

Ministry

AUGUST, 1960





My Prayer

Dear Father in heaven, grant that I may love Thee as Thou lovest me. May I love Thee completely—with all my mind, with all my soul, and with all my life given in faithful service to those whom Thou dost love. Impart to me an abundant portion of Thy grace and goodness, Thy kindness and mercies. Remove from my character all envious thoughts, selfish ambitions, harsh judgments, and ill will. Allow me to rejoice constantly in the happiness and success of others. Fill my heart with such love and compassion that I will rest neither day nor night in my quest for souls. Grant unto me a full measure of Thy Holy Spirit, that I may possess power for a life of victory. Cause my life to witness mightily for Thy Holy Word. Cleanse me completely, sanctify me wholly, and may I be used always and only for Thy honor and Thy service. This I pray through Jesus Christ, my loving Saviour. Amen.

Andrew Fearing



Official Journal of the Ministerial Association of Seventh-day Adventists

VOLUME XXXIII

AUGUST, 1960

No. 8

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Printed and published monthly for the Ministerial Association of Seventh-day Adventists by the Review and Herald Publishing Association, Washington, D.C., U.S.A. \$4.00 a year; 40c a copy. Add 25c for yearly subscriptions to countries requiring extra postage. Second-class postage paid at Washington, D.C.

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Our Cover

The montage that appears on our cover this month shows how impossible it is for a church to separate itself from the community in which it stands. Once it has raised its spire, the church and its members become immediately an object of interest, of concern. The eyes of the people are upon it, judging it and its faith by what they see.

Will those be friendly, smiling eyes? Will they reflect the friendliness demonstrated by the church? Or will they, through lack of understanding and association, turn cold and harshly critical?

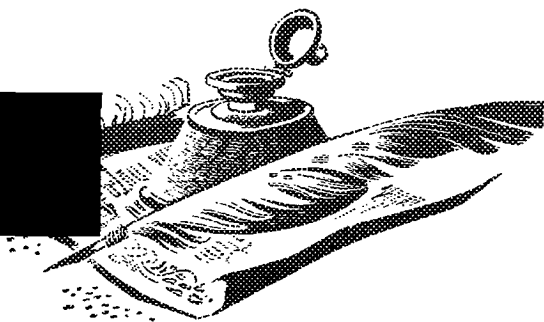
A well-rounded, consecrated public-relations program will win friends for the church.

Cover Picture: H. Armstrong Roberts

AUGUST, 1960

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EDITORIAL



Worship and Public Relations



HAD you been there and seen that woman, what would you have done? She was nicely dressed, but a pathetic figure clutching at the plate-glass window. Naturally she was attracting attention, because no one behaves like that, especially on Prince's Street, Edinburgh. Why was she there? Was she trying to get inside? If so, why did she not step over to the door? Just then a kindly-spirited woman stepped up and said, "Is there anything I can do for you, madam?"

"Oh, thank you," said the bewildered woman as she clutched with a viselike grip the arm of this stranger. Then she added, "Madam, I am blind and have lost my way. And I have lost my nerve. Please help me." Then she explained how every morning for years she had been in the habit of taking a walk around those familiar streets. But the crowd that day had jostled her and pushed her off the track. Now she was almost panic-stricken. What a relief to know that someone was eager to help! It was not long before she was back in her own home.

People all around us need the guiding hand of a friend. They are not physically blind, but bewildered. Ours is a generation that has lost its way. It has been swept by the tides of disillusionment, and many are asking, "Where is your God? If He is the kind of God the preachers talk about, then why doesn't He do something for us?" He has, but the tragedy is that so many people do not know it.

Admiral Byrd, all alone on the antarctic ice barrier, longed for the return of the sun. Amid the polar darkness he scanned

the horizon hopefully, eager to catch the first glimmer of the returning day. So multitudes everywhere are hoping and praying for a glimmer of light—for some new revelation of God that will help them to understand the meaning of these perplexing times.

Could they but learn the sweetness of communion with God, could they experience the real joy of genuine worship, they would discover a new power in their lives, and a new purpose for their existence. This joy, this sweetness, they should be able to find in our services of worship. True worship is the most dynamic and creative experience possible to man. And guidance in worship is the most important work of the church.

At the very heart of the Advent message is a call to worship God. When the Patmos prophet caught the vision of God's last gospel appeal, he likened it to an angel flying in the midst of heaven and proclaiming to every nation and language of earth: "*Fear God, and give glory to him; . . . and worship him that made heaven, and earth, and the sea, and the fountains of waters*" (Rev. 14: 7). No greater service can be rendered a man or a child than to help him sense the presence of God; to inspire him to worship the Creator.

Worship may take many forms. That is natural, for worship is the expression of the heart. Men of all races worship; they either worship the true God who created heaven and earth or they worship that which they themselves have made. Man is by nature a worshiper.

When boys and girls and wearied men and women come to our services of worship they need to be uplifted and inspired. No

matter who they are or where they live the worship service should lead them to behold anew the glory of the Lord. Every such service should be a stairway to the skies. Therefore, everything in that service must be planned. The framework is important. The church is neither a theater nor a concert hall, and the worship service is neither a performance nor a routine. It must be a vital experience. But if we would attain to that, there must be eradication of all irrelevancies. This service must be planned with a maximum of thought and care.

The congregation does not gather to be sung to, to be preached at, or to be prayed for, but rather it is a fellowship into which the minister and every member of the flock enter to catch a new vision of the Eternal. If there is promotion, it is essential that such promotion be for real communion with God. Noise, confusion, and all that is extraneous must be eliminated. In order for the worship service to have therapeutic value, the worship leader must realize that it is an occasion when God can bring healing, reconciliation, illumination, and encouragement to His people. It is a tragedy when members feel impelled to inquire of their pastor, "Will it be safe to bring some friends to the service this coming Sabbath?" The implications of such a question are appalling. Surely there should never be any service of worship at which a visitor would fail to find the richness of the blessing of God. But we are all aware that sometimes things happen that could impress people only in the wrong way. We are not urging formality, but the reality of worship.

"The evil of formal worship cannot be too strongly depicted, but no words can properly set forth the deep blessedness of genuine worship."—*Testimonies*, vol. 9, p. 143. Here we have two experiences contrasted, "formal worship" and "genuine worship." One can easily substitute the form for the fact. Not the act but the aspiration is essential. While the congregation should enter into true fellowship with God and with one another, they should not feel detached from the community in which they live. Public relations never has a greater opportunity than in public worship. But if worship is to be effectual, its true purpose needs to be understood. David said, "I was glad when they said unto me, Let us go into the house of the Lord." Is that the kind of response we find when we invite our neighbors and friends to our

churches? And if they come, will they want to come again?

This issue of *THE MINISTRY* emphasizes the importance of public relations. But when we have faithfully reported how God is using the witness of love and sympathy to meet the needs of the hungry and the homeless, and when we report the wonderful advance of the movement to which we belong, and thereby create in the hearts of our fellow men a desire to come and enjoy our fellowship, are we sure that when they come they will experience the warmth of a genuine welcome? Will they have a hymnbook, and will the one sitting next to them be willing to show a friendly spirit and share his Bible or songbook? And at the close of the service, will the stranger feel less strange and the critic less critical for having attended the service of worship?

"I went to your church in ——— and only one person spoke to me," remarked a woman to us not long ago. It was a large church and we suggested that perhaps if she went to a smaller one sometime, it might be different. She went to a smaller one and no one spoke to her! Of course this is an exception, but it should help us realize that such a situation can exist.

Another friend, a businessman, said, "I enjoy going to your church to hear the preacher, but the noise and confusion are so distracting that I come away with frayed nerves rather than with a sense of having met God." Public relations can be extended through genuine worship, and in this way perhaps more than by any other; but it must be satisfying worship. Leaving the house of God, every worshiper should know Him who forgiveth all our iniquities, who healeth all our diseases and crowneth His people with loving-kindness and tender mercies.

R. A. A.

This issue is devoted mainly to the need for good public relations in religion. Owing to pressure on our space, the series of articles answering doctrinal differences in Walter R. Martin's book *The Truth About Seventh-day Adventism* will continue in later issues.

—EDITORS.

What Is Church Public Relations?

HOWARD B. WEEKS

Secretary, Public Relations Bureau, General Conference



WHEN we consider the ways in which the message might have a greater impact on the public we often think in terms of a more massive volume of literature, efforts, broadcasts, and publicity.

Yet we recognize that all the volume in the world will not penetrate even one mind whose approaches are barred by the barriers of suspicion, misunderstanding, and prejudice. Such barriers resist any religious appeal whose source is unknown or poorly known.

This is why the Spirit of Prophecy writings abound in counsel to first "win the confidence of the people," and to "do all we can to remove the prejudice that exists in the minds of many."

Failing to do this through sound, consecrated public relations action, we inevitably waste large sums of money, material, and energy in attacking "unneutralized fortifications."

The work of public relations, which is the work of the church as a whole, is vital, then, in preparing the way to our grand objective—communicating and not simply talking, actually reaching the minds of men in a persuasive, convincing manner.

When we consider public relations in this context, we must recognize that it is more than publicity, more than an occasional talk with one of the powers that be, more than a rare, spectacular solitary action on the part of the church.

Public relations is not a "front" operation; it is not a cloak that can be put on to make an occasional good appearance. It is a part and parcel of what we actually are and how we relate ourselves to the people around us.

When these relationships are cordial, when we are known and respected as a constructive element in our communities,

we may then speak as to brethren, not as an alien force attacking accepted community patterns of living.

All public relations activities, then, derive from our basic attitudes toward the people. If we are motivated by Christian love for them, we shall do naturally and sincerely many of the things that other organizations would call good public relations.

For example, we will want to become personally acquainted with the people, to learn of their interests and attitudes before we rush in to impose ours upon them. Moreover, we will want to become acquainted with persons of influence, not because this gratifies our ego but for their own sakes and because their acquaintance will help us to reach a larger sphere of Christian influence.

If we conscientiously regard the integrity of others we shall make every effort to give adequate information before we confront them with life-and-death decisions. We shall use the press, radio and television, exhibits, public speeches and films in other churches and clubs—all the media of public information from a sense of fairness and Christian regard. How can we insist that decisions be made on the merits of our message when we have neglected in any way to let the people know who we are and the character of our work. We are told, "The character and importance of our work are judged by the efforts made to bring it before the public."—*Evangelism*, p. 128.

Our regard for others will be seen, too, in the appearance of our houses of worship. We will be thought of as good neighbors and friends if we contribute something to the appearance of our churches—and one less barrier will restrict the way of those whom we want to fellowship with us.

The same motivation will lead us to devise effective plans for welcoming visitors to our church or newcomers to our church neighborhood. Looking inward, it will com-

pel us to plan for good internal communications within the congregation, so that each member will have the knowledge and sense of participation necessary if he would commit himself fully to the program we expect him to support.

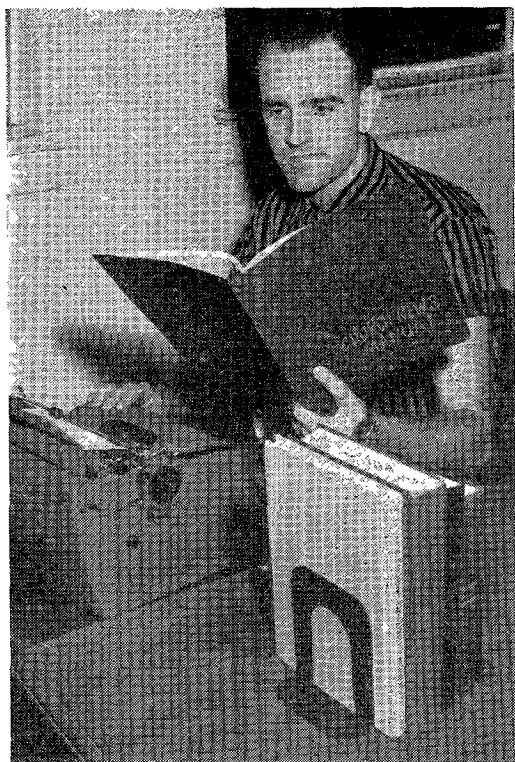
Thus, while a public relations staff member or department is essential to implement many parts of a public relations department, public relations itself is the work of the entire group, each officer and member radiating in all his community associations the "signals" of Christian love and constructive interest.

The community impact of this united and purposeful action will be dramatically revealed in terms of community support and participation—be it an Ingathering campaign, a Vacation Bible School, a Sunday law issue, or an evangelistic campaign.

Far from blunting our evangelistic thrust, prayerful public relations actions combined with a certain earnest conviction, time and again produce results superior to those of a



The Information File on Seventh-day Adventists has made its way, with its multitude of facts about the church, into the hands of communications media personnel and government officials in many areas. Wherever it has been presented, the file has paved the way for greater understanding of the church and its world program. Here Carl E. Guenther, of the General Conference Home Missionary Department (right), and John M. Hnatyshyn, Canadian Union home missionary secretary (left), present a copy of the Information File to the Honorable J. R. Smallwood (center), premier of the province of Newfoundland.



The *Church News Manual*, prepared by the General Conference Public Affairs Department especially for church press secretaries, gives guidance in keeping the activities of the church before the public through efficient use of the press, radio, and TV.

hit-and-run approach—and equally important, a community is usually just as receptive *after* a campaign as before.

The work of church public relations, then, is not to lead us into subservience to public opinion, but rather to lift the level of public opinion itself—above the level of ignorance, speculation, and suspicion—so that the words of life may come forth clear and undistorted, that their power undimmed may be felt in the lives of men.

A Progressive Conference

¶ Ohio Conference Seventh-day Adventists gave a total of \$2,021,240 for the work of their denomination during 1958-1959, or \$346.69 per capita, it was reported at the conference's 22d biennial constituency convention at Academia near Mount Vernon. Adventist congregations in Ohio built six new churches and four schools and purchased two structures during the same period, another report showed. Members from the conference's 88 churches donated 177,885 hours to assist 73,372 needy persons in the State, distributing food and clothing valued at nearly \$626,000. The conference and its affiliated churches sponsor 13 welfare centers in Ohio. In the biennium, new conference administrative offices were constructed, as well as a new industrial arts building at the Mount Vernon Academy, a 12-grade coeducational school maintained by the church at Academia. The two projects totaled more than \$550,000.

Can We Communicate?

JAMES J. SHORT, M.D.



BATTLES have been lost, property destroyed, and homes broken up by failures in communication. In a broad sense, to communicate means more than the conveyance of a message. It implies identification, sympathy, understanding with and of another; a sharing of experiences, a meeting of minds, a mutual respect even though there may be areas of disagreement.

If he is to be successful, a missionary to a foreign land spends much time and effort learning the strange language and studying the customs of the people in order to communicate. No one would argue that such study and effort are a waste of time. Yet in the homeland have we done as much to prepare ourselves to communicate with those about us? Have we not, contrariwise, sealed ourselves off, if not behind an "iron curtain," at least within a hard shell of religious bias or complacency? Can we find a common ground in spiritual matters for meeting others not of our faith? Are sufficient training and background being given our laity and clergy to permit them to understand the peculiar beliefs of other people? Or are we so narrow in our comprehensions that we must confine our conversation to the mark of the beast, the 2300 days, or the superiority of vegetarianism?

My own thought is that we as a people are woefully deficient in our understanding of the religious life and beliefs of the world around us. As the result of many years of Sabbath school teaching I am convinced that the majority of our people are almost entirely unaware of any other religious opinions than those held by Seventh-day Adventists. Sermons are not usually conducive to a broader understanding, nor do our denominational publications encourage forays into literature not strictly Adventist. Such lack of understanding leads to smugness and Pharisaism, but more than that, it impairs the means of communication.

To illustrate: Not long ago I asked my Sabbath school class if any were familiar with such subjects as futurism, pretribulationism, posttribulationism, premillennialism, postmillennialism, et cetera. Hardly anyone was, which reminded me of a remark by a non-Adventist Christian Japanese professor from Keio University. While he was visiting in this country I took him, with another Adventist, to visit a certain hospital. On the way the discussion somehow veered to the subject of the millennium. After listening for a while our Japanese friend finally remarked: "Premillennialist, postmillennialist! Gentlemen, I'm a roentgenologist!" I fear that many of our own people are not much better informed.

The pastor of our church invited me to give several studies on some aspects of current religious thinking. In the discussion that followed, a good friend and colleague remarked: "This is all very well, but I have been brought up on the 'truth.' I have accepted it, studied it, and I believe it. Why should I bother with all these various theories?" My answer is, "In order to communicate!"

Thus the reading of a book written by an outstanding Protestant writer and professor in a nearby theological seminary led to an invitation to dinner at our home. The invitation was cordially accepted. There were no awkward moments during the dinner and the ensuing evening because, although not an Adventist, our new acquaintance was very forthright and we soon found that we shared much in common in understanding. My wife had read his book; I had considerable knowledge of personalities of the theological seminary with whom he had formerly been associated. In fact, exchanges grew so animated at table that my wife, who was serving, found difficulty in learning our preferences for dessert. This lively conversation continued for several hours and included an occasional sally into doctrinal questions and beliefs. I recall that "conditional versus inherent immortality" was touched upon,

also the deity of Christ and other fundamental topics. In looking over our books, the professor said, "Do you know, this is the first time I have ever been in an Adventist home?" "Is that our fault or yours?" I asked. To which he answered that he had never before been invited. I assured him it would not be the last time; nor has it been.

Since that occasion a warm friendship has sprung up. On frequent occasions we have been guests in his home and he and his wife in ours. The doctor's wife and my wife have had much fellowship in Christ and are on a first-name basis. His large library of some 20,000 religious works has been at our disposal. We keep in touch by correspondence.

