

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

October, 1944

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NOTES AND NOTICES

Information and Sundry Items

☞ THE powerful music of the Lutheran Reformation that moved men Godward was feared by the dominant church more than the stirring sermons

MUSIC OF POWER KEYED TO THE HOUR

of Luther's preachers. The Reformation music was uniquely suited to the times and was the effective complement of the spoken word. The same was largely true of the music of the great Wesleyan revival. It also was keyed to the hour and harmonized with the message then due the world. Likewise with the great advent awakening of 1843 and 1844. Powerful hymns suited to the new judgment-hour message, the dire fall of Babylon, and the coming of the Lord gripped great congregations. They were tied to the themes then due the world. But where is the message music that matches God's complete and final reformatory message for men today? The music of Luther's, Wesley's, or Miller's day can no more suffice to meet the full need of 1944 than would the sermons and literature suited to those past periods be sufficient for today. Truth was then but partial and constricted. It shone through a glass darkly. What was adequate for that time is insufficient now. We need music with words that match God's supreme mandate for today. Cheap, trite verse, and tame, unworthy ditties are utterly out of place in a message so exalted and compelling as ours. The greatest preaching of all time is due today. So also with message music. May God raise up some who will touch the heights in moving power, dignity, and simplicity of song—both as to words and music. The church and the world are waiting for such. May God lay the burden and bestow the gracious gift upon some who will render this high service to the cause. The greatest contributions in the history of the church are needed for today. Pray for them to appear.

☞ THIS October issue of THE MINISTRY would ordinarily be numbered 10, but it bears the number 11—Number 10 being the "September Extra." This eight-page Centennial Extra came in between the regular September and October issues, and was mailed to the full list of MINISTRY subscribers by General Conference Committee action, and to the local church elders of the United States in addition. It was mailed separately to all residing within the States, but is wrapped in with this October issue (No. 11) for all subscribers outside the home base. The purpose of the Extra is well described in the introductory notes. It will form a helpful background of information for the special centennial services in our churches for October 20-22. A series of editorial articles will begin in the November issue on "Not a Block to Be Moved Nor a Pin Stirred." These should give us a greater understanding of the significance and surety of the basic platform of our message.

☞ WE are not innovators or religious upstarts. We are recoverers, restorers, revivers. We have picked up the thread of the witness of the Reformation at flood tide and the fountainhead of the early centuries. We can face the world without fear of contradiction. We can shame and confuse our modern opponents, who have departed from the faith of their founding fathers. We are joined by unbreakable bonds to that great company of witnesses to the truth of the centuries. We join hands in fellowship with God's spokesmen in past days when such churches were His chosen and faithful representatives for their respective generation. We are confirmed in our positions by the consciousness of oneness with the truth of the past, as testified by the records that have been preserved, that do not deceive, and that cannot lie. Thank God for the great libraries that constitute the giant buttresses of truth and the great expositors of error.

☞ THE utter crudeness and rudeness of reading a newspaper in full sight of others when a fellow minister is speaking, is unpleasant to note. A word of protest and appeal seems necessary, for it still goes on—with a few. It is an affront to good taste, not to mention Christian gentility. It distresses and disgusts people of refinement, and lessens the standing and influence of those who indulge in it. Let us banish this token of disrespect from our ministerial fraternity.

☞ WE need to strike a balance between our interest in, and desire to help, others and those obligations that devolve upon us in carrying forward a certain work for which we are responsible. Appointments at committees, for example, ought to be meticulously observed. It is not fair to keep a group waiting because of our carelessness in watching the time or our interest in seeing someone who happens to cross our pathway. Let us fulfill our bounden obligations first.

"Gospel Melodies" Going Fast

☞ ENTHUSIASM runs high for the new evangelistic songbook *Gospel Melodies*, and we are informed that if orders continue to come in at the present rate, the first edition will be gone before some parts of the world field become aware that the book is off the press.

The advantages of this new compilation are many. The hymns, gospel songs, choruses, and solos have all been classified according to their specific themes and are grouped together rather than scattered throughout the entire book. This unusual feature is greatly appreciated, and the book is being highly praised by evangelists and song leaders. Many are enthusiastic in their claims that *Gospel Melodies* is not only the most convenient but the best book of all-round selections published today. If you have not ordered yours, we would advise you to lose no time.

The price for single copies is 35 cents. For quantity discounts, consult your Book and Bible House.

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Official Organ of the Ministerial Association of
Seventh-day Adventists

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Let Us Preach for a Verdict!

By CLIFFORD A. REEVES, *Evangelist,
Maritime Conference, Canada*

A MINISTER'S wife whose custom it was to ask her husband each week end, "What is the subject of your sermon?" unthinkingly varied her question one morning, playing havoc with her husband's peace of mind. She asked, "What is the *object* of your sermon?"

That is the main question. What is your objective? What are you trying to do when you preach? What do you hope to accomplish? Are you preaching for a verdict, or are you merely "occupying the hour"?

We are heralds, messengers, not essayists or mere lecturers. We have a practical end in view. Our sermons should be pointed, direct, definite. Let us guard against the danger of becoming so engrossed in a *subject* that we lose sight of our *object*. The essay or the lecture has to do with the activity of the intellect, the imagination, or the emotions. But in the expounding of the Scriptures and the proclaiming of divine truth, whatever contributory part may be played by the intellect or emotions, we are dealing with a divine revelation which calls for the activity of the *will*, and the conformity of the *life*.

A true preacher will be like a lawyer pleading before a jury. I have watched brilliant and successful lawyers in the Royal Courts of Justice, London, seeking with all the fervor of their forensic skill to win favorable decisions for their clients. To see a lawyer pleading for the life of one accused of murder is a mighty object lesson for the soul-winning preacher. With logical argument, powerful eloquence, and moving appeal he strives for one thing—the favorable verdict of the jury. Without that he has failed, no matter how wonderful his speeches may be. His success is measured by the number of verdicts he wins.

We should ever regard our preaching as a means to an end, and not an end in itself. We are out for souls. We must not be satisfied with anything short of definite decision for Christ and His truth.

A successful sermon reaches out after a soul. It provokes a crisis in a man's thinking, and calls for a verdict.

A businessman visited a great city church during a business trip. After the service he congratulated the minister on his service and sermon. "But," said the manufacturer, "if you were my salesman, I'd discharge you. You got my attention by your appearance, voice, and manner; your prayer, reading, and logical discourse aroused my interest; you warmed my heart with a desire for what you preached; and then you stopped, without asking me to do something about it! In business, the important thing is to get men to sign on the dotted line."

It is at this point that so many preachers fail to reap the full harvest. Once a man was wounded by a warrior who "shot a bow at a venture," but more men are wounded when archers and preachers take deliberate aim.

"The words of Christ were as sharp arrows, which went to the mark and wounded the hearts of His hearers. Every time He addressed the people, whether His audience was large or small, His words took saving effect upon the soul of someone. No message that fell from His lips was lost. Every word He spoke placed a new responsibility upon those who heard. And today the ministers who in sincerity are giving the last message of mercy to the world, relying on God for strength, need not fear that their efforts will be in vain. Although no human eye can see the path of the arrow of truth, who can say that the arrow has not sped to the mark, and pierced the souls of those who listened?"—*Gospel Workers*, pp. 150, 151.

THE sermon that wins a soul for God is, like the Master, "filled with compassion." It will throb with life. It will pulsate with love. It will illumine with light. It will have in it what was in Christ's eyes when He looked on Peter. It will have in it what was in Christ's voice when He stood weeping over Jerusalem. And whether it be warning or entreaty, the terrors of God's judgments or the forgiveness of His mercy, the pathos of a suffering, beseeching, pursuing love will bathe it all. It will be a message from the heart of God

through the heart of the preacher to the heart of the hearer.

Let it never be forgotten that souls are before us every time we preach—sinful, unsaved, perishing, lost souls. Brethren of the ministry, “throw out the lifeline!” Preach for a verdict!

THE LARGER OUTLOOK

Principles, Perils, and Developments

Word to the “Little Flock”—No. II

By ARTHUR L. WHITE, *Secretary of the Ellen G. White Publications*

IN August, 1851, Mrs. E. G. White's first book, *A Sketch of the Christian Experience and Views of Ellen G. White*, was published at Saratoga Springs, New York. Among the articles which comprise this work of sixty-four pages are two which had appeared in *A Word to the “Little Flock.”* One was the first E. G. White vision, now found in *Early Writings*, pages 13-17, under the title “My First Vision,” the other, a testimony-letter to Joseph Bates, now available in *Early Writings*, pages 32-35, under the title of “Subsequent Visions.”

Introducing her first vision, as presented in this book, Mrs. White stated: “Here I will give the view that was first published in 1846. In this view I saw only a very few of the events of the future. More recent views have been more full. I shall therefore leave out a portion and prevent repetition.”—*A Sketch of the Christian Experience and Views of Ellen G. White* (1851), p. 9.

Thus, in the first edition of her first book, presented as only a “sketch,” Mrs. White informed her readers that she was including only a part of what had appeared in earlier published accounts of these visions. She candidly set forth as the reason for these omissions the fact that in later chapters of the book there were fuller presentations of scenes regarding which but very brief reference had been made in her first vision. That there was great pressure for space in printing this little book is clearly indicated in the following incident recounted by Mrs. White in later years:

“At one time in the early days of the message, Father Butler and Elder Hart became confused in regard to the testimonies. In great distress they groaned and wept, but for some time they would not give the reasons for their perplexity. However, being pressed to give a reason for their faithless speech and manner, Elder Hart referred to a small pamphlet that had been published as the visions of Sister White, and said that to his certain knowledge, some visions were not included. Before a large audience, these brethren both talked strongly about their losing confidence in the work.

“My husband handed the little pamphlet to Elder Hart, and requested him to read what was printed on the title page. ‘A SKETCH of the Christian Experience and Views of Mrs. E. G. White,’ he read.

“For a moment there was silence, and then my husband explained that we had been very short of means, and were able to print at first only a small pamphlet, and he promised the brethren that when sufficient means was

raised, the visions should be published more fully in book form.

“Elder Butler was deeply moved, and after the explanation had been made, he said, ‘Let us bow before God.’ Prayers, weeping, and confessions followed, such as we have seldom heard. Father Butler said: ‘Brother White, forgive me; I was afraid you were concealing from us some of the light we ought to have. Forgive me, Sister White.’ Then the power of God came into the meeting in a wonderful manner.”—*The Writing and Sending Out of the Testimonies to the Church* (1913), pp. 8, 9.

With this necessity for limitation of space, it is but logical that any statements of seeming repetition should be deleted as the visions were printed in this first little book. We offer two illustrations of this:

(1) Early in the account of the first E. G. White vision, as printed in *A Word to the “Little Flock,”* is a statement describing the temple in heaven and that which was viewed by Mrs. White in this temple. This was omitted when she prepared the matter for her first book, for it is a close repetition in many respects of the description of what she was later shown of the temple in heaven in the view on the Sabbath, now found on pages 32 and 35 of *Early Writings*, under the chapter title “Subsequent Visions.”

(2) In the record of the foregoing vision, given at Topsham, Maine, April 7, 1847, there is a short paragraph dealing with the “mark of the beast.” This was omitted by Mrs. White, as the account was republished in her first book, for we find an entire chapter in that work devoted to this subject—now found in *Early Writings*, pages 64-67, and bearing the title “Mark of the Beast.”

Printing of “Early Writings,” 1882

A second edition of the little book *A Sketch of the Christian Experience and Views of Mrs. E. G. White*, with slight editorial changes acknowledged in the preface, was printed in 1882 and was made available either as a single volume, or bound with the reprinted *Spiritual Gifts*, Volume One (1858) as *Early Writings*. Quite naturally the two visions taken from *A Word to the “Little Flock”* appeared in this 1882 reprint in identical form as they had appeared in *Experience and Views*.

Visions Reprinted in Full in 1883

In response to an expressed desire to have in their original entirety the two visions published in *A Word to the “Little Flock”* just as they had then been printed, including footnote references, the Review and Herald issued them in pamphlet form in 1883 and made them generally available. G. I. Butler, speaking of this, wrote:

“Within the last few years there has been a strong desire among our people to procure the earlier writings of Sister White. *Early Writings* was published last year to meet this want, and a large number of copies have been sold. These visions, with the exception of a few sentences, are contained in that volume. A few of our people have desired to obtain them exactly as they were originally published in *A Word to the “Little Flock.”* To gratify this desire, the Publishing Association has printed them entire in a little tract, and all who wish

them can obtain them."—*Review and Herald Supplement*, Aug. 14, 1883, p. 5.

Two weeks later they were prominently advertised in the *Review* at three cents a copy postpaid. Only the two visions were reprinted at that time.

In setting forth as the proper prerogative of a prophet's right to reproduce "at any given time such portions of a vision as may best serve his purpose at the time being, while leaving out certain other portions which, to his mind are not important to the object which he has in view," W. H. Littlejohn, a prominent worker of early years, directed the readers of the *Review and Herald* to the several accounts of the first vision given to the apostle Paul. Elder Littlejohn stated:

"It will be observed that the phraseology of the above [the account as given by Luke in Acts 9:3-8] differs considerably from that employed by Paul when speaking of the same occurrence in the twenty-second and twenty-sixth chapters of Acts. It will be noticed, also, that the record of Luke is much more brief than the narrative of Paul. . . .

"If the reader will turn to the twenty-second and twenty-sixth chapters of the book of Acts, and peruse the addresses which Paul made to the Jews at Jerusalem, and to Agrippa at Caesarea, respectively, he will find that Paul on these two occasions, varied his account of the visions at Damascus very materially, leaving out, in one, important facts and statements which are given in the other, and *vice versa*. . . . They both embody words of Christ, containing important directions or explanations. The vision was not complete without them. By omitting them, therefore, Paul committed a very grave offense, provided they are correct who insist that prophets have no right to select from their visions such portions as they deem it expedient to narrate at any given time, leaving out such other portions as they may think advisable."—*September 18, 1883*.

Mrs. White's Attitude on Record

Mrs. White herself, commenting also on the fact that in later printings of her early visions some phrases and sentences were omitted, wrote: "So far from desiring to withhold anything that I have ever published, I would feel great satisfaction in giving to the public every line of my writings that has ever been printed."—*Ellen G. White MS 4, 1883*. (Published in Appendix to *A Word to the "Little Flock,"* p. 27.) It is with satisfaction therefore, that, as a service to our workers, the entire tract is reissued in facsimile form, that all who wish copies may have them.



DANGER OF STATISTICS!—Sales of religious and health literature by the four Seventh-day Adventist publishing houses in North America jumped from \$3,660,176 in 1942 to more than \$6,000,000 in 1943, it was recently reported. Colporteur sales, it was stated, have increased 408 per cent since 1939.

The growth of the so-called sects is a subject that deserves close attention and study by the larger denominations, from whose ranks many of the followers of these smaller organizations are drawn.—*Zions Herald* (M. E.), April 12.

STARTLING STATISTICS.—So far as statistics can show, it took thirty Baptists last year to win one soul to Christ. Worse yet, it took forty-three Protestants in general to win one soul to the allegiance of Christ.—*Watchman-Examiner*, Dec. 23, 1943.

