrawn, will forfeit the leadership of Israel, which will be transferred to Judah. Simeon and Levi, brutal and revengeful, will have no territorial inheritance in Israel; Levi's inheritance is scattered among forty-eight cities; Judah (the name means "praise") will have the praise of his brethren and supremacy among them until Messiah shall come and become leader of spiritual Israel. Zebulun's territory will ultimately touch the Mediterranean and reach to Zidon. Issachar will inherit the pleasant land of lower Galilee with the fertile tableland of

Jezreel. Dan is to become a judge in Israel (Samson was of the tribe of Dan) and—unhappily—be the first tribe to "set up the graven image" in the land (for which reason, doubtless, as well as for his serpent-like character, Dan is omitted from the roster of tribes entering the heavenly Canaan, as given in Revelation 7).

Gad will be noted for his bravery. Asher will inherit the fruitful coastal lands of Carmel, which will be the source of abundance of field products. Naphtali will be recognized for his gift of oratory. Joseph—the first-born son of the patriarch's Rachel—is to be the recipient of unlimited blessings; he will have a special endowment of "the Mighty One of Jacob." Benjamin will be noted for his capacity for skillful warfare. Saul and Jonathan came from the tribe of Benjamin.

Thus—in the language of poetry—Jacob blessed his sons and through them the twelve tribes of Israel. No one was omitted. And then the grandson of Abraham, the father of the faithful, gave brief charge for his burial, and "gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people."

* See Robert Lowth, *Lectures on the Sacred Poetry of the Hebrews*, Lecture XIX (Boston: Joseph T. Buckingham, 1815); Richard G. Moulton, *The Modern Reader's Bible* (New York: The Macmillan Company, 1944), pp. 1526, 1527; *The Seventh-day Adventist Bible Commentary* (Washington, D.C.: Review and Herald Publishing Association, 1954), vol. 3, pp. 23, 24.

¶ Sermons and Sunday school lessons are regarded by some young people as the least helpful of their church experience, it was noted at a conference of clergymen specialists in youth work. The youth leaders—themselves young men—said that their young people got the most help and inspiration from church-sponsored work projects and summer camps, personal interviews or contacts with their pastors, and preferred to participate with adults in the church service, rather than being set apart entirely in a youth program. With representation from a score of denominations the conference was sponsored by the Pennsylvania Council of Churches and the State Sabbath School Association. It was a consensus of the clergymen that "in a day when we are no longer dreaming of the moon, but actually headed there, it is a time for the program of Christian education to be brought abreast of the times." The goals, it was agreed, should be "to meet youth in the area of their own environment; influence their life situations; give them greater recognition in the total program of the church, and put new emphasis upon the meaning of the Christian family as a unit."

Men and Women With a Ladder*

W. R. BEACH

Secretary, General Conference

"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it" (Genesis 28:12).



IN A BOOK of ancient Jewish stories Jacob is called the "man with a ladder." It no doubt would be more correct to say that Jacob became the man with a ladder. He did not begin his career thus; in fact, until that memorable

night on the way to Haran he was representative of the millions of ladderless people who have encumbered the face of the earth and who continue to do so.

A close look at these ladderless people reveals that they are of the baser sort. Oh, it is not that they have no interest in climbing; they are desperately eager to mount the rungs of advancement. The shoulders of friend and foe alike are used for this purpose. For them the end justifies the means. Actually, the means oftentimes becomes their end.

These ladderless people are grasping and ambitious. The trouble is that in spite of their unabated efforts to climb they mistake the direction. So by cunning, Jacob robbed his brother Esau of his birthright. Following the same unscrupulous pattern, he deceived his old father. For him this was climbing, but his direction was downward. His very name came to mean in popular thought "one who supplants." This ladderless Jacob had in him all the ingredients of a cheat, ready to resort to any deal in order to advance his selfish aims and reach what he considered to be the top.

Then the unpredictable happened. Jacob ceased to run true to form. He scored a splendid victory and threw away his garb of trickster. It all came about because of a dream and a ladder. Two details in this

dream made the difference in Jacob's life!

The first is a reference to the top. Before, Jacob had never found an appropriate place to stop in his scheming and supplanting. This is what tortured him and caused his perdition. And Jacob is not alone in this dilemma. Such is the way of ladderless people. Alexander the Great wept because there were no more worlds to conquer. Climbing, not unselfish achievement, was his goal.

Today, as yesterday, ladderless men and women are driven by pride and lust. Actually theirs is an unhappy lot. Such climbers see their hopes turn to ashes. They never find the top; they find only sorrow and dissonance. Finally, they go on living for more or less the same reason a hen goes on laying eggs.

The second point is that Jacob got a ladder. All this came in a dream by night. In the morning he had a ladder—and he never abandoned it.

This ladder reached clear to heaven, and on it were angels "ascending and descending." Jacob's dream brought him to the very gate of heaven. Heaven became the end of his pursuit, and this end was satisfying—completely satisfying.

Then, not only did Jacob find a proper objective in life but he came to understand the procedure of the heavenly way: "ascending and descending." Before this, Jacob had thought of nothing but the ascent. On this ladder there was two-way traffic—gifts matching gains, responsibilities matching privileges, service matching opportunity. For him this was a new way of life.

A final thought will complete our picture. The ladder that Jacob found on the way to Haran was Christ. This is evident in the teaching of the Master as recorded in John's gospel, chapter 1, verse 51: "Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." Apparently Jacob sensed this lesson, at least vaguely, when he awakened from his

* Worship talk given in General Conference chapel.

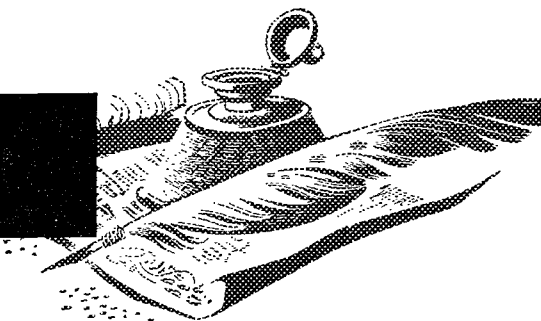
dream and realized that he was at the "gate of heaven."

Therefore men and women of the ladder in verity have found Christ. Heaven becomes their goal. They identify their life and purpose with God's life and purpose in Christ. Their goal is higher than the highest human thought can possibly reach.

The aim of their life is heaven, and the procedure of this heavenly way as revealed in Christ becomes the way of service to mankind.

How is it with you and with me today? Do we have the ladder? If not, let us dream the dream of Jacob and become men and women with the ladder.

EDITORIAL



The Unalterable Purpose of God

WE ADVENTISTS have taken a verse in the ninth chapter of Romans and made it almost peculiarly our own. I refer to verse 28, which reads: "For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth."

The ninth chapter of Romans begins with Paul's expressed sorrow that many of the Jews were outside of the family of God. His deep sorrow is expressed in the memorable words of verse 3: "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Then follows a passage devoted to the humanly difficult argument that God chooses some men and rejects others, that His gifts are acts of mercy according to His own will and for His own inscrutable purposes. Yet God, maintains the apostle, is not unfaithful to any man: "It is not as though the word of God had failed" (verse 6, R.S.V.). It was the people who failed, not God and His word.

In verses 7 and 8 of chapter 9 the apostle begins his teaching on the spiritual descent of man: "'Through Israel shall your descendants be named.' This means that it is not the children of flesh who are the children of God, but the children of the promise are reckoned as descendants" (R.S.V.).

From this he proceeds to expound the doctrine of divine selection as between Jacob and Esau, Moses and Pharaoh, et cetera. "He has mercy upon whomever he wills," says the apostle (verse 18). Then, quoting the prophet Isaiah, he cries: "'Though the number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved'" (verse 27).

As if all this hard reasoning might be too much for his hearers, he then assures them: "'For the Lord will execute his sentence upon the earth with rigor and dispatch'" (verse 28), or as we know it so well in the King James Version: "For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth."

The contextual setting, and certain linguistic considerations discussed in the *S.D.A. Bible Commentary* on this verse, make it clear that this promise regarding God's purpose and work (or word) in the earth is not in its primary sense written of His work only in the last days, or in the last generation. It is a clear declaration of the fact that when God sets His purposes in motion He unfailingly finishes them, and when He speaks, His word is bound to be accomplished. While we may think there is long delay in their fulfillment, He works

surely and expeditiously, and in harmony with His just and redeeming purposes in every generation. This, of course, includes the last days and the last generation.

Ellicott's Commentary renders Romans 9:28 in part as follows: "For a sentence, accomplishing and abridging it, will the Lord execute upon the earth." In verse 27 Paul quotes Isaiah 10:22, which Agar Beet, in his commentary on Romans renders as follows: "Consumption is determined overflowing with righteousness. For consumption and a determined purpose the Lord Jehovah of armies is working out in the midst of all the earth." Compare Ephesians 3:11 on "the eternal purpose ["purpose of the ages," margin] which he purposed in Christ Jesus our Lord" (R.V.). The Revised Standard Version says: "The eternal purpose which he has realized in Christ Jesus our Lord."

If the termination of human history is to be accomplished by divine intervention, as we verily believe it is, then the church in the end of time has additional reason for the certainty that God will conclude His work righteously and expeditiously, as He has all through the years carried out His purposes. He will not allow evil to triumph in the earth, even when events suggest that it will. Ominous times are on us. Terrible conditions have assailed our world, and will continue to plague mankind.

The angel of mercy is folding her wings, ready to depart. Already the Lord's restraining power is being withdrawn from the earth, and Satan is seeking to stir up the various elements in the religious world, leaving men to place themselves under the training of the great deceiver, who works with all deceivableness of unrighteousness in the children of disobedience. Already the inhabitants of the earth are marshaling under the leading of the prince of darkness, and this is but the beginning of the end. The law of God is made void. We see and hear of confusion and perplexity, want and famine, earthquakes and floods; terrible outrages will be committed by men; passion, not reason, bears sway. The wrath of God is upon the inhabitants of the world, who are fast becoming as corrupt as were the inhabitants of Sodom and Gomorrah. . . . The Lord is soon to cut short His work and put an end to sin.—*Testimonies*, vol. 8, p. 49.

In 1 Corinthians 7:29, R.S.V., the apostle

Paul uses the impressive sentence: "Brethren, the appointed time has grown very short." He uses this sentence as the basis of an appeal for godly living. He was sure that "the form of this world is passing away" (verse 31). The apostle believed that God would end the history of this sinful world by divine intervention, and when he says that "the time is short," it is clear that he expected God to "execute His sentence upon the earth with rigor and dispatch," regardless of any specific period. Everything God does is done with dispatch and with power, if only we could see the end from the beginning. Time seems long to us in this life, but it will appear to be relatively short when viewed from the viewpoint of eternity. Whatever God does is also done in righteousness, for it cannot be otherwise.

"Sinful man can find hope and righteousness only in God; and no human being is righteous any longer than he has faith in God, and maintains a vital connection with Him."—*Testimonies to Ministers*, p. 367.

In these days, when faith is tested to the uttermost, days when we can see quite well how much more severely faith will be tested in the near future, it is well for us to remember God's assurance that what He has promised to do with sin and sinners, with a rebellious world, for the remnant, or His church, which will be saved in His kingdom, will be done with dispatch and rigor and absolute righteousness. It is well for us to remember the part to be played by the church of Christ in the finishing of His work:

The work will be cut short in righteousness. The message of Christ's righteousness is to sound from one end of the earth to the other to prepare the way of the Lord. This is the glory of God, which closes the work of the third angel."—*Testimonies*, vol. 6, p. 19.

It is well for us also to remember that beautiful statement found in *Prophets and Kings*, page 725 so often quoted among us: "Clad in the armor of Christ's righteousness, the church is to enter upon her final conflict 'fair as the moon, clear as the sun, and terrible as an army with banners,' she is to go forth into all the world, conquering and to conquer." H. W. L.

WORK IS HEALTHFUL

☞ It is not work that kills; it is worry. Work is healthful; you can hardly put more upon a man than he can bear. Worry is the rust upon the blade. It is not the revolution that destroys machinery, but friction. Fear secretes acid; but love and trust are sweet juices.—Beecher.

Infections Today

H. E. RICE

Associate Secretary, General Conference Medical Department



THE disease I wish to consider with you today we shall call the virus of serviceless worship. When God first stepped out of heaven and came and visited with man in the Garden of Eden, He chose the cool of the day when the work and the endeavors and activities of the day were over. Man, therefore, in his thinking separated association with deity and worship of God from the ideas of service and labor.

Perhaps it was because God did so much for man and man in turn could do so little for God. Perhaps it was because worship holds drama and is replete with ecstasies, whereas service is prosaic and unromantic, frequently menial, and not infrequently even distasteful. In any event, man in very early history separated in his thinking the idea of worship to God and service to man. I do not know the exact time of the first attack of the virus. I do know it was certainly early in the history of the race, for at the gate of the Garden of Eden, Cain did not connect in his mind the idea of worshipping God with the idea of responsibility for his brother.

God relates worship to service. Man relates worship to songs and prayers and incantations and offerings, but is inclined to divorce it from service. This is the deadly effect of the virus. It is the common course of the disease.

Not long ago I was in the Imperial Hotel, Tokyo, Japan, and purchased a Japanese newspaper printed in English for the benefit of the English-speaking population. I turned to the editorial page and noted an article under the title "The Domain of the New Gods." I had observed many temples to many old and historic gods, and the idea of new gods in Japan intrigued me. From the pen and observation of the editor, I read the following:

"It is true that the great religions like

Buddhism and Christianity . . . in Japan are not close enough to the mass of the people. . . . The needs of the people are not purely religious in nature; their trouble may be medical or financial."

Perhaps this Japanese editor is a better diagnostician than even he realizes. Perhaps he put his finger on a Christian disease without knowing it—the disease of separating worship from service; and thus perhaps we have taken religion too far away from the needs of the mass.

It is interesting to contemplate just exactly how finite and mortal man attempts to worship God. Some worship God by taking off their hats and offering their prayer. Others put on their hats and offer their prayer. Others stand, while some in equal piety kneel down, and still others in equal sincerity and conviction prostrate themselves on the ground. Some feel that God is worshiped by facing the rising sun, while others in cloistered walls count beads, thinking that this is the true way of worship. Some in church feel that the appropriate manner to approach deity is to kneel toward the front of the church, toward the altar, while others are equally certain that God is not to be found in that manner—that such procedure is truly displeasing to divinity, and that the proper manner is to turn around and kneel the other way. To some, worship is the mental acceptance of specific doctrines, dogmas, and creeds. Others feel His presence best in the far reaches of song.

