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Famous Last Words

ALVIN E. COOK
Ministerial Secretary, Trans-Africa Division

LUDICROUS in the light of reason, but in the light of history, sublime . . .” is the way one expositor described the missionary proclamation of the risen Christ, recorded for us in the closing paragraphs of St. Matthew’s gospel. The ex-taxation man pushed aside his inkhorn and laid down his stylus at that.

Did not logic demand at least some brief explanation of the disappearance of his Hero? Surely a few sentences on an episode as dramatic as the ascension must have clamored for inclusion in the manuscript! But the Spirit apparently determined that nothing must blunt the impact, blur the vision, or fog the picture painted in these last words:

All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.

The King’s plan for the future of His kingdom has a familiar ring. It reminds us in a way of Genesis, chapter one. Like every other living thing that God brought into being, Christians were to bring forth after their kind! Henceforth, the disciples were to make disciples! In Genesis development came by physical multiplication, but in the new creation, by spiritual regeneration. All nations were to be disciplined. Power was provided. The word used for power carries the higher sense of authority. But dynamic is doubtless included. The power would be derived from the personal presence and the prestige of the King himself, to whom had been handed all authority both in the heavens and on the earth.

Their field of activity was enlarged far beyond the limits of their imagination or expectation. It may also have been beyond their desires, in view of the built-in prejudices and the exclusiveness of their racial background. The instruction, paraphrased from Luke, “Make disciples in Jerusalem and in Judea by all means, but include Samaria, and then go on and out to the uttermost parts of the earth,” must have fallen on their ears with a strange, jarring sound. To men reared with the idea that their God would be grievously displeased if He found them so much as eating with a man of a non-Jewish clan the prospect of taking the good news of the kingdom, and the offer of inclusion, “into all the world,” must have been revolutionary indeed.

Furthermore, time lengthened into centuries or even millennia would not alter the charter of the church. The plan covered “all the days; even unto the end!”

“There is an unapproachable majesty in the words which makes one shrink from touching them. They seem to rise before us like a great mountain which it would be presumption to attempt to scale. What a mighty range they take, up to heaven, out to all the earth, down to the end of time . . .—and all so calm, so simple, so strong, so sure. If, as he finished the Sermon on the Mount, the multitude were astonished, much more must these have been astonished who first listened to this amazing proclamation.”

A World Vision

“This commission [Matt. 28:18-20] is sometimes referred to as the ‘charter of foreign missions.’ Christianity was the first religion to assume a truly international character. Pagan religions were largely devoid of missionary zeal and activity. They were primarily national in character and did not set out to make converts of other national groups. The gospel commission effectively eliminates national boundaries, and men of all nations find themselves members of one great brotherhood in which ‘there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female,’ for all are ‘one in Christ Jesus.’ (Gal. 3:28, cf. Col. 3:11). Christianity effectively destroys all barriers of race, nationality, society, economics, and
social custom. Christianity depends for success on its disentanglement from all national peculiarities, forms of government, social institutions, and everything of a purely local character." 5

The unique scope and vision of the church’s charter is a powerful argument for the resurrection. If, as was alleged, the disciples stole away His body and invented the resurrection story, how shall we account for the sublime concepts in the Great Commission? If the Hero was dead and gone, and the fishermen and the publican were now on their own resources, how did they produce a passage that contains so much of the King? How did they originate words comparable in power, breadth, and insight, as impressive as anything that had gone before? The disciples expressed their personal outlook in the words “Lord, wilt thou at this time restore again the kingdom to Israel?” 6 Now, if Matthew had invented the Great Commission, how narrow and provincial it would have been. But the utter absence of human narrowness or Jewish exclusiveness, and the universal concern for the lost world as a whole, can only be explained as the revived hearthrob of the One who made the world, and died for the lost in totality. We are forced to conclude that the writer is telling it as he actually heard it, direct from the Christ who was resurrected, present, living, triumphant, and anxious that His disciples recognize His victory to be alive with cosmic implications. The whole wide world was involved! Their task was to get the good news out.

A Costly Commission

The cross was not a symbol of empire or of imperial domination, but of the imperium of service and sacrifice. The servant is not greater than his Lord according to the Gospels. And if the Master of the house suffered, then surely the servants could expect the same! The apostles learned by experience the meaning of their Master’s warning, for of the twelve only one is known to have died a natural death, and he in exile. And on through the centuries the story was repeated and amplified until, like the blood of the murdered Abel, the very souls of the martyrs of Jesus seemed to be crying out to God for vindication and justice. But the “blood of the martyrs” proved to be the seed of the church. The most startling aspect of the story, and one that we often overlook, is that the faith has nothing whatever to lose through suffering. In fact, it is in times of difficulty and persecution that the flame rises purest from the altar. Contrary to all expectation, the Light of the world shines most brightly against the dark backdrop of opposition and trouble. On the other hand, the flame may flicker and die in an atmosphere of worldly calm and prosperity, for materialism is the most deadly threat to spirituality. And the friendship of the world is still enmity to Jesus Christ.

Paying the Price in Africa

It called for a very special brand of courage to undertake mission work in Africa before the establishment of civil government. Those who came cut themselves off from civilization, exposed themselves and their families to unknown diseases and often to humiliation and even death at the hands of savage tribesmen or capricious chiefs.

David Livingstone’s challenging addresses on Africa while home in England resulted in the launching of the famous Universities Mission in what is today Malawi. It was led by Bishop McKenzie, described as the very epitome of Victorian Christianity. With quixotic courage the party moved into the heart of a turbulent slaving area above Lake Nyasa. Some months later the Bishop’s sister, accompanied, interestingly enough, by her pet donkey, two old mules, a housekeeper, and a maid, arrived at the coast and started upriver with Livingstone to join her brother. A 21-year-old bride, Mrs. Burrell, was also in the party, anxious to be with her missionary husband. After untold difficulties the women made it to Magomero only to discover that the Bishop and Burrell were already dead and buried. Within weeks Mary Livingstone, who had also arrived to join her husband, was laid to rest beneath a great baobab tree near the river. Soon two more of the remaining missionaries went to untimely graves. Malaria, which as yet had not been connected with the swarms of mosquitoes infesting the humid lowlands of Africa, was responsible for the tragedy.

In the same general area, Missionary Dr. Laws of Livingstonia, after five years of operation, counted his liabilities in
terms of five graves, and his assets one convert. Two mission families who rolled across the Kalahari Desert by ox wagon from the South to answer the challenge of the Makololo on the Zambezi, where Livingstone reported wide open doors of opportunity for the gospel, fared even worse. The Helmore and Price families with six children suffered hardships for more than a year. Eventually only Roger Price and two of the Helmore children came out of the desert alive. Their story was one of sacrifice, privation, and death caused by fever.

A different fate overwhelmed Bishop Hannington and his party, who were commissioned to plant the banner of the cross in the heart of Africa, known today as Uganda. They were treacherously massacred to a man on the borders of Mutesa's kingdom without preaching a sermon or saying a prayer in their appointed field. But the gospel found its way into the capital, nevertheless, and into the hearts of a band of young Africans, whose faith proved real enough to express itself in gospel songs, chanted as the tyrant flung them into the flames at Bunyoro. Recently the Pope visited Kampala to dedicate a memorial to their deathless example.

Adventists started work for the African people in 1894 on land ceded by Rhodes in the territory of Chief Solusi, Southern Rhodesia. While no lives were lost in the Matabele rising, memorial stones in God's acre, a quiet plot on the Solusi College campus, today record the toll extracted by Africa for this new challenge to her pagan ways. Of the first party to arrive Superintendent Tripp, his son George, and Dr. Carmichael soon laid down their lives. Mrs. Anderson later succumbed to blackwater fever at Ruzangu Mission. Many of those early pioneers await the call of the Lifegiver in Africa's foreign soil. The dry parched acreage at Solusi College has been the subject of so many modern prayer meetings and was actually a wet swampy area when our men moved into it some eighty years ago. Disease and death quietly stalked the camp of the pioneers, and the graves scattered far and wide through the land testify of the willingness of our early missionaries to be loyal and faithful even unto death.

This was only the beginning. But the early privations and sacrifices of the gallant pioneers have hallowed our task in Africa and inspired an army of workers to press on with the challenge of confronting her multitudes with God's message.

Sunrise, Not Sunset

Great changes have taken place in Africa. History is in a hurry. In the past 20 years more than 50 new nations have been born on the continent. In the year 1960 alone no less than 15 new independent states appeared. The new climate in Africa presents to the church a vast new challenge and opportunity. Stripped now of the political associations and overtones of colonialism in company with which it entered the continent toward the close of last century, the gospel is now free to speak directly to the soul of Africa in a new way. No longer bolstered by powerful political patrons, Christianity is on its mettle.

As bearers of God's last message we have good ground for encouragement, not merely in the numerical growth of the church but also in its growth in ability and responsibility. But the need for qualified and dedicated missionaries with special skills and experience remains and will remain into the seeable future. And in the young nations of Africa with their limited economic life the need for material support becomes not less, but continually more urgent. We must not fail them in this great hour of opportunity.

We operate in the stringent era of the shrinking dollar, floating sterling, and curtailed budgets. And the implications that we face in Trans-Africa today we suspect to be worldwide. So it is even more important in 1972 that with the "last words" of the Master ringing in our ears we as ministers of God around the world must lead His people into really sacrificial giving on November 11 for the completion of the Great Commission. A well-known slogan often heard in modern Africa cried: "Kwacha, kwacha." It means, "Sunrise" not "Sunset."

So let it be!