MUSIC OF THE MESSAGE

Ideals, Objectives, and Technique

Music and the Minister

By H. A. MILLER, Professor of Music,
Pacific Union College, California

FOR ages past, music and religion have been intimately associated. Vocal and instrumental music were used by the Israelites under Moses and Miriam. David's frequent mention of his interest in the art is significant. Even Jesus and His disciples joined in singing a hymn before departing from the last supper. And one might well think that prior to this time the Saviour frequently had led His followers in the singing of some familiar hymn. We read in the book *Curiosities of Music*, by Louis C. Elson:

"Pliny the younger on being made proconsul of Bithynia was especially charged by the emperor Trajan, to find accusations against the Christians there, the number of whom was augmenting daily. A letter of his, supposed to have been written in the third year of the second century of our era, contains the following regarding the new religion.

"They affirm that their fault and errors have only consisted of this—they convene at stated days, before sunrise, and sing, each in turn, verses in praise of Christ, as of a God."

Even the "Gnostics found music, singing especially, their chief aid in proselytizing, while another great heresy in the early church, the Arian heresy, owed to its hymnody its enormous spread and influence throughout both West and East."

The Albigensians and Waldensians evidently had their part in the use of music as a means of spreading their faith—so much so that this century's two outstanding forces were "the lance and the harp."

In Reformation days Protestants were known everywhere as "the hymn singers." Later the united efforts of the Wesley brothers in encouraging their congregations to sing the songs they so painstakingly provided, still witness to the benefits that may be derived through the proper use of music as an aid to the gospel.

Martin Luther might well be called the musician-Reformer. One of his theses "demanded that the congregation be permitted to sing in religious service." The Jesuit Conzen observed that "more souls went to destruction through Luther's hymns and tunes than through his doctrines."

Calvin's interest in using music as an aid to the approaching Reformation is shown in his acquiring the services of Goudimel and Bourgeois, both great composers. His establishment of a school in Geneva to teach "the young to sing" and "to qualify for leading the music in the church," testifies of the importance he attached to music as an aid to the promulgation of the gospel.

John Huss also established a school for singers and "compiled the first Protestant hymnbook." Zwingli was an accomplished musician, and used this gift to such an extent that his enemies dubbed him the Evangelical Flute.

John Wesley is said to have been profoundly influenced by the singing of a group of Moravians "on board a ship on which they and the founder of Methodism sailed across the Atlantic in the year 1735." From the first, hymn singing characterized the Methodist societies.

Need we point out other peaks of musical interest to show the effectiveness of a musical ministry in the hands of men called of God to perform an outstanding work for Him? This constant interest of so many God-led men, in the use of music to give wings to their faith, should lead us to think more seriously of its proper place in the third angel's message.

THE FIELD SAYS

Echoes From Our Letter Bag

Dead Men Still Tell No Tales*

EDITOR, THE MINISTRY:

Under the title "Dead Men Tell No Tales," in the May, 1944, *MINISTRY*, we examined a charge made by E. S. Ballenger in the *Gathering Call*, that the "SDA pioneers" crossed bridges on their hands and knees, kissed each other's feet, etc. He was specific that he did not mean "ignorant laymen," but prominent leaders. He mentions one by name, J. N. Andrews. The only evidence Mr. Ballenger offered was his memory of something allegedly told him about thirty years ago by a very old man.

Readers of *THE MINISTRY* will be interested to know that Mr. Ballenger's reply fails to offer any further evidence. (See *Gathering Call*, July-August, 1944.) True, he reminds us that a *Review* editorial in 1929 (December 19) stated that some who had been in the 1844 movement did fanatical things, such as creeping over bridges. He might have quoted from Mrs. White who wrote of such things long ago—but only to rebuke them. [See *Spiritual Gifts* (Battle Creek, 1869), Vol. II, p. 45ff.]. She would have been startled to think that a hundred years later these rebuked people were to be described as "SDA pioneers," prominent ones at that! The 1929 *Review* editorial gives no license for such an interpretation.

There have always been some fanatics in every movement. That was true of the loose-knit movement under Miller. For these reasons we specifically declared that the "statement that fanaticism existed is no revelation." But what at first did appear to be a revelation was Mr. Ballenger's charge that the "SDA pioneers" carried on in the fanatical way he alleged. We asked for better proof than an aged man's recollections—strained through the memory of an old and avowed enemy—

* We asked Elder Nichol to make a final observation on the charge of fanaticism recently leveled against early "SDA pioneers," particularly J. N. Andrews. For reasons that will become obvious upon reading, this statement ends the discussion.—EDITOR.

before we besmirched the record of our now dead pioneers.

In his eight-page printed reply Mr. Ballenger refers to many things, from Seventh-day Adventist preachers' morals to their theology. He assures us he could write fearful things about their morals, which "we would not dare to dispute." All this serves to fill pages, but has no bearing on the question at issue: Did the S. D. A. pioneers do the wildly fanatical things he charged? He knows well who the real pioneer leaders were—apart from "ignorant laymen." We believe we are warranted in concluding by now that he has no evidence to support his charge against them.

We are not interested in answering his theological arguments. These have been answered in one form or another years ago, most of them long before he made them, for his views are not new. Nor are we impressed by the possibility that he could prove the rather obvious proposition that S. D. A. preachers are of like passions as all others and have sometimes disappointed us. We were impressed with his charge, both grave and rather new, regarding the pioneers. But he not only failed to provide proof, but expressed surprise that we took time to consider this charge, which he now wishes to place in the category of "trivial things" he brings against S. D. A.'s.

Men who wish to be taken seriously are not in the habit of prefacing "trivial" charges with the impressive words, "We affirm without fear of successful refutation." However, it is doubtless true that he considers it a "trivial" thing to make long-dead good men appear ridiculous. We think otherwise. That is why we answered his charges. We do agree, however, that his *evidence* is trivial, and with this we conclude the matter.

FRANCIS D. NICHOL.



HELPFUL COUNSEL.—"I look forward to the monthly visit of the valuable little paper *THE MINISTRY*. I find the counsel most helpful and I should miss it very much if any copies went astray."—*H. Kirkby-Munson, Minister, North and Midlands Advent Mission, England.*

The PAPER.—"I look first for the 'Effective Illustrations' column, but it is really hard to pick any one feature that is best. All the articles are excellent and written especially for this time. I like the Bible study outlines, too. I happened to pick up a copy of *THE MINISTRY* some time ago, read it, and saw right away that it was the paper I had always longed for."—*Kenneth A. Spry, Renton, Wash.*

BACK NUMBERS WANTED.—"Enclosed find my subscription to *THE MINISTRY*. A friend handed me a copy to read, and I appreciated it so much that I wish I could obtain all the back numbers, even from the beginning."—*Dr. J. F. Balzer, El Monte, Calif.*

THE REALM OF RESEARCH

Historical, Archaeological, and Scientific Findings

Greek Temporal Elements in Revelation 9:15

By ROLAND E. LOASBY, Professor of Biblical Languages, Theological Seminary

OF all languages Greek Koine in many respects stands foremost. The study of New Testament Greek is vital to a fuller understanding of the New Testament truths. As we cannot afford to neglect it I offer no apology for studies based upon it.

Having written of the syntax of the *article* of Revelation 9:15 (See June and July MINISTRY), I now wish to present for study a few thoughts on the syntax of the *case* of the temporal elements involved, which, in each instance, for *hour*, *day*, *month*, and *year*, is in the accusative. This should prove helpful to an understanding of the text. The following quotation will serve as a starting point:

"The accusative when used of time expresses duration over the period, the locative regards the period as a point even if it is of some length, . . . while the genitive implies nothing as to duration."¹

Accusative Case Expresses Extent of Time

This statement expresses the fact of Greek syntax, that when the New Testament writers wish to express time as *extended*, as *duration*, they use the accusative case, inasmuch as the genius of the accusative, in fact, its normal use, is to answer the question "How far?" This is expressed by Robertson in a discussion of the accusative case and its functions:

"EXTENT OF TIME. It answers the question 'how far?' time, or 'how long?' In the New Testament the examples of time are far more frequent than those of mere space. . . . The accusative is thus used for duration or extension in the Indo-Germanic languages generally."²

Genius of Locative Case a Point of Time

"TIME. It is expressed much more persistently with the mere locative. . . . Here, of course, time is regarded from the point of view of a point, not of duration (accusative). . . . The accusative is easily differentiated from both the locative and the genitive."³

"Just the locative case without a preposition is common for a point of time in Greek as in Sanskrit, Latin, Anglo-Saxon."⁴

"The Locative of Time. The limits indicated in the locative may be *temporal*, in which case we call it the locative of time. The idea of position is quite clear in this use: it signifies the time *at which*; i. e., point of time."⁵

Genitive Case Expresses Kind of Time

This temporal use of the genitive is extremely common. It is, in fact, the true genitive, and a very old use of it. It is used to express the *kind* of time:

"The genitive with words of time means this time rather than some other time."⁶

"The Adverbial Genitive. The genitive is sometimes used to define a verbal idea by attributing local or temporal relations, or as qualifying an adjective. Here its attributive function is still clearly present, for it is kind of action which is being emphasized. Thus action *nuktos* does not mean action *at night* (point of time) or *during the night* (limit of time), but action *within the night* (kind of time), or, to put it literally, *night-time action*. . . .

"The Genitive of Time. As already indicated, the significance here is distinction of time rather than point of time (locative) or duration of time (accusative). It is 'this rather than some other time.'"⁷

"There is marked penetration in the statement of Gessner Harrison that the genitive 'is employed to qualify the meaning of a preceding noun, and to show in what more definite sense it is to be taken.' . . . Thus the basal function of the genitive is to define. In this it quite clearly carries with it an idea of limitation, and thus shows kinship with the accusative, which also has the idea of limitation. But the genitive limits as to kind, while the accusative limits as to extent."⁸

The foregoing statements make plain the principle of syntax involved; namely, that to express *duration*, *extension* of time, the accusative case is used; to express a *point of time*, the locative case is used; to denote the *kind* of time, the genitive case is used. As I have already said, the temporal words in Revelation 9:15 are all in the accusative case, thus denoting an extension of time and not a point.

I shall now briefly illustrate these three cases from the Greek New Testament. There are literally hundreds of examples in the New Testament which the interested student may study for his own information.

First, consider the accusative—the one which most concerns us at present—as it applies to Revelation 9:15.

"She was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day." Luke 2:37.

The temporal expression "night and day" is in the accusative case, showing that Anna's service was of extent, of duration, continually engaged in fastings and prayers, and also probably trimming the lamps and doing other sacred work, which was looked upon as a high honor. She spent her entire life, "not merely in the ordinary hours of prayer, at nine and three, or the ordinary fasts on Monday and Thursday, but in an ascetic—devotional method of life."⁹

The *International Critical Commentary* agrees with this and says of Anna's not leaving the temple:

"This is to be understood, like 24:53, of constant attendance, rather than of actual residence within the temple precincts, although the latter may have been

possible. She never missed a service, and between the services she spent most of her time in the temple."¹⁰

"The words of St. Luke may seem to imply that she spread her bed (or mat) in one of the corridors of the temple, and made it her home (*Godet*); but the expression probably denotes assiduous attendance at all services."¹¹

Other commentators are equally precise in their understanding of the accusative of extent of time of these words "night and day":

"Accusative of duration of time, all night and all day. She never missed a service in the temple."¹²

"When he had agreed with the laborers for a penny a day, he sent them into his vineyard." Matt. 20:2.

The expression *day, per se*, refers to the working day of between eight and twelve hours of labor in the fields. In the parable it refers to the working time, the full extent of which is devoted to God's service. Jude was called later than Peter, and Paul after that, and we at this eleventh hour; but at whatever hour we may be called, we have to labor the full extent of our time "while it is yet day."

"The day' the Greek has it, an accusative of extent of time."¹³

"Then began He to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time." Luke 20:9.

Here Jesus speaks of the vineyard, a favorite figure for the people of Israel; and in a few minutes tells the history of centuries. This period of history, described in the parable as "a long time," is in the accusative case, and is the history of mankind in miniature. God's ways and counsel, the beautiful work of grace, His long-suffering despised, as exemplified in the long history of Israel, are all repeated throughout history. The "long time" of the parable is the accusative extent of time and is described as follows:

"The nearly two thousand years of Jewish history. Comp. Matt. 25:19. In this long time they learnt to say 'the Lord hath forsaken the earth.' Eze. 8:12; Ps. 10:5."¹⁴

"Accusative of extent of time, considerable times or periods of time."¹⁵

"Then said Jesus unto them, Yet a little while am I with you, and then I go unto Him that sent Me." John 7:33.

This "little while," an accusative of extent of time, was a period of grace, in which Jesus would finish His work as Son of man on the earth among men. It was a statement that His labors were drawing to a close. At the conclusion of this period of time of some six months Jesus would then withdraw home to His Father. Then would begin the tragic retribution of the Jewish people. They would seek, but would not find, the Comforter, the divine Saviour. No more tragic period of time in the history of a people has ever been recorded by an accusative of extent of time:

"About six months; from the F. of Tabernacles to the Passover."¹⁶

"Accusative of extent of time. It was only six months to the last passover of Christ's ministry, and He knew that the end was near."¹⁷

We have given several illustrations of the accusative of extent of time, inasmuch as that is the case

used in Revelation 9:15, "For an hour and a day, and a month, and a year."

This is a strong buttress to accompany the evidence for cumulative time, time in the aggregate, which we gave in our first two presentations on the syntax of the definite article used in this prophecy.

—To be concluded in November

¹ A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (Hodder and Stoughton, London, 1919, 3d ed.), p. 495.

² *Id.*, pp. 469, 470. See also H. P. V. Nunn, *A Short Syntax of New Testament Greek* (Cambridge University Press, Cambridge, England, 1938), p. 40.

³ A. T. Robertson, *op. cit.*, p. 522.

⁴ A. T. Robertson and W. Hersey Davis, *A New Short Grammar of the Greek Testament* (Harpers, New York, 1933), p. 236.

⁵ H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (Macmillan, New York, 1943), p. 87. See also H. P. V. Nunn, *op. cit.*, p. 47, under heading, "Locative Uses of the Dative."

⁶ Robertson and Davis, *op. cit.*, p. 227.

⁷ Dana and Mantey, *op. cit.*, p. 77.

⁸ *Id.*, p. 73. See also H. P. V. Nunn, *op. cit.*, p. 29, heading, "Genitive of Time."

⁹ Henry Alford, *The Greek Testament* (Riverton's, London, 1868), Vol. I, p. 462.

¹⁰ A. Plummer, "Gospel According to St. Luke," in *The International Critical Commentary* (Scribner's New York, 1896), p. 72.

¹¹ *The Bible Commentary, New Testament* (Scribner's, New York, 1878), Vol. I, p. 324.

¹² A. T. Robertson, *Word Pictures in the New Testament* (Richard R. Smith, Inc., New York, 1930), Vol. II, p. 30.

¹³ *Id.*, Vol. I, p. 159.

¹⁴ F. W. Farrar, "The Gospel According to St. Luke," in *Cambridge Greek Testament for Schools and Colleges*, (Cambridge University Press, 1899), p. 350.