Perhaps all of these are forms of worship, if the humble heart is open to the echo of the still small voice; however, none of these is of necessity worship, unless the heart is reaching out for God. It is to be remembered that in all of these activities we define as worship no one can minister to God, but rather that all tend to minister to the worshiper; nor is there any service we can render to God; we cannot feed Him, clothe Him, nor supply His needs. Our worship, therefore, changes us more than it

gives any benefit to God. God does, however, give us a higher, better way of serving Him, and He illustrated it for us in the life of His Son. It is by caring for the needs of our fellow men, by ministering to the necessities of those about us. God Himself spent His earthly life in service.

The highest compliment that can be paid is imitation. Perhaps the highest form of worship, therefore, is emulation of the deeds and acts and character of God, for God so loved the world that He gave His Son in service. He, therefore, worships his God best who serves his fellow men.

It is a symptom of the virus to relate worship only to songs and offerings, to incantations, to adorations, to mental assent to complex theological propositions with deep and undiscerned shades of meaning in Latin and Greek and Hebrew and Sanskrit, all of which perhaps are proper and probably helpful, only if rightly related to service to our fellow men. Divorced from service, they are but the beclouding smoke of forgotten burnt offerings.

Religion is a great Christmas package; the reason for this is that God gave it to us in the birth of His only begotten Son. Our doctrines are the strings that tie up the package and hold this together in orderly fashion. Our songs, our formularies, our rituals, are the beautiful ribbons that adorn the package and make it so attractive and so comely. Our offerings perhaps are meant to pay the postage, but the content of the package is service.

Those infected by the virus mistake the package for the content. They are prone to find religious satisfaction in the strings, the wrappings, the ribbons, and even in bearing a share of the postage, forgetting that all of them are the trimmings that cover up the content—service to our fellow men.

During World War II it was my privilege to be associated with the work in one of our medical institutions. Our boys and girls entered the service of the country and went to war, but the masses of population from which we ordinarily draw our workers were swept into factories and industries, and the hospital, unable to pay competitive wages, was short of help. The good women of the community responded to the needs of the hospital; the canteen corps and the Red Cross helped us every day in serving the trays to the sick. The Ladies Aid Society of the Methodist Church, the Baptist women,

the ladies of the Catholic Charity Society made dressings and bandages that were life-savers to the hospital and to its clientele; and the ladies in our own church—yes, they met in regular meetings to offer prayer for the boys in the service, and their Dorcas Society engaged in the project of crocheting doilies to sell at a sale. This is not meant as a criticism of our good ladies. They were but suffering from a disease common to all mankind. It is so easy and so glamorous to serve needs far away and so human to overlook them right at hand. The difficulty was they were experiencing a little attack of the virus of serviceless worship.

If there is one lesson to learn from the total story of the life of Christ on earth, it is the unimportance of formality, of strings and ribbons, and the great importance of the content of the package—the worship of God by service to the needs of our fellow men.

The virus has struck again in our age. We are prone to assign our responsibilities for the welfare of others to the Red Cross and to the social service division of the Health and Welfare Department of the Government. Our donations and our tax payments have purchased for us the healing ointment that delivers us from a sense of personal responsibility for others. We vote stock by proxy; we engage a minister to preach and pray for us, and we worship by proxy; we buy a few subscriptions to the *Signs of the Times* and thus we do our share to warn the world of Christ's coming by proxy. We give to the Community Chest and to the Red Cross, ever mindful that all of these philanthropies are deductible in our income tax. And thus we serve the needs of our fellow men by proxy, and experience the benumbing virulence of the disease. But God cannot be worshiped by proxy.

A Spanish philosopher, a man of letters by the name of Unamuno, died in 1936. In one of his books he wrote the story of an ancient Roman aqueduct at Segovia, which probably dated from the time of Trajan. For 1800 years this aqueduct had carried the cool waters of the Rio Frio down from the high hills to quench the thirst of the city and the valley below. Some sixty generations drank of its bounty. Then came a new and modern generation, which said, "This aqueduct is so great a marvel that it should be preserved for our children's children. We will relieve it of its century-old labors." Thus this new generation laid a new mod-

ern pipeline. They would give the old and venerated aqueduct a reverent rest. Lo and behold, the aqueduct began to fall apart. Built originally of rough-hewn granite blocks without lime or cement, the sediment of the centuries had formed a natural mortar, which, now dry, was exposed to the sun and crumbled and fell apart. What centuries of service could not destroy, brief years of idleness caused to disintegrate.

Herein is a lesson for us. We are saved by grace that immediately manifests itself in loving service. We are not saved alone by pious prayers and holy contemplations, by mental acceptance, by philanthropic generousities. This work will someday close. The hand of God that alone can reach out and pluck the lightning and roll back the thunder will unroll the heavens as a scroll, and through that open portal Christ will come again to earth. There will be a great division of mankind, and some will sing in ecstasy of joy. Others, all abashed, who thought they worshiped God in complex creed and pious songs and prayers, will fail to understand until God speaks and makes it plain. The great division of that day is not so much on fine philosophy and creed nor hidden meaning found in oblique texts, but rather on the motivations of the year. These finer motivations, faint auroras of the character of God, were implemented in loving unrequited service to our fellow men. This is true worship!

Three people once were seeking God, to see His
face,
Yet did not have His address, nor the place
Where He abode—that they might know His grace.

So one man went to church, and kneeling there
With pious manner, and with head made bare,
He sang an hymn, and offered up his prayer.

He took the Holy Book, and from its word
With tentative ear the voice of God he heard,
His heart was watered, and his soul was stirred.

The solemn chant, the litany, the sight
Of stained-glass windows, sifting holy light,
Brought to his heart a comfort and delight.

And there in quiet prayer, and all alone,
He laid his burden down, and there made known
His heart's desire, and thus he reached the throne,

For God was there.

Another climbed a mountain. By a tree
That pointed up to heaven, he could see
In flower, and stream, and grass—Divinity!

The footprints of his God, he these could trace,
And in the lake's reflection see His face;
The carols of the birds proclaimed His grace,
For God was also there.

The other, all bewildered and alone,
Did not know where to look to find God's throne,
But passing by an open door he heard a groan.

He entered, and beside a sufferer's bed
Smoothed out a pillow as a prayer was said,
And thus, a hungry soul, with manna fed.
He sought some word of comfort to impart
By skill and kindness, bid some pain depart.
He worshiped God, by comforting the heart.

When he at last reluctant turned to go
Effulgence made the room to strangely glow—
He saw the Great Physician, bending low,
For God was truly there.

And God from heaven, looked down upon the
three,
The one in church, the one beside the tree,
The one beside the bed, and He could see

They all were seeking Him, but oft were blind
To ways to worship God. Oft we may find
The truest worship, service to mankind,
For God is always there.

Obedience and Knowledge

THEODORE CARCICH

President, Central Union Conference

ONE compensation of obedience is the acquisition of spiritual truth and knowledge. Generally, knowledge is looked upon as belonging to the mind. This, of course, is true of certain factual knowledge as scientific experiment and theoretical truth. It is certainly not true of spiritual knowledge.

We do not grasp Biblical knowledge by the intellect alone, but with the whole nature. Said our Lord, "If any man will do his will, he shall know of the doctrine, whether it be of God" (John 7:17).

Commenting on the truth that obedience opens the door to spiritual understanding, the servant of God declares:

Disobedience has closed the door to a vast amount of knowledge that might have been gained from the Scriptures. *Understanding means obedience to God's commandments.* The Scriptures are not to be adapted to meet the prejudice and jealousy of men. They can be understood only by those

who are humbly seeking for a knowledge of the truth that they may obey it.—*Christ's Object Lessons*, p. 112. (Italics supplied.)

It is not to an intellectual aristocracy, but to a believing body of obedient saints, that God grants spiritual revelation. Intellectualism is desirable, but never at the expense of loyalty and obedience to God's revealed will. Often church members request an evaluation of certain tracts and publications prepared by either apostates or enemies of the truth. Of course, the chief purpose of these tracts is to convince the reader to withdraw his membership from the church and unite with the apostate movement.

False doctrines and offshoot movements will be with us till the end of time. How, then, may one distinguish between truth and error, regardless of the source from which it may arise?

Christ tells us how. Be obedient to the revealed will of God, He admonishes, and you will know "whether it be of God." None need be uncertain as to what is the revealed will of God. Said the psalmist: "I delight to do thy will, O my God: yea, thy law is within my heart" (Ps. 40:8).

God's will for us is wrapped up in His ten-commandment law. Every act of loyalty to it clarifies the mind and enlarges the area of our spiritual knowledge. Every fulfilled

obligation to God and man makes clearer the distinction between truth and error.

As long as we are constant in our obedience to God's law we need not fear the wolves in sheep's clothing who are seeking to tear down God's church. Neither are we called upon to stone the wolves or to chase their whelps. If we attempted this it would draw us away from our duty and obedience to God. This is precisely what the wolves desire.

Let the wolves wail and howl. That is in keeping with their predatory nature. Our task is infinitely greater. It is to keep our feet in the unswerving pathway of obedience which leads the people of God into the kingdom, for "blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Said the messenger of God: "Satan seeks to counterwork the work of God, and he is constantly urging men to accept his principles. He represents the chosen people of God as a deluded people. He is an accuser of the brethren, and his accusing power is employed against those who work righteousness. The Lord desires through His people to answer Satan's charges by showing the results of *obedience to right principles*."—*Ibid.*, p. 296. (Italics supplied.) Here is one way to answer the wolf's howl.

Stewardship in Its Larger Aspects—3

The Practice of Stewardship

L. E. FROMM

Former Editor, "The Ministry" Magazine

"Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:7.

THE all-inclusive expansion of "the everlasting gospel," known and loved by the Advent people as the threefold message, is intrinsically bound up with *the tremendous fact of the divine Personality who is the Creator of all*. This means and involves so much that we might well pause briefly and ponder its sweeping implications. Every foundational precept, promise, prophecy, or principle existent throughout the

universe is but the outshining of His immutable will. These are not arbitrary, but spring inevitably out of our basic relationship to Him. Every binding responsibility of man to God, or man to man, has its roots therein.

Every general truth, and each particular application of truth for special periods of human history, is simply the inevitable outgrowth of this fundamental relationship existent between the Creator and His creatures. And this is pre-eminently true today. As we approach the consummation of the plan of redemption, the acceptance and operation of every phase of this tran-

scendent relationship is a necessary preliminary. A complete message and a perfected people is God's objective, and will be the natural result.

Stewardship Lies at the Heart and Center of Our Message

Now let us apply these general principles. The admission that God made everything carries with it the admission that He is the sovereign Lord and the owner of everything. This logically implies, next, our stewardship and accounting of what He has committed to our keeping. And this, in turn, demands an acknowledgment upon our part in the precise way the sovereign Owner has determined, which is through the tithe. This logical sequence is inescapable.

Thus we see that stewardship lies at the very heart and center of our whole message. This is to be expected, for anything touching the relationship of Creator and created beings that is fundamentally true has a vital relation to everything else that is true—and pre-eminently so in this last-day recovery of neglected or forgotten truths.

So, in the triple expansion of the unchanged and unchangeable gospel for the hour, as recorded in Revelation 14, emphasis is thrown on (1) The Judgment—which brings the scrutiny of the Eternal upon our relationship to God as stewards; (2) The Fall of Babylon—because of abuses fostered by the promulgation of her wrong concepts; and (3) The Mark of the Beast—which is a thrust at God's creatorship, hence His ownership, and consequently our relationship and supreme accountability to Him.

Sabbath and Tithe Not Repealed or Abrogated

Time and money are two of God's most valuable gifts to man. But in both, God holds a designated reservation. There is holy time and there is holy money—the Sabbath and the tithe. Both are to be fully restored in the remnant message, for these twin institutions connote the same authority, and touch the same principle. Both have the same impregnable foundation. Both run parallel through the ages. Both are devoted in a special sense to God. Neither has been repealed or abrogated. Both hold as surely as man's foundational relationships to God hold, for their obligation is fundamental and eternal. And as inseparable

last-day tests of character for God's remnant people, they are consequently of keenest interest and special significance to Seventh-day Adventists.

This discovery of God, and our relation to Him as the "Supreme Person in a world of persons," is the greatest thought that can enter the human mind. From it spring all our recognized truths. It is the basis for righteousness by faith, which is our "message in verity." To it we bow with reverential awe, accepting it as the polestar of our lives. In view, then, of the acknowledged fact of God in Creation, the vital issue is *human stewardship for God, or assumed ownership and independence of God*. For if man's vaunted claims of ownership are valid, then the very foundation of God's sovereignty is denied.

To the Seventh-day Adventist, Jehovah is not a philosophical conception, but is the personal and living God, whom shortly we are to meet face to face. The modernist's pernicious doctrine of divine immanence is no more than mystic pantheism. It has nothing to do with the true indwelling presence of the Holy Spirit. In its logical ultimate it denies the personality of God. Against it the threefold message stands as a mighty protest and a towering bulwark. So to the one vast issue we address ourselves.

The principle of stewardship throws man back on God, who is in this way established in his consciousness. God is made real. And this reality of the Unseen restores God to His rightful place from which He has been displaced through Babylonish apostasy. It enthrones Him again in the daily life as Lord. Thus the tithe emerges from a mercenary basis to the expressed relation of man to the Supreme Being and His kingdom. This should be a basic element in stressing the spiritual revival and reformation that God is seeking to bring to His people. It surely embraces a revival of Christian stewardship and a reformation in the consecration of ourselves and our possessions to Him. Like its related truths, it is destined to have rightful place in the loud cry of the message.

God Retains His Title as Owner

Let us now go back for a historical view of that awesome hour of Creation, when "*in the beginning God created.*" This is the most sublime and all-comprehensive statement in the Old Testament. It is the

basic introduction of all inspiration. It is the foundation truth on which all truths must be built. The Creator is still God over all He has made, or else He is the creature of our imaginations. Sooner or later we all seek some explanation of life. We attempt to discover the divine purpose behind things seen and expressed.

The implications of stewardship alone satisfy. Men are not owners; they are but stewards of entrusted possessions and incomes—unless God be dead or has moved out of the universe. So long as Creator and creatures exist, these mutual relationships are, in the very nature of things, inescapable. God has not sold out. He still retains His title to all creation.

The story of Eden is majestic and deep in its meaning. Since man was made from the dust of the ground, he was therefore God's creation and hence His by this right. Man was placed in the Garden to dress it, but God still owned it. Man never owned a single foot of it. God had a divine plan for primeval humanity. This was to "subdue" all things and "have dominion" over them. To man, God gave the major portion of the fruits, but reserved a portion for Himself, to remind our first parents of His ownership and as a test of their loyalty.