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3 Mark 16:15.
4 Expositor's Bible, on Matt. 28:16-20.
Editorial

Occultism

When the State of California officially recognized the First National Church of Satan as a church authorized to perform marriages and baptisms in the name of Satan, the rebellious race of mankind took another step toward fulfilling the words of Revelation 13. "The whole world went after the beast in wondering admiration. Men worshipped the dragon because he had conferred his authority upon the beast." Since the formation of the First National Church of Satan in 1966, it is claimed that there is hardly a major city in America without a branch of this apostate religion.

But this isn’t all. Marching across printed pages, television, and motion-picture screens is a flood of material that can be described by the single word occult. Adventist evangelists occasionally used this word some years ago, and most people probably wondered what it meant. Meaning: “hidden, secret, beyond human understanding, mysterious, concealed, dark, and esoteric.” The word occult is used loosely to cover all forms of the so-called supernatural. Kurt Koch in his book Occult Bondage and Deliverance points out that the term applies to astrology, palmistry, card playing, psychometric clairvoyance, and other forms of fortunetelling, plus all types of magic, such as healing and the inflicting of diseases, love-and-hate magic, curses, fertility charms, persecution-and-defense magic, witchcraft, spiritism, Satanism, telepathy, and ESP.

Some years ago Ellen White declared, “It is fondly supposed that heathen superstitions have disappeared before the civilization of the twentieth century. But the word of God and the stern testimony of facts declare that sorcery is practiced in this age as verily as in the days of the old-time magicians. . . .

“The magicians of heathen times have their counterpart in the spiritualistic mediums, the clairvoyants, and the fortunetellers of today. . . . Could the veil be lifted from before our eyes, we should see evil angels employing all their arts to deceive and to destroy.”

Cash Register Music

Of course, much of the occult is a fake, but not all. The commercial world couldn’t care less whether it is a fake or a demonstration of supernatural power. It is capitalizing on the fact that millions around the world are deeply interested, if not involved, in various aspects of the occult. Publishers, movie makers, and TV-program producers are pushing this theme for all it’s worth, since their cash registers are ringing out the glad news of higher profits. The tragedy is that man’s eternal destiny is at stake in this circus of supernatural intrigue.

Grab for Power

One basic ingredient runs through the occult—desire for power! Whether it be the desire to control another person’s mind or to exalt self through some display of the miraculous, the love for power, for the supernatural, is involved. This in itself is an indication of who is behind the whole occult operation. Was it not the arch deceiver who boasted, “I will ascend . . . I will exalt . . . I will sit . . . I will be like the most High”? We are told that Satan’s grab for power is best seen in his replacing the Word of God with supernatural manifestations. “Here is a channel wholly under his control; by this means he can make the world believe what he will.” The next step is a natural one, which is the infecting of his earth-being followers with the same lust for power and control. And since the majority of earth’s masses cannot find the exhilarating effect of power in the business, political, scientific, or entertainment fields—they think they can find it, hopefully, in the realm of the occult. Seemingly there
is something for everybody who cares to become an occult practitioner of one sort or another.

Stand and Love

We have already noted that if we could have the veil lifted from before our eyes, we would see the forces of evil "employing all their arts to deceive and to destroy." The working of miracles is perhaps the most powerful form of Satan's deception, but let us discuss another type, which is so prevalent today, yet few recognize it as a spiritualistic manifestation. Ellen White emphasizes the fact that spiritualism in modern times veils its more objectionable features with the robes of Christianity. In place of denouncing Christ and His Word, spiritualism professes to accept both. But note the catch! "The Bible is interpreted in a manner that is pleasing to the unrenewed heart, while its solemn and vital truths are made of no effect. Love is dwelt upon as the chief attribute of God, but it is degraded to a weak sentimentalism, making little distinction between good and evil. God's justice, His denunciations of sin, the requirements of His holy law, are all kept out of sight." 3

Anyone who reads this statement is faced with the jolting thought that these words accurately describe much of the religious scene today.

Now think for a moment. If you or I were the devil what more subtle method could we employ to deceive the professed Christian world than to get everybody talking, singing, praying, and witnessing to the wonderful, beautiful love of Jesus and at the same time downgrade obedience to God's law? Then inspire another group to begin harping on standards and obedience to the law in a harsh, critical manner to the exclusion of love? The broad way to hell has the two extremist groups marching along. One shouting love and the other screaming love and both thinking God is on their side. Faith may stagger at the promises of God if we preach law without love. But Christ is denied just as much when love without law is stressed. And never forget that this latter evil is classed as a subtle, dangerous, spiritualistic deception!

Anything Goes in the Name of the Lord

There is a need to examine more critically this conflict between Christ and Satan, between the seed of the woman and the seed of the serpent. Not only has the leader of darkness attacked the human race in a blatant, open-handed fashion, as evidenced in the Church of Satan and other sinister occult demonstrations, but he has succeeded in planting his banner of death within the walls of the Christian church.

Christ implied this fact when He declared that, "Not everyone who calls me "Lord, Lord" will enter the kingdom of Heaven, but only those who do the will of my heavenly Father. When that day comes, many will say to me, "Lord, Lord, did we not prophesy in your name, cast out devils in your name, and in your name perform many miracles?" Then I will tell them to their face, "I never knew you: out of my sight, you and your wicked ways!"" 6 Note the three categories of supernatural actions—all done in the name of the Lord—prophesying, casting out of devils, and other miracles. This pretty well covers the spectrum of spiritual phenomena. Again note carefully the only delineating feature between the true and the false. The true are "those who do the will" of God.

In the final analysis there will be those who will have performed mighty miracles in the name of Christ, even to the casting out of devils, which is presumably the most difficult of all miracles. Even the disciples failed to perform this miracle on at least one occasion. 7 The point is, some, and perhaps the majority, who do these things are professed Christians, but they will be operating under a delusive power. Where is that group? Who are they? How can we distinguish those followers of Satan who perform miracles in Christ's name from the true followers of Christ, who may or may not perform miracles in His name? For certain, there must be some carrying the Christian label but working for the devil himself. In all probability they have no idea that they are controlled by Satan's power or they would never make such statements as Christ said they would make in the judgment.

Sheep's Clothing Seems So Real

Ellen White specifically states that "The people here described, who make these pretentious claims, apparently weaving Jesus into all their doings, fitly represent those who claim modern sanctification,
but who are at war with the law of God. . . Sat the has come down in these last days, to work with all deceptivenseness of unrighteousness in them that perish. His satanic majesty works miracles in the sight of false prophets, in the sight of men, claiming that he is indeed Christ Himself. Satan gives his power to those who are aiding him in his deceptions; therefore those who claim to have the great power of God can only be discerned by the great detector, the law of Jehovah. The Lord tells us if it were possible they would deceive the very elect. The sheep's clothing seems so real, so genuine, that the wolf cannot be discerned only as we go to God's great moral standard and there find that they are transgressors of the law of Jehovah." 8

Our role as ministers is to have hearts saturated with divine love and yet be firm as steel in upholding God's law. This is not an easy task to perform, and it certainly will not become any easier in the future. The day is not far distant when those who stand for the right will be classed with the devil himself. With utmost tact and tenderness, balanced with firmness, we can go forth under God's blessing to wrest souls from the enemy's grasp. J. R. S.

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3 Isaiah 14:13, 14.
4 The Great Controversy, p. 557.
5 Ibid., p. 558.
6 Matthew 7:21-23, 'N.E.B.
7 Mark 9:14-29.
8 The SDA Bible Commentary, pp. 1087, 1088, Ellen G. White Comments, on Matt. 7:21-23 (italics supplied).

A Week of Prayer speaker is not on campus to solve administrative problems, nor is he there to try to modify the administration's organizational system. Every school has its differences of opinion and varied personalities. Sometimes there are disappointed principals as well as faculty members, grouchy registrars, unhappy cooks, and what have you. Please don't try to solve the problems, because you can't.

Just pray with the people; show them more of Jesus and help to soften everybody's heart a little. Let the board administrate the problems.

It is wise to take some of the confidential information you get from students with a grain of salt. Consult with the deans and the principal before leaping in where the angels fear to tread. You are probably coming across a problem they have known about for a long time, and they have a far more well-rounded picture of it than you do.

Week of Prayer speakers are much appreciated on campus, and I hope they won't mind too much this bit of reaction from a school administrator's viewpoint.

JAMES W. ZACKRISON

DEAR EDITOR:

Dear Editor:

O. E. Torkelson’s article on “Do’s and Don’ts for Conducting a Week of Prayer,” (March, 1972) hit the nail right on the head. It is impossible, of course, but it is too bad more Week of Prayer speakers haven’t been school administrators, or at least teachers. If they had, they would undoubtedly take into account many factors often unthought of.

A Week of Prayer speaker is on campus to encourage the faculty spiritually as well as the student body. Visit the faculty and pray with them. Faculty members need some encouragement. About the only people who visit them are other faculty members who gossip about other faculty members, unhappy students, irate parents, and upset principals. So give them a break.

8 NOVEMBER, 1972

LES FOWLER

DEAR EDITOR:

Thank you for the section provided for The Local Church Elder. It serves a great purpose in contributing to the effectiveness of those holding this office.

JAMES E. MERIDETH, JR.

DEAR EDITOR:

The supplement to the June Ministry is the most wonderful thing I have ever seen as a help for the ministers. This should be required reading for all ministers. The ideals and methods have completely captivated me. I was a colporteur before being called to the ministry and I can see very clearly the reason my ministry has not been more productive. The audience has been very moved at times and many weeping. But I have left them without making a pointed, direct appeal for a decision. Ellen White said that special, close, and pointed appeals are necessary.