Other fine contacts have been made and friendships formed with students and faculty members and their wives in this same seminary. The doctor has come to know and, I believe, to appreciate and respect Seventh-day Adventists. He has met a number of our outstanding leaders at our home and recently accepted an invitation to address our conference workers. Despite some areas of disagreement, communications in both directions have been excellent and the channels uncluttered.

A close friendship and fellowship in Christ with a Presbyterian minister, editor of the influential *Christian Heritage* magazine and president of the Western Hemisphere Evangelical Union, began a number of years ago in much the same fashion. My wife and I had read a history of this man's life, his conversion and subsequent evangelical work by pen and voice, especially in Latin-American countries. It was a dramatic and appealing story. Having found that he lived nearby, and sympathizing with his efforts for the Master, we invited him, his wife, and daughter to dinner. Although at the time he had many misgivings regarding Adventism and had at one time actively opposed us, he graciously accepted. The providential developments that have served to ripen our friendship with this great leader and man of God are

too numerous and personal to detail here. Suffice it to say that there is no one outside our family circle who is closer to us at this time. In our religious discussions we have found a vast area of complete unanimity. Prior misconceptions have been removed and mutual sympathies established. Many contacts with our leaders have been made. He has spoken in our churches and attended our services, and is held in high esteem and affection by all those of our persuasion who have come to know him.

Yes, despite the aloofness of some in our ranks, I believe we have much to learn from other Christians, and in return we can help them to a better understanding of our own attitudes, positions, and beliefs. It has been a heart-warming experience to me to learn how much we have in common with other evangelical Christians and how willing they are to listen and communicate. But in addition to our own peculiar Adventist vocabulary we must learn something of theirs—and not only their vocabulary but also their beliefs and the history of their doctrines.

For instance, take the dispensational tenet. When did it originate? Did Schofield invent it, or does it go back to an earlier period? What of futurism? If it was promulgated in Protestant circles by Samuel R. Maitland, why did he espouse it after 200 years of rejection by Protestants? These and many other questions are subjects of deep interest in theological circles today and are widely discussed.

From our own press the scholarly four-volume work by L. E. Froom entitled *The Prophetic Faith of Our Fathers* is an excellent source of information on prophecy and eschatology. Despite the fact that the last volume has been out for several years, I have found very few of either ministers or laymen in our ranks who have more than a nodding acquaintance with it. I suppose the reason is the same as that of my friend: "We have the 'truth,' why bother?" Again I reply, "To communicate."

(Continued on page 46)

MAKING PROGRESS

¶ While he was president of Harvard Dr. James B. Conant kept a strange object on his desk: the model of a turtle. Under the turtle was a carved inscription: "Consider the turtle. He makes progress only when he sticks his neck out."

There was deep wisdom in that. No turtle, no human, ever makes any progress so long as he sits encased in a shell, so long as he is guarding his own neck. But is our neck the most important part of us? What of the soul?—Frank S. Mead in *Tarbell's Teachers' Guide*.

The Impact of the Church in the Community

E. WILLMORE TARR

Associate Secretary, Public Relations Bureau, General Conference

Those who seclude themselves from the people are in no condition to help them.—Testimonies, vol. 4, p. 267.



AT the risk of oversimplification, this warning provides a definition that perhaps goes to the very heart of this whole matter of community relations.

Here is a warning against seclusiveness in relations with our community neighbors. Perhaps we have had the characteristic of “drawing within ourselves,” stemming most largely from the Biblical statement that God’s people are a “peculiar people.” “Peculiar” being understood to mean “odd” or “out of step” with society instead of being “peculiar” in the sense of having a different or distinct message.

“We are one big family,” we sometimes boast. But in saying this we are at times likely to build walls about ourselves and establish what almost amounts to a closed community—a “family” community. Not so long ago a gentleman living in a community with a large proportion of Adventists expressed this thought in conversation with one of our members: “You Adventists. I have known you since I was a boy. I have the greatest respect for your high principles, but you seem to be a group that is hard to break into from the outside.”

As in the case of public relations, community relations is something an organization has whether or not this fact is recognized. It is not a matter of choice. It isn’t something you choose either to have or not to have. Rather, it is a question of what you and your church are doing about it. For there is one thing you can do, and that is to determine whether the quality of your community relations is good, bad, or merely indifferent.

It is a common error in community relations to concentrate on making things *look* good instead of actually making them good. Community relations for a church

starts on the inside and from there moves to the outside. We need to look at programs more than at campaigns.

Our basic philosophy and program can well be summed up in the words of our Lord: “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

With this philosophy of a church in which every member has a deep sense of involvement, of being bound up in the ideals and purposes of the church, let us briefly examine some community activities that will help to bring about the desired identification of members with the work of the church in the community.

The reality of the church is in its outreach to people, and the church member can strengthen this outreach immeasurably by establishing strong personal contacts with community neighbors, business and professional people, officials, and those engaged in welfare activities. Surveys have shown that distortions about an organization arise primarily from a failure to communicate the reality of a plan or of activities. In our case the distortions or misunderstandings about Seventh-day Adventists that are prevalent in many communities arise from a failure to communicate the reality of our beliefs to the public. True, Seventh-day Adventists are quite well known today. But the important thing is the kind of image or picture that is conjured up in the minds of members of the public when they see or hear the name Seventh-day Adventist. Nothing can more effectively rid their minds of the common stereotype of Seventh-day Adventists as “a people with queer notions about diet and who keep Saturday for Sunday” than personal contact with church members who demonstrate a practical concern for the needs of those about them and an active interest in the welfare of the community. Genuine interest in the welfare of others is the keystone in making friends for the church.

Participation in appropriate community causes, such as the Red Cross, blood bank,

and civil defense will identify us as a people who are not narrow-minded and seclusive, but who have a broad outlook of community needs and problems. This will also identify us not as a fly-by-night group that is here today and gone tomorrow, but as a stable force for good in the community. It will also win friends and support among other religious groups when Adventist church members find themselves working and associating with key figures in the community.

From the writings of the Spirit of Prophecy we have this interesting observation: "There is a great work to be done, and every effort possible must be made to reveal Christ . . . ; and the Lord will give us favor before the world until our work is done."—*Testimonies*, vol. 6, pp. 20, 21.

Recognizing that this promise is contingent upon our making every effort to reveal Christ to the world, we can, if we take in its over-all meaning, find encouraging signs that the Lord is carrying out His promise. One way in which the Lord is using some of His people to "give us favor before the world" is through association with ministers of other faiths and with other professional and business leaders in the community. Said Ellen G. White: "Let some of the workers attend religious gatherings in other churches and, as there is opportunity, take part in them."—*Ibid.*, pp. 74, 75. Our ministers should seek to come near to the ministers of other denominations."—*Ibid.*, p. 78.

Round the circle of the earth there has been demonstrated again and again the value of membership of some of our ministers and other workers in such organizations as the Ministerial Association, Rotary International, Kiwanis and Civitan clubs. Often this is the only contact community and "thought" leaders have ever had with the church under favorable circumstances. In some cases a complete change of atmosphere in a college or church community has occurred, a change from a suspicious or even hostile attitude to one of friendliness and understanding.

Along with these suggestions and observations should go a word of caution. While it is possible for every church member to be a living "testimony," not all, and this does not exclude ministers, are equipped to lead in community activities. Church members would need to be advised by the pastor and other church leaders

about the desirability of joining organizations or accepting leadership responsibilities. Ministers would frankly have to ask themselves whether they feel their own membership in some of the groups would lead to a more enlightened understanding of their church and its mission in the community. In accepting these responsibilities there will be times when we must dare to be different. There will even be times when we must be embarrassed for conscience' sake. But if we can quietly and without ostentation abide by our profession of principles, we will in the end receive the respect we deserve. Conformity to standards of the world or a compromise with principle would of course defeat the very ends toward which we strive.

A community speakers' service or bureau serves much the same purpose as membership in community organizations, but requires much more planning and effort. This is generally possible only where there is a reasonably large Adventist center, a conference office, or institution. Where already established, this type of community activity has proved and is continuing to prove to be a most effective channel of communication. A speakers' bureau provides a roster of organization representatives who are available to address groups in the community. This technique has valuable two-way communication potential; speakers not only have the opportunity to present informa-



Appreciation for tangible interest in one's community was evidenced when Alice Smith, who for several years directed the disaster-preparedness demonstrations at Union College, received a Presidential citation at a special Congressional breakfast in Washington, D.C. Here Congressman Philip Weaver (left) and Senator Carl T. Curtis (right), both of Nebraska, present the award to Miss Smith.

tion to the public but they can learn at first hand the views of members of the groups they address. In spite of the development of the more impersonal mass communication media, person-to-person or face-to-face communication still remains far and

You cannot keep a determined man from success. Place stumbling blocks in his way, and he takes them for steppingstones.—O. S. Marden.

away the most effective. Here the speaker delivers his message in a personal, intimate manner, and since he is there by invitation, he meets the members of his audience under the most favorable circumstances. Unless particularly requested to do so, he does not discourse on Seventh-day Adventism. The fact that he is introduced as a representative of the Seventh-day Adventist Church will make the desired impact on the minds of community leaders.

Another effective method of communication and one requiring less personal effort and organization is the use of the motion picture or other visual media. The film *More Than Singing*, recently released by the General Conference Public Relations office, provides a new dimension for Seventh-day Adventists in this type of community service. It is the first nondoctrinal film produced by the denomination especially for non-Adventists. Its purpose is to help project an accurate and favorable image of the denomination among organizational groups of the public. Though it distinctly carries a message, the reason for the church's existence, the entertainment value makes it a film worth showing to almost any type of organization or group. There is a growing interest today on the part of most people everywhere to know why other people live and act as they do. A film such as *More Than Singing* helps to satisfy that curiosity in an easy, entertaining fashion.

A few, but not nearly enough, Seventh-day Adventist churches are discovering that it can also be a rewarding experience to invite attendance or even participation by community neighbors in some of the events of the Adventist Church. There are a number of special services throughout the year to which members of the public can receive a special invitation. What, for example, could be more appropriate than

for physicians, nurses, and other medical personnel to be invited to attend or participate in a well-planned Medical Day program? The same may be said of educators and teachers on Education Day, of newspaper editors and other communications people on Community Day, or local attorneys and civic leaders on Religious Liberty Day. True, we can assume that the great majority will not accept the invitation, but the very fact that a gracious invitation is received will help to engender a feeling of good will and interest on the part of those receiving it.

It will at once be apparent that this subject of the impact in the community of a church and its members is far from being exhausted as a result of these few comments. There are ways not mentioned, some not yet discovered, and still others as yet undreamed of by which the church and its members may be more effective witnesses for Christ in the community.

New Testament in Contemporary Language

During this year the Oxford and Cambridge University Presses will be working at full speed to produce a translation of the New Testament in contemporary language. The first copies of this modern New Testament will be available early in 1961. Some of the most skilled Biblical scholars in Britain's universities and colleges have translated and compared notes for this work over a period of ten years. Dr. C. H. Dodd, considered by many to be one of the outstanding New Testament scholars of our day, is in charge of the project. A new testing formula is being used to determine the reading and listening response to the Holy Scriptures in modern language. Portions of the manuscript have been read aloud to audiences who have been asked to comment on their reaction. It is reported that those who have read or heard parts of this new translation are enthusiastic.

It is planned that by 1965 a new version of the Old Testament will also be published. The general consensus is that these translations will add a new treasure to the English language. With these and all the other translations that have found their way into our hands during the past few years, we pray that truth will be made legible and redemption through Jesus Christ predominant. May the world's best seller produce the world's best men. May the Book of all books be to each one who seeks this treasure the Book of Life. May each chapter and verse be a communication from God to those who read.

"We should bind its precepts as signs upon our hands, and as frontlets between our eyes. If studied and obeyed, it would lead God's people, as the Israelites were led, by the pillar of cloud by day and the pillar of fire by night."—*Patriarchs and Prophets*, p. 504.

A. C. F.

Show Window for the Church

M. CAROL HETZELL

Assistant Secretary, Public Relations Bureau, General Conference



OH, YES. We saw your exhibit at the fair." A friendly smile behind these words said unspoken nice things about the exhibit and gave Ingathering solicitors in one Oklahoma district special entree to the purse strings of the community. Goals came easier. Visits were pleasanter.

"We thank God every day for the fair booth that led us to find Him." A couple in Tennessee who had found God through the church's exhibit at the Henry County Fair thus expressed tender feelings for this once-a-year church activity. No more enthusiastic booth attendants can be found anywhere. At least one church in Tennessee will always have a booth at the fair—and elsewhere if opportunity should offer.

Not all those met at exhibits are easy to talk with. Sometimes it takes a bit of patience, a touch of heavenly wisdom. In Vermont a visitor at a district fair booth seemed very bitter toward the church when she first stopped at the exhibit. When she left, however, her icy opinions had melted considerably. Booth attendants smiled as their eyes followed her. In her hand she carried a copy of *The Marked Bible*.

Sometimes results can be seen immediately—those more dramatic results that involve a person's habits of living. Perhaps one of the most popular themes for Adventist fairs has been that of temperance. The film *One in 20,000* has been shown uncounted times in uncounted places. Almost inevitable at the end of a day is the litter of not-yet-empty cigarette packs. Also almost inevitable is the barrage of requests from other organizations for information as to where they can secure a print of the film for showing at club meetings, schools, et cetera.

There is no question about it, exhibits leave an impression with the people who view them. They may not read all the litera-

ture they collect in their tour through the exhibition grounds. They may not even take it home, though many do. But one thing is certain: The words "Seventh-day Adventist Church" will take on new meaning to them if they have caught a glimpse of what the name stands for through a properly prepared and adequately manned exhibit. Some may not even realize that there has been any shift in their thinking mechanism regarding the church. They may not give it another thought until one day someone mentions the name Seventh-day Adventist. Then upon the screen of their mind flashes the memory of the church's exhibit. It is there—almost a subliminal kind of impression.

This is the reason it is not always easy to measure the success of an exhibit in terms of people enrolled in the Bible correspondence course or in quantities of leaflets distributed. This also is the reason it is important to make sure the exhibit truly represents the church, that it declares a faith held dear by the people who embrace it, that it speaks with dignity and power. Truly an exhibit is the show window for the church.

To achieve a fitting "show window" requires considerable effort on the part of quite a few people, for there is much involved in preparing an exhibit worthy of the church. First of all, the church members will need to be convinced of the importance of having it. Here are some facts you might pass on to them:

1. Approximately 60 million people attend State and county fairs each year in the United States. Many fairs chalk up visitor figures well over 300,000. The box score in other countries is comparable.

2. At these events people *come to you*. You do not have to pound pavements or bang on doors. You need not fear you will disturb someone's siesta or noon meal or household chores. There will never be an unfriendly face thrust into yours as a door

swings open. The faces you see will be curious, relaxed, observant. These are the kind of faces we want to see!

3. Your exhibit will be a signboard proclaiming your message to all who pass by even though they may not stop to talk or pick up your literature.

4. The exhibit opens the way for the distribution of literature without question or resentment on the part of the people. They expect it.

5. The exhibit makes the church and its message more "available" to those who would be unlikely to read a book, attend a religious meeting, or tune in their radios or television sets to a religious program. For this reason it should present some item of interest that will catch the eye of the non-religious person. The activities of the church in bringing relief to mankind or its youth program, et cetera, fit into this category.

6. Businesses have realized the value of presenting their merchandise through the medium of exhibits. Should the business of the Lord receive less attention?

7. Ellen G. White tells us that when Christ was on earth He attended the great yearly festivals of the nation, and "wherever a large number of people was gathered for any purpose, His voice was heard, clear and distinct, giving His message."—*Evangelism*, p. 35. So we have the example of Christ in the matter of taking the message to where the multitudes gather.

8. Long ago Mrs. White spoke of the importance of representation at fairs and similar expositions. She urged: "We should improve every such opportunity as that presented by the St. Louis Fair. At all such gatherings there should be present men whom God can use. Leaflets containing the light of present truth should be scattered among the people like the leaves of autumn. To many who attend these gatherings these leaflets would be as the leaves of the tree of life, which are for the healing of the nations."—*Ibid.*, p. 36.

Many of the churches have put into practice these precepts. Last year Seventh-day Adventists were represented by exhibits at more than 120 public events. The Ohio Conference, with county fairs coming thick and fast, reported 20 church exhibits in 1959. And the activity has spread abroad, with the story of the church being told through exhibits in Australia, Southern Asia, South America, the Middle East.

Once the enthusiasm of the church members has been aroused, the time is ripe for the appointment of a committee. This will require some finesse, for the committee should be comprised of members who can make a real contribution to the project. They should be able to work harmoniously and effectively. Pick a member for each of the following responsibilities:

1. Designing, with the approval of the committee, the general layout of the exhibit.

2. Securing materials for construction or even constructing the display.

3. Securing appropriate give-away literature and having it at the right place at the right time.

4. Securing special exhibit items called for by the over-all plan. For instance, an electric motor if one is needed, drape material if required, plants, pictures, and the like.

5. Make professionally, or secure from a professional, signs or art work required.

6. Secure, schedule, instruct, and supervise personnel for manning the booth when it is open.

There is not sufficient space here to go into the details of planning and building the exhibit. However, an instructional brochure has been prepared by the General Conference Bureau of Public Relations, which takes up every facet of exhibit operation as well as suggesting themes and devices for catching the public eye and telling



A Seventh-day Adventist exhibit booth—
"Show window of the church."

where these can be secured. Entitled "Planning Church Exhibits," this 12-page brochure is available to any church at 25 cents a copy.

The conference public relations secretary is prepared to provide assistance in exhibit projects. It may be possible to secure many helpful items from him. He may also have detailed information on when and where fairs and other expositions will be held in which you might be interested. It would be well, therefore, to get in touch with him before actual planning gets under way.