¹⁵ A. T. Robertson, *op. cit.*, Vol. II, p. 250.

¹⁶ A. Plummer, "The Gospel According to St. John," in *Cambridge Greek Testament for Schools and Colleges*, p. 176.

¹⁷ A. T. Robertson, *op. cit.*, Vol. V, p. 129.



THE PREACHER'S LIFE.—"You may preach very fine sermons, but if you are not yourselves holy there will be no soul saved. The probability is that you will not come to the conclusion that your want of holiness is the reason for your non-success; you will blame the people, you will blame the age in which you live, you will blame anything except yourself, but there will be the root of the whole mischief.

"Do I not myself know men of considerable ability and industry who go on year after year without any increase in their churches? The reason is that they are not living before God. Sometimes the evil is in the family of the minister; his sons and daughters are rebels against God. . . . Sometimes the minister is worldly, greedy after gain, neglectful of his work. That is not according to God's mind, and He will not bless such a man. . . . Holiness was the preacher's [George Müller's] force; and you may depend upon it that, if God is to bless us, our strength must lie in the same direction."—C. H. Spurgeon, *The Soul Winner*, pp. 45, 46.

BIBLE INSTRUCTOR COUNCIL

Plans and Methods, Experiences and Problems

Meeting Science With Science

By EDNA ACKERMAN, *Bible Instructor,*
Toronto, Ontario, Canada

TODAY, more than ever before, the Bible instructor comes in contact with the believers of evolution and modernism. False scientific theories regarding the creation and the deluge prevail not only among outright atheists and skeptics but among the members and leaders of Christian churches.

The time has come when the following prophecy of Peter has been strikingly fulfilled:

"There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished." 2 Peter 3:3-6.

The pernicious teaching by instructors of science, from grade school to university, has influenced the minds of the younger people, resulting in the entire loss of faith by some, and confusion and compromise by others. Shall our evangelism be restricted to the rapidly decreasing few who somehow happened to escape?

It is essential that the Bible instructor be prepared to meet the scientifically minded. It is not enough to quote Scripture. She must be able to meet them on their own ground and present scientific facts that cannot be refuted. There is an abundance of facts available if she will be diligent enough to search them out and make use of them. All the facts of nature are on God's side.

It may be that the Bible instructor will feel handicapped by her lack of scientific education, but this need not keep her from going forward. If she is determined to secure the information she needs, and is willing to spend some time in study, she will be amply rewarded with a surprising amount of scientific knowledge.

My own experience may be helpful to some. When I went to Los Angeles in 1937 to do Bible work, my background of scientific training was very limited. I soon heard of a series of lectures to be given by George McCready Price, who has devoted most of his lifetime to scientific study. I attended each lecture and then became a charter member of the Society for the Study of Creation, the Deluge, and Related Science, which was founded at the conclusion of these lectures and has continued ever since.

Through the meetings of this society, I have gained valuable help. I have studied many of Professor Price's books, which I keep for ready reference. A number of these lectures by Professor Price, Dr. Cyril B. Courville, and others have been published in the *Bulletin* of the society and are thus available. I have preserved these bulletins along with scientific articles gleaned from religious papers. In notebook form they are invaluable for study and reference. At times I have drawn from these sources for information in conducting Bible classes in connection with evangelistic efforts. They are also useful occasionally in Sabbath school or young people's work.

In my Bible work I frequently use this information in order to present facts to individuals personally. While doing Bible work in West Los Angeles, I came in contact with some of the students from the University of California. One young girl who was a student there attended our meetings for a time. She was the leader of a young people's society in one of the churches in the community, but was studying science in the university and said that she could find no fault with the teaching of evolution, nor did she feel that it contradicted the Bible. In this same community I met a minister of a popular denomination who believed in harmonizing evolution with the Bible.

More recently I have been working in Canada, and the condition is the same here. I have visited with a young high school boy who was confused by the teaching in the high school in regard to the origin of the earth, the existence of the fossils, and other geological questions. He has been greatly helped by the materials which I have been able to furnish him.

I was in conversation with a woman a few weeks ago who professed faith in God and the Scriptures, but believed the Bible must be harmonized with the science of evolution. She believes in a creation of the lower forms of life and that these gradually evolved into the intelligent human beings of today. She believes that the geology of the earth and the findings of prehistoric skeletons prove this. This woman would not be convinced by Bible proof, as she feels the Bible is in error if it conflicts with commonly accepted science. The only way to help her is by presenting scientific proof. Her needs seem reasonable and just. She is a prominent businesswoman in Toronto and a writer.

By having a knowledge of true science the Bible instructor will be able to help the occasional modernist who comes out to the meetings, and many who are confused by evolutionary teachings but who have not actually accepted them, as well as the relatives and children of those who are interested, and other educated people whom she meets elsewhere. Some of these people will not be helped,

no matter how convincing the proof presented, but the conscientious Bible instructor should be well informed and "ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Peter 3:15. God's last message is "for a warning," and we all know that many have always rejected His warnings.

Through the facts presented here I hope that all Bible instructors will feel it possible, whether scientifically trained or not, to prepare themselves to meet the modernist class of people. Many pleasant hours can be spent profitably in the study of evangelistic science, and it can become an interesting hobby. Books by several writers are available, as well as magazine articles in denominational papers. (The *Bulletin* may be obtained from the Deluge Society, 219 North Grand Avenue, Los Angeles 12, California.)

Outlines for Bible Studies

Fleeing Out of Babylon

(This study points out the parallels between ancient Babylon and modern Babylon. Both are incurable. The lesson may be used to bring conviction to come out of Babylon now without delay. Select from the suggested texts points you wish to stress.)

I. GOD'S PEOPLE HAD TO FLEE OUT OF ANCIENT BABYLON.

1. Fleeing meant deliverance from Babylon's cup of iniquity. Jer. 51:6, 7.
2. Babylon's sins had become incurable. Jer. 51:53, 56, 57, 62.
3. She had "striven against the Lord." Jer. 50:24.
4. A standard had been set up against Baal. Jer. 50:2.
5. God's people left Babylon to build Zion. Jer. 51:8, 10.
6. They came out willingly. Jer. 50:4-6.
7. His people entered into a "perpetual covenant" with God. Jer. 50:5.
8. They could not remain on neutral ground. Jer. 51:50.

II. ANCIENT ISRAEL CALLED OUT BY A MESSAGE.

1. The trumpet call had rallied Israel to God's standard. Jer. 51:27, 12.
2. God had provided the appointed time and His "shepherd." Jer. 50:44.
3. Babylon's "walls" offered no protection. Jer. 51:44, 58.
4. God's people fled to escape punishment. Jer. 51:44, 45.
5. A remnant responded to the message. Jer. 50:20; Isa. 1:9.

III. GOD'S PEOPLE TODAY MUST FLEE OUT OF MODERN BABYLON.

1. Modern Babylon has confused the world with false doctrines. Rev. 14:7; 18:1-4; 17:4, 5.
2. She has wealth, display, and influence. Rev. 18:12, 13, 22, 23.
3. Supported by many nations. Rev. 17:1-5; 18:23.
4. Persecutes God's children who turn from her. Rev. 17:6; 18:20, 24.

IV. GOD'S LAST WARNING MESSAGE TO LEAVE BABYLON.

1. Message to flee Babylon follows judgment-hour message. Rev. 14:6-8.
2. The call comes to His faithful children. Isa. 58:1-3; 56:1, 2.
3. Sabbath truth is associated with call to flee Babylon. Rev. 14:8-11.
4. The message brings a true Sabbath reform. Isa. 58:12, 13.
5. It precedes the seven last plagues. Rev. 18:4, 8.
6. A remnant will heed the warning message. Rev. 12:17; 14:12.
7. Babylon to be utterly destroyed. Rev. 16:19; 18:21.

V. APPEAL.—Let us not "stand still," but flee in haste to obey all God's commandments and to escape modern Babylon's wrath. (Jer. 51:6, 50; Rev. 18:4; Ps. 119:59, 60.) L. C. K.



¶ HERE is a man who was born in an obscure village, the child of a peasant woman. He grew up in another village. He worked in a carpenter shop until He was thirty and then for three years He was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never put His feet inside a big city. He never traveled two hundred miles from the place where He was born. He never did one of the things that usually accompany greatness. He had no credentials but Himself.

While still a young man, the tide of popular opinion turned against Him. His friends ran away. . . . One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. His executioners gambled for the only piece of property He had on earth, while He was dying, and that was His coat. When He was dead, He was taken down and laid in a borrowed grave, through the pity of friends. Nineteen wide centuries have come and gone, and today He still is the centerpiece of the human race and the leader of humanity.

I am far within the mark when I say that all the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat, and all the kings and dictators that ever reigned put together, have not affected the life of man upon this earth as that one solitary life. —*Author unknown.*

CHALLENGE OF A WORLD TASK

Mission Problems and Methods

A Sacrifice for Victory

By L. H. CHRISTIAN, *Vice-President of the General Conference*

THE church today may learn a lesson from the world. It is a lesson in real self-denial. We see this in the zeal and courage of our young men to give their all in the service. We see it in the many citizens who buy bonds, who give up vacations, who work in dangerous, hard places, and make other sacrifices to help the war. We see it in the women as much or more than in men—young wives whose husbands are overseas, or mothers whose sons are gone. Millions of Americans now deny themselves luxuries in order that they may serve their country. It is a sacrifice for victory. Not since the Civil War have we seen its equal in this country, and seldom in history has a nation done of its own choice what we are doing. It is also true in other countries. This is as it should be, and every child of God will give unstinted support to his own country.

There is, however, another sacrifice for victory that should never be forgotten. It is the victory of the great gospel cause, especially in foreign missions. It is difficult for us human beings fully to enter into the pain and sorrow of others. We do not sense as we should the deep, urgent need for help in our large, world-wide mission work. The Lord has been generous to us all. He has given us an abundance of good things. He wants us to have what we need for ourselves and our children, but He also teaches us economy and the spirit of self-denial for the sake of others. To the advent church He has commanded the great privilege of sending the gospel message to all mankind. This advent cause has come into the world to stay. Other religious movements have lasted but a short time to come to nought. Many worldly concerns all about us are failing. In fact every enterprise now, with the exception of God's work, will go down. As we understand this advent movement, there is yet an immensely larger work before us than we have yet accomplished. This larger work may employ different methods, and we are told that "it will be more difficult than we can imagine."

The times offer fertile soil for false revivals. The mind of man now has entered into a strange state. With many, emotions and snap decisions have become a stimulant and substitute for clear thinking. The mentality of our age seems purposely prepared by evil angels for their full and final control of the human race. Passion, envy, hatred, fear, often inspired by pride of race, having reached flood tide, are ready to burst the last bulwark. This war-weary age is eagerly looking for a change, and many are longing for gospel light.

If we inquire as to the cause of the marvelous growth of the advent movement, the answer is that it is the mission zeal and the spirit of self-denial of our people. The need today for larger mission giving is very urgent. In writing this we are thinking of the Week of Sacrifice. The plan is that every denominational worker shall give a week's salary. To do this in spite of the high price of living is a real but joyful sacrifice. The plan is, further, that we ask all our members to join with us in denying themselves to help the cause of God with a liberal offering. We do hope that many will do this. It does seem as though this year, when the world shows the spirit of self-denial as it does for the cause of liberty, we must not fail in manifesting the same spirit for the cause of salvation. The date of this important week for missions is November 18-25, the same as the Week of Prayer, and the date for the offering is November 25.

Adaptation to Catholics

By GUSTAVO L. STORCH, *Union Evangelist, North Brazil Union Mission*

ALTHOUGH there is but one gospel and one truth in Jesus, nevertheless different ways and methods of approach are required if we expect to win souls for Christ from different creeds and religious convictions. It is not always easy to transform a nominal Protestant into a 100 per cent Adventist, and it requires much more wisdom, tact, and grace from above if one is to bring a Catholic to acceptance of Bible truth. The apostle Paul had to preach to various nationalities and creeds in his travels and ministry. He expounds his way of gaining souls in the following words:

"Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without the law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might . . . be partaker thereof with you." I Cor. 9:20-23.

As the result of my evangelism in a strictly Catholic country I have the conviction that we need a more adapted reading material, especially prepared for Catholic minds. And this principle also holds good when it comes to preaching to an audience composed of Catholic listeners. In general our preaching and our literature have too strong a Protestant flavor to appeal to Catholics.

I realize that whatever method we may use, and in spite of our tact and adaptability, we cannot hide very long that we are somehow related to Protestantism. Notwithstanding this, we may remove a great deal of prejudice as we prepare our sermons, if we give consideration to certain safeguards.

To the average Catholic the term "Protestant" represents a people cursed of God and His holy church. So avoid a Protestant atmosphere as far

as possible. A Catholic honestly believes that the Bible we use is false. He is forbidden to read it or listen to its reading. Therefore do not use the word "Bible" in your first sermons, literature, invitations, or propaganda. Say instead, "Holy Scriptures," or "Word of God." In citing Bible writers, do not say merely John, Paul, Peter, and so forth, but always say, "Saint John, Saint Paul, Saint Peter." Catholics like to hear the terms "holy" and "saint."

When you make reference to the mother of Jesus, do not call her simply Mary. Say, "the virgin Mary," or "mother of Jesus," or "the blessed among all women." On the first night of an effort I like to talk about the prophecies of the first coming of Jesus. This gives a good foundation for the following sermons and offers a fine opportunity to mention the virgin Mary as the mother of Jesus and blessed among all women.

Since Catholics like to see religious pictures, show about twenty lantern slides, mainly those where prominence is given to the virgin Mary, to the holy angels, and to the infant Jesus. Catholics like to hear about a cross; therefore, preach the cross of Christ. Exalt it in all its glory and its meaning to our salvation. Show it often in your slides. Sing about it.

In dealing with the prophecies of Jesus' second coming, cite frequently the holy apostles' creed, especially that part which says that Jesus will come again to judge the quick and the dead. A good Catholic knows the Lord's prayer by heart, and so I often dismiss my audience with this prayer at the close of the meeting.

Later on in the effort all this is not so important. But remember that much depends on how you deliver your first sermon. Do as the apostle Paul did—make yourself a "Catholic" to win a Catholic. Win their confidence first. Have a proper "Catholic" start, and you will win souls even in a strictly Catholic city and country.

EFFECTIVE ILLUSTRATIONS

For Use in Sermon or Song

BRONZED FOR ETERNITY.—One Friday evening as I was sitting thinking of my sermon for the next day my eye fell on a little bronzed shoe up on the piano. I immediately thought of Revelation 22:11, and of how we all soon shall be sealed for eternity. There in the little shoe were all the wrinkles, the runover heel, and the worn sole—all preserved as the little child had left it. And I thought to myself, "Before this 'old shoe' is bronzed for eternity, I want everything put in shape. I want all the wrinkles taken out. I want to be built up, if I am run over on one side. And as to the sole—I don't want just a 'half sole.' I want a whole new *soul*, the *soul* of Jesus."

GORDON M. MACLAFFERTY.*

* Others are invited to contribute to this column.