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LES FOWLER
THE time has come for our ministers to speak out specifically on wills, trusts, and legacies. Not in pressure but in sound education of the church. And it should come from the pulpit and from the counseling room.

Many manifest a needless delicacy on this point. They feel that they are stepping upon forbidden ground when they introduce the subject of property to the aged or to invalids in order to learn what disposition they design to make of it. But this duty is just as sacred as the duty to preach the word to save souls. —Counsels on Stewardship, pp. 323, 324.

In recent years I have been shaken again and again by the lack of understanding or concern of my friends when someone mentions these matters or trusts. And I shudder now to think of my own neglect for such a long time.

Procrastination in these things is not only sleeping in the deathbed of the sinner, it is taking others with us. And the loss is not only for the church member but also for the work of God.

The work of God is losing astonishing amounts of money, millions of dollars. But more tragic is the loss of souls.

One of the most contradictory facts in Christian lives is that few of us give this kind of stewardship more than a passing thought. And when we do it is often too late or we hesitantly stumble and step off in ways beyond sound reason. There is reason to believe that not more than one out of ten of our members gives careful, godly study to how or to whom they will give the things they have spent a lifetime acquiring (ibid. p. 323).

And yet the church is the safest place in the world today to invest while we live and when we die. God holds us completely, eternally responsible. His instructions are specific.

Poor Excuses

Some will remind you of occasions of poor conference management or institutional investment. They may be right, but this will not be an excuse to God when we channel our assets unnecessarily to our children and other relatives instead of the church.

Our conferences and institutions are rapidly taking steps to remedy these mistakes. They are involving able laymen in counsel and management. And we must remember that God knows and watches over all. Eternity is at stake here.

Kind but direct action is indicated by our ministers. Even larger involvement of qualified laymen should be ensured. We tend to tiptoe in this area while Satan wreaks havoc. We often stand aside, mouths open, uninformed, and wonder why our offerings are so much less in proportion to our tithes.

But God holds us accountable. "For evils that we might have checked, we are just as responsible as if we were guilty of the acts ourselves."—The Desire of Ages, p. 441.

Is there any greater gospel to give to our people than total stewardship? Other churches (Nazarene, Jehovah’s Witnesses, et cetera) who stress this are reaping a harvest.

The Review and Herald has reprints of appropriate articles available. Our conference and institutional stewardship secretaries are equipped to help us. Let us use them more, and also more intelligently.

God has a remarkable blessing awaiting us. Let us arise and claim it.

It is time for courage. It is time to say it to our people.
From the East Coast to the West Coast and from the Canadian border to the Mexican border we have permissiveness in Government, in courts, in schools, and in the homes. But permissiveness is not a new thing. It goes back, way back to Old Testament times.

The first high priest of Israel fell into that trap. Aaron lacked the force of character to discipline his two sons—Nadab and Abihu. When they came to the priesthood, they had never obeyed their father. Consequently, they did not obey God. They offered common fire instead of sacred fire, so God destroyed them by fire.

A later priest, Eli, had the character of his predecessor, Aaron. Hophni and Phinehas, too, profaned the priest's office and God destroyed them.

Samuel, dedicated to God from his childhood, grew up under the tutelage of Eli. He saw and knew all that happened to Eli's two sons, yet, amazingly, he failed to discipline and control his own sons. Result: When they were made judges in Israel they "turned aside after lucre, and took bribes, and perverted judgment" (1 Sam. 8:3).

The fact that God rejected and destroyed these three sets of priests' sons, shows that God is not a permissive heavenly Father. He will discipline, He will control, He will correct, He will chasten, He will be intolerant of permissive-waywardness on the part of His people.

The end result of God's chastening is much to be desired: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth... Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:6-11).

Permissiveness Today

All of us are frightened by the annual
increase of crime. Crime is advancing five to six times faster than the population. Almost 3 million people were arrested last year for assorted misdeeds, and that fact, believe it or not, includes more than the entire male population of the State of Pennsylvania.

In addition to those arrested, tried, and incarcerated, there are more millions who are never apprehended, and millions more who are released through the machinations of clever lawyers. It is well said that there are more criminals outside the penitentiary than in. One would be shocked if he knew how many robbers, rapists, and murderers he meets and passes on the streets every day.

Judges and juries have "gone soft" on criminals, and criminals were the first to know it. And yet there are notable exceptions.

Samuel Leibowitz was a tough New York judge for some 30 years. He protected the innocent but meted out severe punishment to the scum guilty of crimes against public safety and public order.

The other night retired Judge Leibowitz was on the Dave Susskind show. He called for a return to respect for parents and to fear of God, and to effective punishment of the guilty.—Baptist Bible Tribune, Oct. 29, 1971.

Is Poverty the Cause?

When it comes to finding the cause of increasing crime, sentimental theorists at once pounce upon poverty, unfavorable environment—born on the wrong side of the tracks, they say. Yet, this nation was never so rich and affluent as today. This present generation of youth complains about and criticizes the generation of their fathers and forefathers. But the generation under criticism is the one that has built the greatest, the most powerful, and the most affluent nation that has ever been.

This nation has more automobiles, more TV, radio, boats, better housing—and most of it has come since World War II. This is the world that this generation of revolutionaries and criminals was born into.

No other nation in history has given so much to the have-not nations—more than $100 billion in twenty-five years. Few other nations have such an extensive welfare program, providing for the aged and unfortunate.

Poverty is not the cause of crime's increase. In the great depression of the thirties, when people were really poor, when they were really scraping the bottom of the barrel, crime decreased—not increased.

Crime Due to Permissiveness

A survey of prison inmates is most convincing that crime and its increase is due rather to the permissive attitude now so prevalent. The raped and murdered victim is forgotten, and the so-called poor, benighted, rapist-murderer gets the sympathy, the breaks, and too often his freedom to rape and murder again.

Permissiveness has its inception in the home with the parents. The idea that the child should not be inhibited is as erroneous as it is dangerous. I read not long ago of a three-year-old who spit in his mother's face when she put him in the crib. Being a permissive parent, she bent over the crib to talk and reason with him. He spit in her face again so she shook him lightly and he did it again. Now, completely frustrated she rushed out of the room, the loser in the battle. The child knew he had won and that mother was never able to gain control. At thirteen or fourteen the boy was completely delinquent.

If parents do not teach a child to obey, how can he learn it? No way! The Bible speaks about training up a child when he is young. And here is more inspired advice: "Withhold not correction from the child" (Prov. 23:13). "Chasten thy son while there is hope, and let not thy soul spare for his crying" (chap. 19:18). "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes" (chap. 13:24).

"He that spareth his rod hateth his son." It is not love that spares the rod; love applies the rod: "he that loveth him chasteneth him betimes."

It is well established that a baby can be spoilt. Well, if he can be spoilt, he can be trained. Counsels to Parents and Teachers says this:

At a very early age children can comprehend what is plainly and simply told them, and by kind and judicious management can be taught to obey. Never should they be allowed to show their parents disrespect. Self-will should never be permitted to go unrebuked. The future well-being of the child requires kindly, loving, but firm discipline.—Page 112.

THE MINISTRY 11
ILLNESS: Fundamental Causes

HAROLD SHRYOCK, M.D.
Professor, Department of Anatomy, Loma Linda University Medical School

Where did illness come from?
The answer to this question can be approached by several routes as indicated by the questions, What is the fundamental cause of illness? What circumstance introduced illness to the earth? Who was responsible for its introduction? and How does a person become ill?

Loss of Immortality

God’s original plan for the human race made adequate provision for life to continue indefinitely without the handicap of illness. By arranging for access to the tree of life, the human organism was sustained in perfect condition and was not vulnerable to deterioration or malfunction.

But when it became necessary for mankind to be deprived of access to the tree of life, his body was no longer self-perpetuating (Gen. 3:22-24). However, Adam and Eve and their immediate descendants still possessed an abundant supply of vital energy—enough to spare them from the common illnesses as we know them and to prolong their lives for periods of several hundred years (Fundamentals of Christian Education, pp. 22, 23; Testimonies, vol. 3, pp. 138, 139). The book of Genesis contains no record of physical deformity or of the occurrence of disease as we know it today.

Although the issue is complex and we understand it only partially, it is clear that the process of death began when man disqualified himself from partaking of the tree of life. In the last two chapters of the Bible the indication is that in the new earth state when the tree of life is again made available, there will be no illness or death (Rev. 22:2, 14; 21:4).

How Illness Began

It was because of sin that Adam and Eve were deprived of access to the tree of life. But there is a more direct relationship between sin and illness than appears in this mere statement. It was the sinful indulgence of appetite and lust among the inhabitants of the earth that depleted the individual’s store of vital energy and made him susceptible to disease. By inattentive disregard to the natural laws that were designed by the Creator to preserve the vital forces, human vitality declined generation by generation. (Counsels on Health, pp. 19, 20; Patriarchs and Prophets, p. 461.)

And just as it was a disregard of natural law by way of sinful indulgence that caused deterioration of the human race, so, today, the individual’s quota of vital force may be preserved or may be squandered, depending upon a regard or a disregard of the principles of healthful living. True, men and women now living do not possess the generous supplies of vital energy that enabled the antediluvians to live for hundreds of years. But the principle still holds: obedience to the laws of health is rewarded by relative freedom from disease, whereas violation of these same laws exacts the penalty of illness and debility.

The Responsible Person

If sin is the cause of disease, then it follows, logically, that Satan is the person re-
sponsible, for it is he who originated sin and who has concentrated his heinous efforts, through the centuries, on bringing about a disregard of God's moral and natural laws with the result that the human body has become progressively more susceptible to illness. (The Great Controversy, pp. 589, 590; Testimonies, vol. 5, p. 443.)