Exhibit plans need to get into the grind early, for often space is quickly gobbled up. It also takes some time to put together a display that presents the church's message

in a dignified and effective way. Allow not less than two months' time for actual planning and construction. There are a multitude of details to be cared for.

It's a big job. "More work than it's worth," you say? Listen to what church members out in Nevada said after their first exhibit at a fair:

"Considering all the work that goes into a fair booth, some may ask, 'Does it really pay?' We are prepared to answer unequivocally, *Yes*. The good will built up, the friends made, and the seeds of truth sown have already proved to us that making the church available to the milling throngs is well worth the expense and effort."

Will your church have a show window at the next fair?

A Tale of Two Men*

W. R. BEACH

Secretary, General Conference



NO MAN can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matt. 6:24).

These two men were appointed by Jesus as members of the twelve. Each of these twelve possessed individuality and character. All but one made a real contribution to the newborn community of God. It is interesting to consider them one after the other. Today we shall deal with two of them who started together in the Gospel record.

At first one of them, John, was proud, ambitious for honor, hasty, and resentful under injury. He was one of the "sons of thunder"—always ready to harbor revenge and to see that justice came his way.

Judas was the other man, and at this starting point the report on him was promising. We can gather that Judas was a man of commanding appearance and keen discernment. Probably his intelligence quotient was high. When the Galilean appeared upon the national scene, Judas was able to recognize in Him the cause of God and he had the courage to cast his lot with

it. He probably was a natural-born administrator. Apparently his presence among the disciples added prestige to the group.

Both Judas and John responded to the Master's call. We find them together through the period of Christ's ministry, though each responds very differently to the Master's training. The last time we find the two together is at the end of Christ's career. The disciples had gathered in the upper room to celebrate the Passover. Jesus had worked hard to transform their characters and to prepare them for the responsibilities He must place upon them. At this moment of precipitant disaster they argued about who would occupy the highest position in the kingdom they expected Christ to set up. These were decisive days and the definite positions were being occupied.

While the argument went on, one of the number stole secretly into the place of honor at the table. On the Master's left he would be served first. If there was to be a higher place, he, Judas, would have it. This was the natural end of his day-by-day response to the Master's teaching. Unobtrusively another disciple reclined on a couch to the Master's right. He was willing to be last now, if only he could be near Jesus. This was John.

*A worship talk given in the General Conference chapel.

Now, did you ever stop to inquire as to how these two men arrived at this end result? How did they? The answer is simple.

On the one hand, Judas continued to love self above everything else. His ambition was to be served. The pattern of his existence had congealed in selfishness, and Judas refused to have it disturbed. On the other, there is John's submission to the Master's touch. He yielded to the transforming power of the Master's life. He opened his heart without reserve to Jesus, and between him and the Master there developed a more intimate friendship than the others knew. This was not because Jesus was partial, but because John responded with all his heart.

Meanwhile Judas stoned up his heart's door and remained in the gloom of his self-worship. He gradually grew insensitive to what he considered to be the Master's irrational views on economics and His poor political timing. He came to consider everything, including the work of the Messiah, through a human optic. He became oblivious of the surge of the supernatural and the love in the Master's conduct. In short, John was willing to be molded. Not so with

Judas, whose heart eventually turned to stone.

The lesson is for you and me in this office and in the work of God. The decisions we make, the attitudes we take, will determine our progress and development, or our failure. What happens to us day by day is of secondary importance. As a matter of fact, it is quite irrelevant. What really matters is the attitude we take toward what happens along the way.

"If men will endure the necessary discipline," we are told, "without complaining or fainting by the way, God will teach them hour by hour, and day by day."—*The Desire of Ages*, p. 251.

God will teach us and mold us according to the excellency and power of His grace—if we will but submit to His teaching. So was it with the son of thunder who became the apostle of love and devotion. Shall this be the story of our life as day by day we do the work entrusted to us? Or shall the record be different—a tale of a bitter failure?

And let us not forget that the story one day will be written up in full. It could be the tale of either of two men. The choice is yours and mine.

How Visible Is Your Church?

FENTON EDWIN FROOM

Pastor, Seattle, Washington



RECENTLY I saw an attractive sign advertising that a particular church was on a certain street. The uniqueness of this sign inspired a desire to see the church. I found it at the end of a dead-end street. It was

a most undesirable location for a church that was to be a "light" set on a hill. But it was quite attractive and wholesome in its appearance. The sign had done something for me. It had stimulated my desire to see the church. Somebody behind that sign had salesmanship for the gospel. He "compelled" me to go and see his church.

Fortunate is the man who pastors a church on the most prominent street in the city. To be situated so that thousands pass your church daily is a distinct advantage from an advertising point of view. And the

world today is advertising-conscious. However, if you do not have the good fortune to be situated in the ideal spot, take heart and do not weep, because the Lord can still help you to make your church location well known to the community.

In Atlanta we were privileged to pastor the Beverly Road church. This ideal location was some two hundred feet off famous Peachtree Street. But the fact that a church is in the "right" location is not all that matters. The leadership of the church envisioned a living witness that would tell the tens of thousands of people daily that the Seventh-day Adventist church was here. An attractive neon sign showing the open Bible with the word "Welcome" under the name of the church in gold and white letters proved a mighty blessing in identifying to all men the name of the church.

The old days of establishing a new

church on a donated lot are surely long since past. The church planning committee, with the guidance of the conference leadership, should carefully investigate every possible location with the precision of an artist. Its location should be chosen with the soundness of judgment the banker exercises. Its architecture and design should be as beautiful and representative of this gospel we have been called to preach as the world's finest hotels or business places. Dignity and appeal cost so little when sprinkled with conservative judgment and reverent worshipfulness.

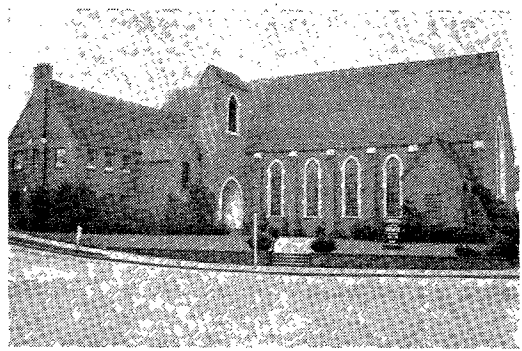
We are privileged here in Seattle to pastor the Green Lake church. It is on the east side of beautiful Green Lake, which is fed by springs and is a beauty spot in the north section of our city. A Jewish gentleman owned the property and had planned to build his home there and retire. But when our brethren told him of our desire to build a monument to God for a Sabbath-keeping people, his heart warmed and we secured the property.

The setting overlooking the lake is ideal. This Gothic-design brick structure has winsome attractiveness to the general public. Thousands of people pass it daily. They admire the church and are sure it is the home of a fine congregation. But how shall we convert their casual glance into a determined desire to see within the walls of our church, so that their feet will bring them here in person?

Nearly four years ago certain businessmen developed a city location map that showed the whole city, and placed it in strategic areas. Attached were cross references on the guides listing the numbered buildings, business and park areas, churches, schools, and other important sites. It was covered with glass to protect from the weather and was lighted at night. The handles could be turned at any time of day or night to identify a location. On the east side of Green Lake was our number and under "Churches" on the guide was listed—"#46, Green Lake, Seventh-day Adventist Church, 6350 East Green Lake Way."

Several times after church, while greeting visitors at the door, I was told that our church location had been found from this outdoor city map. The investment for our church was only \$33, but it was an excellent advertising medium.

Of course, every church has a dignified bulletin board outside, which identifies the



The attractive Green Lake Seventh-day Adventist church in Seattle, Washington.

church, lists the name of the pastor, the weekly services, and if at all possible the name of the coming sermon for Sabbath or Sunday night.

For several years we have followed the plan of having a picture of the church on the reverse side of our calling card. This has proved to be an excellent aid in establishing this church in the mind of interested people we talk with. The question, "Is that your church? I've passed it many a time and wondered who the preacher was," or some such inquiry, has often been asked when a calling card was presented.

Another plan we have followed is to send to all visitors a postal card of welcome, inviting them to worship with us again. And on this card is the same picture of the church. Repetition and emphasis drive home the point. But, beloved, if on our letterheads or calling cards or signs along the highway we tell people we have a friendly church, we must surely *be a friendly church*. This is a constant task, to alert members, and especially leaders of the church, to be on duty always to show that we truly are a friendly people who know the Lord.

The newspaper weekly ad listing location of church and such pertinent information is always acceptable if the church budget will allow. Certain radio stations announce community programs and will often publicize certain types of community projects of the church. Do we take advantage of such opportunities?

Some time ago the Public Relations Department of the General Conference developed a fine highway sign with basic material to which the name of church or city and street address were added. This reflectorized sign, inexpensive and attractive, is

a fine medium of communication to the general public at a minimum cost. It is really frustrating to drive through a city, look in the telephone book, and not find the address of the Seventh-day Adventist church. But this has happened many a time in many a place.

The yellow pages of the telephone book are really a must, I believe, for every Adventist church. Pastors may change and

Bigotry murders religion to frighten fools with her ghost.—Colton.

move, but the church stays on. Recently one of our ministers left our conference to accept a call to another field. One day someone called, wanting to know how to reach this minister's church. He had called and had found that the telephone had been disconnected. But at least he could get in touch with our church because we are listed in the yellow pages. My fellow minister's church had not been so listed.

Where you can, enter your church name, location, and time of services in such public directories as those kept in hotels, motels, YMCA's, and other such institutions. This is an added opportunity. Particularly is this helpful to servicemen who are moving about. Also visitors on vacation appreciate such information. But more than that! What goes on within the mind and heart of others who are not particularly looking for the Seventh-day Adventist church? What seed is being sown there?

How about that multitude of people who used to walk with us but do not today? When they see the church sign and church information listed in public directories, what impact does it make? It could be that many of the visitors who come in quietly and worship with us were moved by the Holy Spirit to come back and fellowship with us because they saw the sign or the announcement in the directory or telephone book.

In connection with the recent opening of our Health and Welfare Center we distributed cards throughout the community stating that this service was presented by our particular church and listed its location. All communications that invite people to attend our meetings in our churches, whether they be evangelistic, social, or community projects, likewise list the information of name and location.

If the whole church is conscious of the need of creating in the mind of friends, neighbors, and the community at large an image of the place of worship we love, then a greater impact can be made upon our community than perhaps we have ever realized.

Our sincerity, our honesty, our conviction, our earnest invitation to worship with us, whether it be by highway sign, church bulletin board, or special announcement of a program or project, even in the yellow pages of the telephone book, should appeal and win hearts for the kingdom of God. Isn't that our mission in life? Is not that why these churches have been built? If they serve only as a place where the faithful assemble and worship God on His day for 60 minutes, then the church has missed its calling and failed its God.

The witness of the church must be heralded to men everywhere by the medium of advertising in every conceivable form that is high in standard and principle, so that countless men will hear and heed the call of the gospel. Angels could do this task with higher skill and greater effectiveness than man ever can. But God has chosen us, His ministers and laborers, to tell men everywhere that Jesus died, that He rose again, and that He is coming soon.

The masses will not come through the doors of our churches to hear us recite these foundations of the gospel. But men will be constrained by the power of the Holy Spirit to view our signs, to be attracted by our advertising in all its avenues. Then when interest ripens into conviction, the feet will bring the heart. At the foot of the cross men will see the Saviour and worship and adore Him in all His glory. Who can gainsay what miracles of His grace may begin when someone sees an attractive sign that tells all men that we are the bearer of glad tidings? And who can estimate the influence of the simple announcement, "Welcome to the Seventh-day Adventist Church on ——— Street"?

Brethren, the harvest is ready. Multitudes are in the valley of decision. Every medium for soulsaving must be used to its fullest extent now, while the coming of Jesus hastens upon us. May the potential of church advertising and the possibility of this medium be developed so that men everywhere might be pricked in their heart and say with Paul, "Lord, what wilt thou have me to do?"

Perspective in Public Relations

DARREN L. MICHAEL

Secretary, Department of Public Affairs, Canadian Union Conference



IT HAS sometimes seemed that in the church's concern for religious liberty its objectives have not always been compatible with its equally valid concern for good public relations. Viewed from the narrow partisan standpoint, such differences are inevitable. However, there are others who feel that more perspicacity with reference to the total witness of the church and its associated goals could substantially reduce the instances of apparent incompatibility. Good communications toward the church's many diverse publics must not be hampered by, nor must it hamper, the church's concern for the preservation of religious freedom in the context of national and communal affairs.

If it does seem that on occasion the church appears to be afflicted with schizophrenia as it attempts to coordinate its public relations and religious liberty activities, perhaps a closer look at the roles to be played by these two activities will help to restore equilibrium.

There is, of course, the factual, informative function of the organization's public relations operations. Here the primary goal is to place the facts before the publics concerned. Prejudice, hostility, and misinformation are largely founded on an inadequate appreciation of the facts. Furnishing statistical data along with the basic details of belief and activities will not, of itself, suffice to overcome bias and hostility, but it will help.

The second important function of any public relations effort must be to provide an interpretive background against which the factual information supplied can be evaluated and appreciated. This calls for an understanding of the long-term goals of the church and a keen awareness of the current trends that go to make up the collective public mind.

The third crucial area of public relations work is possibly the most difficult to delineate. This might be termed, for want of a better term, the creative function. Here one finds the need to move from the passive acceptance of circumstances to the place where public opinion, attitudes, and reactions must be influenced, shaped, and molded. A positive approach toward fashioning the picture a nation, a community, or an individual will form of the church is a vital aspect of any worth-while public relations program. "Image projection" must be in focus, and above all, it must maintain absolute fidelity to the truth of the subject being projected, in this case the church. But it also permits of legitimate efforts toward assisting the church to show its best face.

Ellen G. White summed it up succinctly when she admonished the church with these words: "We should remember that the world will judge us by what we appear to be."—*Testimonies*, vol. 6, p. 397.

Seventh-day Adventists have a solemn responsibility to see that the church's voice and face resemble as closely as possible those of its Lord, and that its communications efforts will project this image as accurately and attractively as possible.

In the area of national and community affairs the church's concern with the preservation and enlargement of liberty must at times be modified or limited by the superior considerations of its basic mission and long-term goals.

It must not be forgotten that the most assiduous defense of religious freedom, replete with numerous favorable court decisions and majority opinions, contributes little to the central message of the church if in the process its receptive audience has been driven away. The success of the church's efforts to give its message will be found to be in direct ratio to its success in winning and deserving a friendly

and objective hearing. All the freedom in the world is as nothing if people have exercised their freedom to choose and have elected to turn away from hearing the prophetic voice, albeit a free but terribly lonely voice!

In the area of public affairs there are two possible denominational philosophies. One could be described as "reactionary" in the

The height of wisdom is to take things as they are, and look upon the rest with confidence.—Montaigne.

sense that the church reacts to situations as, to borrow a legal term, an "accessory *after* the fact." Any action is invariably a reaction to some crisis or problem. The alternative philosophy could be described as "progressive." Here the church strives to be somewhat prepared for developments in the molding of which it has had a share. Once again, borrowing a related legal phrase, this could be characterized as being an "accessory *before* the fact."

If it is felt that the principal concern of the denomination's Religious Liberty Department must be to put out fires, not prevent them, then indeed such a program belongs in the "reactionary" category. Consistent with this idea one can invariably find a negative, suspicious, and belligerent attitude toward the defense of freedom. Other groups are viewed with questioning alarm. The motives of non-Adventists are *ipso facto* suspect.

It is in this environment that it becomes very easy for the church to project the image of a "litigation-happy" organization bent on supporting a growing army of "budding Blackstones."

If no other considerations are allowed to enter into the thinking and planning of this aspect of denominational activity, then such reactionary consequences are inevitable. Wise church administrators will try to avoid this. Men assigned to religious liberty work should be encouraged to develop and exercise that broader perspective comprehending the church's total witness.

The progressive approach suggests a positive, constructive attitude to be adopted by the church in its efforts to contribute toward the defense and enlargement of human freedom. "Prevention" is one of the key words used in describing the objectives

of this philosophy. Trying to anticipate the shape of things to come by current shadows and shapes allows a more relaxed, unobtrusive, yet effective program. Instead of breathlessly trying to catch up with a problem, useful steps can be carefully planned by our leadership—steps that could be evaluated and taken with somewhat more time to prevent a crisis that might assume Gargantuan dimensions.

Judgment and ordinary common sense command a premium in this strategic concept. For there are times when in the interest of certain clearly defined and understood goals some transient gain may have to be overlooked. It often pays to pass up the opportunity to smite the enemy "hip and thigh" in order that his conversion, alive and healthy, might be effected, and reinforcements thus be added to the legions of faith! But it must be admitted that this takes extraordinary courage, which is not found behind every administrative desk. An internationally known statesman, politician, and lawyer once observed after his advice and counsel had been sought with reference to the stand our denomination should take toward the Sunday laws and efforts to discredit them: "You must try as far as possible to stay out of the gutter and slime of litigation. Society finds it hard to accept the picture of a Christian organization perpetually embroiled in the courts. You must take your stand on the lofty platform of truth and principle from which you can point to a better way without stooping to muddy your hands in the drain. Let others fight most of these battles for you. Your very intervention would grant these dubious foes a recognition they scarcely deserve."

When a man blames others for his failures, it's a good idea to credit others with his successes.—Howard W. Newton.

There will, of course, arise instances where the church has no recourse but to fling down the gauntlet and fight for the principle at issue. But the provocative justification for the resort to combat must be beyond question, so that even detractors of the church will concede that there was no other honorable alternative. However, if the church has done its duty faithfully, has exhausted every avenue of prevention and

conciliation, these occasions will prove to be the exception rather than the rule.