God reserved His proprietary rights by forbidding them to eat of the one tree. *He thereby established a principle, growing out of this new relationship.* So at the birth of the race God put the stamp of His ownership and the responsibility of man's accountability or stewardship upon all things. God drew a line on one tree and said, "In the day that thou eatest thereof thou shalt surely die." The destiny of the race depended on the perpetual recognition of God's sovereignty.

God didn't need the fruit, for He says, "If I were hungry, I would not tell thee" (Ps. 50:12). But Adam and Eve needed constantly to recognize their accountability. Alas, through an evil influence, they were led to take from God's portion; and all the universe knows the consequences.

Our First Parents Defaulted in Trust

Some say the taking of the fruit was too trivial a matter for such an infinite issue. *But nothing on earth could be more important or fundamental—important not because of the quantity of the fruit, but because of the basic principle involved.* Our first parents violated the established, foun-

ation principle of all relationship between the Creator and creature. They failed in trust and appropriated that which belonged to another. Adam didn't take much, but he thereby broke that relationship. The act was an attempt to rob God of His rights, so man was driven out of the garden of plenty because he took of the portion God had reserved for Himself. Thus the story of Creation presents the first revelation of God's ownership, with its inevitable corollary, man's stewardship.

Then God set about the task of gathering up the wreckage of Eden. He started again, with man under the handicap of sin, to work out His eternal purposes. And the tithe may well be said to occupy the place of the fateful tree as the material test of stewardship since Eden. It is God's reservation. The principles involved are identical. The issues are just as deep and vital. Beware! The devil is up to the same old tricks, simply with a different "tree." Violation of trust will bring the same tragic results, but the resultant death will be eternal instead of temporal. Just as Eve saw that the tree was desirable to make one wise and was good for food, so multitudes today desire to use God's tithes for food, for education, or for gratification of self. Again, I say, Beware!

Four hundred years before the revelation of the law at Sinai, God found in Abraham, the loftiest character of all antiquity, one who felt a sense of stewardship. There was as yet no written law, no statutory compulsion, no ecclesiastical authority, to enforce his payment of tithes to Melchizedek, as recorded in Genesis 14:18-20. But he had no need to be instructed. He already knew the obligation. The incident is related with such directness that it is evident he lived under the clear knowledge and conviction that the Most High is the "possessor," and that the tenth belongs to Him. Who taught him the obligation of the tithe? Ah, he had knowledge of a prior, unwritten, common, fundamental law.

Divine Ownership Recognized Through All Ages

Then, 153 years later, we come to Jacob, as depicted in Genesis 28:10-22. Note that he said, "Of all that *thou* shalt give me"—recognition of divine ownership—"I will surely give the *tenth* unto thee." Wasn't that a strange vow? Why the tenth, instead of an eighth or an eleventh? Ah, he also

knew the revealed will and provisions of God. It was no coincidence that Abraham and his grandson Jacob both paid the same designated tithe. Thus stewardship was in operation in the patriarchal dispensation. The world is today slowly coming to the decimal system. Yet it is not a modern invention. It goes back to Genesis and the truth of the tithe.

The practice of offering a tenth is so ancient and so universal that it must have had an authoritative commencement. Its practice was common among practically all the ancient civilizations. It is coeval with the race and as widespread as the old clay tablets indicate. There are records of tithing among Egyptians, Babylonians, Phoenicians, Ethiopians, Arabians, Greeks, Romans, and Carthaginians. Herodotus, Diodorus Siculus, and Xenophon mention it. Demosthenes said: "It is sacrilege to retain the tenth." The simple fact is, it had a common origin that antedated paganism.

The obligation, as known, obviously rested on God's common law for the entire race rather than upon recorded or written statutory regulation. So it was also with the Sabbath in Eden. The written code came twenty-five centuries later. There are certain other duties that the Bible recognizes as orally understood from the beginning, yet without mention of their origin or initial announcement. The tithe is taken for granted as a known duty, just like the institution of prayer, also applicable and needful in all dispensations and for all lands and races. Clearly the tithe rests on a universal principle, and the knowledge of this universal principle has penetrated and persisted even in the devout pagan cults; for this sense of divine ownership was recognized from the very beginning. *This dedicated tenth was the logical signification of stewardship, and this, in turn, of the great fact of God.*

(To be continued)

Recognizing Personality Differences

TAYLOR G. BUNCH

Retired Minister, Lodi, California



A SUBJECT of ever-increasing importance with the passing of time, wherever two or more persons are associated in service, whether in families, churches, schools, conferences, institutions, or various kinds of business, is personality problems.

In fact, association problems are so serious that in most of the large industrial organizations, including some of our own Seventh-day Adventist institutions, personnel managers are chosen to help solve them. And because nations have the same difficulties as people in getting along together on the same planet, the United Nations organization was brought into being, and what a time they usually have in settling their problems! It is largely because people are all so different in background, history, and racial distinctions.

All personality problems would be greatly lessened, and in many cases would disappear, if everybody would remember

and never forget that no two persons are alike and never will they be. A woman was heard saying, "I have eleven children, and not two of them are alike." Her tone of voice indicated that to her this was very unusual, but if she had several times that number no two of them would be alike. There are no "identical twins" unless it be in physical appearance. In all other respects the distinction is evident.

No one will ever have to be concerned about meeting himself, or his likeness, double, or duplicate, for such a person does not, and never will, exist. In fact, if such a thing could happen it would be a tragedy in the first place, because one of a kind is enough; and in the second place, because it would be a reflection on the omniscient wisdom and omnipotent power of the Creator.

God never intended that there should be any duplicates among human beings, or the creatures in the animal and vegetable kingdoms. Scientific research has revealed the fact that there are no two ani-

mals, birds, fish, plants, flowers, or trees alike; or even the limbs, twigs, or leaves on trees. Not even two spears of grass are identical. A certain man has taken more than 10,000 photographs of snowflakes under the microscope and found that each was a distinct work of art different from all others.

Life that ever needs forgiveness has for its first duty to forgive.—Bulwer.

Paul declared that “one star differeth from another star in glory,” a well-known fact in modern astronomical science that has caused the evolutionary nebula-hypothesis to be virtually abandoned.

The Creator does not have to imitate or duplicate as does man. Hundreds of houses are patterned after the same blueprint, thousands of cars come off the assembly line exactly alike, and millions of identical gadgets and articles are produced by manufacturing plants. On the other hand, it is estimated that since Adam 150 billion people have lived on the earth, each with an individuality distinct from all others. The same is true of the angelic host and the inhabitants of the unnumbered unfallen worlds.

It is unfortunate that so many people, including some ministers and other church leaders, fail to recognize this distinction and therefore have a great burden to make everybody else exactly like themselves. This is the chief identifying characteristic of fanatics and extremists who are anxious to persuade others to eat and dress and act alike in accordance with their own peculiar ideas. Such a course is clearly condemned in the instruction which they often twist to their own purpose.

No Two Lives or Minds Alike

In regard to the subject under consideration the following quotations are to the point: “There are no two leaves of a tree precisely alike, neither do all minds run in the same direction. But while this is so, there may be unity in diversity. . . . We are not all fitted to do the same kind of work, but each man’s work is designed by God to help make up His plan.”—Ellen G. White comments on 1 Cor. 1:10, *SDA Bible Commentary*, vol. 6, p. 1083.

The vine has many branches, but though all the branches are different, they do not quarrel. In diversity there is unity. . . . The perfection of the

church depends not on each member being fashioned exactly alike.—*Ibid.*, p. 1090.

Every individual has a life distinct from all others, and an experience differing essentially from theirs. God desires that our praise shall ascend to Him, marked by our own individuality.—*The Desire of Ages*, p. 347.

The unity that exists between Christ and His disciples does not destroy the personality of either. They are one in purpose, in mind, in character, but not in person. It is thus that God and Christ are one.—*Testimonies*, vol. 8, p. 269.

There are rights which belong to every individual. We have an individuality and an identity that is our own. No one can submerge his identity in that of any other. All must act for themselves, according to the dictates of their own conscience.—*Counsels on Diet and Foods*, p. 56.

This distinction in personality will continue with the redeemed through all eternity: “Our personal identity is preserved in the resurrection, though not the same particles of matter or material substance as went into the grave. . . . In the resurrection every man will have his own character.”—Ellen G. White comments on 1 Cor. 15:45-52, *The SDA Bible Commentary*, vol. 6, p. 1093. Surely these statements should be sufficient to prove the point under consideration.

The apostle Paul recognized this distinction when he wrote to the divided and quarreling members of the church of Corinth. Some were saying, “I am of Paul,” others, “I am of Apollos,” and still others, “I am of Cephas,” or Peter. The membership was divided into Paulites, Apollosites, and Peterites, and the apostles told them they were acting like spoiled children and therefore ought to be fed with “the milk of the word,” rather than “strong meat,” which was the spiritual food for adults and men and women of maturity. He asked them the question, “For who maketh thee to differ from another? and what hast thou that thou didst not receive?” (1 Cor. 4:7).

In other words, the apostle said: “Don’t you know that God made all of you different, and that everything you have in talents and capabilities was a gift from God?” Paul and Apollos and Peter were created in different molds, with different talents to accomplish different missions. Therefore, to create a schism over them and their work gave evidence of immaturity, and the same is true when there are divisions because of the likes and dislikes of the members in regard to God’s ministering servants.

There is really nothing original about any of us. Since all of our knowledge is

borrowed from others and has its source in the One in whom "are hid all the treasures of wisdom and knowledge," we have absolutely nothing to boast about. We are told that God has given "to every man his work," as well as the ability to perform it. The Holy Spirit, as the administrator of the church in Christ's stead, distributes the spiritual gifts "to every man severally as he will." If every member would fulfill the mission appointed him of God, there would be no jealousy or divisions, for no two persons would be doing the same thing in the same way.

New Names of Redeemed in New Earth

It is because of these distinct personalities that the redeemed will each be given "a new name" to describe his character. In Isaiah 62:2 we read, "Thou shalt be called by a new name, which the mouth of the Lord shall name," and in Revelation 2:17, "No man knoweth" this new name "saving he that receiveth it." This does not mean that others cannot pronounce it, but that only the one who receives it can comprehend its full meaning because it is a description of his character, which is different from all others. Through all eternity none will ever meet another with the same name either among the redeemed or unfallen beings.

The situation at Corinth was so serious that Apollos left and refused to return, and it is evident that Paul and Peter departed sooner than they otherwise would. Therefore, because of their childishness, the quarreling Corinthians lost the services of all three of their favorites. Similar situations in our day make changes in church leadership wise and necessary, even when the persons involved are in no wise to blame, as in the case under consideration.

Young preachers should never attempt to become like older ministers whom they greatly admire; first, because such a thing would be impossible, and in the second place, because it would be contrary to the plan of God. Each person should be himself and himself only. It is pathetic that so many ministers have at least partially thwarted the plan of God by their efforts to imitate others in their voice, gestures, and manner of speaking and working. For this reason it is unwise to leave young men under the molding influence of older men too long. In the matter of making another a model to imitate, it is well to remember

that a model is defined as "a miniature imitation of the real thing." And never should even the most talented leader be left to mold the work in one church or field too long. In regard to this matter very definite counsel had been given us through a source we should not question.

Here is another significant quotation: "Why do we need a Matthew, a Mark, a Luke, a John, a Paul, and all the writers who have borne testimony in regard to the life and ministry of the Saviour? Why could not one of the disciples have written a complete record, and thus have given us a connected account of Christ's earthly life? Why does one writer bring in points that another does not mention? Why, if these points are essential, did not all these writers mention them? It is because the minds of men differ. Not all comprehend things in exactly the same way. Certain Scripture truths appeal much more strongly to the minds of some than of others. The same principle applies to speakers. One dwells at considerable length on points that others would pass by quickly or not mention at all. The whole truth is presented more clearly by several than by one. The Gospels differ, but the records of all blend in one harmonious whole."—*Counsel to Parents and Teachers*, p. 432.

Broadening Influence of Association

This distinction in personality makes life very interesting, so that each person we meet brings a new experience and adventure. Therefore the more persons we meet and associate with, the better, as it has a broadening and educational influence. The pastor is the spiritual leader of the entire church, embracing every member, and never should he permit himself to be under special obligation to any person or persons for any reason whatever. Also he should avoid becoming too intimate with individuals or families. He must not become a respecter of persons, but should endeavor to treat all alike, even though he naturally is drawn toward some more than others.

This personality distinction is so important that the Lord has divided His people into twelve tribes in this life, which will become the twelve nations of the redeemed in the kingdom of glory. Through all eternity they will be ruled by the twelve apostle-kings, and each nation will go in and out of the New Jerusalem through a

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Evangelism at the New Osaka Center

LEO R. VAN DOLSON

Director, Osaka Center, Osaka, Japan

ON DECEMBER 20, 1959, the president of the General Conference, Elder R. R. Figuhr, honored the official opening ceremonies of the new evangelistic center in Osaka, Japan, with his presence, and by bringing a message expressing the interest and prayers of our people around the world.

Actual evangelistic work has been going on in the center since November 8, 1959. This article is a brief presentation of evangelistic procedures now being used in the Osaka Center.

Because our program is one of continual evangelism, it was felt that it would be impossible to keep up a large interest for an extended period of time if meetings were held as often as four or five nights weekly. Therefore, we have been experimenting with the plan of alternating a series of six Sunday night lectures with a one-week series of lectures from one Sunday night through the next Sunday night.

We have just finished our first such series and have been well pleased with the results. In the period from November 8 through December 27 we received the names of 467 people, most of whom having had their first contact with Seventh-day Adventists by coming to the meetings at the

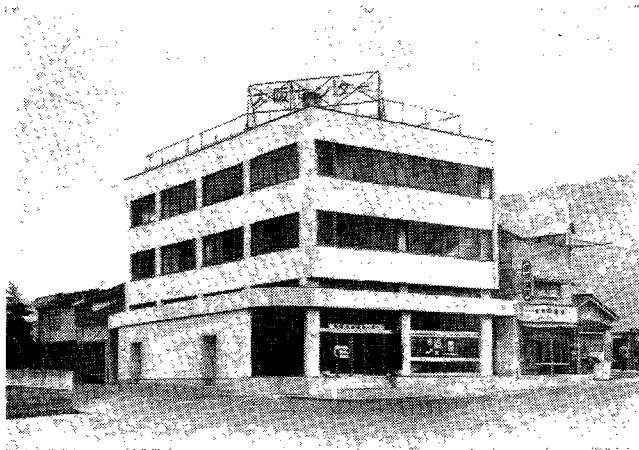
Osaka Center. Our first baptism was conducted on December 26, when two candidates were immersed.