Too often we think of illness as a divinely imposed penalty for transgression. On the contrary, it is only because of the God-given capacity to resist illness that we are able, at all, to maintain health. God has endowed the human body, even in our day, with great capacity to adapt to unfavorable circumstances, with a capacity to resist disease, and with automatic mechanisms for bringing about healing once its tissues have been damaged. When we follow the principles of healthful living, when we avoid intemperance and indulgence, then it is that our bodies are best able to maintain health and to resist disease. It is when we disregard the way of life that promotes health that we then become victims of illness. For this we should blame only ourselves except as we recognize that it is Satan who prompts us to be indifferent to the laws of nature which were established by our Creator.

Breakdown of Adaptation

Health and illness are phases in an adaptive or integrative continuum. They are not distinct entities, but represent reactions in which the body's integrative process is more or less successful or unsuccessful.

A failure of adaptation to stress, such as produces illness, may occur in either the physiological or the psychological realms. The human body is a unit and the physiological and psychological entities are closely interrelated. In the case of a failure to adapt to the invasion of germs and viruses, it is the body's immunity mechanisms that are unequal to the challenging stress. Under psychological stress, the mechanisms for emotional control may prove to be inadequate with a resulting rage reaction and its potential for personal harm.

There may be a crossover with respect to the symptoms that result from a certain kind of stress with secondary manifestations in the opposite area that may even be more serious than those in the area that was primarily affected. For example, the patient who has a serious infection may become so psychologically depressed that he contemplates suicide. In the opposite direction, a person who experiences the stress of unresolved emotional tensions may develop physiological symptoms, a common example being peptic ulcer, which may even endanger the patient's life by way of hemorrhage.

Many illnesses present a combination of physiological and psychological elements. Examples in which the two elements may be quite evenly balanced include peptic ulcer, migraine headaches, asthma, and high blood pressure. Diabetes is an example of an illness in which the breakdown of adaptation is largely physiological but in which there is, nevertheless, a psychological overlay to the extent that the illness becomes worse when the patient is under emotional tension. There are other diseases with mixed components in which the psychological factor predominates. An example here is conversion hysteria, in which the patient presents symptoms that involve physiological disturbances of the organs, an outstanding case being false pregnancy.

Psychological Problems and Organic Disease

It is important to understand how psychological problems can cause physiological disturbances that may eventually result in actual organic disease. Every emotional circumstance produces some physiologic response. Common examples of the body's response to emotions are blushing, laughing, and weeping. But the body's internal organs are also affected, so the changing emotions alter the heart rate, the rate and depth of respiration, and even the activities of the digestive organs. Once the emotional state
has returned to its normal, the functions of the various organs do the same.

It is normal for an automobile driver to have a temporary elevation of blood pressure when he meets a traffic crisis. The same response occurs when a person is suddenly alarmed by any means. This is a part of the body's automatic preparation to meet an emergency. Once the crisis or the alarm is over, however, the blood pressure returns to normal.

But when emotional tensions are prolonged over periods of days or weeks, the corresponding alterations in function of the body's organs are also prolonged. The physiological response to anxiety may be the same as the normal response to fright.

Many early cases of high blood pressure are still in the reversible phase, that is, the blood pressure will return to normal if and when the emotional tension is eliminated. When such a response to unwholesome emotions is sustained long enough, however, certain tissue changes occur by which the disturbed functions of certain organs become chronic. In the reversible phase of such an illness we speak of functional disease, whereas, after there has been tissue change, we speak of an irreversible situation in which organic disease has developed.

Just why some persons react to emotional tension with one group of symptoms and others react differently is not easy to explain. Very likely there are certain inherent tendencies that predispose one to react in a certain fashion. The time of life at which the emotional tension develops and the particular nature of the experience surely have much to do with the kind of the body's reaction and with the determination of symptoms. Furthermore, some persons have a much greater tolerance for stress than do others.

(Next month: Illness: Predisposing Conditions)

TEN COMMANDMENTS FOR THE CHRISTIAN COUNSELOR

I. Thou shalt place no other respect above self-respect.

II. Thou shalt not make over unto thee any human being into thine own will and taste, nor shalt thou utter as law thy fond opinions or pleasant fancies.

III. Thou shalt not lean upon those that come to thee for strength.

IV. Remember thy rest to keep it plentiful. Six days shalt thou clarify and support, but on the seventh day and oft betimes throughout the week shalt thou seek recreation and renewal, lest thou weaken and fall, and profane thyself before others.

V. Honor with patience the perversity of human nature, remembering always to delight thy soul in its variety, that thy days may be short and thy years long upon the land thou hast mortgaged.

VI. Thou shalt not hear without listening, neither speak without saying.

VII. Thou shalt not commit judgment against thy neighbor.

VIII. Thou shalt not take unto thee glory for the success of thy supplicants.

IX. Thou shalt not bear malicious truth against him that confideth in thee.

X. Thou shalt not covet thy neighbor's secret, thou shalt not covet thy neighbor's body, nor his roommate, nor his wife, nor his MG, nor his motorcycle, nor his money, nor anything that is thy neighbor's.

GERALD F. COLVIN
Chairman, Behavioral Science
Southern Missionary College

14 NOVEMBER, 1972
That
Two-Syllable
Word

HOWARD A. MUNSON
Pastor, Sonoma, California

People who speak (and who doesn’t?) often use a mangled word that is so overworked that it becomes annoying and objectionable. I refer to the perfectly good word and to which the second syllable a or uh has been added.

This little word, anduh travels all over the world. It is found in the best of company. It comes rolling out of the mouths of the elite and the educated. It leaps out of the television set and floats in by radio. It seems perfectly at home with Senators, governors, radio announcers, and speakers in all walks of life. Statesmen, lawyers, even presidents make “anduh” a part of their daily vocabulary.

Religious speakers use “anduh” freely in their radio programs and from their pulpits. It is a versatile word that may be pronounced in many ways. At times it is a short, snappy “anda” with equal emphasis on each syllable. Or the first syllable may be short and the second long and drawn out, like this “and-a-a-a-h.” Or the speaker may prolong both syllables this way “a-a-n-n-d-d-u-u-u-h.” In such cases it would be more effective to have a moment of silence!

Why Does It Happen?

There are two main reasons why “anduh” is used so often. First, the speaker gets into a careless habit. Sometimes it becomes such a deep-seated habit that the preacher doesn’t know he is using it, while his long-suffering congregation inwardly groan each time he repeats the word. Young preachers should determine to eliminate this word fault at an early stage.

Lack of preparation is the second reason for the too-frequent use of this word. The preacher is not prepared. He is not completely ready to deliver his sermon. He hesitates, his mind wanders, he wonders what should come next. A nice, long “a-n-d-u-h-uh-uh” gives him a little extra time to collect his thoughts, to find the next word, or call to mind the next idea. Such empty interludes are spawned on the chilly surface of a mind not on fire with the wonders of his message.

This “anduh” word also serves as a filler. Years ago, as a hospital purchasing agent, I bought many linen items. I soon learned to watch for sizing. We called it filler. The linens might look thick, strong, and heavy until rubbed briskly or put through a washer. Then they often looked shoddy and cheap. The filler covered a multitude of weak spots and careless work. Could it be that the filler “a-n-d-uh-uh-uh-uh” might reveal weaknesses and preparation defects?

Effective Preaching

An effective speech or sermon may be likened to strong, virile seeds, filled with the germ of life. The preacher plants these fertile seeds through his words and they are watered by the Holy Spirit. Vigorous spiritual plants should reward his efforts. But there is no germ of life in “anduh.” It is sterile, a waste word. In fact, it may detract to such an extent that the good seed will be unable to grow.

Some preachers are not troubled with this problem. I did some keen listening and now I know why. Invariably such men knew their subject well; they had their texts, their facts, their illustrations, well organized. Their minds didn’t do any extracurricular traveling, they were certain they had an important message and they went about giving it in a business-like way.

When we are complying with the command to “feed my sheep” let’s make sure that the needy creatures get a good, life-giving diet, unmixed with the chaff of this overworked, two-syllable word.
Here is one who leaves his family, possessions, and the safety of his home daily. He rises early in the morning, prepares himself for the day’s toil and shoves his frail craft into the salty Atlantic. He has one goal for the day: he will catch fish. He is the Brazilian fisherman, o pescador. All along South America’s vast coast lie tiny fishing villages, their shores lined with seafaring vessels of every sort. One of the most common and interesting crafts of them all is a sail-propelled raft called the jangada, whose canvas sails may be seen thirty to forty miles out from shore. Beginning at four in the afternoon and ranging until well after sundown, one can watch them return home laden with their catches.

The fisherman is a hardy man. His hands would feel much out of place around a pencil. His feet would hurt in shoes. His skin is tough and bronzed through years of work in the wind and the sun. His courage is repeatedly tested by the many hazards of the open sea, and he has come to hold a strong affection for his reliable craft.

There is another similar to the pescador. He also sets aside possessions, family and life. He, too, rises early in the morning to prepare his life for the day. And he, likewise, ventures deep into the sea with a single purpose in mind. He is God’s servant. His sea is the world. His preparation is that of devoted prayer, conversation with his Father. The fish he seeks are men. He looks for them day after day in the roughest of seas.

* Reuben H. Brooks is assistant professor in the department of geography, at George Peabody College for Teachers, Nashville, Tennessee.

16 November, 1972
God's servant is also a hardy man. He has been toughened by the afflictions he has faced as a person and as a helper of others. They have been lessons from which he has come to profit. Not unlike the fisherman, his most reliable friend is his vessel, the Saviour, Jesus Christ. Never has his craft sunk beneath him nor spun out of control.