In public relations it is important that the church be able to speak and act consistently and articulately. But it is even more important that in the area of public affairs the church develop to a high degree of proficiency the art of looking and listening. It is not enough to be able to lift up the trumpet and give it a certain sound; it is imperative that the ability to lay it aside and listen carefully must also be developed.

A sober appraisal of the facts suggests that the Seventh-day Adventist Church must leave the noisy, impudent status associated with the fox terrier, which can with impunity indulge in vociferous barking, knowing full well that it will not be called upon to engage the mastiff in mortal strife. One possible solution is to organize or support an agency, quite apart and separate from the denomination, which could be encouraged to engage in hand-to-hand combat on the battlefield of public controversy and acrimony. Organizations founded and directed by laymen serving as the "infantry" in the legions of liberty recruited by the church enjoy a latitude of action not available to the church. If fight we must on every single sector of the front of freedom, then let it be done by those Hessians skilled in the arts of war, whose nostrils distend at the very smell of litigious powder, and who are devoted to the cacophony of war.

Let the church through its ministry disclose a dedication to principle that will find the departments of the denomination more concerned with the total impact of the gospel than in court decisions. Obsessive preoccupation with the little skirmishes must be avoided. By the same token the dangerous enchantment of public adulation must be firmly repulsed. Such a balanced program of endeavor is not beyond the ability and capacity of Seventh-day Adventists. It needs but the desire to achieve it in order to effect its realization.

No better summation of this strategic concept could be cited than the inspired words of Ellen G. White, who said:

Let everyone bear in mind that we are in no case to invite persecution. We are not to use harsh and cutting words. Keep them out of every article written, drop them out of every address given. Let the word of God do the cutting, the rebuking; let finite men hide and abide in Jesus Christ. Let the spirit of Christ appear. Let all be guarded in their words, lest they place those not of our faith in deadly opposition against us and give Satan an

opportunity to use the unadvised words to hedge up our way.—*Ibid.*, vol. 9, p. 244.

Let the work be done in a way that will not arouse prejudice which would close doors now open for the entrance of the truth.—*Ibid.*, p. 209.

Our Ministers

WITHOUT exaggeration, our ministers are among the finest men in the world. That is the testimony of people from all walks of life, and in particular of the members of our own church.

What makes the minister so much appreciated? Because he jealously guards his daily hour of prayer, Bible study, and self-examination, with the sole purpose of revealing his Master's character in all his dealings with the people.

Now, what is the chief attribute of the Lord's personality? "God is love," is the answer. More prejudiced enemies of the truth and those indifferent to religion are won to the fellowship of the church of God by kindness and love than by all the infallible expositions of the Bible proving the veracity of the doctrines we hold.

The pastor's work in shepherding the flock is most delicate. It requires a fresh daily inflow of the love of God to deal with human minds and hearts. Dealing with some church members is disillusioning. One member may stay home and accuse the church of lack of love because he was not re-elected as a church officer. Another stays away from church because someone hurt his feelings, and there is one who is upset because the minister did not shake hands with him as he left the church.

Most of those who leave the church and unite with some strange, fanatical movement do so not because we are theologically wrong but because the love of God has become frozen in their own hearts, and in their minds may be an unconscious urge to get even with the church because it did not recognize them as leaders or honor them as was expected.

It is impossible to avoid all apostasies. With all His perfect love, Christ could not prevent Judas from going astray, because Christ would not force his will, although He did all He could by way of loving persuasion. The wonderful apostle Paul, with all his great love for the churches and individual members in particular, could not prevent division in the church. Yes, so long as Satan lives, the pastors of the churches will have to struggle to keep the members in the fold.

But it is a fact that the kind, loving minister has fewer members who fall by the way than the minister who does not reveal this loving personality trait, which is one of the fruits of the Spirit. The love of God revealed in the life of the minister is the greatest factor in reducing departure from the faith to a minimum.

"Our life is worse than a failure if we go through life without leaving waymarks of love and compassion. God will not work with a harsh, stubborn, loveless man."—*Evangelism*, p. 629.

WALTER SCHUBERT

HEALTH EVANGELISM



The Story of Accreditation at CME—Part II, Continued

Obtaining the B Rating

MARGARET ROSSITER WHITE

Historical Records Librarian, Vernier Radcliffe Memorial Library, Loma Linda, California

THE securing of a charter in 1910 for the College of Medical Evangelists was a definite milestone of progress. It was significant in that it represented the concerted action of the denominational leaders and the decision to operate a medical school. But the handicaps of a C rating were apparent from the beginning. In the first place, a C rating was the mark of a nonacceptable college; and in the second place, as early as 1913, twenty-five of the State boards had made a ruling excluding from examination students graduating from C-grade schools. It would be only a matter of months before many more would take the same action. For a people who had been counseled to be "the head, and not the tail," it was inevitable for them to begin working immediately toward a higher rating.

Elder G. A. Irwin, president of the CME Board of Trustees at that time, presented this to the constituency in the January meeting, 1913: "These facts make it clear that some action must be taken by us to ensure a better rating, or else we will be compelled to abandon our efforts to graduate physicians who will be allowed to practice in harmony with the laws of our country."¹

A review of the events of the years between 1910 and 1917 (when CME received its B rating) points up that during this time CME was continually in a state of crisis, testing whether a college "thus established shall long endure."

Dr. Wells A. Ruble was called to the presidency in May, 1910, and immediately fell heir to almost insurmountable burdens—the construction of a laboratory and dormitory at Loma Linda, with the money not yet in sight; the augmenting of the teaching staff from Seventh-day Adventist physicians tied to private practice or holding other positions in the denomination; the providing of clinical experi-

ence without facilities; and finally the soon opening of school without any of these problems having been solved.

FINANCIAL PROBLEMS: The members of the General Conference Council had agreed that the financial responsibilities of the medical school should be shouldered by all the union conferences of North America, and had recommended specifically that each conference should forward, as soon as possible, \$1,000 for the new laboratory and dormitory. But by November 20, 1910, Dr. Ruble reported in a letter to W. C. White that "up to the present time we have received only \$1,000 from the Lake Union and \$600 from the Pacific Union Conference." During these months Dr. Ruble wrote many letters to influential friends and leaders in the denomination, telling of the financial plight of the school. There were still many conference leaders who were not convinced that conducting a medical school was a feasible project.

TEACHING STAFF: To obtain qualified instructors willing to connect with this young institution was not easy. Dr. Ruble looked over the roster of eligible Seventh-day Adventist physicians, so to speak, and began writing letters. In his efforts to enlist the best medical men in the denomination, he wrote to Dr. George Thomson at St. Helena, Dr. Newton Evans in Tennessee, Dr. W. H. Holden in Oregon, Dr. F. M. Rossiter in Washington, Dr. C. H. Hayton in England, the Drs. Keller in Australia, and many others far and near. A typical letter of inducement is the one he wrote to Dr. E. H. Risley, September 1, 1910:

You know what the work of the denomination is. You realize the object of our medical missionary work. From my acquaintance with you I believe that you would be able to identify yourself with us in every way. . . . You will realize in coming that this is a new undertaking. We must begin at the bottom and build up. I know you will be willing to do

this. There will be difficulties to meet, but it is the strong young men who have had an experience as you have that can be of the most help in building up this institution.

I shall hope to hear from you favorably at an early date. . . . I might say that physicians are accepting a salary of \$20 a week. This is the most that is paid to anyone. . . .

CLINICAL FACILITIES: The third problem facing Dr. Ruble, the staff, and the Board of Trustees was the matter of clinical facilities. It had been hoped in the beginning that there would be sufficient opportunity for clinical practice at the Loma Linda Sanitarium and the County Hospital at San Bernardino. But this proved to be far from adequate, and this lack was primarily the basis for the low rating the college had received.

When a representative from the A.M.A. and one from the Association of State Examining Boards had inspected the college in 1911, they pronounced the school satisfactory as far as laboratory courses were concerned and assured the administration that if the rating could be based on the first two years alone, the college would be accepted and placed high in class B. This fact, plus the difficulty of determining the financial responsibility of certain groups, influenced some of the brethren to feel that it would be wiser to offer only two or three years of the medical course. Once again this question came before the Medical Council at Loma Linda, and in the fall of 1913 the matter was decided favorably to the full course.

Speaking of this in a letter to Dr. Thomason (April 7, 1914), Dr. Ruble wrote: "Our brethren related themselves to the work here at Loma Linda far differently than actions previous to the meeting indicated. It was rumored that some of the men from the East had come with a big sword to decapitate our school, leaving us with but three years at most. I heard not a word of this, however, during the Council."

Long-Range Plan Called for SDA Clinic

There was agreement that in order to provide more adequate clinical facilities it would be advisable to open a dispensary in Los Angeles, and secure, if possible, the privilege for students to attend clinics at the County Hospital. The long-range plan, however, called for a hospital of our own. It was felt that there could be no substitute for a plan whereby CME students could receive their clinical instruction under the guidance of doctors who understood the special lines of therapeutics held by the denomination. Dr. Ruble expressed it this way, in his annual report to the constituency: "If we

had access to all the county hospitals in California, this would not at all suffice for giving the education which must be imparted to our students."²

When the matter of experience for students to be obtained in Los Angeles was first suggested, Mrs. White was consulted. She attended the meeting of the Board of Trustees in Los Angeles in April, 1912, and was requested to answer questions that were perplexing the members of the Board. Elder W. C. White presented to her three plans that had been considered: (1) Erect a large hospital at Loma Linda and give the students all of their training there; (2) build up the work in Los Angeles and let them get their experience there; (3) offer part of the work at Los Angeles and part of the work at Loma Linda. Mrs. White "spoke up very cheerfully and promptly, and said that that was the better way to do—part of the work here, and part of the work in Los Angeles."³

Combination Plan in Two Locations Adopted

Our First Street Dispensary in Los Angeles opened its doors on Monday, September 29, 1913. Within the year it was necessary to increase the accommodations by the erection of a small building on the back of the dispensary lot, to be used for medical examinations and for a classroom.

Although the facilities were simple, the instruction was excellent. Many doctors contributed their time. Dr. Ethel Leonard, one of the visiting physicians who had been connected with medical schools for years, was asked how she thought the students would stand at State Board. "You need not fear in regard to those students," she replied. "They are the best-prepared senior class I have ever had."

As the work in Los Angeles grew rapidly, and plans for expansion were being considered, the faculty were convinced that with this increase in clinical opportunities for the students, it might be possible to raise the rating of the school. In the fall of 1914 Dr. Newton Evans, who was teaching pathology at the University of Tennessee, accepted the presidency of CME, after considerable pressure from Dr. Ruble. Dr. Ruble remained as teacher of pathology for some months and then was called to become medical secretary of the General Conference. Dr. Evans felt that Dr. Percy T. Magan, who with Dr. E. A. Sutherland had been connected with the Madison self-supporting enterprise in Tennessee, would be able to help with the matter of the rating of the College of Medical Evangelists. He wrote to his old friend and asked him to wield his influence for the college



W. A. Ruble, M.D.; N. G. Evans, M.D.; and P. T. Magan, M.D. These three doctors were instrumental in getting the College of Medical Evangelists started.

at the next meeting of the Council on Medical Education of the American Medical Association. Dr. Magan was an intimate friend and former pupil of Dr. J. A. Witherspoon, recently retired from the presidency of the A.M.A.

The Council was held in Chicago on February 15, 16, and 17, 1915, with three subordinate associations meeting in the Congress Hotel. These subordinate sessions were the Federation of State Medical Examining Boards, the Council on Medical Education, and the Association of American Medical Colleges. Dr. Evans, Dr. Ruble, and Dr. Magan were appointed as a committee to represent CME. Dr. Magan brought with him a letter from Dr. Witherspoon, introducing him "in a very kindly and favorable manner" to Dr. Arthur D. Bevan, who was chairman of the Council on Medical Education.

But the hopes of the committee from CME were disappointed. The action of the Council was unfavorable. The story is told by Dr. Magan in a long letter to W. C. White after the Council, in which he reported in detail the conversation held with Dr. N. P. Colwell and others, and explained the reasons for the final No that had been given to the request for a higher rating. High points in the criticism leveled at the college were inadequate staff and facilities; studies not scientifically organized; scattered condition of the departments.

The CME Board and Constituency felt that this action of the Council was final, and that the requirements which would have to be met before reaching the standard for the B rating were far beyond the realm of any possibility in the near future: a two-bed clinical hospital

in Los Angeles; a \$100,000 yearly budget for operating; the teaching staff to be paid professors instead of practicing physicians. An additional reason for discouragement was the fact that at this Council the basis for classification of medical schools had been changed so that A and A-plus schools were to be classified as A; B class included those that were questionable; and C class those that could not be recognized at all.

Legal "A" and Spiritual "A" Grade Rating

The situation at Loma Linda looked desperate to many. "But frankly, I do not so regard it," said Dr. Magan. He also wrote:

I do not see that there is any way under heaven unless God works miracles whereby we can get out of this state of affairs. It does not seem to me, however, that this should cause us to lose interest or be discouraged. I kept telling Dr. Evans that no matter how hard things are, God would work something out for the whole experience. I have felt for a long time, and you pardon me for saying it, that Loma Linda needs a deeper experience in the real missionary spirit of sacrifice and in God's ways of healing the sick.

To my mind it would be one of the worst things in the world if Loma Linda should be able to get into the legal "A" grade and at the same time not be in the spiritual "A" grade. . . .

I do not believe that because of the present situation, we ought to give up the idea of training men and women to meet the legal standard. I think we ought to go ahead and perfect our plans and our school to the very best of our ability.⁴

One net gain from the experience, perhaps, was a greater awareness of the inadequacies of the physical plant, and the need for a better-

organized teaching program. Less than a month following this, the board recommended that plans be drawn up for a new dispensary and a hospital, and on June 17, 1915, passed a resolution "to inaugurate a movement to erect a building for dispensary purposes."

In the autumn of 1915, Dr. Magan was still in self-supporting work at Madison, Tennessee, and had no thought of connecting with CME. But Dr. Newton Evans and others were looking anxiously to him, thinking that if he could be persuaded to join the staff he would be a strong influence in the matter of accreditation, fund raising, and public relations. The medical council, set for November at Loma Linda, was to be a crucial one, where members of the General Conference Committee, the North American Division, and the Board of Trustees were to consider the future of CME. Both Dr. Percy and Dr. Lillian Magan were invited by the Board of Trustees to attend this meeting.

Two Stalwart Men Who Turned the Tide

There was a "widespread sentiment" among the members of the council "that the entire question of the future of our institution as a medical institutional center and school for the training of physicians with legal qualifications

should receive thorough consideration at this meeting."⁵ This was a delicate way of saying that it was the firm determination of many members of the council to cut back the College of Medical Evangelists to a two-year or three-year school at this time. But before the council closed, renewed courage and faith had come into the meeting, and the decision was made to advance instead of retreat. According to Dr. Magan, it was A. G. Daniells, president of the General Conference, who turned the tide. In a letter written to Elder Daniells, October 2, 1921, he recalled the occasion. Here are excerpts from his letter:

Never will my anxiety at the Fall Council at Loma Linda in 1915 relative to the future of the medical college fade from my mind. As long as I live I will remember when you and W. C. White and I, and Dr. Evans, I believe, met . . . and talked over the problem as to whether the school should be allowed to go on or not. I remember so well your earnest prayer. Then came the never-to-be-forgotten Thursday morning at six o'clock in the old physiology room of the North laboratory. The scene is most vivid in my mind. Men were clamoring for the floor. Two leading men whom you may remember, but whose names I suppose I had better not mention, had made what appeared to me, most

(Continued on page 40)



Our first dispensary, opened on Boyle Avenue, Los Angeles, California, September 29, 1913.

Heathen Ceased to Acknowledge Sovereignty of God

L. E. FROOM

Former Editor, THE MINISTRY MAGAZINE



HOW sad the story of the heathen world! The instinct of religious tradition kept alive the germ of truth. Customs preserved somewhat the original form, but under the corrupting influence of idolatry, pagan religion lost all power to stay human wickedness. And the very religion itself became the sponsor for evil. Read it in Romans 1:21-24:

Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up.

When men "knew God," He was to them "Wonderful" and "Counsellor." But when they *knew not* God, they "glorified him not as God"; that is, they did not recognize the sovereignty of His dominion but became the alleged owners. Neither gave they thanks; that is, they consciously received the good gifts but refused to acknowledge the Giver. Moses warned Israel against this when he admonished them not to say, "Mine hand hath gotten me this wealth" (Deut. 8:17). So the pagans became vain in their reasonings, and their senseless heart was darkened. They changed the glory of the Creator into the likeness of creatures that were the figment of their imaginations. Then came the sad finale—"God . . . gave them up."

Principle of Tithing a Protection From Idolatry

What a contrast to the experience of Israel! Trace swiftly the continual iteration and re-iteration of divine ownership, human stewardship, and consequently of human accountability all through God's dealings with His special people. Begin first at the Exodus: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treas-

ure unto me above all people: *for all the earth is mine*" (Ex. 19:5). Then in the statutes: "The land shall not be sold for ever: *for the land is mine*" (Lev. 25:23). "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, *is the Lord's*" (Lev. 27:30). "Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is" (Deut. 10:14).

Next at the dedication of the Temple:

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: *for all that is in the heaven and in the earth is thine*; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come to thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. . . . O Lord our God, *all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own* (1 Chron. 29:11-16).

Then in the Psalms:

The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein (Ps. 24:1). *Every beast of the forest is mine, and the cattle upon a thousand hills*. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: *for the world is mine, and the fulness thereof* (Ps. 50:10-12).

Among the prophets: "The silver is mine, and the gold is mine, saith the Lord of hosts" (Haggai 2:8).