HIDDEN ANGEL.—Men were placing a great block of marble in the sculptor's studio. A boy standing near, fascinated, asked what the artist was going to make out of the stone. "I am not going to make anything out of it," he told the boy; "I am going to find something in it. There is an angel hidden in that block of marble, and all I have to do is to knock off the outside pieces and let the angel out."

Sometimes lives seem rough and unformed, and devoid of all beauty. Yet, we are told, there is an angel somewhere in every human life. The task seems hopeless at times, but with eyes to see, patience to work, and skill to shape, the loveliness we discover. The statue that seems almost to move and breathe was not created by a few hurried strokes. No artist ever created beauty by ill-directed blows. One impatient tap of the mallet, or one unguarded word, and the work of days may be undone.—*Watchman-Examiner*.

THE BIBLE SAVES.—It is a common human failing that with our limited sense of things we find it difficult to accept as possible anything that is not within our own personal experience. Doctor Livingstone once tried to explain what ice is to an African chief, only to be greeted with an outburst of derisive laughter. Never having seen ice himself, the African refused to believe a word that Livingstone was saying. The world is full of skeptics who, like that African savage, refuse to believe in the reality of anything beyond the evidence of the five senses. Such rationalists might find it difficult indeed to explain the following case in which a Bible literally saved a soldier's life. The story is told by a young lieutenant in a letter to his sister.

"DEAR SIS:

"I have escaped death at the hand of an enemy in a way so amazing I am still in a daze. You remember I armed myself with a Bible when I knew I was going over? That Bible is the reason I am still here and able to write this letter. Here is the story: My buddy and I were sent out on duty in the work I told you before was our job. We had just received information, most important in weeks. When we were discovered by the enemy I gave my buddy the information we had collected, told him to beat it with it, and prepared myself to face them. It was the first time I'd been faced with the necessity of pointing my gun at a man.

"My buddy had not obeyed my order. As I reached for my carbine, a shot struck me in the breast and blasted me down. Thinking I was dead, my pal jumped for me, grabbed my carbine as well as his own and blazed away with both guns. . . . He was amazed when I rolled over and tried to get up. The force of the bullet had stunned me. Dazedly, I wondered why. I pulled that little Bible out of my pocket and in utter muteness looked at the ugly hole in the cover. It had ripped through Genesis, Exodus, Leviticus, Numbers, on through the other books, Samuel, Kings, and kept going. Where do you think it stopped? In the middle of Psalm 91, pointing like a finger at the verse: 'A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked.'

"Sis, when I read that verse it raised me three feet off the ground. . . . In utter humility I said, 'Thank you, precious God.'"—*Percy Waxman, Cosmopolitan Magazine, March, 1944.*

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

Meeting Changed Conditions in Evangelism—No. 1

By JOHN L. SHULER, *Instructor in Evangelism, S. D. A. Theological Seminary*

ONE of the most vital questions which demand the careful and prayerful consideration of every worker engaged in evangelism is, How can I most effectively reach the people with God's message under the rapidly changing conditions of our day?

I believe that the great God, who in His infinite wisdom ordained the threefold message of Revelation 14:6-12 as His special message for today, will give His messengers power and wisdom to reach the people in these changing times. It is true that public evangelism is becoming increasingly difficult. Let none conclude from this that the day of large efforts with large results is over, or that we should necessarily seek some new way, in place of public evangelism, as God's primary method of reaching the people with His message. On the contrary this may be a call to us to restudy all our methods and, under God, revise and devise ways and means that will effectively meet these changed conditions. The greatest days of public evangelism in the advent movement are yet ahead under the fullness of the latter rain.

There is no one best method for meeting these changed conditions. But there are multiple and diversified methods of excellence, which each worker may apply in his own way according to the varying situations that he encounters. A study of the work of the two of the greatest evangelists of all time—Jesus Christ and Paul—reveals how each of them knew and applied the secret of adaptation and choice of method to meet varying conditions. This requires a broad knowledge of evangelism.

We need to know how to apply the methods which may be best adapted to those for whom we are working. This means that the evangelist and the Bible instructor must not get into a rut. Methods cannot be standardized for all men and all places any more than the order of subjects can be standardized. Woe to the worker who does not see and know how to change his methods to keep abreast of the times. He relegates himself to the rear of the procession. The Spirit of prophecy has admonished us to avoid casting our evangelism into a narrow groove, but rather to always leave room for developing new and better methods, and especially to keep enough elasticity in our plans to fit into the changing conditions which we encounter. "The classes of people you meet will decide for you the way in which the work should be handled."—*Ellen G. White, Letter 97A, 1901.* (Quoted in *Public Evangelism*, p. 74.)

All evangelism should be built on the premise, "Not by might ("army," margin) nor by power, but by My Spirit, saith the Lord of hosts." Zech. 4:6. However, consecrated methods are tools in the hands of the Holy Spirit for the building of God's cause. Perfected methods mean much in raising a crop, in fishing and hunting, and in making war. Evangelism is compared to all four of these in the Scriptures.

Failure to employ plans and technique suited to changed conditions may result in the expenditure of thousands of dollars with only limited returns. The evangelist who attempts to work a city in precisely the same way he may have successfully employed ten years ago, may find his response disappointing. On the other hand, the preacher who makes a careful study of adapting his methods to the changed conditions will likely be on vantage ground in reaching the people.

A nation which attempted to fight a war today as war was conducted twenty-five years ago would hardly achieve victory. A farmer who attempted to raise a crop by the same methods of agriculture which his forefathers employed forty years ago, would not realize the potential productive power of his acres. So also it is in sowing the seed and gathering the fruitage in evangelism.

Every worker desires to achieve maximum results. All things being equal, it can be said that the worker who employs ways and means that most effectively reach the people with God's message will achieve the largest results according to his situation.

Coping With a Changing World

Before we attempt to offer suggestions on how to meet the changed conditions, it is well to inquire, Wherein have conditions changed in respect to evangelism? It would require a volume of many pages to present a full answer to this question. We shall confine our study to only a few pertinent facts.

We must meet a generation that has almost forgotten the God of the Bible. Although the Bible is not entirely forgotten, it has with the vast majority ceased to be to them the supreme divine authority in the field of religion. Modernism, higher criticism, and evolution are sapping the faith of many. Evolution has affected the whole attitude of man's mind toward God and Christian fundamentals. Joseph Le Conte, an evolutionist, said:

"Its truth or falseness, its acceptance or rejection, is no trifling matter, affecting only one small corner of the thought realm. On the contrary, it affects profoundly

the foundation of philosophy, and therefore the whole domain of thought. It determines the whole attitude of the mind toward nature and God."

Evolution is the seed and the taproot of modernism. Ethune Baker says, "Modernism has changed the whole face of orthodox Christianity." Evolution and modernism have set aside practically every fundamental teaching of the Bible. When the American Association for the Advancement of Atheism gave its 1930 report, this statement was recorded:

"The spread of atheism was never faster. It is not measured by the growth of atheist groups, but by the decline of religious belief as a controlling factor in the lives of men. This loss of faith causes consternation among the orthodox, who are powerless to arrest the movement. The reconcilers, . . . the Liberals and Modernists, . . . are heroically saving the ship of Christianity by throwing her cargo overboard! With what zeal the Fosdicks, the Mathews, and the whole crew of rescuers toss out the Garden of Eden and the flood, followed by the virgin birth, the atonement, and the resurrection. And then they gain a great victory by getting rid of hell and heaven and of the devil and God, though they keep the name of the last. They may save the vessel of ecclesiasticism, but how long will men sail the seas in an empty ship? We welcome the aid of the modernists, and pledge them our fullest co-operation in ridding the world of fundamentalism, . . . of any serious acceptance of Christianity."

The fundamentalists, who recognize the authority of the Bible, are well-nigh hopelessly entangled in the errors of the secret rapture, dispensationalism, the return of the Jews, the all-grace-no-law theory, the futuristic interpretation of the anti-christ; etc. New errors are arising constantly to entangle the people, so that they will not see the real truth for our day.

This is a time when people will not endure sound doctrine, but are turning their ears from the truth unto fables. (2 Tim. 4:3, 4.) The majority of professed Christians have a form of godliness, but deny the power thereof in their lives. (2 Tim. 3:1-5.) The people "say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits." Isa. 30:10.

More and more people are getting their religious education over the radio and are not attending church services. Fifty per cent of the people of America do not belong to any church. The church is having a diminishing influence on nonchurch people. The ministry is without a real message. A prominent Baptist paper says, editorially:

"We face a world whose outlook is dark because the church's theology is so confused that it is no longer a sure and authoritative source of guidance and comfort for the people."—*Watchman-Examiner*, Jan. 1, 1942.

Twenty-five years ago a plain black-and-white printed announcement was quite effective in drawing an audience. But today effective advertising has become a science in itself. It must be colorful, arresting, compelling. Fifteen years ago two hundred dollars invested in window cards, newspaper advertisements, and handbills usually drew a larger number of people to an evangelistic meeting than a thousand dollars invested in such publicity today. These are intensely competitive times for getting people's attention.

—To be concluded in November

Blessing and Dedicating Babies

By CLIFTON L. TAYLOR, *Pastor,*
Springfield, Massachusetts

IT is nearly fourteen years since my attention was first called to the practice of publicly blessing infants in some Seventh-day Adventist churches. It was a new and somewhat disturbing experience for me. I was somewhat hesitant and a little dubious as to its orthodoxy, since I had never known any of our ministers to participate in such a ceremony. I felt inclined to refuse when a young mother approached me on the subject, lest I should be imitating a ceremony of the worldly churches. Then I had a second thought and decided I should feel better satisfied to make a mistake on the side of kindness than on the side of oversolicitude as to possible unfavorable comment. I remembered Jesus' comment when the mothers came to Him with their infants and children with the request for His blessing, and His loving-kindness to them all.

Since that time I have listened to a good many comments, some for and some against this practice. Some have said, "What are we coming to? Must we copy other churches in the public blessing of infants, as well as in other forms and rituals, in choir robes, processions, and the like, until we are no longer a simple, 'peculiar' people? And if infant blessing is proper, why not have godfathers and godmothers and everything else that other churches have?"

All this drove me to a new searching of the Scriptures. I found that Jesus "was much displeased" (Mark 10:14) with His disciples for their rebuking the parents who brought their little ones to Him "that He should put his hands on them, and pray." Matt. 19:13. It was upon that occasion that Jesus uttered the memorable words which have since been the subject of the poet's pen, and the artist's brush: "Suffer little children, and forbid them not, to come unto Me: for of such is the kingdom of heaven." Verse 14.

There is no command in the Scriptures regarding the public blessing of infants, of course. It is true that in the old dispensation they were presented before the Lord in the temple, but this applied only to the firstborn and had to do with the redemption price—something quite foreign to the question at issue. There is no hint that Jesus had suggested to the mothers in Israel that they should bring their children. It was entirely spontaneous on their part, and they persisted in spite of the rebuffs of His disciples, who, like their modern counterparts, were concerned lest a precedent be established and their Master's time and strength be spent unprofitably.

When they came He welcomed them and granted their request so lovingly, so graciously, that the story has come down through the ages, to glow in the heart of every mother and deepen her love for the gentle Lord who loved little children and made time in His busy life to stop and bless them. That it was in accord with His will is shown in *The*

Desire of Ages, where it is stated that "He Himself had drawn them into His presence." For this reason it seems to me that if substantially the same conditions are observed, if no special emphasis is placed upon the ceremony, and if it is reserved for those times when a mother makes a special request for it, we, as followers of Christ, can do no less than take His example as our pattern.

Regarding the ceremony itself, since I have never been present when another minister officiated, I can speak only from my own experience as regards the procedure. I do not make any attempt to make a conventional or formal occasion of it; but rather use it as an opportunity to impress the young mother with a sense of my love and interest, as a servant of Christ, in her child's future soul development and in the love of God for her as she trains the child for God. My custom has been to meet the mother with the child at the front of the church in the presence of the congregation, much as one does in giving the right hand of fellowship to baptismal candidates. If possible I have the father there, too. As they stand together, facing the minister, while I face the congregation, I read a fairly short, appropriate selection from the Scriptures, such as from Matthew 18:1-6, 10; 19:13-15; or 1 Samuel 1:27, 28; 2:1, 2, 26; or Luke 2:20, 22, 25-34.

Following the reading, I take the child from the mother and hold it as I offer a prayer in which I ask God to let the blessing of heaven rest upon this child; that he may be protected by the angel of the Lord from the evil that is in the world; that he may have unfailing protection and guidance; that his mother and father may be given more than human patience, wisdom, and love in training the little one to love and revere his heavenly Father; and that the parents and the child may be kept faithful unto the end, so that when the Master calls us home for the great reunion not one shall be missing in that day. Upon concluding the prayer I say: "To this end we dedicate this lamb of the flock [full name] to the heavenly Shepherd, Jesus Christ, and it is our prayer that he may be led in the paths of righteousness for His name's sake, that 'goodness and mercy' may follow him all the days of his life, and that eventually he may 'dwell in the house of the Lord forever.'"

It is well to consider the influence of such a ceremony. It has been my observation that it is helpful to the mother in keeping faithful in the spiritual guidance of her child. Like Mary of old, the mother will keep "all these sayings in her heart." She will treasure the memory of that occasion, in which her little one was publicly dedicated to God. She will try to do all in her power, by the help of God, to fulfill that noble destiny for the child. It is likely that she will tell the child, as he grows older, of that solemn dedication, and it may influence his later decisions in his course of life. We are told in *The Desire of Ages*, page 512, that of the children Jesus blessed, some became "subjects of His kingdom" and "martyrs for His sake."

Training Church Officers

By FRANCIS D. BUCKLE, *Secretary-Treasurer of the North England Conference*

HAPPY indeed is the minister whose church officers are 100 per cent interested in their assigned tasks and are willing at all times to learn the very best ways of carrying them out. His lot will greatly differ from that of Paul, who had added to his other misfortunes "the care of all the churches."

Good officers can relieve the pastor of many burdens, leaving him free to search for those "other sheep, . . . not of this fold," and bring them in. Members will be contented and co-operative with good officers at the helm. It is a mistake either to blame or to praise the worker entirely for the condition of the ordinary church membership. The church officers merit the greater portion of the comments either way.

Ideal officers are worth their weight in gold. But the ideal officer is not born. Some development and friendly guidance is needed. Training is essential. It is the size of the task to be performed that decides the manner and extent of the training required. So to begin with, the trainer needs to visualize the large scope of each office.

Every week is made up of 168 hours. Probably less than eight of these hours will be spent in church. The members spend twenty times as long *outside* church as in, and it is there that their Christianity needs molding. Our Saviour said, "By this shall all men know that ye are My disciples, if ye have love one to another." For how many hours of the week are the church officers expected to show their love for those under their care? Three on Sabbath and one at the midweek service? Church officers have as their first duty the very important task of becoming interested in and concerned for the membership. Church routine is an incidental form of service, secondary to the human touch.