The fisherman would not leave his art. His heart is in the sea. There is no other work in all the world that he would rather do than fish. He loves the salt breeze on his face, the smell of the ocean air, and the music of the sea birds. He enjoys the tug on the fish line, the feeling of full nets, the capture of the cod. These are things embedded in his heart.

No less is this true of God's servant. He, too, cannot leave his task. Regardless of the exact form of his ministry, no other thing of whatever sort holds such personal contentment as doing his Father's business. He is attached to his service by threads of love. He loves the One who sent him to fish. He loves the Word of God, that lure which attracts men's minds to Christ. No pleasure is as great as the tug of fish on the line, to bring a repentant sinner to the Saviour. No, he cannot leave his task! Christ once came into his life calling, "Follow me and I will make you a fisher of men," and he followed and fished. There is now no turning back.

But is he really fishing? In spite of that driving sense of commission felt in the early days of Christian service, the minister tends to allow well-intentioned but unessential extras to become more consuming of his energy than the original purpose to which Christ called him: to rescue men from their sins.

Instead of seeking men, he seeks success. In place of fishing, he goes fiddling. Laden with roles which he falsely believes his profession demands, he becomes a business manager, chief of maintenance, recruiter for church offices, social butterfly, head of protocol, and—incidentally—preacher. He dabbles in men's leagues and eats cookies at ladies' teas. He graces civic gatherings, intoning the required invocations. He preaches sermons which he himself did not prepare. He visits individuals for which he has not taken time to pray. He becomes a stranger to his family. He is so busy doing church work that he has no time to do the work of the church—fishing. He no longer goes to sea; his responsibilities keep him safely on the sandy beach.

Where is there time for Christ in his hectic schedule? When does he pray? Worship? Intercede name by name for his congregation? When does he study the Scriptures? When does he feed his own soul? Is it possible to prepare wholesome spiritual food to feed the hungry souls in his congregation when he does not feed himself? Can he teach others to live a holy life when his own is an example less of holiness than of hastiness, running incessantly morning until evening from one insignificant task to another? No! One cannot lead another in spiritual things farther than one has gone himself. No! One cannot worship God on the run. Holiness is devotion, and devotion requires time, and time encourages quietness of soul, meditation on God's Word, and warm conversation with the God of heaven, earth, and sinners. All other "duties" pale into comparative insignificance.

It is time, fellow fishermen, to return to the call that our Lord first gave: to follow Him and fish for men, to leave the shore for the ship, to set aside those unnecessary time-consuming tasks which have been substituted, shamefully, for His plan for us. You admit that you see little result from your ministry, few sinners reclaimed, few fish in the net? Are you actually rescuing men or repelling them?

Yet Christ guaranteed success when He told us, "Follow me and I will make you a fisherman." Pastor, we must return to the call the Lord set before us lest, when our day ends, God should look with disgust upon our pompous churchmanship and frivolous waste of His time, and discover that our nets are . . . empty.
GORDON is a hyperactive businessman in his early forties. He spends the winter in Weiser, Idaho. Summertime finds him with his family and crew contracting for the Forest Service in eastern Oregon. His enthusiasm and love for Christ add sparkle to his eyes and spread from his grin like a contagious disease.

Active as a local church leader and lay preacher, Gordon finds that his love for mankind, God, and his church motivate his life. "If we sold our love for this message like they sell some of the worldly goods, we'd have it made," he challenges. In February he had a chance to test that theory.

Long Creek, Oregon, is a town of two hundred, surrounded by wide-open spaces, cattle ranches, and timber. There's a cafe-tavern, a general store, three gas stations, and two churches. There is no public transportation in or out except the "stage" (a pickup truck) that hauls freight from Pendleton (ninety miles north) to John Day (forty miles south).

One church is a community church, the other an Adventist one, which celebrated its seventy-fifth anniversary last year. Third generation Adventists are farming the land and the Sabbath school is attended by the great-grandchildren of those who first met here. The thirty-member church is well known in Long Creek. A stiff tryout for a layman's enthusiasm.

But with the pastor and his wife helping with the music, Gordon and his wife, Donna, held a full-scale evangelistic campaign. The community responded to their efforts by coming a dozen a night to join the Seventh-day Adventists to listen. "We're just common folk, like you," he'd say, "but we want to tell you how we feel about the Lord." Four have been baptized, and by the time this article is published more will have followed.

The meetings were preceded by a public musical program. The enthusiasm with which the town welcomed the program produced similar results in the church. Those who had been hesitant about public meetings ("It's been tried before") realized people would come.

Members Gave Strong Support

As the meetings progressed, the members gave exceptionally strong support. Gordon explains, "I've been through evangelistic meetings where the evangelists had everything worked out so well that the people felt they could sit back and let the preachers do it. These folks realized we weren't professionals and they felt a responsibility—and a sympathy—to be sure it was a success. They didn't want me to get discouraged."

In addition to the baptisms and the involvement of the church, the MISSION '72 meetings had an effect on Gordon. Through all the planning he was confident. One friend remarked to Gordon that if he had to have evangelistic meetings it would scare him to death! "You can't think about that," Gordon answered. "The desire to do it is all that matters."

But as the day got closer he realized that there was more involved than he had at first recognized. When the meetings began his concern was justified. He felt he was out of his realm as he began to struggle with presenting the message to those who came. "The publication of the sermons [the sermons provided by the Ministerial Association of the General Conference] is the greatest thing that ever happened," resounds one of his frequent superlatives. They gave some
direction, but he still felt lost in a trackless sea. "I realized I was not good enough, and was forced to plead with God for help."

The first week was miserable, but then he began to relax and enjoy himself. "The strain was terrible. I didn't realize being a preacher was such hard work!" he exclaims. He decided that next time he'd plan to have another layman with him, as he feels that living and working with someone else would help ease the tension.

Looking Ahead

In the future, what would Gordon Avery want to do differently? And, specifically, what would he like the minister to do before and during his meetings? "I'd have a revival in the church the week before the meetings start. Prior to that I'd have a secular musical program for the community and follow that with a gospel program to begin the series. I'd want to close down my business entirely, if possible, so I'd have no distractions."

There are several things the minister should consider in selecting laymen for this work, he reminds us. First, the laymen should go to a community and church in which they feel comfortable. He wanted an out-of-the-way place because he felt more at home there. And he wanted to be in a group who wouldn't be self-conscious for him, because of his presentation or his language.

Second, the layman must be well balanced in his thinking. "If he is off on a fad or harps on one viewpoint, you'd be in for a lot of trouble," Gordon asserts.

The minister could help also in getting the church and community prepared by his own enthusiasm, first of all. "For," says Gordon, "if he isn't enthusiastic, the people won't be."

Also, he could help the layman outline what is to happen prior to the meetings. Then both will know when each step of preparation is to take place.

The pastor should activate the church for visitation programs and instruct them in how to properly invite their friends to attend the meetings. All of this will allow the layman to concentrate on the meetings themselves.

As for the pastor's relationship to the meetings proper, great care and tact is imperative. "The minister will have to feel out his layman to know what to do and what not to do. Some may respond favorably if all is taken care of but the sermon and they are asked to preach only. But I think any layman who would be willing to try to hold meetings would have some ideas about what he'd like to do. We must remember that the pastor and layman are two individuals and they do things in two different ways. It may present problems if the minister asks a layman to hold meetings, then organizes everything himself," Gordon says. "Every minister is pretty well organized. If he isn't he's not a very good pastor. When he goes out to work with a layman he's got to be careful or soon he has organized his program instead of the layman's program and the layman is discouraged."

"The layman will want to feel that the pastor will accept him and his efforts and not look down on him if he doesn't do it right because of his lack of education or experience. If he can't organize his program, he'll soon realize it," he added.

He sees the function of the pastor as one of a theological advisor and personally desires particular help and cooperation with visitation and decisions.

Gordon Avery did not have that kind of encouragement from start to finish. The idea of meetings was his idea and he asked the conference president and church pastor if he could try. Now he says, "Elder Bieber grabbed the idea and said, 'Go ahead, we're counting on you.' If he hadn't pushed us, we may not have done it."

[The conference provided a regular evangelistic series budget. The Averys took care of their own personal expenses.]

Would he do it again? "If I were wealthy enough, I'd like to try it in lots of places. But I do hope to have meetings at least once, maybe twice a year."

He hopes his experience will get others enthused, because, as he puts it, "If we get our laymen fired up, nothing can stop us."
Wise Counsel to a Young Bible Teacher

The following letter was written by a conference president to a young worker who was being asked to teach Bible in one of our academies. The thoughts expressed come very close to the heart of our work and we believe will be helpful to many.

Dear Brother ———:

It was good to have you come to the office the other day and we thank you. You have worked hard there at ——— and we wish for you Heaven’s blessings as you take up your new work at ——— Academy.

You will recall that we spoke very forthrightly with you about several items of tremendous importance to you and to ——— Academy, to the students, to the patrons, and to the faculty. I have become more fully convinced with the passing of years that one of the most important works a man can engage in is that of teaching Bible in our academies. There is only one posture he can take in approaching this work—and that is on his knees. There is only one attitude he can take—and that is “Who is sufficient for these things?”

Please know that we will be praying for you as you enter this new and challenging work. We have explained as best we could certain problems you will be faced with, certain challenges you will have to meet. This will tax your ability to be loyal when others are disloyal, to be true to duty when some others will be calling for a lowering of standards; to be quiet and thoughtful while some others are losing their heads with excited emotion and shouting; to speak for Christ when quietness would indicate cowardice; to leave administration with the principal and the board, when you are tempted to settle the problems yourself; to not rely upon yourself and your enthusiastic energy and personality when to do so would be spiritually fatal to your students.