So, divine ownership of the land meant dominion over the fruitage of the land, acknowledged in the tithes, which were a perpetual guarantee that it was held only in trust. Such is the record of the Mosaic dispensation. The truth of one God destroyed idolatry in Israel. The acknowledgment of one God through the paying of tithe gave vital force to that truth, for the tithe was an expression of that belief.

It is not because God is either a pauper or a beggar that He asks us for money for the extension of His kingdom. It is that we may become more like Him in character. And through giv-

ing rightly, character, which is made up of right choices, can be developed as in no other way. There really is no substitute. The right use of money for religious purposes tends to the promotion of piety. Giving is a grace, just like love, joy, peace, long-suffering, and the other virtues. It embraces fellowship with Him who gave His all for us. The grace of giving includes the giving of self, of money, of time, and all. Read it in 2 Corinthians 8:1-9, noting how grace and giving are identified.

No Giving—No Blessing

It is impossible for a man whose heart is full of the grace of God to keep his pocketbook closed. Where there is no giving, there can be no blessing, for giving is the Christian law of living. Paul, speaking to the assembled elders at Ephesus, quoted something Jesus had said that is not recorded in the four Gospels, but doubtless was passed on to him by Luke. He cited this expression: "It is more blessed to give than to receive" (Acts 20:35). This does not imply bargaining with God. But genuine love, responding to the love of Jesus, demands an opportunity of expressing itself in a practical way.

Embedded deep in the human soul is the sense of indebtedness and dependence upon God for the natural comforts and benefits of life. This law of indebtedness, or obligation, works alike upon pagan, heathen, Jew, and Christian. All normal persons are intuitively conscious that mere verbal expression is not sufficient. They are cognizant that they owe something definite, tangible, that can be measured. My love for my wife and children must be more tangible than mere words. We love to give good gifts to our dear ones. This is simply love's finding normal expression in concrete ways.

Likewise, material expressions are due the dearest One in the universe—our Redeemer, Saviour, and Friend. The value all centers in the motive, and that involves such questions as: Is my giving really the offering of thanks or does it merely indicate that I expect thanks? Is it tendered as a sort of conscience money, or is it a conscientious distribution of the property of another? Again, a child delights in giving to his parents a birthday present or a holiday gift, and it is nonetheless appreciated because paid

for by money first given the child by the parent. It is accepted as the expression of sweet love and cherished thoughtfulness.

In a way, this parallels our gifts to our heavenly Father. It is the heart of love that God desires and recognizes back of our gifts. The law of the tithe has its root in this inborn spiritual sense. The conclusion that it comes down from the very gates of Eden is irresistible. It started from one common source before the dispersion of the races.

God Determines Proportion to Be Returned

There is implanted within us all a spirit of worship. No nation or race exists where this does not obtain. Along the track of history are countless altars and offerings as evidences of worship. *But worship is the acknowledgment of sovereignty.* And in true Christian worship, ownership must be acknowledged as God has designed, and God Himself must determine the proportion to be returned to Him. As with the Sabbath, it is impossible to know the ratio except by divine revelation. Intuition could not discover it. And it is incredible that God would ordain such a distinct duty and obligation and give no measure or standard by which it should be performed.

Ownership carries with it the prerogative of stating what proportion shall be returned. In the very nature of the case, only God can declare it; we simply accept it. If we could determine it, it would signify our personal authority over our possessions. But when we follow the ratio of the tenth, or tithe, laid down for us, we fully acknowledge the authority of God as sovereign lord, and thus indicate that we will do His will. Thus human freedom and divine sovereignty blend in a beautiful act of worship.

At once the heathen concept of propitiation or merit disappears, and the principle of Christian stewardship takes its place. Fear gives way to communion, fellowship, and partnership. With the pagan the tithe offering is to benefit himself. Although it is an act of religious devotion, its essence is a transmutation of merit to himself. Its design is also to placate the gods. The heathen world has sunk into the monstrous illusion that deity must be appeased. This is the very heart of heathenism. Thus fear is the central motive. It is an effort to propitiate the

HUMBLED THEN RAISED

¶ Most of us are too strong for God to use; we are too full of our own schemes and plans and ways of doing things. He must empty us and humble us, and bring us down to the dust of death, so low that we need every straw of encouragement, every leaf of help; and then He will raise us up and make us as the rod of His strength.—F. B. Meyer.

angry gods with an offering or sacrifice. How different from God's stewardship provision! Surely God's plan is just and reasonable.

The limited rights of human *ownership*, so called, are recognized by all mankind. We are always compelled to hold our possessions subject to the will of some higher authority. To illustrate: Take your taxes. If not paid, your house will be sold over your head to satisfy the demands of the government. Again, the state may buy any man's property to any extent at appraised value without his consent. Or, if a conflagration is threatening the city, the fire department may dynamite your home if deemed necessary. And if you are just building one, you must have the approval of the city for the plumbing, electric wiring, et cetera.

So, even among men the rights of society supersede the rights of the individual. We expect to pay a tax to the government that gives protection to life, liberty, and property through courts, police, et cetera, for money is needed to maintain these protective forces.

Of course, there is basically no such thing as actual, full human *ownership*. Ownership means absolute control, sovereign authority, and supreme dominion. *Possession*, on the other hand, is actual; but it is temporary, not perpetual; relative, not absolute. To confuse human possession with ownership is to obscure the fact of divine ownership and the transcendent fact of the Divine Person, the Creator. Here also the confusion of Babylon has gripped the world.

God the Owner, Not "All Mine"

There is an absolute connection between the idea of *ownership* and the exaltation of *self*. It is said that the late Hugo Stinnes, the German financier, delighted to produce a huge bankroll, invite inspection of its size, then restore it to his pocket and say, "All mine." Those two words are alleged to express the guiding maxim of his life. Starting in poverty, he became the richest man in Germany, and one of the richest in the world, controlling coal, iron, navigation, sixty newspapers, potash deposits, and countless other interests. The larger part was amassed by exploiting the people. He was reputed to be egotistical, miserly, unscrupulous. For four years he was a member of the Reichstag, and is said to have spoken only once, so indifferent was he to its proceedings; and that once was when his financial interests were concerned, leading him to participate in an effort to force longer hours upon the working man. His whole philosophy of life was well embraced in those two words, "All mine."

And there are millions who believe that wealth, once in their possession, is theirs to use precisely as they see fit. But man is not the absolute owner of anything; it all belongs to God. This Divine Being, who is all-sufficient unto Himself in infinite attributes, nevertheless counts it His chief glory to administer His resources for the benefit of man.

Back of everything we have that is worth having, and back of everything we are that is worth being, is the love and power of God. Since God made these hands to grapple with life's tasks, this mind to solve life's problems, this heart to beat in loyalty, and this soul to reach upward toward Him, surely it were meanest robbery to withhold the required portion of the money He gives to us. For it is God "that giveth thee power to get wealth" (Deut. 8:18).

The Tithe a Debt, Not a Gift

The tithe is not a gift we make but a debt we owe. There is a fundamental difference. You do not give your landlord his rent—you pay it. You do not give the banker his interest note—you pay it. You do not give the government its taxes—you pay them. There is not a minimum, not a maximum, but a fixed rate. And remember, we must pay what we owe before we can talk about giving. *Tithe is a debt, and offerings or gifts do not begin until that debt is paid.*

That was the trouble with ancient Israel in the days of the prophet Malachi. Thus we read:

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts (Mal. 3:7-12).

This is a startling statement, but it is the word of Jehovah, not of Malachi. God puts His finger on their plague spot. He gives the reason for their failure. He does not here refer to their idolatry or unbelief, their forbidden alliances or disastrous neglect, which were so grievous. Their most conspicuous failure, the

prophet averred, was on the point of tithes and offerings. Yet, to His appealing to them to return from backsliding they plead "not guilty," and say, "Wherein?" Then He scathingly arraigns Israel for wanton violation of this basic provision of stewardship, upon which the divine blessings are contingent.

They had robbed God, embezzled His goods, defrauded the Most High, misappropriated His funds, defaulted with the treasury of heaven. It wasn't petit larceny or even grand larceny. *It was a robbery—a hold-up—in broad daylight, the Lord looking on!* Yes, sacrilege, the worst of robberies. It was ungrateful, unjust, unkind. If one diverts the funds of an estate for which he is trustee, he is a robber. When we misappropriate the funds we owe God in tithes, He brands us as thieves. And thieves do not enter the eternal city. No wonder it touches vitally the spiritual life of the church. Prayer, testimony, service, self-denial—these are no substitutes. We must first be honest and pay what we owe.

A Blessing Promised—"Prove Me"

And if faithful, then what? He will "pour" upon us spiritual blessings, material prosperity is His promise, and the reproach will be removed. It is an inundation that is pledged, with no room to receive the flood. The Lord issues a challenge. He sets up a test case. "Prove me," He invites. His word is either true or untrue, genuine or false. It is a direct, positive challenge. And the sole condition is that God be put first. "Prove me now," He insists—not next year or next month. "I will . . . open [to] you," He continues; it is personal blessing. And not a single blessing but a succession.

Have we faith in the immutability of God's Word? Have we confidence sufficient to put God first, and thus place ourselves in line for His promised blessing? Are we bold enough to prove Him? Nine tenths plus divine favor will go farther than ten tenths minus divine favor. What we return to God never lessens our own. That is the key to His promised blessings. *The only sure rule of a blessed life is to observe the known laws of God.* And from Eden onward He has asked one seventh of our time and one tenth of our income.

Some profess to be shocked that God should offer a reward of material prosperity. They claim it is appealing to a mercenary motive. But it is impossible to conceive, under the stewardship arrangement, of real material blessing apart from the favor and blessing of God. When we are really blessed materially, it is so interwoven with spiritual blessings that we can-

not say this is material and that is spiritual. "Return unto me" is God's gracious entreaty to His children.

Remember that our sonship does not cancel the obligation of faithfulness in dealing with the Father's resources. The child is just as much a thief if he steals from his father as from a stranger. We are to return as a traveler who has missed the way or as a soldier who has run from the colors. Come back, He invites. How good God is.

"That There May Be Meat in Mine House"

Why return? "That there may be meat in mine house." Meat instead of emptiness. The great, needy world is starving for the bread of life, and there is not enough in "mine house"—the treasury of the church—to supply the need. Many a man gives generously in response to the cry of physical hunger who is numb to the cry of spiritual hunger. Think of the hungry hearts and outstretched hands in South America, the Philippines, Africa, and elsewhere. Shall we give them a stony answer? Has God made a mistake in opening up the heathen world in these last days? Has He miscalculated our resources? Let us quit stealing from God. He has established the tithe as an adequate plan for financing His remnant work, and the proper recognition of stewardship would finance our world enterprise. In witness of this, observe this quotation from the Spirit of Prophecy:

Should means flow into the treasury exactly according to God's plan,—a tenth of all the increase,—there would be abundance to carry forward His work.—*Testimonies*, vol. 5, p. 150.

If professing Christians would faithfully bring to God their tithes and offerings, His treasury would be full.—*The Acts of the Apostles*, p. 338.

If systematic benevolence were universally adopted according to God's plan, and the tithing system carried out as faithfully by the wealthy as it is by the poorer classes, there would be no need of repeated and urgent calls for means at our large religious gatherings.—*Testimonies*, vol. 3, p. 409.

If the plan of systematic benevolence were adopted by every individual and fully carried out, there would be a constant supply in the treasury. The income would flow in like a steady stream constantly supplied by overflowing springs of benevolence.—*Ibid.*, pp. 389, 390.

I wonder whether many of our devices are not the expedients of desperation, developed because of our failure to follow the divine plan?
(*To be continued*)

The way to be nothing is to do nothing.—Howe.

PASTOR -- Shepherding the Flock



Here Comes the Bride

A. O. DART

Assistant Secretary, Department of Education, General Conference

SO THAT charming couple has asked you to officiate at their wedding. That places a sacred responsibility on you as a minister of the gospel to see that they have premarriage counsel. No minister ever thinks of baptizing a person without first satisfying himself that the candidate understands the meaning of the step he is about to take and accepts the teachings of the church. He, or someone, has studied the doctrines with that person point by point. So should he see that one is properly instructed before marriage.

Marriage is of God. The home is His institution. The minister is to see that each man who is about to become a husband and each woman who is to become a wife understands the meaning of marriage and the sacredness of the home. No one should ever enter into marriage carelessly or lightly, with the thought that he can dissolve the union at any time and be guiltless in the sight of Heaven. The appalling divorce rate should cause us as shepherds over the flock of God to redouble our efforts to see that every new home is built on a solid foundation. Merely wishing the couple well is not enough. We must do our part to instruct them. If ever premarriage counseling was needed, that time is now.

Naturally, each minister will have his own method of counseling, but the basic fundamental principles must be considered in each case. The following procedure may serve as a guide:

So you two are planning to be married. Are you planning to have a successful, happy home? This may seem to be an unnecessary question, for most people think they will be happier by so doing. But as a marriage counselor I think I should call your attention to the fact that there is a vast difference between *planning* for success and *wishing* for it. If you merely wish for it, my guess is that you will never have it. But if you plan for it, in harmony with the principles

given to us by the Author of the home, your home will be happy.

A fundamental principle every member of the family should understand clearly is that each one is to contribute to the success of the family, each one has certain responsibilities to carry. Failure comes when one enters marriage with the idea of getting all he can for himself. He is looking for a housekeeper; she is looking for support. Disappointment is sure to follow. But when both enter marriage with the desire to enrich the life of the other, to benefit the companion, success is assured.

Now, John, I want you to look at this lovely young woman sitting by your side. Will she be happier, will her life be more serviceable, will she be a better Christian, because you are her husband? Just what are you planning to do to make her life richer, sweeter, more worth while?

And, Mary, take a good look at this young man who has asked you to be his wife. By asking you to be his bride, he has paid you the highest compliment he can pay. Will he be happier, will his life be more serviceable, will he be a better Christian man, because you are his wife? Just what are you planning to do to make his life richer, more noble, more worth while?

No doubt you two think you are very well acquainted with each other. Let's see, you have known each other for, how many years? Naturally you do know a great deal about each other, but you will learn a great deal more after you are married. You may discover certain weaknesses or undesirable traits heretofore unknown. And, too, you will be happily surprised to see traits of character and sterling qualities undiscovered before. Under the best of circumstances it usually requires eighteen to twenty-four months after marriage really to know each other. We call this the adjustment period. It is a very important period and must be handled wisely, or it can wreck your future happiness.

During this adjustment period avoid rash or irrevocable actions. What do you plan to do when you discover that you two have conflicting opinions about a certain matter? Are you going to become panicky and begin trying to reform each other? Remember, marriage is not a reformatory. We do not marry to change the other person. We marry to be companions. Each takes the other as he or she is. Courtship is the time to decide whether that person is the one we want. But in marriage we take each other for better or for worse.

Marriage is for adults only. Do not act like children and begin calling each other names, throwing slurs at relatives, or pouting and sulking. Look at the problem as adults and find the best solution. Adopt a policy. Every successful business or social organization has its policies. A home established without a working policy is like a ship without a compass or a builder without a blueprint.

Do not allow molehills to become mountains. The vast majority of differences that you will have will appear small and insignificant a year from now. Spend more time and thought winning the companion than in winning the argument. It is more fun.

Some problems are major, however, and as a marriage counselor I feel that it is my duty to point these out to you. Satan, the archenemy of the home, is too cunning to try to wreck the marriage openly. He uses wedges, wedges that can enter almost unnoticed but split the home wide open.

The first wedge is used in the spiritual life and is made out of *time*. Satan tries to steal the time that belongs to God. Of course, you plan to have morning and evening worship in your new home, but on this particular morning you look at your watch and discover you just have time to catch the bus. You go without worship—that is dangerous. Satan will see to it that you are just as busy tomorrow and the next day, until a habit is formed. God has promised that where *two* or three are gathered in His name He will be in the midst. When Jesus is in the home, it can't fail. It will be a happy place. Five to eight minutes spent together in communion with our Father is time well spent.

Make a habit to attend the regular services of the church and sit together as often as possible. Take an active part in church work and accept responsibility whenever asked. Trouble is sure to follow when one works so hard during the six days of the week that he is too tired and sleepy to attend Sabbath services.

Of course, you will be adding religious books to your library from time to time, but having a weekly journal come to your home regularly is indeed a blessing. Few families give up the message who are regular readers of the *Review*. It costs less than a daily newspaper and is worth much more. Most people today see the wisdom of insuring their property against loss, and consider the cost of the premium a good investment. Somehow a subscription to the *Review* acts as an insurance policy for the Christian home.

Remember, Sabbath is a family day. The Sabbath and the home are twin institutions given to man by God in the Garden of Eden. Both are to add to our joy and happiness, our usefulness and service. God has arranged for us to be able to enjoy the Sabbath as a family. Father is not at work; mother is not burdened with the cooking or the housework; the children are not at school. The family can be together. If father goes in one direction Sabbath afternoon and mother goes in another, and the children go in all directions, the sacredness of the Sabbath is easily lost. Plan to be together as much as possible on the Sabbath. Do not allow Satan to steal the time that belongs to God.

The second wedge is money—not the amount but its significance to us. Money can relieve our wants or add to them; it can draw husband and wife closer together or separate the most devoted couple. Which do we love more, our companion or our money? The best kind of fortification against this wedge getting a start is the adopting of a sound financial policy. One fundamental principle that must be adopted is to live within the income. Don't spend money before you get it. Don't mortgage tomorrow's happiness because of today's desires. Avoid debt as you would the leprosy. It is almost sure to drive contentment out of the home and keep everyone on the anxious seat. Debt tends to magnify

GOD CHECKS ARROGANCE

¶ Of all trees, I observe, God hath chosen the vine, a low plant that creeps upon the helpful wall; of all beasts, the soft and patient lamb; of all fowls, the mild and guileless dove. Christ is the rose of the field, and the lily of the valley. When God appeared to Moses, it was not in the lofty cedar, nor the sturdy oak, nor the spreading plane; but in a bush, a humble, slender, abject bush; as if He would, by these elections, check the conceited arrogance of man.—Owen Feltham.

the faults of the companion. A single person who is in debt should postpone the wedding until he is financially ready.