Lack of visiting and interest in its membership is losing the Church of England an amazing number of members. The churches are emptying for that reason more than any other. Let us not follow suit. Before all else train all the officers to know how the members are faring in private life and to show an interest in them. Sabbath school superintendents and teachers are expected to miss their members if not in the classes, and to do something about it as a matter of course, but every officer should also be aware of the absences and be informed of the need. The church clerk can be a clearing house for information. Deacons and deaconesses should be chosen for sympathy and visiting capacity. If the minister will organize to this end, taking less-experienced officers with him on some visits as part of their training, blessing will come to the church.

For routine matters a little training may be needed. The best time to deal with this will be at the time of the first appointment of an officer. I have been amazed at how little instruction is some-

—Please turn to page 30

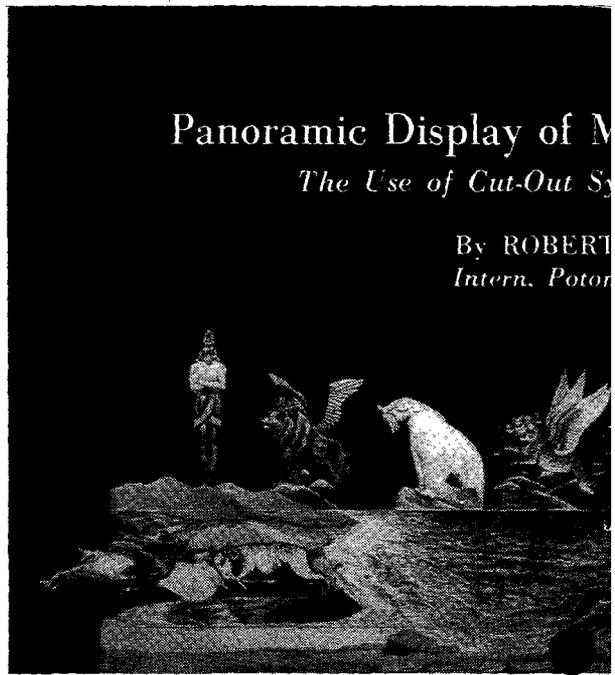
In this contribution on evangelistic techniques for illustrating truth, the experimentation and experience of years have been gathered together. R. Allan Anderson, associate secretary of the Ministerial Association, and of the editorial staff of THE MINISTRY, has labored as an evangelist in a number of different countries and has had opportunity to observe the methods of many men. These, with his own original contributions, have produced something of real value to our evangelists. When he was head of the Bible department at La Sierra College, he built up a strong field evangelism department. All types of equipment were prepared at the college, and during these years Robert Correia was secretary of this active department. Since leaving college Brother Correia has worked with some of our leading evangelists. Recently he associated with Elder Anderson in a large and fruitful city effort in Cleveland, Ohio. The symbols in this illustration were all used at that time. We are confident that the principles and suggestions here considered will prove both interesting and helpful to our readers.—L. E. F.

THERE must have been a special reason why the Lord used such striking symbols as those found in Daniel and Revelation as a medium for prophecy. Our message has a distinctively prophetic setting, and therefore has great natural appeal if given according to its primary background of prophecy. This we may well capitalize upon through effective reproduction that will appeal to the eye.

Certain remarkable conclusions are derived from close observation of the technique used and the manner in which the prophecy was given originally. The great prophetic symbols reveal progression. They start from the simple and work toward the complex. And there is a natural sequence in these symbols presented. In Daniel we start with a very simple pattern of the four great kingdoms. As we proceed this simple pattern becomes a basis for a

Panoramic Display of M The Use of Cut-Out Sy

By ROBERT
Intern. Potomac



The Beasts of Daniel Are to the Left,

broadening interpretation which unfolds naturally and gathers momentum as it progresses.

There is a beautiful symmetry in the prophetic symbols. This is particularly noticed in the natural balance in the books of Daniel and Revelation. Daniel sees some things in *preview*, and John sees them in *review*. In Daniel we find certain animals coming up out of the sea; and in Revelation we also find some beasts appearing from the sea. Similarly, land animals are discovered in Daniel; and in Revelation we find a notable beast coming up out of the earth. In Daniel we have a great image in the form of a man, and in Revelation we find the church pictured as a woman. In these two major prophetic books many of the great beasts are used, but no two are alike. As no duplication of animals is to be found, there is no need for confusion or wrong application.

Truly the foundation of our message rests upon Biblical prophecy, for there is great natural appeal in prophetic symbols. The closer the original prophetic setting is depicted, the greater will be the attraction, for there is power in prophecy.

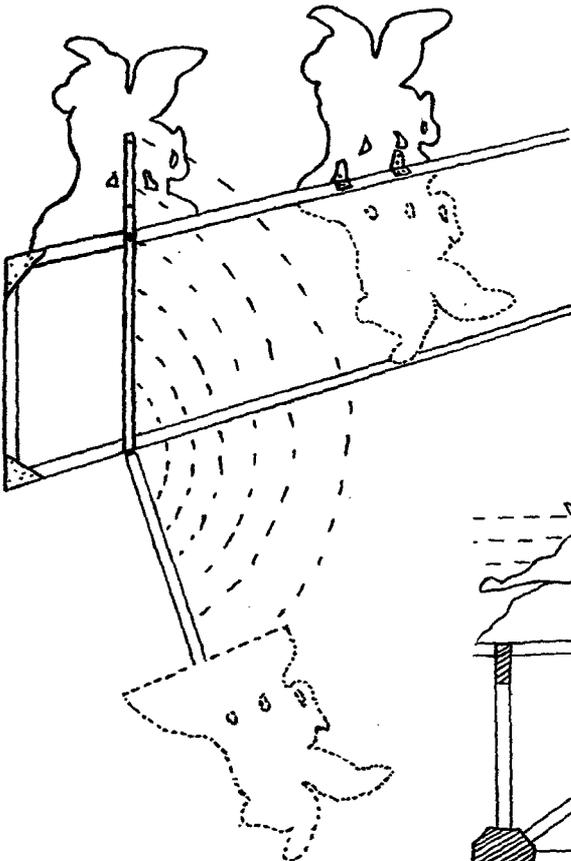
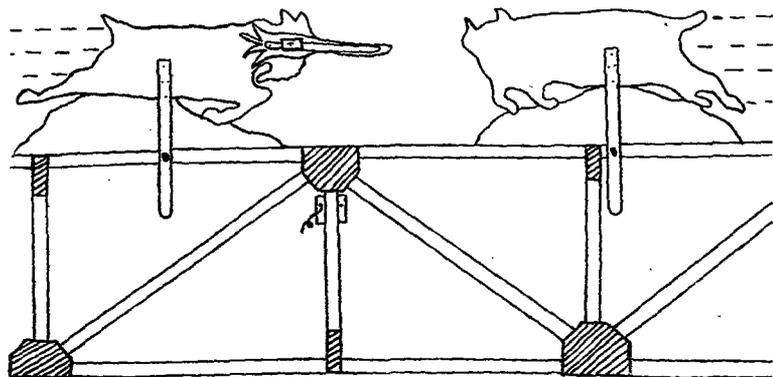


CHART I (left): Illustrating Two Methods of Displaying Daniel 7 Beasts (back view). CHART II (below): Illustrating Movements of Ram and Goat (back view). CHART III (right): Illustrating Construction and Movements of Horns of Goat (Daniel 8) for a Progressive Cutout Chart (back view)



Major Beasts of Prophecy

Symbols as Separate Units

F. CORREIA

at the Conference



and Those of Revelation to the Right

Relief Symbols in Evangelism

Commercial advertising has capitalized on the drawing power of cutout displays. Along the modern highway and in the store window the cutout is rapidly coming into prominence. This method of illustration can be effectively adapted to evangelism. The book *Gospel Workers* says:

"By the use of charts, symbols, and representations of various kinds, the minister can make the truth stand out clearly and distinctly. This is a help, and in harmony with the Word of God."—*Page 355*. Several reasons why cutouts can be used to advantage in evangelism may be noted.

1. **CUTOUTS ARE PROGRESSIVE.**—Experimentation has revealed that some charts show too much at one time. While the evangelist is referring to one part, trying to direct the minds of his auditors to some specific point, some people go ahead of the evangelist and look at some other portion of the chart. In this way they lose some of the value of the message being presented, because they are trying to listen to one thing and look at something else at the same time. Thus the powers of comprehension are divided and weakened. The real beauty and natural force of the truth being presented are not fully grasped nor completely understood.

Good salesmanship maintains that one item at a time should be placed before the customer in order to absorb his attention. This principle is also applicable to evangelism. By the use of cutout

charts as individual units, the attention of the audience can be focused upon each separate part as it appears at the right time, thus building up the points of truth progressively. Such was the manner in which the great prophecies were first given, and the closer the original pattern is followed, the more effective will be our illustration of the prophecy.

2. **CUTOUTS ARE WORKABLE.**—Made of three-ply wood, cutout symbols do not tear, crease, or roll up on the edges. They are sturdy, reliable, and durable. It is to the advantage of the evangelist for his prophetic beasts to stand up straight and keep their shape. In auditoriums with lofty ceilings and walls uninviting to cloth charts, how useful it is to have equipment which appears from the floor upward rather than from the ceiling downward.

3. **CUTOUTS ARE ADAPTABLE.**—Evangelism finds its way into all types of halls, tents, and auditoriums. Some evangelists have stages; others have only a platform. At times one does his work in the open air. Those who have used cutout symbols over a period of years find them adaptable to any and all types of meeting places.

4. **CUTOUTS ARE REALISTIC.**—A cutout is a chart that stands out in bold relief. It looks natural, because it is not attached to a background, nor is it hung in space. It rests upon its own base and is easily adaptable to simple mechanical movement. Those who have used cutout symbols find them most effective in presenting the truth.

Making the Cutout Symbols

Of several common methods of making cutouts, projection seems the most practical for evangelistic purposes. By the aid of a good slide picture and a projector, the picture of the animal is thrown on a section of plywood. After adjusting the picture to proper size, the animal is painted by starting with the base color first and then working in the detail.

Whatever method is followed, the evangelist should endeavor to uphold a high standard in design, material, and method of display, remembering there is beauty in simplicity, and everything should bend to the ultimate objective—that of making the "truth stand out clearly and distinctly."

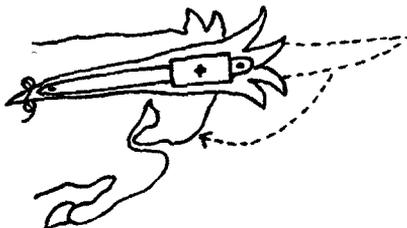
The grotesque, crude, and gaudy in style should be avoided. In the Bible there is to be found but one nondescript; so if the other prophetic beasts are made true to form, they will be in sufficient contrast to be effective. Should the evangelist not possess artistic ability of his own, he should secure the services of a commercial artist or someone who can do acceptable work.

For evangelistic purposes the animals need to be painted in contrasting shades in order to make the various features distinguishable from a distance. High lights are invaluable in making these out-

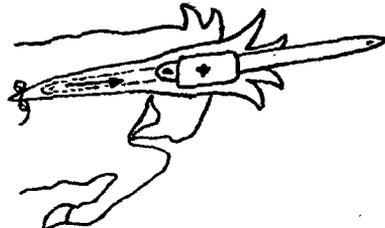
1. Notable Horn.



2. Four Notable Horns.



3. Little Horn That Waxed Exceeding Great



standing features prominent. The poster style should be maintained, keeping in mind that details are not seen at a distance.

Of all types of materials tried, experimentation has revealed three-ply wood as the most workable for cutout purposes. Three-ply wood is reinforced at least three ways, thus giving maximum support for its size. It is not brittle, nor does it fray on the edges. All sharp projections such as horns or crowns have sufficient reinforcement. Plywood also provides a smooth painting surface. It can be fastened with screws, nails, or bolts.

The durability of plywood is an outstanding feature. It stands up to usage and handling. Certain evangelists have been using the same set for ten years and still find their plywood cutouts serviceable.

Finally, plywood is reasonable in cost. For the same price of a good set of slides, enough plywood could be purchased to provide ample material for a complete set of prophetic beasts. Some types of plywood are still available, even in wartime.

Construction of Daniel 2 Image

The metallic image of Daniel 2 is the basis for a good portion of our prophetic interpretation and therefore should be constructed and displayed in such a manner as to give the maximum effect. Many of our evangelists prefer to have the size of the image exceed that of a normal man, which makes it more impressive. One of the most important parts of the image is its feet, for that is where the evangelist makes his strongest points. Therefore the feet should be visible from every seat in the auditorium. It is a good plan to place the image on a pedestal, so that the feet are more easily seen. This pedestal can be made as the top of a globe. If one desires further detail, he might have the image standing on the continent of Europe.

Some prefer to have the image collapsible. If it is made of plywood, it is quite a simple matter to construct the image so that it can be taken apart. In order to do this smoothly, the various parts should be waxed occasionally. If the image is quite tall and too high to reach with the hand, a strip of wood fastened downward from the back of the head will solve the problem of easily lifting off the head.

One effective method of display is to place the image on a base, with four rollers. When the evangelist calls for the image, it can be rolled into view from one side of the stage, being guided and controlled by means of a long narrow strip of wood fastened beneath the rolling base, and painted to match the floor so that the secret of operation will not be detected.

Displaying the Beasts of Daniel 7

The evangelist of today can profit by the results of years of experimentation by our pioneers in evangelism. The various kinds of charts and illustrations provide a rich heritage to our ministers today. Through the years many improvements have been made in the construction and display of the prophetic beasts. For example, if the beasts are exhibited with a full side-view, the best effect is not

attained because the head, which should be the most important part, is not in the position of prominence. The effect is more realistic and natural if the beasts come up out of the water at an angle, facing the audience. In this position the head is predominant, and if they come up at a slight angle, their bodies will be sufficiently displayed.

It has always been a problem in evangelism to make natural the display of the beasts coming up out of the ocean, and have them stand in the foreground. By making a beast come up and stand upon an island on the horizon, the most vivid effect is attained, for the beasts stand there on the horizon in bold relief, commanding attention.

When the beasts are made of the plywood, cutouts can come up from behind the sea scene like a ship coming over the horizon. The effect to those sitting in the audience is unforgettable.

The main objective in this style of illustration is to display the prophetic beasts progressively. Only one animal appears at a time, and full attention is directed to it. When setting up the stage before the meeting, each beast is laid out in its proper place behind the sea scene. As the animal is raised, it is guided either by hinges at its base or by means of a long narrow strip of wood, one end of which is fastened to the base of the framework, and the other end attached to the back of the animal. At the proper time each beast is slowly raised to its final position. It is held in place by a bolt passing through the strip from the frame of the sea scene and secured by a wing nut. (See Chart I.)

The operator should take care to keep out of sight behind the scene and send up each beast at the proper time for the best effect. Raise each figure slowly and majestically. Remember, motion attracts the eye. As the animal comes up, the evangelist can describe the characteristics of the animal, thus helping to direct attention to the animal.

GREAT, TERRIBLE BEAST.—Portrayal of the plucking up of the three horns is a simple mechanical problem, easily solved when using cutout beasts. The little horn with a man's face is painted on the original base piece of plywood. Making the little horn in the general shape of a miter helps to strengthen the effectiveness of the interpretation. In such a case the little horn is painted as a miter resting upon a man's head. The three horns which are plucked up are made of one piece of plywood and so placed in front of the little horn as to completely cover it. When the proper time comes the three horns are lifted up from behind by means of a small strip of wood attached behind the horns. Here again no hand is seen, and the audience gets the effect of the plucking up of three horns.