The first six-week series was entitled the "Footprints of the Creator" series, and on the Sunday nights of this series the following topics were presented, leading to an acceptance of the God of Creation: "Footprints of the Creator," "Slaying Atheists With Butterfly Wings," "Creator of Earth and Sea and Sky," "In the Image of God," "His Eye Is on the Sparrow," and "Joy in Nature."

We have compiled our own Bible study courses, which we call the "Faith, Hope, and Love" series. These cover the entire scope of our doctrines under the three headings, with ten lessons in each course. In connection with our "Footprints of the Creator" series, we introduced the Faith course, holding Bible classes Tuesday night of each week.

A new feature that has been greeted with real enthusiasm by our evangelistic audience is the "discussion evangelism" programs that we inaugurated on Thursday nights in connection with our six-week series. A half-hour panel discussion is followed by twenty minutes of audience participation. Our panels consist of ministers and consecrated laymen who discuss the topic presented at the previous Tuesday night Bible class. The response of the audience, as well as their active participation in this type of program, has encouraged us to make this a permanent feature of our six-week series.

The initial six-week series, with evangelistic lectures on Sunday nights, Bible classes on Tuesday nights, and discussion evangelism on Thursday nights, was followed by a concentrated eight-night series during Christmas week. This was entitled the "Desire of Ages" series and dealt



Outside view of the Osaka Center.

with the prophecies, events, and meaning of Christ's birth, life, and death. The majority of those attending made their first decision to accept Christ as their Saviour on the concluding night of this series.

Our plan is to carry on this program until every phase of our message has been adequately presented. On January 10 we began a six-week "Hidden Treasure" series that had as its objective a decision to accept the Bible as the Word of God. This will be followed immediately by an eight-night "Steps to Christ" series, leading to an acceptance of the plan of salvation.

After this we will conduct a six-week "Second Advent" series, covering the message of Christ's soon return and appealing for a decision to prepare for His coming. Decision cards, with a picture and the words of the decision that the individual can tear off and keep, are being prepared for each decision step.



The auditorium of the Osaka Center.

The "Second Advent" series is to be followed with a "Life in Christ" series, which will deal with the question of the state of the dead and its attendant problems, and lead to an acceptance of the Bible teaching on this subject. Following this there will be a "Way of Love" series leading to a Sabbath decision, and a "Christian Life"



Elder R. R. Figuhr addressing guests at the opening of the Osaka Center. Elder K. Yasui translating.

series leading to a baptismal decision. This will be followed with a series designed to confirm the decisions already made.

During the summer months we are looking forward to a Voice of Hope youth effort, and in the fall we are planning a concentrated three-month series with a field training school for ministerial students from Japan Missionary College.

Adding to the effectiveness of our evangelistic program at the Osaka Center are weekly English conversation and Bible classes, film and stereophonic music programs, fellowship suppers, a welfare center, health and cooking demonstrations, a read-

ing room in the lobby, youth rallies, and a recreational fellowship program.

The entire second floor of the center is devoted to medical and dental clinic facilities, and as soon as a doctor is available this medical missionary unit will be able to contribute much to our evangelistic center work.

The Osaka Central church makes the center its church home. The members are not only actively cooperating with the center program, but attracting interest with the church and prayer meeting services, and Sabbath school and branch Sabbath school programs.

Zeal Not According to Knowledge—2

The Veracity of Bible Chronology

EDWIN R. THIELE

Professor of Religion and Philosophy, Emmanuel Missionary College

THROUGHOUT the ages, endless and bitter attacks against the reliability of the Biblical record have come from men who were moved more by zeal than by knowledge. These charges of inaccuracies in the Word of God have been due largely to an imperfect knowledge of the facts of ancient Biblical history, manners and customs rather than to actual errors in the Biblical record.

Particularly bitter and vitriolic have been the attacks directed against the chronological data in the books of Kings and Chronicles. Here scholars were certain that they were in possession of evidence of unquestionable error. Not being able to put the data together into a harmonious pattern, they were certain that the data were wrong and that they constituted incontrovertible evidence of the unreliability of the Biblical record.

As early as the fourth century A.D., Jerome expressed himself as follows concerning the chronological materials: "Read all the books of the Old and New Testament, and you will find such a discord as to the number of the years, such a confusion as to the duration of the reigns of the kings of Judah and Israel, that to attempt to clear up this question will rather appear the occupation of a man of leisure than of a scholar."¹

Histories of Israel and Judah are replete with statements regarding the errors in the Biblical chronological data, as witness the following: "Of all the discrepancies between the books of Kings and Chronicles, as usual that of the dates is the most obstinately conflicting, I confess that I cannot see how any exact chronology can be framed."² "Wellhausen has shown, by convincing reasons, that the synchronisms within the Book of Kings cannot possibly rest on ancient tradition, but are on the contrary simply the products of artificial reckoning."³ "Wellhausen is surely right in believing that the synchronisms in Kings are worthless, being merely a late compilation."⁴

Almost all encyclopedias, whether Catholic, Protestant, Jewish, or secular are in agreement concerning the supposed inaccuracies of the chronological data. Let us notice the following: "Almost along the whole line, the discrepancy between synchronisms and years of reign is incurable. . . . The individual numbers of years of reign, as well as the totals, are untrustworthy and useless for the purpose of a certain chronology."⁵ "There is no fixed Bible chronology."⁶ "Errors which have vitiated more or less the entire chronology have crept in. . . . Any attempt to base a chronological scheme on them may be disregarded."⁷

"Many of the numbers given, especially the synchronisms, are erroneous, as is proved by the fact that no attempt to harmonize the two series has been successful."⁸

Biblical commentaries likewise point to errors and contradictions in the chronological data, and claim that these data are irreconcilable: "The chronology of the history contained in the Books of the Kings presents difficulties which have never yet been conquered. There are data in the text which are contradictory. The only means of forming any chronology at all is to sacrifice some of the statements, and the text does not offer sufficient critical grounds upon which to decide which ones are correct. . . . It seems to be labor thrown away to pore over the data for the intervening details of the chronology."⁹

Learned treatises on the Old Testament repeatedly declare that the chronological data are erroneous, contradictory, and unreliable. Among these the following may be noticed: "The numbers, as they have come down to us in Kings, are untrustworthy, being in part self-contradictory, in part opposed to other scriptural notices, in part improbable, if not impossible."¹⁰ "The chronology of the exilic editor in Judges and Kings is purely fictitious."¹¹ "We must acknowledge the artificial character of the Biblical chronological data."¹²

Certain scholars are bitter in their denunciations of the Old Testament writers, accusing them not merely of carelessness and incompetence, but of deliberate falsehood. Thus Jules Oppert in his article on "Chronology" in the *Jewish Encyclopedia*, Vol. IV, uses such terms as "flagrant contradiction," "intentional mutilation," and "ruthlessly altered" in regard to the treatment of the chronological data in Kings.

So long has this problem been under discussion, and so many and varied have been the attempts at solution, that numerous scholars have come to the conclusion that the chronological problem is beyond solution, and that efforts in that direction are merely a waste of time. Among these are the following: "The causes of the difficulties and discrepancies occurring in Scriptural chronology are manifold. . . . Many attempts, it is true, have been made to reconcile them with each other but they seem to be utterly irreconcilable."¹³ "The main difficulty against the chronology given in the Biblical record arises from the ap-

parently ascertained data supplied by the newer discoveries. . . . It is not necessary that we should enter here into the many intricacies of that difficult problem, the full solution of which will probably never be reached."¹⁴ "The Chronology of the two Kingdoms after their separation is in many respects involved, and, from the want of sufficient data to guide us, sometimes so difficult as to baffle all efforts at certain solution."¹⁵

W. F. Albright, one of the most learned and noted Biblical scholars of our age, is of the opinion that "It is incredible that all these numbers can have been handed down through so many editors and copyists without often becoming corrupt."¹⁶ Albright frankly admits the complexity of the problem, and enumerates the many details concerning which he believes nothing is known. "The data given in Kings and Chronicles are complicated by a great many factors. Nowhere are we explicitly told in the Bible how regnal years were computed in Israel. . . . We do not know directly whether the civil year began in the spring . . . or in the autumn. . . . We do not know to what extent coregencies were in vogue. . . . We do not know whether all the regnal years are based on the actual accession of a king or perhaps on some era. We do not know whether the numbers given for the length of reigns are based on more, or less reliable sources than the synchronisms. . . . We do not know the extent to which the synchronisms were drawn directly from analytical sources or were calculated by an ancient scribe. . . . And finally we do not know the sources from which the regnal totals were drawn, nor the method employed to select the numbers used when there were conflicts between oral and written sources. There has been great corruption of the text since the Deuteronomic History was finished in the early sixth century B.C."¹⁷

Professor Albright has here been extremely liberal and frank in his use of the term "We do not know." It is interesting however, that in regard to all these items we are today in a position to know the facts. They will be found in my study on Hebrew chronology, *The Mysterious Numbers of the Hebrew Kings*, published in 1951 by the University of Chicago Press. (See also my study on "The Question of Coregencies Among the Hebrew Kings," in *A Stubborn*

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EVANGELISM -- Winning Men for God



Is Public Evangelism Outmoded?

C. LLOYD WYMAN

Music Director, Spillman-Lyman-Wyman Evangelistic Team

ONE of the most disturbing statements I have ever heard was one spoken to me not long ago by a fellow worker. We were discussing evangelistic work, and he said, "As far as I am concerned, evangelism is dead, brother." Now if this were the opinion of one man it might be brushed aside lightly. But I fear that there are too many men who share this feeling.

Somehow, many workers have talked themselves into believing that evangelism is outmoded, a thing of the past. Oh, it was good, all right, way back there in Peter's day, in Paul's day, or even in the early days of the three angels' messages. But not TODAY! Today the emphasis is on everything else. Our time is more than consumed with campaigns and committees. We consume time and energy on counseling, marriage guidance, psychology of child training. There is no time left for evangelism among the public.

Besides, evangelism takes energy, patience, long hours of visitation, many new sermons, and it is difficult to get the right lay help. So, on and on, we rationalize away the greatest program of promotion and endeavor in the work of God. Now there is nothing wrong with promotion, committees, or campaigns. "These ought ye to have done, and not to leave the other [evangelism] undone."

By special permission of *Newsweek* magazine and Quaker State Metals Company, I wish to share with you the following:

A Man Lived By the Side of the Road . . .
. . . and sold hot dogs.

He . . . had no radio
He had trouble with his eyes, so he had no newspaper.
But he sold good hot dogs.
He put up a sign on the highway, telling how good they were.

He stood by the side of the road and cried: "Buy a hot dog, mister." And people bought.
He increased his meat and bun orders, and he

bought a bigger store to take care of his trade.

He got his son home from college to help him. But then something happened.

His son said: "Father, haven't you been listening to the radio? There's a big depression on. The international situation is terrible, and the domestic situation is even worse."

Whereupon his father thought: "Well, my son has been to college.

He listens to the radio and reads the papers, so he ought to know."

"You were right, son," the father said to the boy. "We are certainly in the middle of a great depression."

The application almost needs no mention. There are many workers who don't know that evangelism is impossible. Thank God! They have never heard that it is outmoded and old-fashioned. And they are winning lost men to Christ by the handfuls, by the scores, by the hundreds, and yes, by the thousands. Don't tell them that it is impossible, or that newer and softer methods have outmoded good old evangelism. Don't!

The servant of the Lord states, "Now is the time for the last warning to be given. There is a special power in the presentation of the truth at the present time."—*Evangelism*, pp. 16, 17. When? Now! "But how long will it continue?—Only a little while. If there was ever a crisis, it is now."—*Ibid*. Now, this year, is the time for warning and saving the countless thousands without Christ. We must not be content to sit idly by and let precious minutes and precious unwarned souls slip into eternity.

When criticized because of the evangelistic methods he used, Dwight L. Moody said: "I like my way of doing it better than your way of *not* doing it." Better it is to launch into evangelism and do *something*, even if it is mixed with a few mistakes, than to do *nothing*.

A might-have-been deep-sea fisherman stood in a museum one day and viewed with awe and

open mouth the stuffed carcass of a huge fish. After a careful and somewhat prolonged inspection he was heard to exclaim as he walked away, "The man who caught that fish is a liar."

Many people by their attitude are saying, "The men who win large numbers through evangelism are exaggerating. It can't be done. It is impossible." But, brethren, it is being done. Yes, in the north, the south, the east, and west. And you can do it too.

No doubt there are certain places and conditions that make soul winning more difficult. But if it can't be done, then we must conclude that the Master asked us to do the impossible when He commissioned His followers to "go" and "teach." By our attitude we imply that we serve a God who cannot help us to fulfill this great commission. I do not believe this, and we must not allow ourselves even to consider it.

Standing today with our feet almost touching the shores of eternity, facing awful events, it is the time and the place to say, "Evangelism is possible, brother." It is possible for the pastor, the departmental secretary, the conference president, and the academy or college Bible teacher. It is time for us to encourage, uplift, energize, and vitalize every fellow worker for God. Let us, in concerted effort, give the trumpet that certain sound.

An old colored preacher expressed it this way, "My Lord's goin'-a stir this wicked world, and He's goin'-a use me for the spoon." God needs and wants consecrated spoons to stir this wretched, sin-soaked, disease-ridden, doom-threatened earth. He needs them in every world field, division, union, conference, church, and island of the sea.

"Give us men to match our mountains," the poet exclaims. It is my settled conviction that God has no finer, more capable men than can be found within the rank and file of the Seventh-day Adventist ministry. I believe, too, that there are no greater mountains of opportunity and service than those facing the bearer of the three angels' messages. Why, then, fellow worker, are we not warning more and winning more?

God designed that there be no greater, higher, or more satisfactory work in all the world than the labor of winning hearts for His heavenly kingdom. Yet, though we have been in the harness for years, so to speak, many have never experienced the thrill of evangelism, of catching human fish by the netful. "To win souls to the kingdom of God must be their [the workers'] first consideration."—*Gospel Workers*, p. 31.

From time to time we see a church with some internal stress and conflicts. And when one sees such a church he can mark it down that it has

been a long, long time since the folks within were active at soul winning. Remember, "a mule that pulls cannot kick, and a mule that kicks cannot pull." Just get busy and get the church busy praying for, searching for, and working for, souls, and the stress and conflicts will disappear. It is a sure cure.

Evangelism is an insurance policy against "withering on the vine." It guarantees a growing acquaintance with Holy Scripture, a grounding in the doctrines of the Advent message, and a better understanding of the doctrines of other churches. With such a variety of blessings, every worker should take or make time for evangelism.