Another important part of your policy should be to have a budget. Now don't throw up your hands and exclaim that there is not enough money to divide. Remember, the less you have, the greater need for planning. A budget does not subtract one penny from your account, but it does help you to spend your money exactly as you desire. Take your entire income, whether from one salary or two, and plan how it shall be used.

After a budget has been determined, the responsibility of spending should be divided between husband and wife. If the husband is to be responsible for purchasing the groceries, he should seek to supply the most wholesome and nutritious food with the money allowed. If the wife is to be responsible for the clothes, she should study how best to clothe the family with the amount available. When a budget has been set up and each one knows what his responsibilities are, there is little chance of this wedge getting in to damage the home.

The third wedge Satan uses to split the home apart is in our social life. What is our relationship to people outside the home? What is our attitude toward our relatives and friends after the wedding? Since you two are one, the parents of your companion are now your parents also, and are entitled to the love and honor of a child. Marriage in no way abolishes the fifth commandment. A son or a daughter is to show the same tender regard for father and mother whether single or married.

But the same Bible that tells children to honor their parents also says, "For this cause [marriage] shall a man leave his father and mother, and cleave to his wife." When a new home is to be established, it should be separate and apart from any other, not a mere enlargement of or an addition to the former home. Unless the young man and woman are ready to leave their former homes, they are not ready for marriage. They should live to themselves, not with relatives or intimate friends. This adjustment period must not be jeopardized by well-wishers who find it hard to realize that a new home has been established.

"Around every family there is a sacred circle that should be kept unbroken. Within this circle no other person has a right to come. Let not the husband or the wife permit another to share the confidences that belong solely to themselves."—*The Ministry of Healing*, p. 361. When a wife tells her relatives or friends the faults and failures of her husband, she is open-

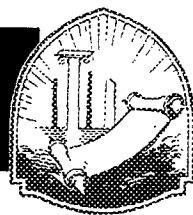
ing the door to Satan. When a husband criticizes his wife to his relatives and friends, he is driving a wedge into his own home. The husband and the wife should seek to adjust their differences together with the help of God. If they need assistance, they should seek help from their minister or a marriage counselor who is a disinterested party and is qualified to give them the professional aid they need.

The fourth wedge separates more husbands and wives than all the other wedges put together. It is the relationships to one another within the home itself—the husband and the wife, the parent and the child, the brother and the sister. According to God's plan the home is organized, and each member has his own role to fill. When each one takes his responsibility there is harmony and peace. The husband is the head; the mother is the queen. The ideal relationship is given clearly in Sections 9 and 10 in *The Adventist Home*. These two chapters, in fact, the entire book, should be studied thoroughly before one marries. If the principles outlined in this book were followed, divorce courts would go out of business and juvenile delinquency would be practically unknown. Build your home on this blueprint and you will have a happy, successful home. Heaven guarantees it.

"Love is a plant of heavenly growth, and it must be fostered and nourished."—*The Adventist Home*, p. 50. Spend a little time each day cultivating this plant. Remember, love is never the same size today that it was yesterday. If neglected, misused, abused, it will wither and die; but cultivated, protected, and cherished, it will be more fragrant and charming with the passing of time. Don't take each other for granted. "Affectionate hearts, truthful, loving words, will make happy families and exert an elevating influence upon all who come within the sphere of their influence."—*Ibid*.

Love for each other can be expressed in many different ways—by the way we look at each other, by the way we talk, by the way we act. Sweet smiles, endearing words, and affectionate embraces lift one heavenward. The supreme act of endearment according to God's plan is the complete physical union commonly known as the sex relation, or coitus. All life comes from God and all love comes from God. His plan is that every new life begun should be the result of the supreme expression of love between husband and wife only. In no other relationship is this act of endearment permitted. Correctly understood and sacredly regarded, this method of endearment draws the husband

(Continued on page 44)



Zeal but Not According to Knowledge—Concluded

The Problem of Overlapping Reigns

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IN SUCH a study as this it will, of course, not be possible to deal with all the problems of Hebrew chronology, but we will confine ourselves to a single area concerning which there has been much discussion. The period under review will be the century beginning in 841 B.C. with the accession of Athaliah in Judah and Jehu in Israel, and terminating with the end of the reign of Azariah in Judah and Pekahiah in Israel. The lengths of reign for this period are as follows:

Judah		Israel	
Athaliah	7 years	Jehu	28 years
		Jehoahaz	17 years
Joash	40 years	Jehoash	16 years
Amaziah	29 years	Jeroboam	41 years
		Zachariah years
Azariah	52 years	Shallum years
		1 month	
Total: 128 years		Menahem	10 years
		Pekahiah	2 years
		Total: 114 years	
		7 months	

Although the sum of the years of reign in Judah for this period is 128 years, and in Israel, 114 years and 7 months, it is clear that the actual years involved for both nations must be the same, for Athaliah began to reign in Judah at the same time as did Jehu in Israel, and Pekahiah died and was succeeded by Pekah in the fifty-second and last year of Azariah in Judah (2 Kings 15:25-27). Why, then, are not the totals of the two nations identical?

A further difficulty arises when the totals of Israel and Judah are compared with the totals of the Assyrian rulers of this century. This is a period when Assyrian chronology is well established, and when there was close correlation between Hebrew and Assyrian history. Shalmaneser III of Assyria in the eighteenth year of his reign claims the receipt of tribute from

Jehu, which was 841 B.C. And Tiglath-pileser III mentions a campaign against Azariah and Menahem that took place between 743 and 378 B.C. So from Assyrian sources we know that the period involved was in actuality about one hundred years, and certainly not 114 or 115, or 128.

Regarding the difficulties of this period, Sanders has expressed himself as follows: "The exact chronology of this century is beyond any historian's power to determine. . . . What to do with the extra twenty-five years is uncertain."¹

In this same period Albright finds an excess of some 24 years in the totals of Judah over those of Assyria, concerning which he says: "The excess of some 24 years can be eliminated entirely by disregarding the total reigns attributed to the kings of Judah and basing our revised estimates of their reigns solely on the synchronisms with Israel (which throughout contradict the regnal totals of the kings of Judah . . .)."² To bring the totals of Judah for this century into harmony with the totals of Assyria, Albright makes the following adjustments from the Biblical data:

	Bible	Albright	Adjustment
Athaliah	7	6	1
Joash	40	38	2
Amaziah	29	18	11
Azariah	52	42	10
Total:	128	104	24

Albright is right when he calls attention to the fact that the total years of this century for the kingdom of Judah are some 24 years in excess of the regnal totals of Assyria, but he is mistaken in his conclusion that the cause is a series of errors in the Biblical data, and he is not justified in his efforts toward making adjustments in the Biblical data. A careful study of the Biblical numbers will show exactly where the difficulty lies and how it may be solved.

Still another scholar who dealt with this period was Professor Oppert, who expressed himself as follows: "The twenty-seventh year of Jeroboam II, King of Israel (II Kings XV:1), is mentioned as the first year of Uzziah, in flagrant contradiction to all the statements of the previous chapter. . . . Intentional mutilation of

Everything in nature seems to have this sign on it, "Move on." Nothing stands still. Every atom in the universe is on the move. You must either move on or get run over.

the text and suppression of all notice of the temporary suspension of the independence of the kingdom of Israel by the Syrians are the real cause of the larger number. . . . The subsequent passages have been ruthlessly altered. . . . A similar mutilation has been practised at the end of ch. xv."³ This is a rather serious charge to be hurled at the Biblical writers, and in the solution to follow we will show that the charge is entirely unfounded, being based simply on a lack of knowledge of the true nature of the problems involved.

The Biblical data for this period give a total of 76 regnal years for Judah from the accession of Athaliah to the death of Amaziah and the accession of Azariah in the twenty-seventh year of Jeroboam II of Israel (2 Kings 15:1); namely, 7 years for Athaliah, 40 for Joash, and 29 for Amaziah. In Israel, however, the total for this period is 88 years (28 for Jehu, 17 for Jehoahaz, 16 for Jehoash, and 27 for Jeroboam), or an excess of 12 years for Israel over Judah. It can be shown, however, that this excess of 12 years has not been gradually creeping into the pattern during the previous reigns, but appears here suddenly for the first time. In Judah the total at the death of Amaziah, as we have just seen, was 76 years (Athaliah seven, Joash 40, and Amaziah 29). The death of Amaziah took place 15 years after the death of Jehoash in Israel (2 Kings 14:17), giving a total for Judah of 61 years at that point (76 less 15). That is exactly the total for Israel at this juncture (Jehu 28, Jehoahaz 17, and Jehoash 16). At the next preceding point of comparison, the death of Joash in Judah in the second year of Jehoash in Israel (2 Kings 14:1), the totals are again the same; namely, 47 years for Judah (Athaliah 7, Joash 40) and 47 years for Israel (Jehu 28, Jehoahaz 17, and Jehoash 2). Thus we know that any attempt to solve the problem by a reduction in the lengths of reign of Athaliah, Joash, and Amaziah, as is attempted by Albright,

is entirely out of order, and only increases the difficulty rather than making any contribution toward its solution.

The question we must face, however, is why, at the accession of Azariah in the twenty-seventh year of Jeroboam, the regnal years of Israel should be 12 years in excess of those of Judah. An examination of the data we have already given will give the answer. We have shown that the death of Amaziah in Judah took place 15 years after the death of Jehoash in Israel. But by that time Jeroboam had already reigned 27 years, for Azariah's accession is dated in the twenty-seventh year of Jeroboam. That being the case, it is clear that Jeroboam must have reigned 12 years contemporaneously with his father before the latter died. It is this 12-year coregency of Jeroboam with his father Jehoash that is responsible for the excess of 12 years in the totals of Israel over Judah at this point. Once this coregency is recognized, it will be clear that the "flagrant contradiction" of which the Biblical writer has been here accused exists only in the mind of the critic.

The next point of comparison comes with the death of Jeroboam after a reign of 41 years and the accession of Zachariah in the thirty-eighth year of Azariah (2 Kings 15:8). Since Azariah's accession at the time of his father Amaziah's death is dated in the twenty-seventh year of Jeroboam, and since Jeroboam reigned 41 years, it will be clear that Jeroboam died and Zachariah came to the throne 14 years (41 less 27) after Amaziah's death. But since Zachariah's accession is dated in the 38th year of Azariah, it will also be clear that Azariah had at this time already ruled 38 years. If his father, however, died only 14 years before that time, then the reign of Azariah must have overlapped that of his father 24 years (38 minus 14). Once this is understood, it will be clear why the total regnal years of Judah for this century are 24 years in excess of the contemporary Assyria, as Albright has correctly declared. The cause of the excess,

The wise carry their knowledge as they do their watches, not for display, but for their own use.—Sir T. Browne.

however, is not an error in the Biblical data but simply an overlapping of reigns.

When once it is understood that the reign of Jeroboam in Israel overlapped that of his father Jehoash 12 years, and that the years of Azariah overlapped those of his father Amaziah 24 years, the supposed insoluble chronological

difficulties of this century disappear, and harmony rather than "flagrant contradiction" is found.

The question might be raised as to why these overlapping reigns in Israel and Judah should take place at this time. An examination of the records in Chronicles and Kings gives a picture that supplies the answer. Amaziah was engaged in a war against Edom in which he hired an army of Jehoash from Israel to assist him (2 Chron. 25:6-25; 2 Kings 14:7-14). By divine direction Amaziah dismissed the forces of Jehoash and single-handedly gained a great victory over Edom. Upon his return he twice sent a challenge of war to Jehoash, which was at length reluctantly accepted. It was this occasion that would prompt Jehoash to place his son Jeroboam on the throne while he went forth with his armies to fight against Amaziah. In this struggle Jehoash succeeded in defeating and capturing Amaziah, and then proceeding to Jerusalem, he took the city and destroyed 400 cubits of its wall. With Amaziah a captive, the people of Judah would thus have cause to place the young Azariah on the throne, thus beginning his long reign of 52 years at the age of 16. Amaziah undoubtedly was held captive in Israel till the death of Jehoash, whereupon he would be released to live 15 years more before his own death took place. That, no doubt, is responsible for the very unusual statement in 2 Kings 14:17 and 2 Chronicles 25:25, that Amaziah lived after the death of Jehoash 15 years.⁴

When once the above overlapping reigns of this period are taken into consideration, the chronology of this century, far from being "beyond any historian's power to determine," may be established with the utmost exactness. The dates are as follows: Jehoash began his reign in 798 B.C. and Amaziah in 796, the campaign against Edom took place in 793, the challenge of Amaziah to Jehoash came somewhat later in the same year, the beginning of Jeroboam's coregency was in 793/92, and Jehoash's invasion of Judah and his capture of Amaziah and seizure of Jerusalem took place in 792. That would likewise be the year when the youthful Azariah was placed upon the throne made vacant by the capture of his father. In 782 the death of Jehoash took place, Amaziah was released, and Jeroboam began his sole reign, this being the 12th year since the beginning of Jeroboam's coregency and the 15th year since Amaziah came to the throne (2 Kings 14:23). The death of Amaziah occurred 15 years later (2 Kings 14:17; 2 Chron. 25:25), in 767, which was 27 years since Jeroboam first began to

"Epilogue" From *Between the Testaments**

"In the days of Herod the Great, in an obscure corner of the Roman Empire, in the city which had been the birthplace of King David a millennium earlier, Jesus the Messiah was born. History took little note of His life. Only a few devoted disciples openly espoused His cause. The religious leaders attributed the miracles He performed to Beelzebub, the Prince of the Devils. To the Roman officials he was an insurrectionist; to the Jews, a blasphemer. In the hour of His trial, His disciples forsook Him and fled. He was crucified as a malefactor, between two thieves.

"Yet His life and His death introduce a new age. From apparent defeat came the triumph of victory. The death of the cross is heralded as the divinely provided atonement for sin. The resurrection brings the assurance of life everlasting."—Charles F. Pfeiffer, *Between the Testaments*, p. 125 (Grand Rapids, Mich.; Baker Book House).

* Used by permission of the publishers.

reign, and marked the beginning of Azariah's sole reign but 24 years after Amaziah was taken captive by Jehoash and his son Azariah was placed on the throne by the people of Judah.

Although the Biblical chronological data of this century has been misunderstood and maligned, careful study reveals that it is not the data but the critics that are at fault. In this period where scholars have reported such serious contradictions between the regnal totals of Israel and Judah, where they have declared that synchronisms give evidence of hopeless confusion, where they have stated that the totals for both Israel and Judah are in violent conflict with the totals of contemporary Assyria, and where they have felt that the exact chronology could not be established, we may now know that the Biblical data are entirely correct and set forth a chronological pattern that is in complete accord with the years of contemporary history.

¹ Frank Knight Sanders, *History of the Hebrews*, p. 141, 1914 edition.

² W. F. Albright, "The Chronology of the Divided Monarchy of Israel," *Bulletin of the American Schools of Oriental Research*, no. 100, Dec., 1945, p. 19.

³ Jules Oppert, "Chronology," *The Jewish Encyclopedia*, vol. 4, p. 68.

⁴ Further details and explanations of the difficulties in the chronology of this century with additional evidence for the coregencies involved will be found in the following previous discussions by me of this period: *The Mysterious Numbers of the Hebrew Kings*, pp. 68-72; "A Comparison of the Chronological Data of Israel and Judah," *Vetus Testamentum*, vol. 4, no. 2 (1954), pp. 191-195; "The Question of Coregencies Among the Hebrew Kings," *A Stubborn Faith*, Edward C. Hobbs, editor, pp. 43-50.

SHEPHERDESS -- Her Vital Partnership



The Shepherdess' Mantle

DOROTHY LOCKWOOD AITKEN

THE wan sun of February was beginning to sink behind the campus trees when Merrilee reached Aunt Anne's house and spread her papers and magazines out on the dining-room table.

"Look, Aunt Anne. I can't make up my mind which one I like best. This one with the sweetheart neckline is nice, but I just love this one with the full skirt."

"They are all beautiful wedding dresses, Merrilee. I always favor the ones with the bouffant skirts, myself, but it's you who have to wear it."

"Yes, I like that one too. I think that's the one I want. Do you think Marc will like it?"

"Oh, I'm sure he will. Men usually don't give as much attention to what the bride wears as we women do. They are more interested in the bride than in the dress. I unpacked my wedding dress once and shook it all out and showed it to Uncle Lan, and he didn't remember ever having seen it before!"

"Men are funny," mused Merrilee.

"Yes, but just wear something they don't like, and they'll tell you soon enough," laughed Aunt Anne. "As long as you look sweet and modest and inconspicuous, Marc won't even seem to notice that you have anything special on, but let it be too short, too long, too bright or faddish, and he'll tell you right away that he doesn't like it."

"Look, Aunt Anne. This is going to be my going-away suit. Do you like it? It will be blue (that's Marc's favorite color), and I'll wear pale-pink accessories with it."

"Oh, that will be darling. I'm sure Marc will like that."

"And now, Aunt Anne, tell me. What kind of wardrobe should I have to start out as a minister's wife. Of course, there won't be too much of a change from what I have right now, but I will be getting a suit this spring and a dress or two before school is out, and I want to get

something practical enough for me to wear in the churches and not be criticized."