RAM AND HE-GOAT OF DANIEL 8.—In displaying the ram and goat, one may arrange them on the left side of the sea scene. The land on this side of the sea scene is moved and centered on the stage, where it will be in the position of maximum prominence. The ram and goat are not displayed in the same manner as the Daniel 7 beasts. Instead of coming up out of the sea, they appear on the land and come toward each other from opposite directions. The

—Please turn to page 30



Devoted to the interests of the Medical Missionary Association of Seventh-day Adventists. This Association is organized for the purpose of uniting all our church agencies in gospel medical missionary work, and teaching by precept and example our broad, balanced principles of healthful living.

What Can We Do for the Alcoholic?

By HAROLD SHRYOCK, M. D., *Assistant Professor of Anatomy, C. M. E., Loma Linda*

A DROWNING man is supposed to rise three times before he finally gives up his fight for life. A typical alcoholic, however, falls into and rises from his alcoholic tendency so many times that his falling and rising becomes proverbial. After each debauch he feels so humiliated that he solemnly promises never to touch another drop. But those who know him realize that he lacks the stamina necessary to keep such a promise.

When sober, the alcoholic can be readily convinced that his craving for alcohol lies at the foundation of every misfortune that has overtaken him and his family. He is full of remorse when told that his indulgences have deprived his wife of the happiness she deserves. He seems heartbroken at the thought that his aged mother has almost grieved her life away because of his wayward tendencies. He mourns to think that a stigma hangs over his children because their father is a drunkard. His sorrow is so profound that anyone not acquainted with alcoholics is sure that he will remain on the "water wagon." But he is totally unable to carry out his resolve. In fact, if he is made too keenly aware of the sorrow and misfortune which his drinking has caused, he will actually become so depressed as to take immediate recourse to alcohol, which is the only agent he has found which gives him solace from the awareness of his deficiencies.

The typical alcoholic is so helpless in his struggle to overcome the use of intoxicants that many a psychiatrist has become discouraged and has drawn the conclusion that there is no permanent cure for alcoholism.^{1 2 3} Henderson says, "Frankly, we know of no specific, specialized form of treatment for chronic alcoholism which we can wholeheartedly recommend."⁴ Others have been more optimistic in their attitude and have agreed that carefully selected cases may be cured. Jellinek⁵ assumes that 40 per cent of "abnormal drinkers" are addicted to alcohol because of an underlying personality deficiency such as feeble-mindedness, psychosis, or severe psychopathy. For these he has no hope of cure. But the remaining 60 per cent are amenable to cure, provided the conditions are favorable.

Of all the criteria which indicate whether a given alcoholic is a proper candidate for therapy,

the victim's own desire to overcome his drinking is doubtless the most important.⁶ Knight³ reports that he has had uniformly poor results in cases who were not interested in being cured. Durfee⁷ refuses to accept an alcoholic for treatment unless it is the drinker himself, rather than his relatives and friends, who desires emancipation from alcohol. One of the conditions for acceptance into the Alcoholics Anonymous group is that the individual being accepted have a definite desire to be cured.² One of the premises upon which Alcoholics Anonymous was organized is that complete cure will result in any case where there is a genuine desire to be free from the habit.

Another basis upon which it may be determined whether a man can be cured of his alcoholism is his willingness or unwillingness to agree to a program of total abstinence rather than controlled drinking.⁷ In discussing the treatment of alcoholics, Strecker⁸ remarks:

"There can be no recovery until there is an intelligent and mature decision that the future must be a non-alcoholic one." "There is unanimity among therapists that in the course of treatment absolute abstinence must be maintained, and, with very few exceptions, therapists also agree that the patient must become a total abstainer and that he cannot be trained to become a social drinker."⁸ "The highest hurdle that the alcoholic patient must finally succeed in clearing is that of the acceptance of a completely nonalcoholic future. . . . It has been said as illustrative of the firmness of the nonalcoholic decision, that should the individual pass beyond this vale of tears and be welcomed by the guardian of the heavenly gates proffering a cup of heavenly ambrosia, it would be automatically declined upon the suspicion that it *might* contain alcohol."⁸

Members of Alcoholics Anonymous have committed themselves to the dictum: "We can never safely use alcohol in any form."²

INASMUCH as psychiatrists, who specialize in handling personality disorders, have failed to effect cures in many of their alcoholic patients, it is not surprising that an alcoholic will look to a minister for help. Among his reasons for going to a minister is the observation that he, above all others in the community, is accustomed to helping those who are struggling to make difficult adjustments. It is generally recognized that a large number of alcoholics have obtained a cure through access to divine power. Often the alcoholic has found very little solace in his contacts

with relatives and employers. He craves the sympathy and understanding that only a Christian can give. Many alcoholics long to be freed from the shackles of their alcohol habit. They are sufficiently acquainted with Christ's ministry when on earth to know that—

"Often He met those who had drifted under Satan's control, and who had no power to break from his snare. To such a one, discouraged, sick, tempted, fallen, Jesus would speak words of tenderest pity, words that were needed and could be understood. Others He met who were fighting a hand-to-hand battle with the adversary of souls. These He encouraged to persevere, assuring them that they would win; for angels of God were on their side, and would give them the victory."⁹

The minister thus has a rare opportunity to follow Christ's example in rendering help to those who are victims of one of Satan's most subtle devices. It is most gratifying to read the favorable comments made by eminent psychiatrists with reference to the help which the alcoholic may expect from conversion.^{10 11 12 13}

If proof is needed of the efficacy of the religious approach to the problem of alcoholism, it may be had in the success which has attended the Alcoholics Anonymous movement.¹⁴ This organization now has members in many large cities. It consists entirely of men and women who have conquered their alcoholic cravings and who are now devoting their spare time, without remuneration, to the helping of alcoholics. This group maintains that one who has overcome the habit is in a better position to help an alcohol addict than one who has never experienced the insatiable craving for drink, that is, craving the effect of alcohol. And the alcoholic will have more confidence in someone who tries to help him when he knows that this person speaks from personal experience. Even though the Alcoholics Anonymous group is non-sectarian, it freely admits the necessity of trust in divine power. Their published program of recovery is as follows:

"1. We admitted we were powerless over alcohol—that our lives had become unmanageable.

"2. Came to believe that a Power greater than ourselves could restore us to sanity.

"3. Made a decision to turn our will and our lives over to the care of God as we understood Him.

"4. Made a searching and fearless moral inventory of ourselves.

"5. Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.

"6. Were entirely ready to have God remove all these defects of character.

"7. Humbly asked Him to remove our shortcomings.

"8. Made a list of all persons we had harmed and became willing to make amends to them all.

"9. Made direct amends to such people wherever possible, except when to do so would injure them or others.

"10. Continued to take personal inventory, and when we were wrong promptly admitted it.

"11. Sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out.

"12. Having had a spiritual experience as the result of these steps, we tried to carry this message to alcoholics and to practice these principles in all our affairs."⁵

Hewitt summarizes his impression of what has been accomplished by the Minneapolis chapter of the Alcoholics Anonymous group by remarking:

"One cannot predict how successful Alcoholics Anonymous will be over a long period, or whether the fellowship will be able to maintain its present vitality and

freshness. Its success thus far, however, augurs well for the future. The average member is forty-four years old, began drinking occasionally to excess when he was nineteen years old, and has been drinking to excess continually for a period of about thirteen years. The average length of time that the members reported in this study have remained abstinent is ten months. If some of these had not had one or two lapses since joining, the average time would be much longer. Ten months of abstinence is not proof of cure; but the Minneapolis group is only two years old, and for an alcoholic who has enjoyed few sober periods in a large part of his adult life, this represents a change for the better that has seldom been equaled by more scientific procedures."⁹

Thompson² reports that seventy-two of his patients voluntarily joined the Alcoholics Anonymous group. "Of these, forty-one have made an excellent adjustment, although many were among the patients with the gravest prognosis."

It is certain that if the Master were on earth at the present time, He would do more for an alcoholic than merely assure him of forgiveness. He would put Himself out to give aid in making adjustments to undesirable circumstances. It is therefore proper for the minister to give attention to the means by which the alcoholic may help himself to overcome his weakness. The first attention should be given to his physical needs. He is entitled to adequate medical care and to a correction of any factor which tends to undermine his general health. He should be provided with a nonstimulating but a nutritious diet which is not only appealing to the appetite but adequate in vitamins and minerals.

Inasmuch as the typical alcoholic has resorted to alcohol in order to escape from the tension of some conflict within himself or within his environment, "successful therapy depends on the recognition of the exact problem facing each individual; it must provide a better means of relieving tension than the patient unconsciously found in alcohol."¹⁶ This statement is easier to make than to follow. For one reason, the alcoholic is very reticent to give accurate answers to questions. He has many ways of furnishing logical explanations for his aberrations of conduct. He is also clever in disguising his motives. It may even be that he has fallen into such deceitful ways of thinking that he is not actually aware of the background for his conduct.

Thus it takes a great deal of patience to unravel his history sufficiently to reveal the basic motives behind his resort to alcohol. To discover these motives may require a series of interviews. It is best to allow the individual to make spontaneous reference to his recourse to alcohol rather than to irritate him by frequent direct references to the problem.

Once the therapist has discovered the underlying cause of the alcoholism, the next step is to convince the victim that this is the basis of his difficulty. When he finally realizes this he will co-operate in an effort to arrive at a proper adjustment of the conflict. This approach may temporarily distract his attention from the alcohol, but regardless of how co-operative he may be, there will be "slough of despond" experiences during which the old habit patterns will become active and will coax

their victim to take recourse to the solvent for all difficulties. If he can survive these experiences without breaking over "just this once," he is on the road to genuine recovery. But if he permits one exception it will be, as Thompson remarks, like the proverbial spark to the barrel of gunpowder. One exception is like dropping a ball of twine.

Once the source of conflict has been discovered and admitted the struggle is only begun, for the conflict usually centers around some inflexible situation. It may involve an intolerance among persons within the home, or it may involve a sensitiveness and feeling of inferiority because of failure in a chosen lifework. If personalities are involved the therapist may need to take the other party or parties into his confidence and solicit their co-operation. Many of the most difficult personality clashes are those involving persons who are entirely unaware of being party to such a situation. They may even involve an overindulgent mother, a jealous wife, or an overly ambitious father. If the conflict centers around failure in one's chosen lifework it will probably be necessary to persuade the individual that a person of his make-up must be content as a lesser light. He might better succeed in a humble role than to attempt big things in a field which requires too great an adjustment. Durfee¹⁷ ¹⁸ advocates that a small farm is the best place for him to find psychological freedom.

It may not be necessary for a particular alcoholic to seek an entirely new environment in order to get away from his alcohol, but it is very desirable that he be encouraged to take up some all-absorbing avocation—some hobby or philanthropy—that will consume his leisure time and leave no spare moments during which he may entertain the old craving for alcohol. Even those who have never used alcohol find it desirable to develop some extraneous interest—music, art, literature, community politics, welfare work, gardening. Why should not the person with an alcoholic tendency resort to the same technique in order to ensure his stability? The Alcoholics Anonymous organization requires its members to engage in active welfare work for those who are still in the throes of alcoholism.

He who assumes the responsibility of being the confidant and adviser to an alcoholic may expect a tedious ordeal. He will meet resistance to his attempts, he will experience periods of ingratitude, and there may be times when the alcoholic he is trying to help will relapse into a condition which seems worse than any previous episode. However, persistence may win where carefully planned strategy fails. Dealings with an alcoholic must be deliberate and continuous. Even after an apparent cure has been realized, occasional contacts must be maintained. These should serve to remind the rescued person of the pit from which he was dug, and to make him aware of the many advantages of abstinence which he now enjoys.

Is it worth while to try to help an alcoholic?—Try it and see!

¹ G. H. Stevenson, "The Psychological and Medical Aspects of the Excessive Use of Alcohol," *Canadian Medical Association Journal*, 1940, No. 42, pp. 57-61.

² Walter A. Thompson, "The Treatment of Chronic Alcoholism," *American Journal of Psychiatry*, May, 1942, pp. 846-856.

³ R. P. Knight, "Psychoanalytic Treatment in a Sanatorium of Chronic Addiction to Alcohol," *Journal of the American Medical Association*, Oct. 15, 1938, pp. 1443-1448.

⁴ D. K. Henderson, "Chronic Alcoholism and Its Treatment," *Edinburgh Medical Journal*, 1933, No. 40, p. 1.

⁵ E. M. Jellinek, *Alcohol Addiction and Chronic Alcoholism*. (Yale University Press, New Haven, 1942.)

⁶ Edward A. Strecker, "Chronic Alcoholism: A Psychological Survey," *Quarterly Journal of Studies on Alcohol*, March, 1942, pp. 12-17.

⁷ Charles H. Durfee, "Observations on the Handling of Problem Drinkers," *Journal of Criminal Psychopathology*, October, 1941, pp. 278-288.

⁸ Edward E. Strecker, "Alcoholism," *Hygeia*, September, 1940, pp. 761-762, 828.

⁹ E. G. White, *Ministry of Healing*, p. 26.

¹⁰ W. E. Masters, *The Alcohol Habit and Its Treatment*. (H. K. Lewis & Co., London, 1931. Cited by Jellinek.)

¹¹ O. Graf, *Möglichkeiten und Grenzen der Heilbehandlung von Alkoholikern*. (Neuland Verlag, Berlin, 1929. Cited by Jellinek.)

¹² E. Gabriel, *Worin besteht die Behandlung von Trinkern?* (*Wien. klin. Wschr.*, 1937, 50: p. 637. Cited by Jellinek.)

¹³ R. Fleming, "The Treatment of Chronic Alcoholism," *New England Journal of Medicine*, Nov. 11, 1937, pp. 779-783.

¹⁴ *Alcoholics Anonymous*. (Works Publishing Co., New York, 1939.)

¹⁵ Charles C. Hewitt, "A Personality Study of Alcohol Addiction," *Quarterly Journal of Studies on Alcohol*, December, 1943, pp. 368-386.

¹⁶ O. K. Timm, "Psychodynamics of Alcoholism and Its Relation to Therapy," *Medical Bulletin of the Veterans' Administration, Washington*, 1943, No. 20, pp. 42-48, as abstracted in *Quarterly Journal of Studies on Alcohol*, December, 1943, p. 474.

¹⁷ Charles H. Durfee, "Re-education of the Problem Drinker," *Connecticut State Medical Journal*, October, 1938, p. 486.

¹⁸ ———, *To Drink or Not to Drink*. (Longmans, Green & Co., New York, 1938.)

¹⁹ Otic R. Rice, "Religion and the Church in Relation to Alcohol Addiction," *Quarterly Journal of Studies on Alcohol*, December, 1942, pp. 393-399.

²⁰ *Medical Journal of Australia*, December 29, 1934, p. 840. (Autobiographical sketch by a physician who became an alcoholic and then, with the aid of an older physician, broke the habit.)