From the book *Evangelism* I quote the following, "Among earth's inhabitants, scattered in every land, there are those who have not bowed the knee to Baal. Like the stars of heaven, which appear only at night, these faithful ones will shine forth when darkness covers the earth and gross darkness the people. In heathen Africa, in the Catholic lands of Europe and of South America, in China, in India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to His law."—Pages 706, 707.

"The end is near, stealing upon us stealthily, imperceptibly, like the noiseless approach of a thief in the night. May the Lord grant that we shall no longer sleep as do others, but that we shall watch and be sober. The truth is soon to triumph gloriously, and all who now choose to be laborers together with God will triumph with it. The time is short; the night soon cometh when no man can work."—*Testimonies*, vol. 9, p. 135.

With you, I long to see the work finished. Together we must seek the outpouring of the latter rain. We have preached about it, prayed for it, sung of it, for so long. Brother, let us live more humbly, labor more conscientiously, and prepare more definitely so that God may know we are ready for it.

The promises of God to the stalwart worker in evangelism are many. It will be possible to mention only a few of them here.

1. The power of the 1844 movement repeated. "The third angel's message will go forth, not in whispered tones, but with a loud voice."—*Testimonies*, vol. 5, p. 252.

2. "Many who have strayed from the fold will come back to follow the great Shepherd."—*Ibid.*, vol. 6, p. 401.

3. "God will soon do great things for us. . . ."

More than one thousand will soon be converted in one day."—*Evangelism*, p. 693.

4. Pentecostal power will be repeated. (*Evangelism*, p. 692.)

During apostolic times men, shaken by God, shook the world with their message. What is it that is shaking our world today? Is it the three angels' messages? No, it is sputniks, missiles, and rockets.

In my medicine cabinet there is a bottle that bears this statement: SHAKE WELL. SETTLED INGREDIENTS ARE IMPORTANT. May God help us to shake ourselves well till all of our settled, sleepy, and unused ingredients get stirred up. Then by His grace let us start shaking the world in our corner right where we are.

"The time has come when through God's

messengers the scroll is being unrolled to the world. The truth contained in the first, second, and third angels' messages must go to every nation, kindred, tongue, and people; it must lighten the darkness of every continent, and extend to the islands of the sea. There must be no delay in this work.

"Our watchword is to be, Onward, ever onward! Angels of heaven will go before us to prepare the way. Our burden for the regions beyond can never be laid down till the whole earth is lightened with the glory of the Lord."—*Gospel Workers*, p. 470.

May I join hands with you, my dear fellow workers in every part of God's vast harvest field, in a renewed dedication to finish the great unfinished task in this generation. Will you not say with me, "Brother, it is possible!"

HEALTH EVANGELISM



The Story of Accreditation at CME—Part I: Continued

Obtaining the Charter (C-Rating)

MARGARET ROSSITER WHITE

Historical Records Librarian, Vernier Radcliffe Library, Loma Linda

ELDER BURDEN returned to Loma Linda. A few days later the executive committee of the General Conference met and passed a number of resolutions favorable to the project of advanced medical education at Loma Linda. Significant among these was the resolution that the Loma Linda board of directors be authorized by this conference to secure a charter for the Loma Linda College of Evangelists, but at the same time disclaiming on the part of the General Conference any financial responsibility for the project.

It was not merely on the point of finance that many of the leaders had questions. Actually, one of the chief reasons for caution in attempting to operate a medical school was a very valid one in harmony with the main objectives of the medical missionary work. Dr. Ruble stated this in the discussion of the resolution above mentioned.

Some are so anxious to secure a medical degree that they are taking some shorter courses, of possibly two or three years, or, in some instances, of

even only a few months, so as to get some kind of a degree. . . . We must not tie the hands of our youth, by giving to them an education that will not stand the test in these countries where they may afterward be called to labor. Our field is the world, and we have a world-wide medical missionary work to do. Our physicians must have thorough training . . . that will be recognized . . . in all these lands.²

Those who seemed to be slow in proceeding with a fell-fledged medical school probably realized more clearly than some of the others what it was going to take to "conduct a creditable medical school."

When the executive committee took action authorizing the Loma Linda board of directors to secure a charter, there was still no intention of making Loma Linda a full-fledged medical college. At that time it was thought necessary to secure a charter to enable students who had taken the first, second, and possibly third year of training at Loma Linda to find acceptance in the State medical schools in order to complete the course. When Elder Burden re-

ceived this word from the General Conference, and also a letter from W. C. White advising him that "this is not a time for undertaking large movements," he decided to go to St. Helena and visit Mrs. White.

Elder Burden Questions "Compromise Plan"

He wrote a long letter presenting the advantages and disadvantages of the plans suggested by the executive committee, which he termed a "compromise plan," and after arrival at Elmshaven had this letter placed on Mrs. White's table for her to peruse before his interview. Early on the morning of September 20, 1909, she read this letter, and later in the day called in Elder Burden and W. C. White and answered it in person. A stenographic report was made of the interview, which is of outstanding interest and significance.² Many quotations from the statements made on that occasion have appeared from time to time.

Mrs. White first stated that she felt a very heavy burden when she read Elder Burden's outline for "a compromise plan": "I felt a heavy burden this morning when I read over a letter that I found in my room, in which a plan was outlined for having medical students take some work at Loma Linda, but to get the finishing touches of their education from some worldly institution."³

Elder White and Elder Burden were both anxious to get a positive and definite answer in regard to plans for Loma Linda, and pressed the question again and again. They made very plain some of the problems that there would be in operating a denominational medical school:

The necessity of securing a charter from the Government; the teaching of required studies that might have subject content differing in viewpoint from our own, such as the matter of drugs, evolution, et cetera. "You must plan these details yourselves," said Mrs. White. "I have told you what I have received."⁴

Training to Be Complete and Different

Two conclusions may be drawn from this interview: First, Elder Burden and Elder W. C. White received the answer to their question. Seventh-day Adventist medical students should be able to receive their complete training in our school and not have to attend other schools in order to receive their degrees. Second, the chief purpose in operating our own school was to provide a different type of medical education than that offered in the schools of the world. The first was to be contingent on the second, a means to an end. "We are to stand distinct and separate from the world." Mrs. White also counseled, "If you can gain force and influence that will make your work more effective without tying yourselves to worldly men, that would be right."⁵

A further discussion of the medical college by the denominational leaders was set for the Autumn Council of the General Conference Committee to be held in College View, Nebraska, in October. On October 4 Elder Burden wrote once again to Mrs. White. Had he rightly understood her at the interview at St. Helena? He thought he had, but he needed reiteration. "From your last talk," he wrote, "it seems clear that we should not advise our students to go to outside medical schools to



Opening of the College of Medical Evangelists, 1910.



John Allen Burden

finish their medical education." There were still many of the brethren, he said, who did not see it this way. Once again he asked, "Should this advanced work be done at some other school and not at Loma Linda?" The answer to this letter, dated October 11, arrived dramatically during the middle of the meeting at College View. Elder Burden describes the meeting of the Council at College View as follows:

Among those who took their stand strongly in favor of our plan called for in the communication from Sister White were Elder G. A. Irwin, Elder I. H. Evans, Dr. W. A. Ruble, Dr. D. H. Kress, Dr. W. A. George, and Prof. Griggs. Elder Evans, then treasurer of the General Conference, made a thrilling appeal in behalf of the value of such an institution for the training of workers for the mission field. Professor Griggs, secretary of the Educational Department of the General Conference, made a strong appeal in behalf of our young people who wish to study medicine. Dr. W. A. Ruble, secretary of the Medical Department, gave a logical and candid review of the serious objections to our undertaking such a great work, and then clearly presented reasons why we should attempt the work, expecting by united effort and the blessing of God to make a success of the enterprise.

Some came to this meeting with serious misgivings as to the wisdom of undertaking such a large enterprise, but the Spirit of the Lord witnessed convincingly to the words spoken by various ones, showing the necessity of providing facilities in Christian schools for the qualifying of our workers as physicians, the same as we had to prepare our

other missionary workers for the cause. The brethren were convinced that the Lord was calling for the establishment by us of a medical college, and after the discussion the following action was taken:

"Resolved, That we recommend the board of management of the Loma Linda College of Evangelists to secure a charter for the school, that it may develop as the opening providences and the instruction of the Spirit of God may indicate."

After this action had been taken, a communication was received from Sister White dated October 11, 1909. The principles laid down strengthened the brethren in their belief that the Lord had led them in the step they had just taken.⁶

"I would say in closing," Elder Burden said in another letter in which he described this meeting to Mrs. White, "that your letter addressed to me at College View did not arrive until after the brethren had been influenced by the Spirit of God to take the action they did. I was rather glad of that."

Articles of Incorporation, December, 1909

Two months later, on December 9, 1909, the Articles of Corporation which consolidated the Loma Linda Sanitarium and the College of Medical Evangelists into one corporation were signed. These two dates are history. But between December and May the following incident occurred, which is of significance in understanding the whole situation.

In spite of the action taken at the Fall Council stated above, there was still some difference of opinion among the leaders as to the real meaning of the communications Mrs. White had sent. There was also some uncertainty as to the position to be taken by the conference relative to the plans for the development of the newly chartered College of Medical Evangelists. At the fifth biennial session of the Pacific Union Conference these questions were the principal items on the agenda. As the plans committee was weighing these matters, it was decided to appoint a committee to interview Mrs. White and obtain a restatement of the counsel regarding the medical college. The committee of three was composed of the president of the Pacific Union Conference, the treasurer of the General Conference, and the president of the Southern California Conference. Instead of seeking a personal interview, these brethren composed a letter to Mrs. White, dated January 25, 1910. Part of this letter follows:

Some hold that when you speak of "a medical school," you mean a school where the Bible is made prominent, where all features of our faith are taught, and where the message is given in its fullness; in addition to which we give an outline of the treatment of simple diseases, the care of the sick, and such things as will qualify the student to go

into a foreign field, or even into a city, and do intelligent medical missionary work. . . .

Others hold that when you use the phrase "a medical school," you mean, in addition to the foregoing, a fully equipped medical school . . . that gives such a thorough training along medical lines as will qualify the students . . . to pass state board examinations and become registered, qualified physicians for public work.

Loma Linda School to Be of "Highest Order"

The answer which Mrs. White wrote to this on January 25, 1910, was clear and unequivocal.

The light given me is, We must provide that which is essential to qualify our youth who desire to be physicians, so that they may intelligently fit themselves to be able to stand the examinations required to prove their efficiency as physicians. . . . The medical school at Loma Linda is to be of the highest order.—*Medical Ministry*, p. 57.

This letter was accepted as conclusive, and was published in the *Pacific Union Recorder* of February 3, 1910. The resolutions affecting the College of Medical Evangelists that were passed at this session were developed in response to the answer they had received from Mrs. White. These resolutions, in addition to approving the establishment and maintenance of a medical college, set forth a suggestive division of responsibility, control, and financing that included the General Conference and other union conferences. The resolutions were later approved by the General Conference, and a basis of denominational responsibility was established. Though misgivings and second thoughts developed and had to be dealt with, the institution at this point moved definitely from its former union conference and semi-independent standing toward its present status as a General Conference institution—a standing that has meant so much to its success.⁷

Significant Milestone— General Conference Status

A significant milestone had been reached when the denomination had united to operate a medical college. This was but the first step in a long and difficult journey. There was still the matter of gaining recognition by the State. Many problems remained to be solved—questions of financial responsibility, qualified staff, inspections, war regulations, new buildings.

But having put their hands to the plow, the founders would not turn back. The faith and confidence with which they would meet the difficulties of the future are exemplified in the statement made to Dr. N. P. Colwell by John Burden at the time of the first inspection.

AMA Enters the Picture

Back in 1907 H. R. Salisbury had called on Dr. Colwell, Secretary of the Council on Medical Education of the American Medical Association, and presented the desire of the denomination to open a medical school. "Unless you are heavily endowed," stated Dr. Colwell, "the American Medical Association will close you down. They do not propose to allow any more one-horse medical schools to come into existence."

Soon after its incorporation Dr. Colwell visited the College of Medical Evangelists to look into its operation and to determine what attitude the AMA would take toward the school. He visited the various departments and conferred with the doctors regarding plans and purposes, and then took up the financial backing of the school, which seemed to be the prominent test in his mind. The doctors took him to confer with Elder Burden. His first question was, "What about the financial backing of the school?"

"Excellent!" replied Elder Burden. "It is 110,000 consecrated people who make up all the deficits occurring in any part of our missions or educational work, and who also furnish the means for our buildings and facilities by popular subscription, legacies, and donations." He then gave the yearly budget of the denomination for its world work, and told how the denomination had rallied to the aid of the Skodsborg Sanitarium and the Danish Publishing House in time of difficulty, while many financial commercial institutions went to the wall due to the money panic.

"Doctor," he said, "before going further into the financial side of this matter I would like to lay before you our entire missionary program." And he did, mentioning the threefold preparation—mental, physical, and spiritual—which is the basis of our entire educational program.

"Will you tell me, Doctor, to what school we can send our young people to equip them for this world mission work with this threefold preparation?"

"Mr. Burden," answered Dr. Colwell, "there is no such school in existence. When I took my medical training it was to become a medical missionary for the foreign field."

"Did you go to the foreign field, Doctor?"

"No, the medical work absorbed me and the mission lost out!"

"Do you desire then to close down our little school, which is in no way in competition with your large medical schools?"⁸

Following his inspection and report the Amer-

(Continued on page 46)

PASTOR -- Shepherding the Flock



The Minister and His Family

ARCHA O. DART

Assistant Secretary, Home and Parent Education, General Conference

ONE glorious Sabbath day a preacher returned home late in the afternoon from his weekly Bible study and found his seven-year-old son sitting on the front steps with a most forlorn look on his face. "Well, well, Sonny," the father tried to cheer him, "why the cloudy brow on such a beautiful day?"

"I'm going out of the truth," the child sobbed.

Astonished by this unexpected reply, the father earnestly inquired, "Why do you say that?"

"I'm so lonesome, and there is nothing for me to do on Sabbath afternoons."

That started the father to thinking seriously. Why should his son find the Sabbath so undesirable? In reviewing the family activities over the past few Sabbaths, he began to realize for the first time that nothing of interest was ever planned for his son. He himself was kept so busy looking after the churches in his district that he had no time for the family, and the demands on his wife's time took every minute. But the boy—well, there was nothing for him to do. After attending Sabbath school and church service in the morning he was expected to attend another round of services in the afternoon with his parents, or remain at home by himself. Now the father could see why the little fellow felt forsaken; he understood why the Sabbath held no attraction for him.