"That's very smart, my dear. Too few youth worry about what others think of them. Some say, 'Oh, well, let them criticize. I have a right to wear what I want to.' But it often is a great hindrance to a minister, and especially to a young one starting out in the work. Your congregations will expect their shepherdess to look neat and trim and in good taste. But they will not want her to be a fashion model or the best-dressed woman in the church. You don't have to be tacky or out of style—indeed, some of our ministers' wives do more harm than good by not caring how they look. You have to be able to meet all classes of people at all times."

"That's just it, Auntie. And how are you going to be dressed for the country people who never wear hats and gloves and at the same time be able to feel at home with the banker's wife?"

"Well, dear, it is possible. You know, just because your congregation is a country church doesn't mean you can't dress up. Wear your hat and gloves. They expect you to be more proper than they in those things. But keep your suits and dresses conservative. Dark blue or black is always smart, and you can wear those colors again and again without people noticing what you wear."

Aunt Anne continued. "Just remember that to be above criticism that may harm your husband's reputation or hinder the work he is trying to accomplish, you cannot afford to overlook the ones who are a bit old-fashioned and queer when it comes to dress. Extremely short sleeves and low necklines are not becoming anyway, and there are many who will be offended by them. Be careful not to offend anyone if you can help it."

"And what about cosmetics, Auntie? Everybody wears them nowadays. You look really out of place without some kind of make-up."

"Yes, I suppose so." Aunt Anne sighed. "It

is too bad that God's people cannot bear to be peculiar people any more. Oh, I don't mean that they should be conspicuous," Aunt Anne hastened to add. "But most of our young people today think they have to dress like the world, eat like the world, and most of them want to act like the world. They have completely forgotten that we are to be *in* the world but not of the world.

"Adventists should be the best-groomed people in the world. Their skin should be the fairest and the freest from blemishes, for we are supposed to eat right and keep scrupulously clean. Their nails should be clean and well filed. Their figures should be finely proportioned through exercise and diet. Their hair should be neat, well-groomed, and attractively arranged, whether long or short. Who says we are not allowed to use creams to keep the skin soft and lovely? Or lotions and powders? Cosmetics are not necessarily wrong. But when girls think they must wear artificial color on their hair, lips, cheeks, and fingernails, that is extreme, unbecoming to a Christian, and unnatural."

"Yes, I see what you mean. I would feel very conspicuous wearing lipstick or red fingernail polish, and I know Marc doesn't like it."

"You will find, my dear, that most men prefer their women sweet, natural, and inconspicuous. If you are fresh and well-groomed, you will fit in anywhere."

"Well, I won't have to worry about having too many clothes on a minister's salary, I guess," Merrilee laughed.

"No, I'm sure you won't. But remember that the most important thing about clothes is not how much you pay for them or how many you have. The most important thing is the way you take care of the ones you do have. An inexpensive dress or suit or coat that is kept pressed and clean and mended always looks nicer than something expensive that is not cared for properly."

"I've found that out here in school. I've never had all the clothes I wanted."

"Yet you always look sweet and well dressed," said Aunt Anne.

"Do I? Well, I hope I don't look too bad."

"You don't, dear. Uncle Lan and I have often spoken of your thrift and good sense and —"

"Not because I want to, though," sighed Merrilee.

"No, maybe not, but it is good training. Especially for the work you are going to be in."

"Yes, and with this wedding coming up I surely have to be careful from now on."

"I'm sure you do. But the wedding need not break you up, you know. It is possible to have

a sweet, lovely wedding without bankrupting your parents."

"I think so too," Merrilee said. "I'd rather have more nice things to begin married life with than to have it all spent on the wedding. Tell me about Joyce's wedding. Did it cost you a lot?"

"Well, I thought it was a real nice wedding, and it was the way Joyce wanted it. It cost enough, but we tried to keep it simple. The flowers for the decorations were from my garden, and Joyce and I arranged them ourselves. Everyone said they were lovely, and they seemed more personally beautiful because we had tended them and picked them ourselves. Then we had the reception in our garden, and we didn't have to do any decorating—the flowers were already there. It was at the time the roses were the nicest, and we had only the tables to think about decorating.

"Her dress was rather expensive. She wanted such a full skirt, and it did take a lot of material. The bridesmaids bought their own dresses, and Joyce gave them each a tiny patent leather bag to match their dresses. The corsages and boutonnieres we bought, and of course Charles bought her bouquet. It was white rosebuds and tiny white carnations. We have a tradition in our family that the flower of the wedding bouquet is the flower that is used for all anniversaries and occasions where flowers are called for. So on their anniversary she got white roses. I always get red ones, and my sister yellow ones. Shirley always gets white carnations, for that was her bouquet, and Beth gets big white chrysanthemums."

"Oh, isn't that interesting!" Merrilee exclaimed. "I haven't decided what kind of bouquet I want. In fact, Marc hasn't asked me. Maybe he won't."

"No, but he'll probably ask me, so you'd better decide and let me know soon." Aunt Anne laughed.

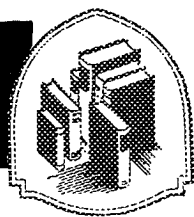
"Oh, it's nearly suppertime, Auntie. I'll have to run. Where's that old, conservative, simple, threadbare thing I call a coat? Do you think they would criticize this old thing, Aunt Anne?"

"Now, Merrilee, that is a very good coat yet, and although it is simple and conservative, it is still pretty and becoming to you."

"Hope Marc's salary can stand a new one before this one falls to pieces. 'Bye."

"'Bye, Merrilee. And it's not going to be as bad as you think," smiled Aunt Anne as Merrilee ran down the driveway and crossed the street to the campus.

BOOKS -- For Your Library



Dr. Ida, Dorothy Clarke Wilson, McGraw-Hill Book Company, Inc., New York, Toronto, London, 358 pages, \$5.95.

To Seventh-day Adventists has been committed the glorious task of proclaiming to every nation, kindred, tongue, and people the glad news of God's love, grace, and mercy, and of exemplifying in their lives the spirit that actuated the One who, while on earth, "went about doing good, and healing all that were oppressed of the devil." *Dr. Ida*, the fascinating portrayal of the struggles, the drama, and the triumphs of Dr. Ida Scudder, as told by Dorothy Clarke Wilson, is a book that should be read especially by every Seventh-day Adventist worker, whatever the particular line of service in which he is engaged. The story of Dr. Scudder's life and service constitutes an irresistible challenge to greater devotion, to a fuller surrender, to grander undertakings, and to a more unquestioning commitment to God on the part of everyone who is engaged in Christian service.

Since 1819, when her grandfather became the first medical missionary to go to India from the United States, more than thirty members of the Scudder family have given a total of nearly a thousand years to missionary service. Because of her outstanding work Dr. Ida became the greatest of them all. At ninety years of age she died in her beloved India. When reminded of the remarkable way in which she had maintained her family tradition and had fulfilled a thrilling destiny, her simple response was always, "God has been good to me."

Ida Scudder began missionary service in India as a pretty, vivacious girl who loved gay clothes and fashionable parties. Her purpose was not to remain in that country, but soon she was so moved by the appalling physical and spiritual condition of India's women and girls that she decided to return to the United States for the purpose of taking a course in medicine and then return to India.

In a most illuminating way the book tells of Dr. Ida Scudder's return to India while still very young, and of her courageous and thrilling service among the people of that land. Her first major operation was performed with only the help of an untrained servant girl. Babies were delivered in rude ox carts. To win the confidence of a group of villagers she performed surgery on a sick bullock. Her one-cylinder French car, in which she visited surrounding villages, was considered by the people as a thing of the devil. When her car was out of order she traveled to villages a hundred miles distant in a pony-drawn covered wagon. Ceaselessly she fought against tuberculosis, cholera, leprosy, malaria, and other diseases. All of this and much

else is portrayed in this volume against a rich and colorful background of Indian life and customs.

Realizing that India was in desperate need of an army of lady physicians, Dr. Ida Scudder, who is recognized as one of the great missionaries of all time, conceived the idea of establishing a medical college in India for the training of doctors and nurses. Tirelessly she worked raising money, battling prejudice, and carrying her dreams into reality. Today there exists in India as a result of her vision, her tireless energy, her indomitable courage, her refusal to be discouraged, her whole-hearted Christian devotion, the Vellore Christian Medical School and Hospital, from the portals of which an army of young doctors and nurses have already marched forth to bring help, and hope, and succor, and salvation to India's multitudes.

In *Dr. Ida Scudder* the glory and wonder of Christian service is graphically and impressively portrayed. In this volume this remarkable but humble and self-effacing servant of God and the Christian church is made to come alive to the reader.

ERWIN E. ROENFELT

***The Gospel According to Saint John*, Tyndale Bible Commentaries, New Testament Series, Volume 4, Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan, \$3.00.**

This is one of the famous, concise, Tyndale New Testament Commentaries, and its 237 pages are as rewarding as anything we have seen in such small compass. These volumes are primarily exegetical rather than homiletical, but readers are bound to find them informative and suggestive in both areas. The text used is the King James Version, but the Bible text is not reproduced in the commentary, hence the great saving in space.

It is the view of the authors that no one translation is infallible, and that no single Greek manuscript or group of manuscripts is regarded as being always right. Greek words are transliterated to help those unfamiliar with the language. We think that busy ministers and laymen who want a valuable commentary in a small compass will find these inexpensive books a very good investment.

H. W. LOWE

***The Exploding Metropolis*, Editors of *Fortune*, Doubleday & Company, Inc., Garden City, New York, \$3.95.**

Here is a book for people interested in cities. This book is composed of material that originally appeared in *Fortune* magazine during the winter and spring of 1957-1958, and deals effectively with a problem that momentarily affects every American:

the tremendous and largely chaotic growth of our cities and suburbs.

It is a book that should be read by every city pastor, evangelist, and Bible instructor; it is for conference administrators who wrestle with the problems of city evangelism. Here is revealed in clear lines the complex make-up of the population of the cities of America. Here can be found at least a partial answer to the tremendous problems of soul winning in the populous centers.

"More and more, it would seem, the city is becoming a place of extremes—a place for the very poor, or the very rich, or the slightly odd. Here and there, in pleasant tree-shaded neighborhoods, there are still islands of middle-class stability, but for young couples on the way up—most young couples, at any rate—those are neighborhoods of the past. They are often the last stand of an ethnic group, and the people in them are getting old. The once dominant white Protestant majority has long since dispersed, and among the Catholics and the Jews who have been the heart of the city's middle class, the younger people are leaving as fast as they are able."—*The Exploding Metropolis*, pp. 8, 9.

Here, also, may be found the challenge of the "foreign-born," the multitudes who use another language than English as their mother tongue.

To read this book is to be informed. To be informed is to have a basis for study of situations. This may be the book that holds the key to a new, dynamic approach to the problem of evangelizing the cities of America.

WESLEY AMUNDSEN

***Three Churches and a Model T*, Philip Jerome Cleveland, Fleming H. Revell Company, Westwood, New Jersey, 189 pages, \$3.50.**

The warmth of his personality, his active love and alert concern for people—his church members, strangers, and non-Christians alike—fit this author uniquely for his role as a rural pastor. As did the Master, he found his parish included the literal byways and highways where dwelt those whose hearts were lonely for companionship, whose embittered and unfortunate lives unconsciously longed for and needed sympathetic, patient, understanding guidance to the better way. Each chapter covers the human interest story of some soul whose experience with its drama and pathos the reader will not soon forget.

Blessed with the gift of a facile pen, the author's descriptions are vivid and colorful, yet ever marked with the humility of one who knows his God. The true dimensions of a pastor's service as demonstrated by this dedicated man, whose interests are not confined to the four walls and members of his own country churches, will be an inspiration to all pastors, whether of rural or city churches. The easy, readable style of this narrative with its short, engrossing chapters will hold one's attention throughout the entire book, and the reader's own life will be enriched thereby. Ministerial interns and minister's wives will receive from this book a new vision for their work. College and seminary libraries will find a call for it.

LOUISE S. ELLIOTT

***A Treasury of Poems for Worship and Devotion*, edited by Charles L. Wallis, Harper and Brothers, New York, 1959, 378 pages, \$4.95.**

The editor is said to have "led us to a thousand new springs of spiritual power and insight." These 460 poems by more than 300 poets are published to feed man's keen, never-sated thirst for God. This poetry, drawn from many periods and styles, is cast in the classic forms of adoration and supplication with which generations have addressed the Deity and sustained their worship. The book is designed for convenient use and easy reference for all occasions of prayer and devotion. Nature, the home circle, the Eternal Presence, the social scene—each is a group of poems. Other poems speak of the need of thanksgiving, comfort, and self-searching, concluding with poems on the prayer experience itself. While the reader will find many of the familiar poems of his faith, he will also find many more that are fresh, new, and helpful. Most of them have never before been anthologized. One reviewer commented: "A satisfying collection, comprehensive in range, and appealing in its particular inclusions, . . . the compiler's choices run to clear, readable selections, almost all of which have rhythm as well as meaning, and a message of inner conviction to convey." Indexed by authors, titles, first lines, subjects, special days and occasions. Librarians, kindly take notice.

LOUISE C. KLEUSER

***The Growing Minister*, Andrew W. Blackwood, Abingdon Press, New York, 1960, 192 pages, \$3.00.**

I would suggest that this book is excellent material for every minister who desires to grow in efficiency and is eager for a new advance in spirituality. Andrew W. Blackwood is one of this generation's outstanding preachers, teachers, and authors. His many books written to strengthen the pastor and his ministry are considered among the finest works on the subject of the minister and his calling, and I feel that *The Growing Minister, His Opportunities and Obstacles*, is surely one of the best. It is the type of volume in which you will want to use your red and blue pencil on every page.

"This book," says Andrew Blackwood, "has grown out of my experience at ministerial conferences and my correspondence with many pastors. . . . Everywhere I have found ministers sincere, earnest, and high-minded. I have also found them concerned and perplexed, not so much about preaching and related concerns, but about their own spiritual lives, and their spiritual contribution to the work of the Kingdom. By spirituality I mean Christlikeness."

The book is divided into two sections. First, the over-all theme concerns the pastor's opportunities to grow in his ideals, personal power, devotional study, intercessory prayer, pastoral counseling skills, personal evangelism, and bodily care. This is not a stuffy volume, rehashing old clichés; it is rich with fresh, interest-gripping, and beneficial ideas.

The second half of this work deals with the obstacles in the way of a minister's growth. For example: Chapter 10 discusses ministerial sins, such

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as pride, envy, covetousness, anger, selfishness, lust, gluttony, and the tendency to shine, to whine, and to recline. Several chapters consider the minister's anxieties, how to keep from feeling disturbed, the tragedy of pastoral cowardice, how to develop the courage to be different and possess the ability to decide, to decline, to delegate.

Another chapter tells of the danger of continuous pastoral tension and how to avoid stress and strain. The one on inadequate planning is especially helpful. Dr. Blackwood suggests that a pastor's inability to cope with obstacles may be due to chronic immaturity. The reader may be surprised at what is revealed in the chapter's four sections: "Years Full of Promise," "A Period of Transition," "A Time of Fruition," and "The Days of Retirement."

By now you have gathered that I recommend this book heartily. I do.

ANDREW FEARING

Correction, CME Series

In the July issue a sentence was left out of the article on the story of accreditation at CME (second section of "Obtaining the Charter—C-Rating), by Margaret R. White. Under the sub-heading, "Articles of Incorporation, December, 1909," on page 32, two historic dates are mentioned, but the second and more important, May 11, 1910, was omitted. The paragraph should read: "Two months later, on December 9, 1909, the Articles of Corporation for the College of Medical Evangelists were signed and recorded in Los Angeles. On May 11, 1910, the Articles of Corporation which consolidated the Loma Linda Sanitarium and CME into one corporation were signed. These two dates are history."—EDITORS.

Obtaining the B Rating

(Continued from page 25)

violent speeches that we only do two years' work, build no hospital, and let the students go elsewhere to finish up. . . .

Of course, I was not connected with the school then. I was just anxious about my own poor lad, Wellesley. . . . Then you got up—I can see you yet—about the middle of the room on the front row, and your opening words are most indelibly engraven upon my soul: "I have said very little during this Fall Council. I have not felt like saying much, but I feel that I would be a coward if I did not take my stand in regard to the matter of this medical college. We have always said that we believed the Spirit of Prophecy. Those writings tell us that we must hold a complete school, and must not send our students to finish in other schools, and now, brethren, here we are, before the prophet is hardly cold in her grave, taking steps to immediately close the last two years' work, and which will ultimately mean closing the entire place. We must not do it; we must have faith to go on."

"I have never told you," said Dr. Magan, "but it was your courage that made me feel to join the medical school." But according to Dr. E. A. Sutherland and Dr. Newton Evans, it was Dr. Magan who turned the tide by his speech in which he narrated his own experiences in attending a worldly medical school. "He told the need of securing things of real value, of the difficulties of Sabbath exemption from classes, of the necessity of conducting ours [school] on a high spiritual basis as well as a standard medical school. His talk swung the brethren across and saved the medical school."⁶ "You have saved the medical school," said President Evans. "Now you must come out and help me run it."

On December 23 of the same year (1915) Dr. Magan was elected to the faculty of the College of Medical Evangelists. However, there was a stipulation that since there were not sufficient funds to add his salary to the budget, he must raise the money for his own salary, which would be, of course, on the same scale as the others.

(To be continued)

¹ "Report to the Constituency," January 27, 1913; G. A. Irwin, Board Minutes of the College of Medical Evangelists, 1911-1917, p. 85.

² "President's Report 1913," W. A. Ruble, *op. cit.*, p. 91.

³ "Advice to the Loma Linda Board Regarding the Work in Los Angeles," W. C. White, Document File No. 382.2, Historical Records Office, Vernier Radcliffe Memorial Library, Loma Linda.