²¹ K. M. Bowman and E. M. Jellinek, "Alcohol Addiction and Its Treatment," *Quarterly Journal of Studies on Alcohol*, June, 1941, pp. 98-176.



I WISH to tell you that soon there will be no work done in ministerial lines but medical missionary work. The work of a minister is to minister. Our ministers are to work on the gospel plan of ministering. . . .

You will never be ministers after the gospel order till you show a decided interest in medical missionary work, the gospel of healing and blessing and strengthening. Come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness, that it be not said of you, "Curse ye Meroz, . . . curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord." I wish to say that the medical missionary work is God's work. The Lord wants every one of His ministers to come into line. Take hold of the medical missionary work, and it will give you access to the people.—*Counsels on Health*, p. 533.

Witnessing in Our Sanitariums

By O. H. SHREWSBURY, *Chaplain,
St. Helena Sanitarium, California*

WHAT can make a chaplain's heart more grateful than to hear expressions of appreciation for what our sanitariums are striving to accomplish? To have words of praise for our medical institutions falling on one's ears in almost a constant stream day after day is an experience which must be had to be appreciated. One comes to believe that there is something genuinely worth while in this old world, to which he can devote his energies. Generally adverse criticism is what we expect to hear from patients who are sick and despondent, but when men and women continually praise our doctors and nurses and other workers for "such helpful Christian ways," we feel that the praise is truly sincere.

I think of one woman, a Jewess, who was earnestly seeking a knowledge of the Jesus of the New Testament, which she read eagerly. I found her so deeply affected by the story of our Lord that it made me feel that I was but a cold and formal Christian. Jesus seemed real to her, not just a character in a story. The account of His pure life, unjust punishment, and ignominious death affected her as though it had all happened to a near relative of hers. She asked for studies, but because of her physical condition, together with her fears and prejudices, we could give her only one. However, the seed was sown, and we hope for results later.

Before leaving the sanitarium, she had read *Ministry of Healing* and expressed deep appreciation for it. I am sure her praise of the Christian conduct of all "from doctor to maid," as she put it, and her statement that we lived up to high standards of righteousness, were sincere.

Recently a woman who sat at my table talked so easily of the helpers in the dining room and kitchen "going to camp meeting," that I watched her conversations more closely. Later the truth came out. Years ago I had sold *Heralds of the Morning* in the town where she then lived. Mention of the name of one of our sisters led her to say, "She was my Sabbath school teacher when I was a girl." Her fervent and humble confession of having strayed away, and her earnest desire to return to the truth were touching indeed. We are now sending her the *Signs*.

An answer to one of the letters our department sent out soliciting gifts for Ingathering may be of interest as showing the attitude of satisfied patients toward our work. This man has been in contact with St. Helena Sanitarium for over fifty years, and therefore knows our work. He wrote as follows:

"MY DEAR PASTOR:

"Yours of May 18 received, and I wish to assure you that it is a pleasure to do my bit toward the grand work that you and yours are doing. I am looking forward, cheerfully, with the expectation of spending my declining years with you in one of the most lovely homes it has been my lot to have known. I wish you and your organization continued prosperity."

The St. Helena Sanitarium church had its first

baptism in its new baptistry, recently installed. The first one baptized was an aged woman of eighty-seven, who has been with us for some time, and who first came here over sixty years ago. It was through one of our consecrated doctors that the beginning of the salvation of this sister came about. A lady physician in the city where she lived, who was loyal to the full message, ministered to her soul's needs as well as to those of the body.

The seed of God's Word lay seemingly dormant through the years, but loyalty to our institution knew no diminution. This lady returned to be a permanent guest, and finally made a complete surrender to Jesus. I cannot think of ever witnessing a more remarkable change of mind attended with such beneficial results as in this sister. She expressed such satisfaction and seemed so happy after the final step of baptism and joining the church had been taken. Her sincerity is proved by the liberal way in which she supports our various church activities.

Not only do we make friends with those who come, but their relatives and acquaintances are led to feel that we are doing a fine work. Recently one of our college professors was traveling by bus and got into conversation with his seatmate, who, when he found out that our brother came from near the sanitarium, said he had a relative who had been a guest at the institution. Then he stated that he was an attorney to one of the high officials of California, and concluded by saying, "If you ever get into any legal difficulties there at the sanitarium, just let me know. I'll take care of the matter without charge."

We ask the question, "How are these patients so impressed that they so freely pass on these expressions of appreciation?" We might well find the answer in a letter written to one of our nurses by a former guest:

"One of my very nicest memories is the kindness you showed me while I was at St. Helena Sanitarium, and what is even more pleasant, your remembering me with still more kindnesses after I went home. The actions of your religion speak louder than your words, and that is an unusual circumstance—unusual as far as my experience has been."

In Volume IV of the *Testimonies*, we read: "The religion of Christ, exemplified in the daily life of His followers, will exert a tenfold greater influence than the most eloquent sermons."—Page 547.

When those who are connected with our sanitariums continue to live the Christ-life, there will go forth hundreds of patients who will have an abiding impression such as expressed in this paragraph in a letter received from a former guest:

"The past week I have been living over my days spent at the sanitarium—beautiful St. Helena. Everyone was so kind and nice. The surroundings were so different from those we see in the city. It seemed like another world."

Truly our sanitariums can be witnesses for God in these last days.



☪ HEALTH and cheerfulness mutually beget each other.—Addison.

The Minister and Medical Matters

WITHIN the past few years there has been a growing realization of the interlocking relationship existing between religion and health. There has come into the medical world an increasing appreciation of the large influence of the emotions upon the functioning of the physical organism. This enlarging concept has led to the wider acceptance of man as an integrated whole, with his physical, mental, and spiritual natures constituting an intimate, inseparable relationship. This approach opens the avenue for the united efforts of both minister and physician in behalf of the sick, particularly in those functional cases in which there is some emotional disturbance, or where the healthy action of the nervous system may be disturbed.

The counsels of the Spirit of prophecy clearly indicate that the minister should play an active rôle in promoting and teaching the basic principles that make for health. The following is one of many references pertinent to this subject:

"Our ministers should become intelligent on health reform. They need to become acquainted with physiology and hygiene; they should understand the laws that govern physical life, and their bearing upon the health of mind and soul. . . .

"The ministers have a work to do here. When they take a right position on this subject, much will be gained. In their own lives and homes they should obey the laws of life, practicing right principles and living healthfully. Then they will be able to speak correctly on this subject, leading the people higher and still higher in the work of reform. . . .

"There are precious blessings and a rich experience to be gained if ministers will combine the presentation of the health question with their labors in the churches."—*Testimonies, Vol. VI, p. 376.*

A careful study of this and similar references indicates that the health message to be fostered and taught in "every family and every church" is one of *health preservation*. This teaching embraces the presentation of the rules of applied hygiene that have to do with right habits of daily living. But nowhere in all the counsels relative to the health message is it even suggested that the minister enter the field of diagnosing and prescribing for disease conditions.

On the contrary, counsel is straightly given against those unskilled entering even the field of health teaching. After reviewing a tragic experience in which a novice undertook to prescribe for another, resulting in an unnecessary death, Mrs. E. G. White gave counsel as follows: "It is time that something was done to prevent novices from taking the field and advocating health reform. Their works and words can be spared; for they do more injury than the wisest and most intelligent men, with the best influence they can exert, can counteract."—*Id., Vol. II, p. 386.*

In consideration of the wide background of education and technical training which is generally recognized and legally required as necessary to practice medicine, it would seem that anyone not duly qualified would hesitate to *assume* that quali-

fication and accept the responsibility of prescribing for the sick—thus doing so illegally! But such is not the case. In no field is there such exploitation as in the field of health. There are many faddists abroad in the land. Let no one in our ranks be deceived by loud claims or strong assertions and be led to join forces with them. Many unqualified persons boldly assume ability to diagnose and advise treatment for some of the most serious organic maladies. In such the sense of moral responsibility in taking a human life in hand is regrettably lacking. "It is a great responsibility to take the life of a human being in hand. And to have that precious life sacrificed through mismanagement, is dreadful."—*Ibid.*

We heartily endorse the plan whereby the minister and Bible instructor become qualified through the study of physiology and hygiene, and after a thorough comprehensive study of the health platform adopted by this denomination engage in actively teaching and promoting the balanced principles of healthful living. There are, however, ample reasons, legal and otherwise, for strongly counseling all our ministers, Bible instructors, and laymen to confine their independent activities in health lines to those principles concerned with *health preservation*.
H. M. W.



THE medical missionary work should be a part of the work of every church in our land. Disconnected from the church, it would soon become a strange medley of disorganized atoms. It would consume, but not produce. Instead of acting as God's helping hand to forward His truth, it would sap the life and force from the church, and weaken the message. Conducted independently, it would not only consume talent and means needed in other lines, but in the very work of helping the helpless apart from the ministry of the Word, it would place men where they would scoff at Bible truth.

The gospel ministry is needed to give permanence and stability to the medical missionary work; and the ministry needs the medical missionary work to demonstrate the practical working of the gospel. Neither part of the work is complete without the other.—*Counsels on Health, p. 514.*



¶ It is hard for men to realize that when they get along in their sixties, and especially in their seventies, they no longer have the physical stamina to drive on with their work as before. The mind may be as keen as ever, but the physical machine is slowed down, and the capacity reduced. In order to make up for conscious limitation of the physical frame, some attempt to drive on with too great pressure until they become literal martyrs through a physical or nervous break. Better, infinitely better, to slip out of the harness and be able to serve in some less exacting capacity—or even in retirement—than to fill a martyr's grave, noble as that may be.

RADIO EVANGELISM IN ACTION

A Discussion of Plans, Methods, and Objectives

What Shall We Preach and When?

By ROBERT H. PIERSON, *Superintendent,
British West Indies Union Mission*

If you are on the air every day over a protracted period of time, it is not unlikely that after some time you will be scratching your head to uncover some new material for your daily manuscripts.

In my recent experience in New York City I spoke on three hundred half-hour broadcasts over WHN and found many fruitful sources for sermon suggestions.

In planning for one or two months' programs in advance, I found it helpful to present a somewhat varied array of subjects. For instance, for a number of months every Monday evening was devoted to various approaches on the message of the second advent. The manner and purpose of the Saviour's coming, preparation for that greatest of all events, the political, spiritual, economic, and physical signs of its imminency were all carefully considered in the light of Bible prophecy on Monday evenings.

In like manner on other evenings, over varying periods of time, we presented series on the sanctuary, the Lord's prayer, the ten commandments, steps toward home, the trinity, the Bible and our bodies, and other topics.

One series that proved especially popular with our listeners dealt with the various gospel hymns. Our program was especially blessed by the rich baritone voice of R. S. Watts. He and I worked together in presenting the messages contained in about ten popular gospel hymns. In my manuscript I presented the story connected with the composition of the hymn, and selected some of the outstanding thoughts from the first stanza. Then Elder Watts sang the first stanza and the chorus. In the same way we presented other stanzas as time permitted. Such hymns as "One Sweetly Solemn Thought," "Stand Up, Stand Up for Jesus," "The Holy City," and "Entire Consecration" were used very effectively. In fact, several wrote in, stating they had accepted Christ as their Saviour during this series.

Regularly throughout the three hundred broadcasts we injected the doctrines peculiar to the advent message. Each sermon was freighted heavily with the love of God and the saving power of the Lord Jesus Christ. Always the appeal was supported by an appropriate hymn on the subject, that would surely reach the heart with a strong appeal.

In the presentation of the more testing truths of the message, more than ordinary tact must be exercised. In a public effort the speaker has the advantage of looking into the faces of his audience,

and in so doing he is likely to judge their response to his sermon. As his congregation leave at the close of the service, he is able to greet them with a few friendly words and at least briefly answer some of the questions that have arisen in their minds. But obviously such contacts are missing in radio evangelism. It is all too easy for the listener to turn the dial if something is said with which he does not agree, before the speaker is given an opportunity to explain or prove his point. We must weigh well our words in presenting controversial subjects, avoiding all sarcasm and any appearance of self-justification.

My humble opinion is that all such subjects should, from the very introduction, be inseparably linked with the life and teachings of Jesus, and to as great an extent as the subject will permit, supported by Scriptural references from the New Testament. Let us plant the roots of our doctrines regarding the Sabbath, the state of the dead, punishment of the wicked, the second advent, etc., deeply in the teachings and experience of Christ's earthly ministry. Let us make it *Christ* and the Sabbath, *Christ's* teaching regarding life after death, what *Christ* had to say about the unrepentant sinners' fate. The words of the Master are still true—especially in modern radio evangelism—"I, if I be lifted up from the earth, will draw all men unto Me."

For almost obvious reasons it is not wise to preach some portions of our message over the air. Anything that might needlessly antagonize certain groups of people and cut them off from further reception of the truth should be avoided. In some places such unfortunate presentations might terminate our broadcasting in short order. Most of us have Bible schools that may be depended upon to open up these truths in the intimacy of the person's own home, where he will have ample time to weigh the evidence pro and con with the materials before him. Just how far the radio evangelist can and should go will naturally be contingent upon the communities reached by the speaker's station and the nature of his radio mail. Some may be able to go farther than others.

Then there is the arrangement of our subjects, and the spacing of the controversial topics at suitable intervals. In the current war a great deal has been said about "too little and too late." In radio evangelism too much too soon may be as disastrous as too little, too late. For reasons already sug-

gested, the same degree of progress in presenting the truth over the radio as in the public effort may not be possible. I have found it helpful to precede the testing truths with deeply spiritual presentations, and then to follow them immediately with topics which unquestionably set forth our position on life only through Christ.

In fact, in all our radio preaching, whatever the subject matter to be presented, let us remember at all times that we have hearts to convert as well as minds to change, and let us hold up Christ in all His beauty and loveliness before the thousands who hear us.

THE BOOK SHELF

Books, Reviews, and Discussions

The Parables and Metaphors of Our Lord, G. Campbell Morgan, Revell, New York City, 1943, 352 pages, \$3.

One of the greatest Bible expositors of the day has, in this volume, given a clear and simple interpretation of the parables and metaphors used by Christ, illustrating in a most helpful manner the whole way of Christ's approach to the human heart. It is a volume of unusual merit.

CARLYLE B. HAYNES. [General Secretary of the War Service Commission.]

Wrecking the Eighteenth Amendment,* Ernest Gordon, Alcohol Information Press, Francetown, N. H., 1943, 312 pages, \$1.60.

In this book the author presents a factual exposé of the sinister forces who, through misrepresentation and falsification, succeeded in repealing the Eighteenth Amendment. The liquor interests succeeded in capturing the large daily newspapers and popular magazines as vehicles for their lying propaganda, and also through stealth secured the governmental offices which were supposed to enforce the provisions of the dry laws of the Federal Government, and through inaction and default nullified the Eighteenth Amendment.

This book gives a résumé of all the agencies that combined to wreck the Eighteenth Amendment, and of the capitalists and the politicians who lent their money and influence to nullify the enabling act and bring prohibition into ill repute. The tremendous whisky and beer slush funds, which flooded the entire country with deceptive underworld propaganda, finally succeeded in deceiving the American public by promising a Utopia under repeal, the reduction of drunkenness, criminals, bootleg liquor, and taxes, and the return of prosperity under Government control of legalized liquor.