When the father decided to give some of his time to his son and demonstrate to him the delightful way God wants us to keep His holy day, the boy found the Sabbath to be a joy. He was willing to remain "in the truth."

Many a sincere worker has asked the question. "How can I spend some time with my family without neglecting my church responsibilities? Every time I take some time out to work around the place or to play a few games with the children I feel guilty. There are so many church duties to do. There is the manuscript to prepare for the paper; a visit to be made to Sister

Brown in the hospital; there is a wedding to arrange for; Deacon Miller needs counsel to reconsider his resignation; the Smiths are ready for Bible studies; the Sabbath school rooms need remodeling; and—well, there are just so many things all the time I never feel that I have one minute to spare for myself or for my family."

True, the demands on a minister's time are many and the duties seem limitless. One could spend all his time writing, all his time visiting backsliders, all his time ingathering, all his time building, and yet never come to the end. The one who throws up his hands and declares the task to be impossible, that nothing can be done to remedy the situation, is defeated before he begins. Also the one who drives himself from early morning until late at night, all day, every day, is more likely to be frustrated than industrious. For sooner or later he will break physically or mentally and will be forced to give up all his work for weeks or even years. Much more will be lost than gained by following this kind of whirlwind program.

First let us look at the blueprint for the minister and see whether God expects him to spend some of his time at home or whether he should devote all his time to church activities. "We cannot think that any man, however great his ability and usefulness, is best serving God or the world while his time is given to other pursuits, to the neglect of his own children."—*Child Guidance*, p. 232. "The minister's duties lie around him, nigh and afar off; but his first duty is to his children."—*Gospel Workers*, p. 204. That is plain enough. With a clear conscience now he can and must give some of his time to his own family.

The next question is, How can he give time to his family and not neglect his church responsibilities, and how can he care for his church work and not neglect his home? Ellen G. White, in *Child Guidance*, pages 124, 125,

makes this suggestion: "Make a memorandum of the different duties that await your attention, and set apart a certain time for the doing of each duty." There it is—make a schedule. Professional men everywhere have learned that a schedule is essential for success. It is one of the most valuable servants a minister can have, but it should never be allowed to become his master. It should serve him and enable him to meet all his obligations.

In dealing with time we are working with something that is unchangeable. We cannot add one minute to the day, neither can we subtract one second from the hour. We cannot borrow time from a bank, or store up a reserve fund for the future. All we can do is to *use* time as it comes to us. The rich and the poor, the ignorant and the learned, have an equal amount of time allotted to them. Each one has exactly 168 hours in his week. It is the responsibility of each worker to prepare a budget that will suit his needs the best and allow him to accomplish the most in his particular field of labor. The full-time evangelist will give more time to preaching than does the conference president, and he in turn will give more time to administrative duties than does the evangelist. But right now we are concerned about the time a minister can give his family. Suppose a pastor took his 168 hours and made the following budget for the week:

<i>Personal</i>		
Sleep	58 hours	
Meals	10 hours	
Grooming	5 hours	
	<hr/>	
	Total	73 hours
<i>Church Work</i>		
<i>Regular Duties</i>		
Church services	10 hours	
Business meetings, boards, committees	3 hours	
Adult education	2 hours	
Counseling, telephoning	15 hours	
	<hr/>	
	Total	30 hours
<i>Major Church Projects</i>		
Evangelism, building, Ingathering, pastoral visits, etc.	30 hours	
<i>Study and Devotions</i>	14 hours	
	<hr/>	
	Total	44 hours
<i>Family</i>		
Worship	2 hours	
Work or play	6 hours	
One afternoon a week	6 hours	
	<hr/>	
	Total	14 hours
<i>Margin</i>	7 hours	
	<hr/>	
	Grand Total	168 hours

With this budget of time an average day would be more or less like this:

	Hours	Minutes
Sleep	8	
Meals	1	30
Grooming		40
Study	2	
Work	9	
Worship		20
Family	1	
Margin	1	30
	<hr/>	
	Total	24 hours

This budget allows 14 hours a week for the family plus the time father spends eating at home. Unfortunately, isn't it, that so many families today seldom eat together. Our diversified schedules make it well-nigh impossible to have all our meals together, but with a little planning we could eat many more meals as a family. There is an added charm and contentment about the home where father, mother, and the children sit down to the table at the same time and return thanks to God before partaking of the food.

With preparation, family worship can be one of the most interesting and profitable times of the day. The hymn of praise, the Bible story or study, and the communion with heaven is essential for this life and the life to come. "In every family there should be a fixed time for morning and evening worship."—*Testimonies*, vol. 7, p. 43.

Why not plan to spend an hour a day around the house? "[Fathers,] give some of your leisure hours to your children; become acquainted with them, . . . and win their confidence."—*The Adventist Home*, p. 222. What boy would not like to help his father build a doghouse, paint the fence, mow the lawn, work the garden, or wash the car? Every child needs the companionship of his father in his work and in his play. Today he might mend a chair, and tomorrow have a game of ball; or he might go swimming today, and trim the hedge tomorrow. Even if the minister has no children, an hour a day around the house will do him good. Some of these whole or half days with the family could be spent right at home with some major project, and others could be spent sight-seeing, or camping on the mountainside, or boating on the lake.

In addition to the time set aside for the family there are other opportunities for the minister to be with his children. Older children might like to accompany him on some of his missions, especially if they feel that they are needed to pass out the songbooks, sing a solo, play the accordion, or run the projector. They

might enjoy going with him when he is scouting around to find a location for his next evangelistic effort, or is looking for a new site for the church school. It is just fun to be with daddy, and daddy should plan to take his children with him as often as he can. Children are a help in certain types of visiting also. One ten-year-old lad, forced to lie in a cast for several weeks, would have had a very lonesome time if it hadn't been for the minister's son, who came to see him often and kept him informed about the happenings at school. Of course, no minister would take his child with him on a visit when personal conduct is being discussed, or when the capabilities and qualifications of certain church officers are being compared. The pastor's work is about done in a place when his children know all the "church news." Elderly people and convalescent patients are greatly cheered by the presence of a child, however. His smile, the gift of a flower, or a song from him is a breath of spring to the shut-in.

Avoid the extreme of taking the child with you to every meeting and having him accompany you on all your visitations. Great harm is done to the child when he is on exhibition too often and too long. He might jump to the conclusion that he is the assistant pastor and lord it over other children, or rebel against his lot of being the pastor's child and disgrace the cause by his conduct. To be forced to sit still and do nothing hour after hour in meeting after meeting is enough to cause the normal child to dread the ordeal and to loathe the church and all for which it stands. A short visit here and an occasional meeting there is a delight and a joy, but too much of anything is too much. One minister's wife tells of her experience thus:

"Instead of hailing the Sabbath with joy and delight, my little two-year-old would frown at the very mention of the day. Although sweet and good natured most of the time during the week, Edward was usually 'all out of sorts' on Sabbath. As a minister's wife, I was greatly concerned over this situation. Why should my son act his worst at the very time I wanted him to set a good example?"

"One day I decided to think the whole thing through and see what was the cause and what could be done about it. Imagine my surprise when I discovered that neither his father nor I were doing one little thing to make his Sabbath a pleasure or his church attendance interesting.

"He was hurriedly dressed Sabbath morning, warned dozens of times not to get dirty, not to sit on the floor, not to play out of doors, not to handle anything dirty—in fact, not to do anything but just 'be good and sit still.'

"Since he was the only two-year-old in his Sabbath school, he had been 'promoted' to the primary division, which was much above his comprehension. There was nothing, absolutely nothing, to interest him in the church service, yet he was expected to sit perfectly still in an adult seat for at least an hour. Occasionally the monotony was broken by his being taken out and spanked when he misbehaved. After the service he was supposed to wait until his father had shaken hands with the people and was ready to go home.

"In the afternoon we went to church and repeated the entire program of the morning, plus attending a committee meeting now and then after the church service. Not until I went through his Sabbath program step by step did I realize that we were actually teaching our son to dread the Sabbath and to loathe the church. His father and I determined to better conditions immediately.

"Now Edward and I attend only *one* church on Sabbath, and we receive a real blessing. Incidentally, I know our example is much more wholesome than it was when we were attending so many meetings all day long. A special Sabbath school class has been formed for him and the next youngest 'primary' child. With the Cradle Roll songs, finger plays and exercises, the two tiny tots are beginning to enjoy their Sabbath school to the full.

"During the church service I see to it that Edward has something of interest to do. Some Sabbaths he will make all kinds of men and animals out of modeling clay. Right now he is interested in making the children of Israel. Then I have a magic slate ready for him. The other day I saw a set of little rubber animals that I think I shall get for his church toys. And of course there are always interesting Bible picture books.

"What a change has come over him since we have decided to make his Sabbath a delight! Now his little face lights up with a smile at the mention of God's holy day, and he looks forward with pleasure to going to church and Sabbath school."

Some ministers' children have been driven right out of the church and led to hate the very name of religion because they were kept in church all day or on exhibit too long and too often. A child's life should be balanced, and a time budget enables a parent to see that each phase of his life receives the proper amount of time.

The minister who budgets his time can be a true husband and father to his family and still not neglect his church responsibilities.

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Preacher's Children

DOROTHY LOCKWOOD AITKEN

THE little white house down the street bustled with activity. Every window was aglow with lights even at five o'clock, and as Merrilee raced over the crusted snow to ring the doorbell she could see Aunt Anne and Uncle Lan moving about here and there getting last-minute things in order.

As she pushed the button she thought, "Such a sweet little house—so cozy and neat and tastefully planned. Surely isn't pretentious, but you can just tell it belongs to a family who love it. Love just seems to permeate even the frosty air. I want one just like it someday."

"Merry Christmas, Merrilee! Do come in." Uncle Lan took the armful of packages and headed toward the big tree in the living room. "Take off your coat and come on in," he called over his shoulder.

"Merry Christmas, Merrilee!" Aunt Anne came from the kitchen. "I'm so glad you can spend the holidays with us."

"This is going to be wonderful!" Aunt Anne said. "James and Shirley should be coming now. And Joyce and Charles will be in before supertime. It will be the first time we've all been together for Christmas in a good many years, and having you here with us makes it that much nicer."

"Oh, thank you, Aunt Anne. I was afraid I might be spoiling your family fun. Where are John and Beth and the twins?"

"Oh, they've gone out for some last-minute shopping. They just got here last night, you know. This is a great day for us, to have them back from Africa just in time for Christmas."

A car door slammed in the driveway, and a moment later two identical little girls in red snow suits burst in the front door.

"Look, Grandma, at all the packages. Put them under the tree quick! This one is for you and this one has a—" Her sister clapped her hand over her twin's mouth. "Don't you dare tell grandma what's in that package!"

Aunt Anne laughed. "Here, I'll take them and put them under the tree. You slide out of those overshoes and snow suits before you spoil my nice clean house."

Excitement mounted as James and Shirley and their kiddies arrived and the long-absent brothers greeted each other. Cousins gazed shyly at one another, then took off for the playroom to get acquainted. A loud banging on the door and ringing of sleigh bells announced the arrival of Joyce and Charles. For a moment all was confusion as everybody kissed everyone else and greetings were exchanged. Only Merrilee heard the doorbell when Marc arrived.

Uncle Lan hurried to Marc's side. "Boys, I want you to meet Merrilee's fiancé—another minister in the family."

"Welcome to the ministry, Marc," John extended his big hand, "and this is my brother, James, and his Shirley, and this is my sister Joyce, and her rather new husband, Charles. And somewhere around here is my wife, Beth, and some children—all preachers' youngsters, so watch out. Anything can happen!"

Everyone laughed, and Aunt Anne said, "Come, let's go to the living room."

"Come on, children!" John boomed from the foot of the stairway. "Celebration's about to begin!"

The children raced down the stairs and stopped short as Aunt Anne opened the living room door. The tree was dazzling with its colored lights and glittering balls. Candles were the only illumination, and the room smelled heavily of fragrant evergreen.

"Children first," announced Aunt Anne, and the children led the procession into the living room.

"We've always done it this way," Aunt Anne confided to Merrilee. "We put the tree up the night before Christmas Eve, and when everything is decorated no one is allowed in the room till the tree is lighted and all is ready."

It's a custom we learned while in Europe, and it makes the air seem more festive somehow."

"It's beautiful," Merrilee breathed.

Uncle Lan turned on the record player and strains of "Silent Night" filled the living room. "Tonight is a very special night, I feel," he began. "It's a rare treat to have John and Beth and the twins back for Christmas and to have all of us together again. We're so thankful for the protection and guidance of our heavenly Father thus far, and for the happiness He gives us in allowing us to be here together again. We're glad Merrilee and Marc can join us in this holiday season. Let us thank God for His goodness."

Merrilee thought she had never heard a sweeter prayer, and she noticed Aunt Anne wipe away a tear. Even the twins were exceptionally quiet and peeked up at their grandpa, awe written on their faces.

"A real family father," Marc thought. "I hope I can be like that."

As Merrilee watched the activity and listened to the gay conversation she said to Marc, "You know, Aunt Anne is really in her element tonight. She's having fun taking care of her family again."

"She certainly is. And Uncle Lan, doesn't he look contented? You can tell, too, that their children love them. They surely seem to be brought up wonderfully—and all in the ministry. They were all preacher's youngsters, too, remember. Wonder how they did it?"

"I'll have to ask Aunt Anne sometime. Anyway, they surely turned out all right."

After the children had hung up their stockings and were all tucked in bed, the adults gathered about the fire to crack nuts and visit.

"This may be a bit out of line to ask," ventured Marc, "but all your children were 'preacher's kids.' How did they turn out so well?"

Roars of laughter from the boys and Joyce greeted this question.

"I'll admit, Marc, it was quite a deal. They had their hands full." John looked knowingly at James.

"Well, I guess mom had her share of settling arguments and fights over property rights and trying to keep us loving and kind to one another. Then there was practice period. Nearly drove her crazy getting us to practice. And getting work out of us was a real chore, to say nothing of the frights we gave her over broken arms and mashed-in teeth, et cetera." James smiled as he reminisced.

"Yes, but you weren't 'preacher's kids' as the term implies. We never had trouble with you going out with other young people and getting

into trouble or smoking or drinking or anything like that," said Aunt Anne.

"Oh, that was because it was too much fun to stay home. We never wanted to be anywhere else," John remarked.

"Yes," James broke in, "the folks really knew how to make us want to stay at home. I remember the folks nearly went broke buying a big house with a playroom and workshop out in the country where we had room to run and climb trees and ski and swim. Oh, it was great!"

"Yes, and holidays," broke in Joyce. "They never forgot a birthday, and always there was a surprise—a party, a trip to the mountains, a special dinner—always something special."