⁴ Letter of Percy T. Magan to W. C. White, March 3, 1915.

⁵ "Report of Committee to the Brethren of the General and North American Division Conferences Assembled in Council at Loma Linda, November, 1915," Document File 382.2, Historical Records Office, Vernier Radcliffe Memorial Library.

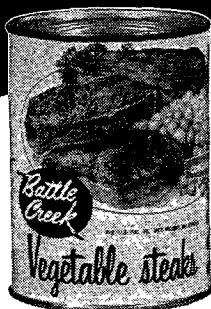
⁶ "Chronological Arrangement of Events in the Life of Percy T. Magan," E. A. Sutherland, Historical Records Office, Vernier Radcliffe Memorial Library.

(All letters referred to are in the correspondence file of the Historical Records Office.)

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NEWS - From Current Journals



¶ A surgeon who says he once "didn't believe in spending money for missions," will serve three months this summer as a Southern Baptist medical missionary in Nigeria at his own expense. "I'm too old to receive an assignment as a missionary from the Foreign Mission Board," explains Dr. David D. Fried, 46, of Bethany, Oklahoma, near Oklahoma City. "I'm making this trip to Nigeria because I feel I just have to." Dr. Fried's eyes were opened to the importance of missions, he says, while serving as a flight surgeon with the U.S. Air Force in the Pacific during World War II. "In central New Guinea I saw the change in natives with whom Christian (Lutheran) missionaries had worked," he recalls. "I did some medical work among the natives myself. And I changed my mind about missions."

¶ Dr. John Allegro, professor of Semitic languages at Manchester University, England, announced in Jerusalem plans for the establishment of an archeological institute near the Dead Sea. He did not disclose the exact site of the proposed institute, but said it would cost in the neighborhood of \$2,800,000. Dr. Allegro and three other British experts came to the Old City in Jordan for archeological diggings in the northern region of the Dead Sea and near Mount Olive, where he hopes to find treasures mentioned in one of the Dead Sea scrolls found 13 years ago. Meanwhile an Israeli expedition, headed by Dr. Yigael Yadin of Hebrew University, is searching on the south shores of the Dead Sea for other Biblical scrolls and antiquities. Dr. Yadin is the son of the late Professor Eliezer Sukenik, who first recognized the importance of the Dead Sea scrolls in 1948.

¶ A four-cent Christmas postage stamp "to symbolize American aspirations for world peace" was proposed in Washington, D.C., by Rep. Harlan Hagen. He said he would introduce a bill directing the Postmaster General to issue the stamp December 1 and continue it the year round. The bill also would provide for a nationwide contest with prizes up to \$5,000 for the new stamp's design, he added.

¶ For what was said to be the first time in the history of the Catholic Church, a pope, in traditional Holy Thursday rites, washed the feet of representatives of all the major races of the world. Although the apostles whose feet Christ washed as an example "that ye also may do likewise," numbered only 12, the popes have performed the

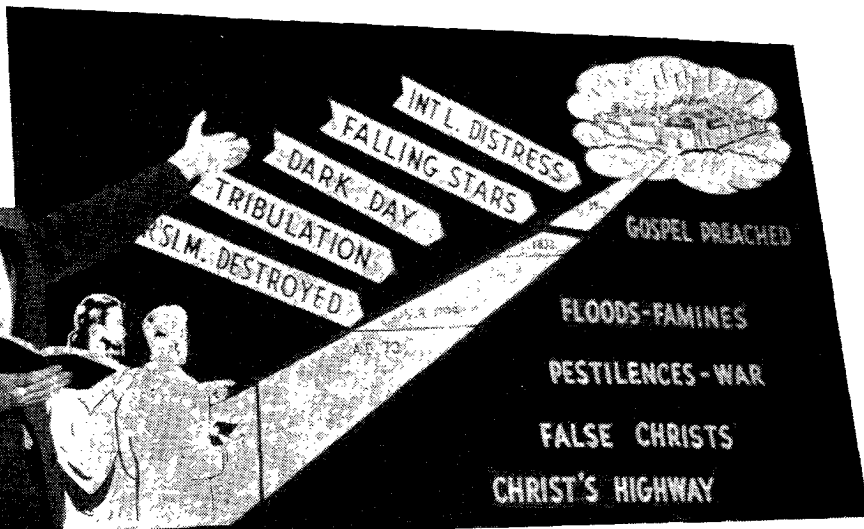
ablution for 13 men ever since the pontificate of St. Gregory the Great in the sixth century. This pope was carrying out the washing when he noticed a thirteenth pair of feet. After washing them without question he afterward learned, according to Church tradition, that the feet were those of Christ Himself. Thousands of pilgrims crowded into the basilica, which is regarded as "the head and mother of all Catholic churches in the world," to watch the Pope perform the ceremony of Christian humility. Girded with a white towel, and assisted by ecclesiastical attendants, the 78-year-old Pontiff knelt before each of the 13 seminarians to wash, wipe, and finally kiss their feet. Meanwhile the choir chanted a series of antiphons, the first of which was: "A new commandment I give unto you: That you love one another as I have loved you, says the Lord. Blessed are the undefiled in the way: who walk in the law of the Lord."

¶ World membership in the Church of Jesus Christ of Latter-day Saints (Mormon) now totals 1,616,088, it was reported at the group's 130th General Conference in Salt Lake City. This represents a net gain of 60,289 members over last year, the report said. Of the total, there were 1,336,675 members in 290 stakes (dioceses) and 379,413 in 50 full-time missions. Newest stake is the first organized in Australia, at Greenwich, a suburb of Sydney. The church's first stake in Great Britain also was established recently in Manchester-Liverpool-Preston industrial district.

¶ Plans for digging in the Mosque of Omar area in Jerusalem for treasures mentioned in a Dead Sea scroll have been called off by Dr. John Allegro, professor of Semitic languages at Manchester University, England, Jordan's Department of Antiquities announced. The department announcement asserted that the Temple treasures, according to the scroll, are to be found somewhere near Nablus at the foot of Mount Gerizim and near Hebron. Reports on the planned digging in the mosque area, which is the site of Solomon's Temple and one of Islam's holiest places, had aroused some negative feelings among Jordan Moslem circles. Dr. Allegro was in Jerusalem with three other British experts for archeological digs in the northern Dead Sea area, as well as in Jerusalem.

¶ Twenty-five Protestant churches in Goldsboro, North Carolina, participated simultaneously in marathon readings of the New Testament "to

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protest people's ignorance of the Bible." Sponsored by the Goldsboro Ministerial Association, the readings began in each church at 6:00 A.M. and took from 18 to 20 hours, with new relays of readers every half hour. The reading was done aloud from the pulpit. In some churches there were members present to listen. In others the readers read alone.

¶ Aided by helicopters and mine detectors, an Israeli combined archeological-military survey operation in the Dead Sea area has uncovered an ancient fragment of a psalm, Greek and Hebrew papyri, and copper utensils believed to have been used in cult worship by Roman legionnaires. Seven lines, almost all, of the fifteenth psalm were found. The other writings were still undeciphered. The discoveries were made in almost inaccessible caves in Judean desert canyons, said Dr. Benjamin Mazar, president of Hebrew University. Heading the expedition were Dr. Yigael Yadin and Dr. Yohanan Aharoni, both Hebrew University professors, and David P. Bar-Adon of the Government Department of Antiquities.

¶ Prominent Australian evangelist Alan Walker called for "at least 200 more evangelist-ministers" for the state of New South Wales to meet the needs of an expanding population. Superintendent of the Central Methodist Mission in Sydney, Dr. Walker said his denomination "needs more men desperately. . . . Over a million migrants have come to Australia since the war, and the population is growing quickly," he pointed out. "There must be a parallel increase in ministers for the nation to keep pace spiritually with its material progress," he said, citing the country's expanding economy and current boom in residential and commercial construction.

¶ New Jersey Seventh-day Adventists led all other State and provincial Adventist Conferences in per capita tithe and mission offerings in 1959, with an average of \$317.27, it was reported in Trenton, N.J. This was \$104.71 above the national Adventist average. T. N. Neergaard of Trenton, secretary-treasurer of the New Jersey Conference of Adventists, told the group at its twenty-second biennial constituency convention. He said New Jersey members' per capita gift increased \$1.67 over the previous year.

Here Comes the Bride

(Continued from page 32)

and wife closer together and always closer to God. Misunderstood, neglected, or abused, it separates husband and wife and always alienates one from God.

Satan will do all in his power to use this, the most destructive wedge, as much as possible. Our only safety against this subtle entry is to study and know God's plan for sex, for He is

the Author. There is more ignorance in this field among intelligent and otherwise well-informed people than in any other. Volumes have been written that give a warped, distorted picture, and which only add to one's confusion.

For scientific information written in language we all can understand, Dr. Popenoe's booklet "Preparing for Marriage" * is one of the very best. Everyone anticipating marriage should have this information. Always keep in mind that this, the most intimate of human relationships, is sacred. It is the supreme act of love to be used by husbands and wives only. Outside of marriage it is sinful and degrading; within marriage, beautiful and holy. You are not married until after the wedding ceremony. If after marriage a problem arises, seek help from a Christian marriage counselor. Keep love growing in your heart for your companion day by day and your life will be richer, fuller, and happier as the days go by.

*NOTE: "Preparing for Marriage," by Paul Popenoe, may be obtained from The American Institute of Family Relations, 5287 Sunset Blvd., Los Angeles 27, California, for 25 cents.

How Do You React?

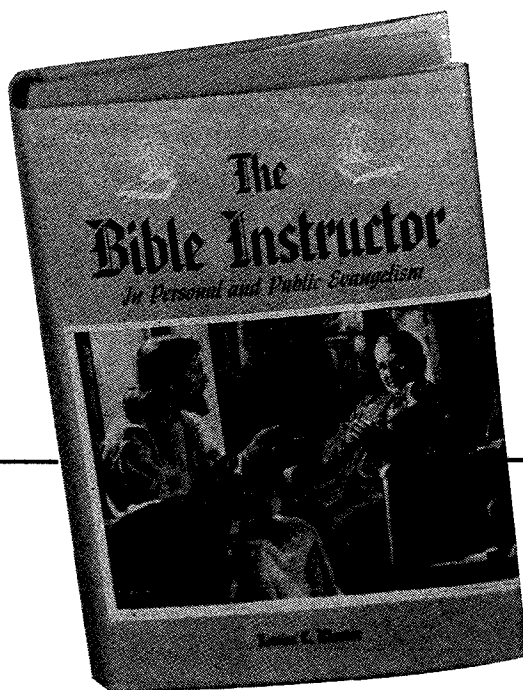
(Continued from page 48)

I have an agreement with my wife which grants her the full prerogative of a critic. She is about the only one who will tell me the truth of some mannerism or gesture or inelegancy of speech. I am committed to take all the counsel she feels I need. True, there are times when it is hard for me to swallow it all, and I have a feeling well up within me that wants to tell her to mind her own business and leave me alone. However, if I should do that, she might cease to reveal her reactions to my ministry, and I would be the loser. She loves me more than any other person on earth, and more than anyone else she wants me to succeed, to be the kind of man through whom the Holy Spirit may minister effectively and efficiently. Her analysis of my work is always done lovingly and kindly. But again let me emphasize—it is the truth I am hearing. Oh, yes, she also points out the good qualities in my sermons and delivery. She is my ardent encourager. But again I have the consciousness of the veracity and genuineness of the praise that comes from her lips.

Success in any high calling should bring humility to any man. The more earnest a minister is, the more he will endeavor to accomplish something far better than he has yet been able to do. Recognition of his work will make him ashamed that he has not done more, and done it better.

A minister friend of mine whose article I had commended sent me this gracious reply: "I wrote that article for the encouragement of ministers like you, and your kind words make me feel that I must do better work in the future."

A. C. F.



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Can We Communicate?

(Continued from page 9)

A few years ago during the excitement caused by the discovery that Adventists, by their confession, were truly evangelical, I wrote to the editor in chief of *Eternity* and congratulated him on his editorial statement. At the same time I raised the question as to how he could say that Adventists take the position (to us very illogical) that the law is to be kept, and still not be classed as an antinomian. Quotations from Wesley and from Ryle concerning the perpetuity of the law were enclosed with my letter. A warm and friendly correspondence resulted. We have invited this influential theological leader to be our guest in Los Angeles if and when he should be in this area. Shortly thereafter at a late after-meeting supper we spent two hours in friendly exploration of conflicting beliefs, but no answer was forthcoming in response to my original inquiry. I did not press the matter. Much to my surprise, about six months later I received a letter from his editorial office, the first paragraph of which I quote: "Dear Dr. Short: I think you have received poor treatment from our office chiefly because you brought up some questions that have

caused us to ponder. I hope you will be patient with us."

I submit that it takes great Christian grace, honesty, and frankness to make an acknowledgment of that kind. But is not that the manner in which Christians should react to one another? Calm, cool, collected consideration of varying viewpoints, discussed in the sweet fellowship of prayer, will accomplish more than heated polemics and scathing imprecations. Yet such an attitude has been the exception rather than the rule through the ages. History indicates that there is no area in which angry dissensions have been so prevalent as in that of religious differences. No wonder the gentle Melancthon was led to exclaim, "God deliver me from the wrath of the theologians." And wrath destroys communications.

Many other examples could be cited not only of friendships but also of Christian fellowship with non-Adventist Christian ministers. They have confided their problems, their hopes, their faith, and their perplexities. Although to date none in our circle have espoused our faith, and this is disappointing, with the psalmist, I am persuaded that our times are in His hands. In God's own good time, perhaps, many will take their stand with us. It is altogether possible that in our present state we are not ready to receive them, and that delay is in God's providence. In support of this I quote the following:

"When the final warning shall be given, it will arrest the attention of these leading men through whom the Lord is now working, and some of them will accept it, and will stand with the people of God through the time of trouble. . . . The message will be carried not so much by argument as by the deep conviction of the Spirit of God. . . . Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them. Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side."—*The Great Controversy*, pp. 611, 612.

In the meantime we can hope, pray, and hold forth the hand of Christian fellowship wherever possible—and communicate.

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PIT -- Pointers for Preachers



SAND REWARD

For many years it was customary for certain Seventh-day Adventists to advertise a meeting on the Sabbath quoting an offer made by a certain church to give a \$1,000 reward to anyone who could produce a verse of Scripture to prove that the seventh day was ever changed to the first day to that effect.

In the recent book, *God's Law and God's Grace*, by C. McQuilkin, this offer is mentioned on page 51 the author says: "The Adventists do advertise that they offer \$1,000 reward to anyone who can give a verse of Scripture to indicate that the seventh day was ever changed to the first day." On page 54 the author continues thus: "The church might meet the challenge of the Seventh-day Adventists who offer \$1,000 for a single verse designating that the day is changed, by asking them to produce a single verse or any historical evidence that the believers were obliged to observe the 7th day."

For a long time many of our leading evangelists have not used this type of advertising. We do not know whether the reward is still offered, but if it was ever offered, it is very doubtful whether this kind of advertising really pays today. In most of our evangelistic councils we are informed that the consensus of opinion is that this supposed reward should now be ignored. The man who made the offer was, in any case, a little-known parish pastor who was not speaking for his church. It would seem, therefore, that for several reasons a careful evangelist should keep away from this somewhat sensational advertisement. H. W. L.

BOTTLENECK

Could it be that there is a traffic bottleneck in our evangelism? Surely the church, with its near-perfect organization, cannot be accused of inactivity. And we have not spared expense. A tremendous amount of evangelistic money has been spent to build approaches, avenues, bridges, freeways to reach the people. Provision is given to doorbell evangelism, literature distribution, correspondence, Sunshine Band, Door-lending library, story hour, and all the rest. Are not these lines of work enough? Do they not constitute total war upon the enemy? They may war; they are beachheads. They are evangelism, and they are sure. But they may be about as productive as a dozen unharvested crops. These are all freeways in evangelism. But there is a serious bottleneck in the plan. We have the means of making contacts, of developing interest,

But as these freeways approach the city of baptism the pavement narrows into one-lane traffic. Individuals do not enter the church at uninterrupted four-lane speed. They stop first by the toll gate of understanding, and count the cost. They enter through the gate of Bible study.

And who is to give these Bible studies? Here is the bottleneck. Some effective evangelistic device may produce five hundred names. Some faithful secretary may carefully type these names on cards and leave them to repose safely and undisturbed in the church file. What is accomplished?

Faithful laymen may round up scores of names of those willing to give time to systematic study of the Bible in their homes. Who is to give those studies?

An overworked pastor—burdened with a multitude of details others could take care of just as efficiently—cannot do it. The intern—if there is one—can take a few, along with his other assignments. Like as not, the church has no paid Bible instructor.

The only possible way to correct this traffic bottleneck—the only way that will ever work—is to train hundreds and thousands of laymen to stand at the gates—to multiply the gates; to give Bible studies—that the multitudes interested by our many and effective interest-getting devices may not be impeded in their progress toward the kingdom.

The sooner we correct this bottleneck, the sooner we can go home—with those we long to take with us!

E. E. C.

HOW DO YOU REACT?

NO MATTER how much he is criticized, a minister always has his admirers, even flatterers. The sermon may be poor in content and presentation, yet there will be someone who will tell him how good it was. His prayer may be a formal set of words, and yet some saint will thank him for it.

Occasional words of true appreciation and encouragement do inspire a dedicated man to study more diligently, to prepare more carefully, and to pray more earnestly. However, flattery with soft words and fine speech is a perilous evil to be shunned. There is often much sentimental gush showered upon the pastor-evangelist. One likes his voice, another his smile, his gestures, his personality, and his "sweet sermon." The man of God who allows himself to respond to this fawning is in danger of becoming a self-satisfied cleric of no good to God or man.

(Continued on page 44)

THE MINISTRY