May you go forth with courage, humility, perseverance, continually dependent upon the Source of power higher than you, the academy, the conference, the General Conference, and all of us put together! While you will come into that academy with an enthusiasm and perhaps even a feeling of it being important to abandon or abolish certain of the older ways that have been followed for years, please remember that the older ways have the advantage of having worked at least reasonably well and being understood and accepted. Innovations are good only so long as they work. Beware of too many innovations, lest there be a whirlwind of activity whipped up with devastation resulting.

20 NOVEMBER, 1972
Now please note that this letter is written in the finest spirit of confidence and belief in you. I would not have recommended you to Academy unless I believed in you. And certainly the conference committee would not have passed the call along unless the committee believed in you. But you are still a young man and you are in need of counsel and help and the benefit of the judgments of some who are a little older and in whom you can place confidence and who have proved themselves to be loyal and effective workers.

I shall not write more. I trust this letter, however, will be read with prayer and care and that it will be preserved for review by yourself from time to time.

Most cordially yours,

Academy of Adventist Ministers

The Southwest Region Conference was privileged to sponsor the Academy of Adventist Ministers, May 14-19, at Richardson, Texas. The lectures were held at the union office and every courtesy was extended by the union officers to help make this seminar one of the finest to be held anywhere.

The Academy of Adventist Ministers was established for the continuing education of our ministers and has the backing and support of our world leaders. E. E. Cleveland, associate secretary of the Ministerial Association, is the coordinator of the program for North America. With him came an outstanding faculty comprised of Glenn Sharman, Gunnar Nelson, Dr. Raoul Dederen, Samuel Meyers, R. A. Anderson, Elden Walter, Cyril Miller, Don Christman, and V. L. Roberts. Pastors Sharman and Meyers lectured on pastoral administration; Pastor Anderson and Dr. Dederen covered the area of doctrinal analysis. Pastors Cleveland, Nelson, and Walter taught techniques of public evangelism.

A great week of instruction and inspiration was climaxed with a fellowship buffet dinner and program that was arranged by Mrs. H. L. Turner and friends at the conference office.

Words of thanks continue to come from those who were privileged to attend this historical first Academy of Adventist Ministers in Dallas.

W. J. Cleveland, President
Southwest Region Conference

THE MINISTRY 21
Put That New Convert to Work

ORLEY M. BERG

One question often discussed in church nominating committee meetings is whether or not to elect a new member to office, or how soon he should be involved in definite responsibilities in the church. Some feel that as a matter of encouragement a new member should be given some office as soon as possible after baptism; others feel that he should be in the church at least a full year before holding office.

This is an important question, for the attitude of the church toward the new member, as well as the measure of his immediate involvement in church activities, may mean much toward his spiritual growth.

This whole matter will, of course, depend upon the spiritual background of the individual and the thoroughness of his knowledge of the church and its teachings. It may also depend upon the need existing in the church.

The latter factor, however, may militate toward premature action that may not be in the best interest of the new member. For instance, Mrs. Jones may be desperately needed in one of the departments of the Sabbath school, but it is quite important that she be permitted to sit in a regular Sabbath school class or the pastor’s Bible class for the first year or so.

Also, it may not be best for the new member, with a limited knowledge of church organization, discipline, et cetera, to fill a position that would place him on the church board during his early experience in the church.

There are, however, positions in the church where new converts may and should serve. Men may serve as ushers in the Sabbath school, thus gaining experience that will help qualify them later as deacons. Women can assist in the Dorcas Welfare program, on the social committee, or as pianists or some other specialized service. They can be given specific assignments in the Sabbath school program or MV meeting. Just be sure that what they do doesn’t isolate them from the general church program, with which they should become increasingly familiar.

Teach to Win Souls

There is yet another way that every new member is to be put to work. Here there are no exceptions. Ellen G. White speaks of it in this way:

Personal responsibility, personal activity in seeking the salvation of others, must be the education given to all newly come to the faith.—Evangelism, p. 354.

When souls are converted, set them to work at once. . . . Teach the newly converted that they are
to enter into fellowship with Christ, to be His witnesses, and to make Him known unto the world.—Ibid., pp. 355, 356.

Here is something that every new member is to do. He must be put to work, witnessing to his faith, winning others to the precious truths he has found so dear.

As the above statements indicate, a new member needs to be taught how to work for Christ. He is usually full of enthusiasm. If his experience is genuine he will have not only something to share but also a great burden to do it. However, by not being encouraged in this given direction, the living flame may soon become a dying ember. The enthusiastic convert can soon become a backslider.

The period following baptism is exceedingly important to the new member’s development, and he will show the greatest growth as he is guided into becoming a soul winner.

Sometimes his new zeal is not balanced with essential knowledge or judgment. Although it may have taken Mr. Smith five years to come to a decision himself, he will wonder why others of his family, friends, or relatives don’t accept the new faith at once. We must guard against crushing the zeal, and at the same time give sound guidance that will enable the zealous soul to break through barriers of prejudice and misunderstanding. The new member must be taught the importance of example and influence. On the other hand, he must not be discouraged from active, aggressive soul-winning action. This takes wise direction.

How often a new member has sought for advice and guidance in these matters only to be put off. How much better to make a few calls with him or share a literature distribution territory or work together on the Gift Bible Plan.

The neglect of this important follow-up work has resulted in many a dear soul becoming disillusioned and discouraged. The new member soon settles down into the same lackadaisical, Laodicean condition characteristic of too many of our church members, when he, properly dealt with, could have become the spark to set the whole church into a more healthy witnessing experience.

**Feed That Flame**

God bless these new members. How happy we should be for them. How inspiring is their zeal in all its freshness. But how sad that this zeal so often turns warm, then cool, and finally cold. Is it not largely because we as leaders, officers, and others of the church have failed them? We can hear the older members whispering, “Just watch, it will soon die out. She will soon learn that it isn’t as easy to win others as she thinks.” And sure enough. It does die out. And she does become disappointed that those she approaches with the good news do not respond as quickly as she had expected. But need it be that way?

As local elders of the church, one of your greatest concerns is that the church you serve fulfill its mission—that mission is to win souls. When a new soul is baptized into the church, the first thought should be, how can this experience be multiplied? What can we do to help this new member to reach his friends and neighbors? How can we work with him and train him so that he will become a real soul winner?

Why not develop a definite plan to put into operation as soon as the next soul is won to the church? Help that one to become the best soul winner in the church. Gain the cooperation of the entire church in helping to make this so. And then something else will happen. The entire church will gain a new experience in soul winning. The church will arise to its principal task—sharing its faith.

The best way to help oneself is to help another, and this surely applies to soul winning. So find a way to help. Team up with another, preferably a new member. Teach each other how to give Bible studies. Visit together. Distribute literature together. There are so many ways in which work can be done. Arouse the older members to have a part and see how the next baptism can be an occasion for a new spiritual transfusion and a springboard for greater witnessing.

**MY PRAYER:** Dear Father, help us to be especially mindful of the needs and opportunities presented in the person of every new convert added to the church. Help us to be inspired by their zeal. Give us tact and wisdom to know how we can help guide that new member into a rich soul-winning experience, which also results in a richer experience of our own. In Jesus’ name. Amen.
Today I'm writing inside a comfortable little cabin at Gambell on Saint Lawrence Island near Siberia. Outside a storm is up. Wind is blowing snow through cracks in the door. It is sifting like flour over things in the
porch. The chimney is shaking, pulling on the guy wires that anchor it to the roof. Hardly anyone is going out. The date is May 18 and the weather is about normal.
This article is about our ministry in the remote North. We live at Gambell, Alaska, a small Eskimo village forty-five miles east of Siberia. My wife and I are the minority. Our culture is different and we are the wrong color. Still, we have found that we can work for God here.

The physical living conditions are a striking contrast with life as we used to know it. Our house is like most other houses in the village. It is of frame construction and probably was shipped on board one of the famous Yankee whalers around 1900. The inside dimensions are twelve feet wide and twenty feet long. In the front is a storm shed that serves as bathroom as well as storage for dog equipment, a refrigerator, a coat rack, and a place to brush off snow. The ceiling is six feet high, just high enough for me to stand erect except in the center where a hook is placed for the Coleman lantern. In one corner is a hole with a ladder leading to the attic, where a year's supply of food is stored. The house is adequate for the two of us and in keeping with the surrounding dwellings.

The chapel where meetings and Bible classes are held is attached to our house and is also twelve by twenty feet. Heat from a small oil stove keeps the place cozy most of the year. There is seating for thirty adults. In the front we have a piano and in the rear a small library for the village people.

**Primitive Living**

When we first came to bush Alaska we wondered how anything would ever get done without all the handy things such as running water and drains. The adjustment to permanent camping was slow. Techniques for hauling water changed several times. At first we tried carrying the water in five-gallon plastic jugs. Later we tied one dog to a piece of tin with the jugs attached to it. Now that the well has gone salty we drive eight dogs six miles and bring back twenty-five gallons at a time.

Once on a visit to metropolitan Anchorage a friend asked, "What do you do all day now that the newness has worn off?" I answered, "We take an active part in village life and put in a 'good word' for the Lord at each opportunity." Much of the time is spent just living—shoveling snow, hauling water or ice, emptying the chemical toilet, filling the gas lantern, or feeding the dogs. Village life includes, for me, hunting with the men for sea mammals. We get mostly walrus and seals, but during May, the bowhead whale. Trapping foxes during the coldest months often gives the best opportunity to talk with men about spiritual things. Jeannette, my wife, does things with the women and children such as sewing and preparing fox and seal skins.