"And always a parcel by my plate at breakfast on birthday morning."

"And Christmas," Joyce spread out her hands. "You see how they did it up brown. Every year. We had daddy for Santa Claus long after we were too old for such things."

"It was fun," James added wistfully. "Bein' kids was fun."

"We try to do the same by ours," John added, "only in Africa it's a little different."

"Doesn't matter where it is," Aunt Anne broke in, "nor what you do. You've got to build up family memories. Make them know they belong and are appreciated."

Joyce turned to her brothers. "Remember story hour by the fire? Especially on Friday night. We always had a special supper——"

"Potato salad," interrupted John.

"And cinnamon rolls," remembered James.

"Yes, and afterward," Joyce continued, "always a story hour. And dad would get so sleepy reading to us his voice would trail off and he'd go to sleep in the middle of a sentence."

"Mom always had to take over, and sometimes she'd go to sleep on us too."

"Must have been awful having children that never got sleepy," said James.

"Only in the mornings," affirmed Aunt Anne, "we never could get you out of bed."

"We had our problems," Uncle Lan entered the conversation. "It was no easy task rearing and educating three youngsters. I remember your Aunt Anne," he looked at Merrilee, "throwing herself on the bed and weeping and saying, 'I'm just no good as a mother. I should never have had any children. They're all going to end up in the penitentiary!'"

Everybody laughed at this.

"Yes," agreed Aunt Anne, "and you Uncle Lan would tell me I was doing a wonderful job—the children were normal but not bad."

"Well, I guess we never understand or appreciate what parents go through till we have

children of our own." James pinched Shirley's ear.

The conversation began to lag. Marc stood up. "This has been a grand Christmas Eve, Thanks so much for asking us, but we must go now. The dormitory closes at eleven tonight, and I must get Merrilee in on time."

Long after the others were in bed Aunt Anne "puttered" as Uncle Lan called it. She picked up wrappings from the living room floor and put the screen up in front of the fireplace. She snuffed out the candles and picked up a stray glass or two that had been missed at dishwashing time. As she worked she smiled. This was fun having her children home again.

"Merrilee," she said to herself, "you have lots of responsibilities and trials and heartaches ahead of you, but there are lots of joys too."

Recognizing Personality Differences

(Continued from page 23)

gate over which is inscribed the name of the tribe or nation. Beneath each section of the city will be a separate foundation on which can be read the name of the apostle who is the king of that nation, and which can be read through the transparent golden pavement of the streets.

When the pastor and members of a church recognize these personality distinctions they become more tolerant, sympathetic, and understanding in their contacts and dealings with each other, and many of the otherwise puzzling problems are solved. When changes in leadership are made, no pastor should be deceived in regard to his popularity by the tears and remarks of a group, for they are chiefly members of his own tribe and therefore constitute only a fraction of the entire membership. The others may express their appreciation for his ministry and say they were greatly benefited spiritually, while in their hearts they believe the change to be wise, and hope the next pastor is a member of their own tribe. It would greatly benefit a church if twelve pastors could be chosen in succession who are members of the twelve tribes.

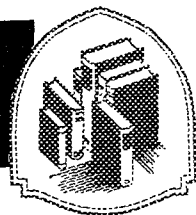
We have another significant quotation on the subject, written under divine inspiration: "There can be no stronger evidence in churches that the truths of the Bible have not sanctified the receivers than their attachment to some favorite minister, and their unwillingness to accept and be

profited by the labors of some other teacher who is sent to them in the providence of God. . . . It is seldom that one minister has all the qualifications necessary to perfect any one church in all the requirements of Christianity; therefore God sends other ministers to follow him, one after another, each one possessing some qualifications in which the others were deficient. . . . But the ministers themselves are not to be idolized; there should be no religious pets and favorites among the people."—Ellen G. White comments on 1 Cor. 3:4-9, *The SDA Bible Commentary*, vol. 6, p. 1086.

Finally, because of these personality distinctions and the problems they produce, we must recognize the imperative need of the presence and power and leadership of the Holy Spirit, who is the great unifier and personnel manager of the church militant. He alone can produce "unity in diversity." This was wonderfully demonstrated in apostolic days under the early rain of spiritual power. Miraculous changes took place in the disciples during the ten days in the upper room, bringing disunited men into perfect unity even though they all retained their distinct personalities. This experience is to be repeated during the spiritual revival that brings the latter rain, when Pentecost will be repeated, but with greater power. That this experience is our greatest need as ministers and members no one can question. May none of us be satisfied until Romans 9:28 is fulfilled, and through the Holy Spirit, God will "finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth."

¶ Support for so-called "fair Sabbath" legislation was reaffirmed by the State Council of Churches in Albany, New York. The Protestant group backed a bill providing as "sufficient defense" for persons accused of breaking the Sunday laws that "they keep another day as holy time" and "do not conduct business on that day." Also supported by the council were similar "fair Sabbath" bills on a local option basis, although the churchmen said they deplored the "piecemeal nature of the probable result. Persons who 'keep a day other than Sunday' might be secure in one municipality and in a neighboring one have no such redress. If this is good for people in any part of the state, it is good and right for all." The church group said the bills were "a proper recognition of the rights of those who 'keep another day' and are placed at economic disadvantage by Sunday closing laws, being forced to choose between closing for two days a week or disavowing their religious principles."

BOOKS -- For Your Library



The Adventures of a Slum Fighter, C. F. Palmer, Tupper and Love, Inc., Atlanta, Georgia, \$4.00.

Mightier than the force of arms or the barriers of isolation is the conquering march of an idea whose time has come. This thought, if not the exact words, appeared in an Ingathering magazine of about thirty-five years ago. They were recalled again and again as the book *The Adventures of a Slum Fighter* was avidly read.

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We have a world message, and to succeed as individual workers we must have a vision that takes in the rim of the world, in other words, a global vision, and a dynamic purpose. A reading of this interesting document will fire the imagination and nerve one with new determination to persevere.

It is not a religious book as such; it is, nevertheless, Christianity and the humanities in action, and magnificently illustrates the invincibility of an idea whose time has come. This is not a statistical document, rather it is the voice of a successful man who writes as he speaks—with the verve and the fire of a crusader.

R. E. CRAWFORD

Mama's Way, Thyra Ferre Bjorn, Rinehart & Company, Inc., Toronto, 1959, 214 pages, \$3.50.

This is the third book written by Thyra Ferre Bjorn, and its title gives no clue to its contents which consist of stories of the author's prayer experiences.

Many books have been written on prayer, but *Mama's Way* is surely one of the most practical, inspiring, and encouraging. It is also unique in that its author claims that she does no research nor does she use any notes before starting to write. She had not planned to write this book but was urged to do so by those who heard her relate her thrilling answers to prayer. It was thought that the knowledge of these experiences would bring blessing and inspiration to others, especially those who are too

busy or too tired to read deeper religious books. "Prayer," says Thyra Bjorn, "is as necessary as breathing and is our contact with our Father, God." It is also her prescription for faith and happiness.

Mama's Way describes how the author learned the power of positive prayer and passed the knowledge on to her family, friends, and strangers, who were in need of help. We feel sure that this interesting and inspiring book would be of help to those who are called upon to minister to others spiritually, and will appeal in a special way to Bible instructors and Shepherdesses.

J. INA WHITE

The Teaching of Calvin for Today, Harold J. Whitney, Zondervan Publishing House, Grand Rapids, Michigan, 1959, 205 pages, \$2.95.

The author, Dr. Harold Whitney, is a scholarly Presbyterian minister of one of the largest churches in Queensland, Australia. He has a keen evangelistic mind and temperament. More recently he enriched his knowledge by a six-month trip overseas. Visiting the haunts and battlegrounds of the great Reformation in Europe, and from there visiting America and its theological institutions, he diligently applied himself to a better understanding of John Calvin, John Knox, Luther, and other Reformation leaders. The subtitle of this book is "The Substance of Calvin's *Institutes* in Handy, Understandable Form." Also included is a unique "profile" of John Calvin whose life and work had become the author's study for years.

Today the ministry and the laity are challenged with an up-to-date understanding of the theological implications of Calvin's *Institutes*. Of the great Reformers, Calvin in his theological works became one of the influential interpreters of the Reformation. But who has not struggled along with his *Institutes*, and who has not lacked time or opportunity to study these theological definitions for himself?

After a thorough reading of Dr. Whitney's book we heartily recommend its organization and its ready references to the *Institutes*. The author's skill in briefly pointing up the theological problems at stake makes this work valuable for teachers and students and all ministerial workers. We should mention that the writer's honest suggestions where Calvin needs more modern interpretation is stimulating. This is no frothy brevity, for the book lends itself to a profitable study. We recommend it to college and university students and our ministry at large. Librarians, please notice.

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NEWS -- From Current Journals



¶ Some 2,500 families are broken daily in this country [U.S.] because of the denial of marriage as a sacred sacrament, declared Msgr. George A. Kelly, director of the Family Life Bureau in the New York Roman Catholic Archdiocese. "In the U.S. there are 1,000 families broken up each day through divorce, another 1,000 through separation, and another 500 through desertions," he told about 200 Columbiettes of the New York Chapter, Knights of Columbus, at their annual Communion breakfast. "One reason for this is that the family is no longer held in high repute, at least not in the high repute that the Catholic Church would like to have it held." For the "evils of family life" he prescribed "education for marriage, inspiration to do right after education, and organization to help all families to do right."

¶ Greek Orthodox Patriarch Benediktos of Jerusalem has appointed the first non-Greek bishop in the 1,500-year history of the Greek Orthodox Church in the Holy Land. He named Arab-born Archimandrite Simon Garfeg, 53, a native of the Ramallah district in Jordan, as Titular Bishop of Geasa in Transjordan, and a member of the Holy Synod here. "This is an important step after 120 years of struggles and disputes for equality between Greek and non-Greek members of the Orthodox Church." Bishop-designate Garfeg said in an interview. The step taken by Patriarch Benediktos is in line with the policies of other church bodies.

¶ Many "inner city" churches may expect large growths in membership in the next few years, a city-planning expert told a conference on "The Church and Urban Renewal" in Philadelphia, sponsored by the United Church of Christ. "The movement of persons back into the city from the suburbs has already started," Edmund H. Bacon, executive director of the Philadelphia City Planning Commission, said. He cited better housing, cultural advantages, and short travel distances within the city as reasons which will compel a "back to the city" movement. "Future blighted areas will be in the suburbs," he added. He said Federal funds ten times greater than the present total of \$30,000,000 a year should be provided for urban renewal, which, he added, was "the only salvation for cities such as Philadelphia."

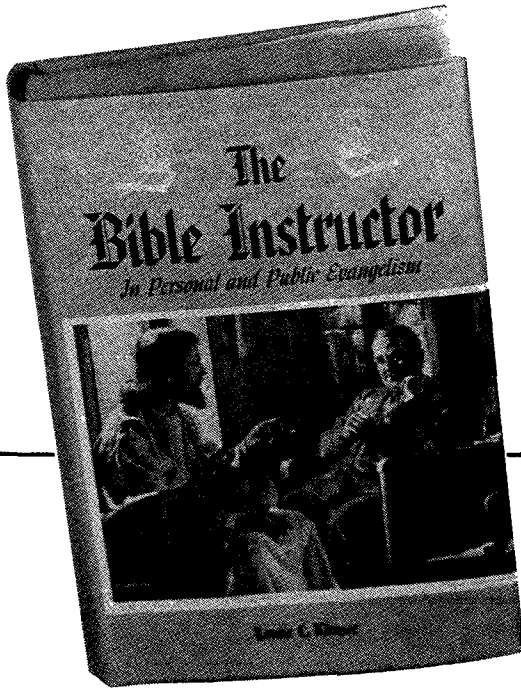
¶ Dr. Franklin Clark Fry, president of the United Lutheran Church in America, said in New York that he was not alarmed by the resurgence of non-

Christian religions in various parts of the world. The president of the Lutheran World Federation and chairman of the Central Committee of the World Council of Churches said, "The activity of these religions is tied to national resurgence and that is only a temporary thing." He warned, however, that "Christianity is slipping back in the crucial contest with secularism" and that he did not see any great resurgence of Christianity in the world today.

¶ Establishment of a New Jersey Stake of the Church of Jesus Christ of Latter-day Saints (Mormon) was approved at a meeting of 1,200 members of the church in New York. The new stake, or district, will have 2,400 members and will comprise sections of the present New York Stake, sections of New Jersey, and a small portion of southeastern Pennsylvania. Increased church membership in the area led to the decision to establish the new stake, said Harold B. Lee of Salt Lake City, a member of the denomination's ruling Council of Twelve. George Harding Mortimer, a New Jersey attorney, will be president of the New Jersey Stake, and he will be succeeded as president of the New York Stake by G. Stanley McAllister.

¶ The Greek Orthodox Archdiocese of North and South America, in a message to Air Force Secretary Dudley C. Sharp, lauded the National Council of Churches for upholding this country's democratic and religious ideals. Sent by Archbishop Iakovos of New York, head of the Orthodox denomination, the message was in support of the National Council, whose loyalty has been questioned by an Air Force training manual. The manual, now withdrawn by Secretary Sharp, also charged that Communists have infiltrated Protestant churches. "The Greek Orthodox Church traditionally and unremittingly opposed to totalitarian tyranny and religious oppression," the message declared, "wishes to reaffirm its faith in the National Council of Churches and its leaders as devotedly upholding the best democratic and religious ideals of the American way of life. Our Church affirms this not only as a member of the National Council of Churches but also on behalf of our highest ecclesiastical authority, his holiness Athenagoras I, Ecumenical Patriarch of Constantinople (Istanbul)."

¶ Women theological students for the first time outnumber men in the entering class at the Finnish Theological Faculty. There are 58 women and 55



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men. While women may not be ordained in the (State Lutheran) Church of Finland, they are permitted to hold other church posts where a knowledge of theology is helpful.

☛ The Israel Baptist Convention has dedicated a church at Kafr Kana near Nazareth, Israel, at the site where, according to Christian tradition, Christ performed His first miracle by transforming water into wine. Cana, as the place is called in English, is now an Arab village whose 3,000 inhabitants are half Christian and half Moslem. Elsewhere in Israel, Baptists have churches in Jerusalem, Tel Aviv, and Haifa, a church and college here, and a children's village near Petah Tikvah.