The book presents indisputable facts showing

* Elective, 1944 Ministerial Reading Course.

how this noble experiment was deliberately wrecked by selfish interests who have no concern for anything but their own pocketbooks, no matter what the evil consequences.

C. S. LONGACRE. [Associate Secretary, Religious Liberty Department.]

Ultra-Dispensationalism Is Modernism, Paul B. Fischer, Weir Brothers, Chicago, 1936, 43 pages, 25 cents.

A very enlightening booklet which treats a live subject in the realms of Protestantism. The treatise is sane and very informative, with proper documentation on the issue involved. While Seventh-day Adventist workers do not find much time for investigating heresies, we must know some important facts the enemy of truth applies, in order to teach our doctrines effectively. Here is a condensed treatise of profit to every evangelist and Bible instructor.

The author aims to expose a heresy among fundamentalists, and succeeds in proving that dispensationalism is akin to modernism. He treats in a very satisfactory way the argument that the book of Matthew is "Jewish"; that the ministry of Christ pertains to a separate dispensation than the present; that water baptism and the Lord's supper are doubtful ordinances; that the Gentiles need no repentance. While modernism rejects the deity of Christ, dispensationalism rejects His authority, except to Israel. Modernism says much of the Word is purely human inspiration, and dispensationalism claims that only certain epistles of the apostle Paul are God-breathed to us. Both heresies minimize sin and repentance—one because of evolution, and the other because of a dominating peculiar view of dispensational grace.

We like the author's kind, frank spirit, and his courage to defend the faith of the Bible. Our workers who must meet these heresies constantly, would do well to study this material and to own a copy of this booklet.

L. C. K.

A Conservative Introduction to the Old Testament, by Samuel A. Cartledge, Zondervan, Grand Rapids, Mich., 1943, 288 pages, \$1.75.

It is refreshing in these skeptical days to come upon a scholarly analysis of the Old Testament, written in a plain and popular style, avoiding technical language, evaluating fairly all the facts of recent discoveries, and yet reaching conclusions quite in harmony with the established beliefs of historic Christianity. Professor Cartledge holds the chair of New Testament literature and exegesis at the Columbia Theological Seminary, Decatur, Georgia. In this book he has approached his task believing in the inspiration of the Word of God, that Christianity is God's revelation of Himself to man, rather than man's feeble effort to discover God, and that Jesus Christ is the God-man who died an atoning death for the sins of men. It is heartening to find no position in this helpful volume out of harmony with these fundamental truths. This book will provide a more intelligent insight into the study of the Old Testament.

CARLYLE B. HAYNES.

It Can Happen Between Sundays, Eugene Dinsmore Doloff, Judson Press, Philadelphia, 1942, 111 pages, \$1.

This is a book which will be found helpful in building up the midweek prayer meeting. It submits a considerable number of workable plans, which may be used to bring new life to the week-night church service. The methods proposed can be adapted in such a way as to increase attendance and deepen the spiritual life of the congregation. Its counsel is calculated to make the midweek service more enriching and helpful and much better attended.

C. B. HAYNES.

Successful Church Publicity,* Carl F. H. Henry, Zondervan, Grand Rapids, Michigan, 1943, 226 pages, \$2.

Here is a book which lifts church publicity out of the realm of commonness usually associated with it, and dignifies it as one of the greatest opportunities of evangelism. It is more than a textbook. It is an inspirational story of how the written word can be made an effective evangel. The author is well equipped to give such instruction, serving as professor of journalism at Wheaton College and the Northern Baptist Theological Seminary. If every Seventh-day Adventist worker would read this book and carry out its helpful instruction, there would be an enormous increase of publicity for the threefold message.

CARLYLE B. HAYNES.

* Elective, 1944 Ministerial Reading Course.

PULPIT AND STUDY

Biblical Exposition and Homiletic Helps

Mark of the Beast (Sermon Outline)

By FRANK MORAN, *Chaplain, Loma Linda Sanitarium, California*

- I. INTRODUCTION.—The third angel's message warns against the beast, his image, and his mark. Beast represents Roman Catholic power, which is to be restored to almost universal power in the last days. What are the image and the mark?
- II. THE IMAGE OF THE BEAST.
 1. "Another beast" seen coming out of the earth at special time. Rev. 13:10-14. (The Papacy went into captivity in 1798.)
 2. Manner in which this nation would rise. Rev. 13:11. ("Coming" indicates a gradual growth rather than a sudden and violent rise.)
 3. Where beast was to arise. Rev. 13:11. (In symbolic prophecy the sea represents "peoples, and multitudes, and nations, and tongues." Rev. 17:15. Similarly, the earth would represent an absence of all these—

in a place uninhabited or sparsely inhabited.)

4. Beast likened to a lamb, at least in its horns. Rev. 13:11.

NOTE.—Lamb a symbol of Christ. (Rev. 13:6; 14:1.) What nation was rising gradually about 1798, in territory not previously occupied by multitudes or nations, and established on Christlike principles? Only one—the U. S. A. Here church and state are separated, as Christ taught, and individuals are free to worship God as conscience directs. What follows we do not like to hear. But we would be wise to follow the advice of Patrick Henry, to "know the worst, and to provide for it."

5. How this beast will speak. Verse 11, last clause. (The dragon represents Satan. Rev. 12:9. Though this nation started on Christlike principles, it will eventually "speak" in a very different manner.)
6. This beast exercises power and co-operates with another organization. Verse 12. (The "first beast" exercised both civil and religious power, and used it to persecute "heretics." Papal authority is to be exalted in America, with official support.)
7. This movement will obtain popular support. Verses 13, 14.
8. People of United States called upon to make an image to the beast. Verses 14, 15, last part.

NOTE.—An image or likeness of the beast which has the deadly wound—the Papacy. The Papacy is a powerful union of church and state. A similar union will be formed in the U. S. A. It is not a union of our Government with Roman Catholic Church, for that would be the beast again, not an image. There will be some element other than Catholic, which will secure the passage of religious laws with severe penalties. Any who worship the image will drink of the unmixed wrath of God.

III. THE MARK OF THE BEAST.

1. Further intolerance—to receive a "mark." Rev. 13:16, 17. (That is, the mark of the Papacy.)
2. What is the mark? The Bible does not answer the question directly, but it gives some clues, and the Papacy itself tells us what its mark is.
3. Symbolic, not a literal mark to be stamped on hands and foreheads.
4. In contrast, observe distinguishing characteristics of the saints. Rev. 14:12. (One class receives the mark of the beast; the other class keeps God's commandments. The mark is the great issue of one's attitude toward the commandments.)
5. Commandment-keeping is an important test. John 14:21; 1 John 2:3, 4.
6. God's sign or mark. Ezek. 20:12, 20.
7. Effort to change God's law prophesied. Dan. 7:25. (God gave the Sabbath. The Papacy instituted a substitute sabbath. Whoever knowingly keeps Sunday, established by human authority, in place of the true Sabbath, is thereby marked as a worshiper of the beast.)



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8. What Papacy says about change of day from Saturday to Sunday.

("In reply to a letter of October 28, 1895, to Cardinal Gibbons, asking if the church claimed the change of the Sabbath as her mark, the following was received: "Of course, the Catholic Church claims that the change was her act. And the act is a mark of her ecclesiastical power and authority in religious matters.—C. F. Thomas, *Chancellor*." See also various Roman Catholic catechisms, and February, 1944 THE MINISTRY.)

9. All Sunday keepers do not have the mark of the beast now.

NOTE.—Millions of sincere Christians have kept Sunday, believing they obeyed God. Such do not receive the mark of the beast. But "when Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whosoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God."—*The Great Controversy*, p. 449. Such will be marked as beast worshippers.

10. Warning against beast, image, and mark. Rev. 14:6, 8, 9.

(All will have opportunity to choose intelligently between the seal, or sign, of God and the mark of the beast. Each must choose to obey God and suffer the worst that man can do to him, or obey man and suffer the worst that God can do.)

11. Some will have courage to obey all God's commandments in such a crisis. Rev. 14:12. (John, in vision, looked down to the last days and saw them. He says, "Here are they!")

12. The victorious over beast, image, and mark seen on sea of glass, singing song of Moses and the Lamb. Rev. 15:2, 3.

IV. CONCLUSION AND APPEAL.—We must be born of God and exercise faith in Christ and be overcomers. 1 John 5:3, 4. Christ's power makes obedience possible. Phil. 4:13. Now is the easiest time to surrender to Christ and to take our stand for His commandments. Waiting makes it harder to come to a decision. The last crisis hour will be the hardest time. Do you believe Jesus? Do you believe He is able to strengthen you to obey Him fully? His commandments are not grievous. In love He calls each of us to follow Him.

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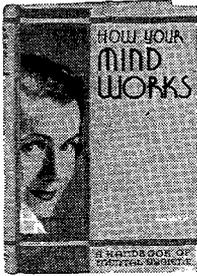
VATICAN EMBASSY.—We are not at all enamored of the secret diplomacy being conducted between the White House and the Vatican through the office of Myron C. Taylor, who is described as the "President's personal representative to the Vatican." Dr. Louie D. Newton, of Atlanta, has had great difficulty in getting necessary information from the State Department and had to appeal to Senator Tom Connally to aid him in getting a reply after failure to get any answer to letters directed to the department. Through Senator Connally, Doctor Newton got the following letter: "I am in receipt of your communication of June 1, 1944. . . . Mr. Taylor has been the President's unpaid personal representative to the Vatican since 1939 and still holds that title, which does not require Congressional approval. He has never been appointed ambassador, although he holds that personal rank." The letter is signed by E. R. Stettinius, acting secretary.

Doctor Newton has further written Mr. Stettinius as to how Mr. Taylor can hold the rank of ambassador without being approved and appointed by Congress, as provided by the Constitution, and again, as to how much money from the public treasury the State Department has expended this fiscal year on the embassy maintained at the Vatican. A host of American people will be vitally interested in the reply.—*Watchman-Examiner*, July 20.

PATHETIC PICTURE.—Speaking particularly to Methodists, but with an application far wider, Bishop W. A. Candler, of Georgia, once warned ministers not to lose their self-respect in fawning upon those in authority who had favors to bestow. Continuing, he said, "Nothing is more pathetic than to see a man called of God to be a prophet bow down before ecclesiastical machinery and lick the boots of those who can give him promotion."—*Watchman-Examiner*, July 27.

CANADIAN COUNCIL OF CHURCHES.—Seven Canadian churches have formed the Canadian Council of Churches. Formal constitution of the new body took place on June 20. . . . The charter members of the new organization are the Church of England in Canada, the United Baptist Convention of the Maritime Provinces, the United Church of Canada, the Presbyterian Church in Canada, the Baptist Convention of Ontario and Quebec, the Canadian Conference of the Evangelical Church, and the Churches of Christ (Disciples) in Canada. . . . As in the case of the Federal Council of the Churches of Christ in this country, the Canadian body will exercise only advisory functions. But it is expected that on matters of public policy it will soon come to speak to the dominion with a voice that will be recognized as the voice of united Protestantism, just as the Federal Council has so come to be recognized in the United States. Formation of this Canadian Council of Churches is one of the clearest signs so far that Protestantism is truly in earnest about girding itself for its united post-war task.—*Christian Century*, July 12.

MOFFATT'S DEATH.—Dr. James Moffatt, writer on religious subjects, professor emeritus of church history at Union Seminary, New York City, and probably best known for his translation of the New Testament, died of a heart attack at his home on June 27. He was seventy-four years of age and was a native of Glasgow, Scotland. He was graduated from the divinity school of the University of Scotland in 1894, and for three years, beginning in 1912, he was Yates professor of Greek at Oxford University. From 1915 until he came to this country in 1927, he was professor of church history at the United Free Church College, Glasgow.—*Watchman-Examiner*, July 6.



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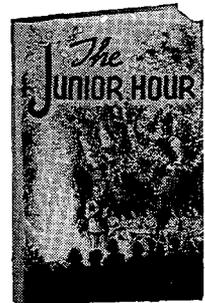
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WATCH TOWER VOLUME.—In 1943 the largest grant of book paper to a religious book publisher was 367 tons to the Watch Tower Bible and Tract Society of the Jehovah's Witness cult. The American Bible Society received seventy-two tons.—*Prophecy Monthly, July.*

MILES HIGH.—The *Sunday School Times* has a cartoon illustrating the volume of Bibles printed last year. By the side of a picture of the Empire State Building, which is 1,250 feet high, almost a quarter of a mile, is a picture of a column of Bibles. Underneath is the statement: "The volumes of Scripture printed by the American Bible Society last year, 1943, if placed in a column would be 226 times higher than the Empire State Building." The American Bible Society is only one of several organizations that publish Bibles.—*Gospel Minister, June 15.*

GOOD RECORD.—Church membership in the United States includes only two-fifths of the population. It is said that from this group come the following: four-fifths of the college students, three-fourths of all the homeowners, nine-tenths of the gifts to charity and other forms of philanthropy, and almost 90 per cent of the outstanding leaders in public life. Who can say, then, that the churches are no longer a force in American life?—*Watchman-Examiner, July 27.*

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Major Beasts of Prophecy

(Continued from page 18)

ram appears first at the side on the left of the audience's right. (See Chart II.) They come together in head-on collision, and the ram is overcome and disappears behind the scene. Then the goat proceeds to the center of the stage, where his horns (the notable one and the four) change places. An operator behind the scene manipulates the horns of the goat as illustrated in Chart III.

The mechanical features are very simple, yet quite effective. The beasts slide back and forth on a grooved track, being controlled by handles fastened behind them and extending below the scene. (See Chart II.) In this way they appear to be propelled without human control. When the goat reaches the place where his horns begin to change he is held firmly in position by a catch, which presses the control stick against the upright brace on the framework.

—To be concluded in November



Training Church Officers

(Continued from page 15)

times offered to these new hands when they take over. Treasurers, clerks, and secretaries are disheartened at the outset if a parcel of books is thrust into their hands, with a cold remark from the retiring officer, "Here are your books." The implication is, "Sink or swim," whichever you prefer!

Would it not be more profitable, and certainly kinder, for the minister to get the changing officers together and personally help them hand over, seeing that the new officers have a chance to ask all the questions they want to ask? This involves an understanding of each office by the pastor himself, or he may misguide instead of being helpful.

Young officers are usually easier to handle in training. They are willing to learn, adaptable, quick to recognize the principles involved, and to fit details into their right places. It does not build up the church life to appoint or retain those who are past learning, simply to make them feel happy. The business and clerical offices should be in the hands of persons accustomed to handling business or young enough to learn.

If request is made in sufficient time by the church clerk or treasurer, those at the conference office are usually glad to help if at all possible. If word comes from you immediately after nomination is voted—about the end of November—we stand a better chance of helping than if our first intimation comes during the early days of January when we are stuck almost as by glue to our desks on year-end work.

It is an absolute truth that to save trouble later on, one should anticipate trouble early. We suggest that if the ministry wishes to be free from routine, free of the distraction of putting right the mistakes made by the church officers through ignorance, the earlier they are sure that the new officers understand the principles of their new tasks, the better.

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