**Baptizing Through the Ice**

The organized church activities include the regular schedule of meetings used throughout North America. One striking difference is the winter attendance at prayer meeting. It is usually higher than on Sabbath. The reason lies in the economy of the people. They hunt
for a living and light is needed to shoot. So, the route to full church membership often comes through the evangelistic nature of the mid-week meeting.

Last June one of the men and I went for a walk along the shore of the nearby lake. We were looking for a place where the ice was thin enough to make a hole for a baptism. The next Sabbath six were baptized.

MISSION '72 meetings were held by Pastor J. C. Hansen, president of the Alaska Mission. At the end of the series, in addition to a baptismal service, the group of believers was officially organized into a church. Responsibilities were gladly accepted and today the church, though small, carries its own program with a missionary outlook.

In many reports from the far north you can read about cabin fever—the dread result of boredom and isolation. It is true that we are isolated. Recently the village went without mail and communication for six weeks because of bad weather. But there is no boredom! There are just too many things to do. We believe that thorough instruction and examination should precede baptism. Because of the mixture of spiritism and modern Protestant religion that lingers in this area, we are especially careful. At times a translator is used for individual Bible studies and nearly always in church. If I talk for ten minutes the translation takes 30. Besides the prolonged way of doing daily activities, I supervise the student missionary program. So you see, for me there is no boredom!

Student Missionary Program

In Alaska the church is working in all the population centers. But the real mission work is out in the villages of the bush. Student missionaries have expanded the work to six outposts. They range from Shungnak, about at the Arctic Circle, to Togiak, six hundred miles to the south. It takes about four months of traveling each year to set up and organize this work.

We like it here in Alaska. The outdoor life is exhilarating. The wind is fresh. There's no smog or air pollution. We're always busy, but seldom rushed. It is fortunate that I'm not a car enthusiast, for it has been months since I've even seen one. However, much of the year I keep our private airplane tied behind the house. It is a solid link with the Alaskan mainland two hundred miles to the east. For a time we had a snowmobile for use as local transportation, but found that our brand wasn't reliable. Now, we are back to a dog team. It can be a lot of trouble, but if one likes animals he will appreciate the fact that nowhere else could a minister afford to raise eight working dogs.

More important than these material considerations is that question, Can we work for God here? We believe we can and that more are needed to help. The Eskimo folk are intelligent, adaptable, and currently searching for meaning to life. God is working through human agents such as us to bring these people closer to Him.
A LOOK AT REVELATION

Part 1

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ALTHOUGH the message of each of the seven letters to the churches has a special application to the period signified by the name, and the symbols used reveal the condition of the church at different periods, each message applies in some degree to every period. In attempting to decide what period is symbolized by each of the churches of this prophecy, I have in mind the time when the element referred to predominated. The period A.D. 100-323 would, therefore, symbolize Smyrna, and A.D. 323-538, Pergamos.

Even though it is recognized that even among Seventh-day Adventists there is not universal agreement as to the time periods referred to in the first three churches, the writer accepts the dates generally held, and with that in mind we will proceed by considering what period is covered by the letter to Thyatira. The content of this letter has led many to begin the period, to which it especially applies, with the establishment of the papacy in A.D. 538, but different dates have been given for the ending.

In the message to Thyatira, God said: “I gave her space to repent of her fornication; and she repented not” (Rev. 2:21). Had not Wycliffe, Huss and Jerome, and Savonarola, who urged purification of morals, called on the papal church to repent? But the voices of these forerunners of the Reformation were silenced, and the warfare against the so-called heretics continued until the pope at the Lateran Council in Rome in May, 1514, declared that not one heretic remained in all Christendom.

However, only somewhat more than three years later the Augustinian monk Martin Luther nailed his ninety-five theses to the church door in Wittenberg (Oct. 31, 1517) and declared indulgences invalid. When Luther and other champions of the truth began, they had in mind to reform the Catholic Church. Some of her bishops urged this need. The emperor Charles V was anxious that the abuses in the church and the morals and manners of the clergy be reformed. The pope was urged to call a general council. After much hesitation and one unsuccessful attempt, Paul III called a General Church Council to meet in March, 1545, in Trent. With two long and some minor interruptions (1547-1551, and 1552-1561) the council lasted for eighteen years, until 1563. This was the last general council held by the Roman Catholic Church until the Vatican Council 1869-1870, and is considered the highest source of authority as to doctrine and the character of Romanism.

Reform Councils Before Trent

There had been held what is known as reform councils prior to the Council of Trent. One was held in Pisa in 1409, but Pope Alexander V adjourned it before any reformatory work could be done. At the Council “in Constance (1414-1418) a number of reforms were proposed, but Pope Martin V skillfully avoided any
reform measures.” He even confirmed the extortionate methods of raising money. It was during the early period of this council, with eighteen thousand clergy in attendance, under Pope John XXIII, whom Newman calls “one of the most infamous of men,” that Huss was thrown into prison (Nov. 28, 1414) and burned July 6, 1415, and where one year later Jerome met the same fate.

Councils followed during the next century where reforms were demanded, but without results. In 1487 Pope Innocent VIII issued a violent bull for the extirpation of the Waldenses, and at the fifth Lateran Council, 1512-1517, a decree was passed enjoining the extirpation of heretics.

God’s charge against Thyatira (the Roman Catholic Church) is that she suffered the woman Jezebel (the papacy) to seduce His servants. He says that He gave her time to repent but she would not repent of her fornication.

When the council assembled there were many appeals for repentance, for a reformation. “Who will give me,” exclaimed the abbot Clairvaux, “who will give me the satisfaction, ere I die, of seeing the Church in the condition she was in her early days!”

This satisfaction he did not realize. How could he, in a church where the Bible was not accepted as authority? “Already, in 1520, Prieria, one of the first Theologians of Leo X, had said, ‘He is a heretic whosoever does not rest on the doctrine of the Roman Church and the Roman Pontiff, as the infallible rule of faith, from which the Holy Scripture itself derives its force and its authority.'”

“This is quoted from Coster (Enchiridon, ch. 1), and Lindanus (Panoplia, books I and VI). ‘Scripture is a nose of wax, a dead letter, and that kills, a very husk without a kernel, a leaden rule, a school for heretics, a forest that serves as a refuge for robbers.’”

The French at the Council of Trent

“At the nineteenth session [of the Council of Trent] held May 14, (1562) nothing had been done, as the French ambassadors were shortly expected, and had written to the legates, to request the postponement of any decree till their arrival. They reached Trent a few days after. M. de Lanssac, who had recently been in Rome as ambassador extraordinary to the pope, Arnold du Ferrier, president of the parliament of Paris, and Guy Faur de Pibrac, chief justice of Toulouse, were the chosen representatives of Charles IX, on this important occasion. They were tried men, of commanding talents, and a bold, free spirit, who would not hesitate to declare their sentiments, however obnoxious or unpalatable they might be in any quarter. Their first impressions on reaching the seat of the council, may be gathered from the language used by Lanssac in a letter written the day after his arrival to De Lisle, the French ambassador at Rome. He expressed his fear that little advantage would be derived from the assembly, unless the pope would suffer the deliberations and votes of the fathers to be entirely free, and no more send the Holy Spirit in a traveling bag from Rome to Trent! The phrase was homely, but the description was just, and the ambassadors’ pleasantry exhibited an accurate view of the manner in which the decisions of the council were commonly framed, in accordance with precise directions from Rome.

“The arrival of the French ambassadors was hailed with much pleasure by the reforming party, who greatly needed their patronage and assistance. They were subjected to continual reproach, mortification, and insult. They knew and felt that the council was not free: forty prelates, pensioned by the pope, were already at Trent, and more were expected. If they followed the dictates of their consciences, they were stigmatized as turbulent spirits, and persecuted in every possible way. Angry letters were sent from Rome to terrorize them into compliance with the pope’s will. They were treated as movers of sedition, and
charged with aiming at the subversion of the holy see. The legate Simonetta had a number of bishops under his control to contradict and browbeat every free speaker, and beat him down by clamour; while, on the other hand, the partisans of the pontiff were caressed and rewarded. But Lanssac and his companions did not scruple to write or speak of the pope and his measures with the most provoking indifference and freedom: his power excited no alarm; even his office treated him with small respect or reverence. It was reported that Lanssac had said to some bishops, whom he had invited to dine with him, that there would come so many prelates from France and Germany, that they should drive away the Romish idol. 5

"Those who advocated the concession of the cup to the laity were warmly seconded by some of the ambassadors. Baumgartner, the Bavarian envoy, led the way. On his introduction to the council, June 27, (1562) he delivered a long speech, which was highly offensive to the legates and their adherents. He said that Bavaria was overrun with heresy of every description; that the contagion was not confined to the lower orders, but had seized the nobility and middle ranks, so that scarcely a city or town was uninfected. He affirmed that the evil was greatly aggravated by the shameful conduct of the clergy, great numbers of whom indulged in gluttony, drunkenness and all kinds of vice, with unblushing effrontery, as if in open contempt of God and man, and lived in flagrant violation of their vows of chastity; so that out of a hundred priests, not more than three or four could be found who did not openly keep concubines, or had not contracted public or clandestine marriages. He added, that the general discontent was still further increased, by the prohibition of the cup to the laity, on which account many had joined the sectaries, who administered the communion in both kinds; that the dissatisfaction arising from this course almost approached to sedition; and that it would be impossible to preserve the peace of the country unless some relief were quickly afforded." 6

Abuses of Residences and Pluralities

Two abuses referred to in the proceedings of the Council of Trent were those pertaining to residences and pluralities. Clerics holding benefices with the cure of souls were supposed to live where their duties were. This was known as the rule of residency, which, however, had been greatly abused, especially because of pluralities, that is, the holding by one person of two or more benefices or livings at one time. These terms are found in the following quotation from Cramp:

"While the divines were employed in their theological discussions, the canons were equally busy in preparing the decree of reformation. But it was impossible to meet the views and wishes of all the prelates, especially the Spaniards, who had determined to make a bold stand against the usurpations of the pope, and to put a stop, if possible, to the aggrandizement of the regulars. In addition to their just complaints on this head, the scandalous intrigues and rapacious exactions of the court of Rome gave great and general offense. Almost anything could be accomplished by money and influence; and the decrees and canons of ancient councils were unceremoniously set aside, when some needy favorite or busy tool of the papacy was to be enriched.