☛ It was announced recently that Earlham College's planned School of Religion will formally open in the fall of 1962 as the first Quaker seminary in the history of the Society of Friends. R. D. Young, chairman of the college's board of trustees, said the school will open after a two-year trial period of expanded course work in the present department of religion. The school plans to appoint a dean and employ sufficient faculty for a four-department seminary curriculum, which will include Biblical, historical, doctrinal, and practical courses. Application for affiliate membership in the American Association of Theological Schools will be made at the end of the 1962-63 school year. Plans also were approved by the board for construction of a new \$1 million library on the Earlham campus to replace an old and inadequate structure now in use.

☛ A new headquarters building in Oak Park, Illinois, has been purchased by the Christian Medical Society to house its expanding activities. Its present headquarters are in Chicago. The interdenominational group includes physicians, dentists, medical missionaries, teachers, and students. It carries on a Missionary Assistance Program (MAP) under which medicine, supplies, and equipment are sent to some 475 medical missionaries overseas un-

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der society auspices. Directors of the society, at their quarterly meeting in Kansas City, discussed plans for a projected series of television programs to explain the work of the group. The Oak Park facilities will house the society's administrative staff and provide storage space for medical supplies. In the last three months of 1959 the society shipped 75 tons of materials abroad.

☛ Observances around the globe by Protestants and Orthodox throughout 1961 will mark the 75th anniversary of the World Day of Prayer, sponsored annually by United Church Women, a department of the National Council of Churches. Mrs. William Sale Terrell of West Hartford, Connecticut, UCW president, said, following a meeting of church women leaders, that millions of people are expected to participate in the anniversary. It will reach its climax, she said, on February 17, which will be next year's World Day of Prayer. On that day Christians in more than 145 areas of six continents will say the same prayer in many languages and dialects. The 24-hour vigil will begin at dawn on the Tonga Islands in the South Pacific. Other services will begin in other lands in a circle around the earth and conclude on St. Lawrence Island off Alaska.

☛ A new "product" on the supermarket shelf is the Holy Bible. The family Bibles—King James, Roman Catholic, and Jewish editions—went on sale in several stores in Philadelphia, and can be acquired

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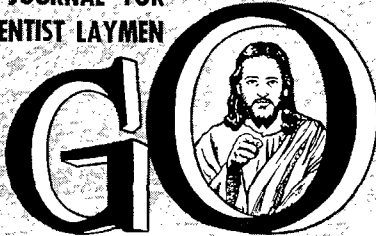


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either in complete bound volumes or by weekly purchases of 15 separated sections and a durable binder. Harold Drimmer, president of J. J. Little & Ives Co. of New York, the publishers, said that "the use of shopping centers and supermarkets in the sale of books in this specialized field may seem like an almost radical departure from traditional publishing and book-selling practices. However, on closer examination it is plain to see that we simply are using the most advanced, up-to-the-minute and proven method of bringing the oldest and most inspirational books ever published to thousands of Americans who otherwise might never face the opportunity to have a Bible in the home."

¶ Earthquake victims of Agadir, Morocco, have been voted \$8,500 by the Disaster and Famine Relief Committee of the General Conference of Seventh-day Adventists. The action was taken following receipt of a wire from B. J. Kohler, treasurer of the denomination's Southern European Division, who said his office has forwarded about \$17,500 from various Adventist sources for aid to the victims. Mr. Kohler and the division president, Marius Fridlin, plan to go to the scene of the disaster to ascertain what further measures can be taken to help ease the situation.

¶ Martyrdom of Gian Luigi Pascale, an evangelical preacher who was burned at the stake in Rome four centuries ago, was commemorated by Waldensians at ceremonies in Rome and in other parts of Italy. Pascale, who was particularly active in evangelizing the southern region of Calabria, was burned as a heretic in the Inquisition. The ceremony here took place at the scene of his death, on the small square of the old town, in the Tor di Nona section. Only near Frosinone, a small village, did local civil authorities refuse permission for the services.

Twenty New Nations

(Continued from page 48)

have trained leadership, technical skills, social institutions. Clearly unforeseeable events await that large part of the world which is bound to become increasingly important in the political and economic world.

Add to all this the epochal changes consequent on World War II and we wonder if any previous generation has witnessed such tremendous upheavals as we have seen in our day.

How does all this fit into our picture of world evangelism? Are we doing all that might be done now? How long will doors remain open to Christian work? Are Christians working along wholly right lines to influence the rising tide of self-determination? Here is a large field for thought, prayer, and action.

H. W. L.

The Veracity of Bible Chronology

(Continued from page 27)

Faith, ed. Edward C. Hobbs, pp. 43-50.) There it is made clear that once the underlying principles of Hebrew chronology are understood, the many seeming contradictions between the Biblical data and the discrepancies with secular chronology disappear, and a pattern results which possesses internal harmony and is in perfect agreement with the contemporary chronology of Israel's neighbors.

- ¹ Jerome, *Epistle LXXII ad Vitalem*; P. L., t. XXII, 439, col. 676.
- ² Henry Hart Milman, *History of the Jews*, vol. 1, p. 377.
- ³ R. Kittel, *History of the Hebrews*, vol. 2, p. 234.
- ⁴ Theodore H. Robinson, *History of Israel*, vol. 1, p. 454.
- ⁵ Karl Marti, "Chronology," *Encyclopaedia Biblica*, Vol. I.
- ⁶ J. A. Howlett, "Chronology," *Catholic Encyclopedia*, Vol. III, p. 735.
- ⁷ S. R. and G. R. Driver, "Old Testament Chronology," *Encyclopaedia Britannica*, Vol. III, p. 511.
- ⁸ J. Frederick McCurdy, "Chronology," *Jewish Encyclopedia*, Vol. IV, p. 69.
- ⁹ W. G. Sumner, Appendix, "The Books of the Kings," *A Commentary on the Holy Scriptures*, ed., John Peter Lange, trans. Philip Schaff.
- ¹⁰ George Rawlinson, *Introduction to the Books of Kings*, vol. 2, p. 475.
- ¹¹ Robert Pfeiffer, *Introduction to the Old Testament*, p. 394.
- ¹² Eberhard Schrader, *Cuneiform Inscriptions and the Old Testament*, vol. 2, p. 173.
- ¹³ John Augustine Zahm, "The Age of the Human Race According to Modern Science and Bible Chronology," *American Catholic Quarterly Review*, XIX (1894), p. 260.
- ¹⁴ Francis E. Gigot, *Special Introduction to the Study of the Old Testament*, p. 287.
- ¹⁵ Alfred Edersheim, *History of Judah and Israel*, Vol. V, chronological table footnote following p. 197.
- ¹⁶ W. F. Albright, "The Chronology of the Divided Monarchy of Israel," *Bulletin of the American Schools of Oriental Research*, No. 100 (Dec., 1945), p. 17.
- ¹⁷ ———, "Alternative Chronology," *Interpretation*, January, 1952, p. 10.

Obtaining the Charter (C-Rating)

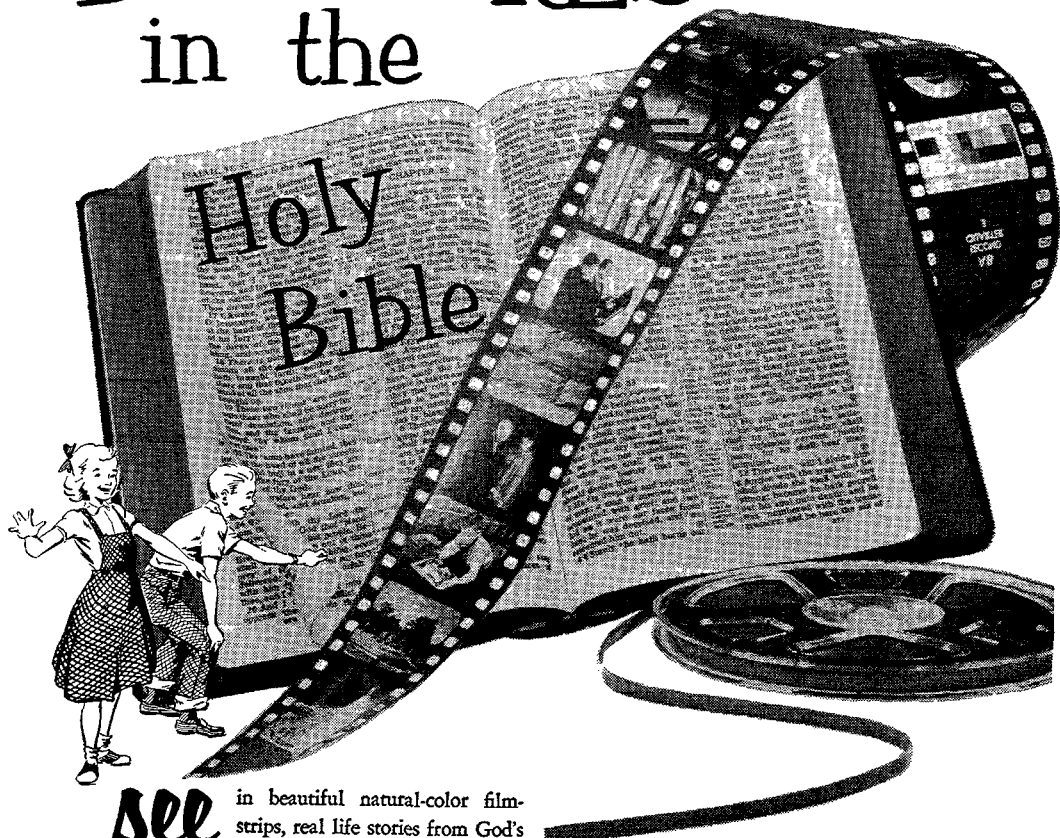
(Continued from page 33)

ican Medical Association granted the college a C-rating. All through the years from that time until his death in 1936, Dr. Colwell was a sympathetic friend and a wise counselor to the College of Medical Evangelists.

(Part II, on obtaining the B-rating, will follow in the next issue.)

- ¹ General Conference Bulletin, June 2, 1909, p. 293.
 - ² Ellen G. White MSS 71, 72, 1909. (Portions printed in Medical Evangelistic Library, No. 6, pp. 23-26, and *Story of Our Health Message*, by D. E. Robinson, pp. 381-383.)
 - ³ *Story of Our Health Message*, p. 382.
 - ⁴ Manuscript 72, 1909.
 - ⁵ *Story of Our Health Message*, pp. 382, 383.
 - ⁶ *A Divine Providence* (Unpublished manuscript, chap. 15), pp. 23, 23a, "Plans for a Medical College," J. A. Burden.
 - ⁷ Notes from Walter P. Elliott, chairman of the CME Board, 1949-1959.
 - ⁸ Letter from J. A. Burden to E. H. Risley, June 9, 1929.
- (All letters referred to are in the correspondence file of Historical Records Office, Vernier Radcliffe Memorial Library, Loma Linda, Calif.)

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PULPIT -- Pointers for Preachers



ECUMENISM AND INDIVIDUALISM IN EARLY Protestantism there was a noticeable individualism. The early nonconformist was often a rugged fighter for his views, and men hammered out their theological opinions on the anvil of discussion, study, debate, and, to do them justice, in the prayer chamber. This rugged individualism is not so evident in these days of authoritarianism.

The well-known Protestant theologian, Dr. Paul J. Tillich, of Harvard Divinity School, has noted a marked trend away from "Reformation individualism," and he says it poses a threat to Protestantism. He thinks this trend is seen in recent Protestant mergers, the ecumenical movement, and the Roman Catholic encouragement of unity.

Speaking before a United Presbyterian group at Occidental College in Los Angeles, Dr. Tillich continued: "The Protestant theology is essentially nonconformist, but rugged individualism has disappeared and has been replaced by the 'Organization Man,' the development of the collective spirit."

There was a ray of hope, however, as the speaker added: "You can't kill the prophetic spirit, although it may go underground" if the Protestant era should be ended by authoritarianism.

Adventists know the dangers of individual independence that leads to action contrary to the interests of the church. Liberty is not license to do as one pleases. They also know that liberty to think and to speak is a God-given privilege that comes with the Word of God (*Great Controversy*, pp. 276, 277) and they dread the stifling uniformity that a universal power, religious or political, connotes. There is only one legitimate authoritarianism, and that comes from our common, freely given allegiance to our one Lord and Master, Jesus Christ. In authoritarianism from below, men are curbed, throttled, silenced. In that from above, we can live, and move, and enjoy our being. Acts 17:28.

H. W. L.

WHERE IS THE PROMISE?

It is not uncommon to see a talent-laden young man, bright with promise, beginning his ministry like a flaming meteor, but just as suddenly dropping from view like fading gray before rapidly approaching day.

"We expected so much of him," said one. "He was so talented," volunteered another. "He was a born leader," lamented someone else.

All of these statements were probably true, but contain nothing of the ingredient necessary for the making of a minister. Ministers are not born. They are called. The talent-heavy have no reserved seat at the ringside of success. That our candidate is

the seventh son of the seventh son is a poor guarantee of his call to preach. The junk heaps of the world are full of would-have-beens who trusted in their innate abilities or important connections to see them through.

Utter dependence upon our Maker is the stuff of which God-called men are made. It is thus that the talentless become spiritual giants, and the unsung perform the feats of the mighty. Little men become world shakers in the hands of a big God. While the self-confident flounder in an agony of frustration, the humble, God-ordained man is content to do little things well and to serve in little places, for such are always the heirs of bigger things. Thus men of little promise are enabled to do by God's grace what all could do were our heads smaller and our hearts larger. E. E. C.

TWENTY NEW NATIONS

UNPRECEDENTED events are happening before our eyes today. This year there will appear seven new nations in Africa. Already we have seen independence come to Morocco, Tunisia, Libya, Sudan, Egypt, and, more recently, Ghana and Guinea and Cameroun. In the next few years ten more are due to appear, some of them, such as Togo, Congo, Somalia, and Nigeria, as early as 1960. Present negotiations may result in new nationhood for Senegal and Sudan in French West Africa as Federated Mali, and for Madagascar as the Malagasy Republic.

What effect the independence of some twenty areas may have on the continent of Africa, no one knows. What interests us at the moment is whether Christianity or Mohammedanism or Communism will guide the destiny of this huge continent. Islamism predates Christianity by several centuries in Africa, which raises the melancholy question: What might have been the situation today if the North African Christian communities of the early years of the Christian Era had preserved their first love and had missionized the great land to the south? They settled down, lost their driving missionary zeal, and faded out.

Today Islam is making perhaps three heathen African converts to every one made by the Christian church. About 60 per cent of Africa's 200 million population are Moslems. Christianity suffers the disadvantage of being regarded as the white man's religion. Moreover, its moral code is severe in lands where polygamy is regarded as an economic necessity rather than a moral weakness.

Another sobering thought is that independence has come or is coming to some areas before they

(Continued on page 46)