"Those evils were attacked with much vigor—The prelates revived the discussion of the Divine right of residence, which, if it were once determined and declared, would destroy most of the alleged abuses. But here they were treading on forbidden ground. They had touched the pope's prerogative; and De Monto told them, with an angry and haughty air, that they must not presume to meddle with this subject; such was the will of the pontiff, and he must be obeyed. Besides, too severe a reform would not suit the times; they must consider what was possible, as well as what was proper.

"It was agreed that their attention should be principally confined to the abuses arising out of pluralities. The disease was universally acknowledged; every one was ready to prescribe for it, and each thought his own remedy the best. The Spanish prelates, who held the Divine right of residence, maintained the unlawfulness of pluralities in the same sense, and demanded their entire abolition. But the Italian bishops, encouraged
by the legate De Monto, who in this instance differed from his colleague, would only consent to a very partial and limited reform.

"The legates inserted in the prologue the following clause:—‘saving in all things the authority of the apostolic see.’ This plainly nullified the whole, since it would be worse than useless to issue enactments which the pope might afterwards dispense with by a stroke of his pen. Nevertheless, though vigorously opposed by the reforming party, the clause was suffered to remain. Various attempts were made to procure a more extensive reform than the decree contemplated, but they were entirely ineffectual. Some were afraid to speak their minds freely; some were gained by flattery, or cajoled by assurances that the pope himself would remedy all evils; and the decree was in consequence approved by a large majority."

This reminds one of the oft-quoted statement of Britain's great Catholic historian Lord Acton: "Power tends to corrupt and absolute power corrupts absolutely." Says Newman, "Many of the most important ecclesiastical positions were held by men who were not expected to render any service in return for the revenues enjoyed and who made no suitable provision for the work thus neglected. The confering of bishoprics and archbishoprics on young children was no uncommon occurrence."

The Cardinal of Lorraine at Trent

"At the request of the French ambassadors the session was postponed, on account of the expected arrival of the cardinal of Lorraine. He entered Trent November 13, accompanied by fourteen bishops, three abbots, and twenty-two divines, chiefly doctors of the Sorbonne. This was an event in which all parties felt deep interest. The reforming members of the council looked forward to it with pleasure. They had heard that the cardinal proposed to lay an unsparing hand on the abuses of the papacy, and to avow himself the warm and uncompromising advocate of reform. Some affirmed that he wished to procure a decree for the performance of Divine worship in the vernacular tongue, and that in his own diocese of Rheims, baptism was already so celebrated. Others said that he would plead for communion in both kinds, and the marriage of the clergy; and that he intended to propose that bishoprics should be bestowed only on those who were able to preach, and that unpreaching prelates should be compelled to expend one-third of their revenues in the support of a preacher. Whether these reports were well founded or not, the pope deemed that there was sufficient ground for concern and fear. Orders were issued that every prelate then at Rome should repair to Trent forthwith. None were exempted: titulars, coadjutors, those who had resigned their benefices, and retained only the Episcopal order, without jurisdiction—the aged and infirm, and even such as held official situations in the papal court, were compelled to go. Thus the pontiff hoped to counterbalance the influence of the French, and bear down opposition by numbers."

Thus the papal reaction to the demand for repentance, for a reformation, that came from Germany, Spain, France, and other countries was the same. He was obdurately opposed to every such suggestion, and yielded only where and to the degree that he was forced to do so, and then his loyal representatives managed to insert some clause that nullified the decree voted.

Time to Repent—but She Would Not

The pope's attitude was the same as that expressed in the Roman Catechism, chapter IX, viz., that the church cannot err either in faith, or in the rule of manners. "I gave her time that she should repent," said God in His message to Thyatira, but He adds "and she willeth not to repent." The response of this church at this ecumenical council was, to use the words of the Fathers of the Council of Trent, that the church has been taught by Jesus Christ and His apostles, that she is under the constant teaching of the Holy Ghost, and it is altogether absurd to moot the idea of a restoration, or a regeneration, as if she could be thought capable of falling.

"Instead of the projected reform of the secular powers, which had made so much noise, a brief but comprehensive chapter was inserted, renewing all former canons and decrees of general councils, in favour of the immunities of the ecclesiastics, and against those who
should violate the same, and exhorting all sovereigns to insure due reverence to the clergy on the part of their subjects, to prevent any infringement of their privileges, and to patronize and support the church to the utmost of their power. Lastly, it was declared that all the decrees passed respecting the reformation of manners and ecclesiastical discipline, were to be understood and interpreted, as to preserve always, and in all things, the authority of the apostolic see. Thus, in open defiance of all Christendom, securing the continuance of whatever enormity or abuse the pontiff for the time being might think fit to support and defend! And indeed, the whole reformation (as it was called) decreed by the council, was so framed and constituted as to be altogether useless, inoperative, and vain. The greatest evils were left untouched; the papal power, the great source of tyranny and corruption, was not meddled with; but, on the contrary, the pope assumed the sole right to expound, administer, or dispense with the decrees of the council, and obtained by its last decree, an apparently legal sanction for his usurpations.

"The acclamations of the fathers closed the proceedings of the council. The cardinal of Lorraine made himself conspicuous on that occasion. After having called on the assembly to declare their best wishes and prayers for the pope, the emperor and other European monarchs, (including the souls of those who had died since the opening of the council,) the legates, the cardinals, the ambassadors and the bishops, he thus proceeded:-

"Cardinal. 'The most holy and ecumenical council of Trent—may we ever confess its faith, ever observe its decrees.'

"Fathers. 'Ever may we confess, ever observe them.'

"C. 'Thus we all believe: we are all of the same mind: with hearty assent we all subscribe. This is the faith of blessed Peter and the apostles: this is the faith of the fathers; this is the faith of the orthodox.'

"F. 'Thus we believe; thus we think; thus we subscribe.'

"C. 'Abiding by these decrees, may we be found worthy of the mercy of the chief and great High Priest, Jesus Christ our God, by the intercession of our holy Lady, the Mother of God, ever a virgin, and all the saints.'

"F. 'Be it so, be it so: Amen, Amen.'

"C. 'Accursed be all heretics!'

"F. 'Accursed, accursed!'" 11

Thus a curse was pronounced upon the Waldenses, the Protestants, and all Evangelicals, the very ones that God next recognized as His church under the name of Sardis.

Some may ask, Was it not Jezebel (the Papacy) that God gave time to repent and she would not, and was it not the Papacy that He rejected and not the Catholic Church, represented by Thyatira? Here it must be remembered that God says to Thyatira, "Thou sufferest that woman Jezebel" who seduced his servants to commit fornication. "Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. . . . I will give unto every one of you according to your works." Then in the next verse, 24, He addresses Himself not to Thyatira but to those in Thyatira "which have not known the depths of Satan." At Trent the spokesmen for the church decided to continue to suffer the Papacy, and therefore the Catholic Church, Thyatira, was rejected as a church, but the individual members were not rejected. About half of them had left the Catholic Church and had been formed into Protestant churches. Thyatira had now fully developed into Babylon, and the true believers were warned to come out of her.

The emperor and the king of France urged this general council as a means of reuniting Western Christendom. They recognized the terrible corruption in the church and the necessity of such reforms as would lead to the conciliation of the Protestants. The majority of the Protestants were not averse to a reunion on the basis of a thoroughgoing reformation on the part of the whole church, but neither Jezebel nor Thyatira would heed the call to repent at this climactic hour of the history of the Roman Catholic pontiff and church. The Council of Trent, therefore, appears to be the most fitting event to mark the end of the Thyatira period and the beginning of the Sardis period of the church. Even this plan gives more than one thousand years to the Thyatira pe-
How Authentic Sermons Are Born

P AUL is direct and clear—sermons are born, not from within but from above. "We too believe, and so we speak" (2 Cor. 4:13). Preaching is not a matter of giving all you've got within you. Such is not the work of an ambassador whose solemn task is to deliver personally a message for his king, or of a herald whose task is to make an official announcement.

The ambassador or the herald is not responsible for creating his message; he is, however, responsible for fidelity in delivering the message and for the manner in which he personally represents his king.

How does this message get from the king to the herald or the ambassador? What is this "belief" event that Paul refers to that provides him with his message?

Paul knew, as every Christian preacher also knows through experience, that the God of creation had spoken to him. He was not repeating someone else's conviction when he said, "For it is the God who said, 'Let light shine out of darkness,' who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ" (verse 6). This was no secondhand gospel for Paul.

New Testament preaching originates as a witness of faith. "God has spoken to me," faith says. "I was a sinner, and out of step with the universe. I was my own lord and did things my way. But none of..."
my deepest desires were ever satisfied. The weight of guilt, the statement of debt that I owed everyone, would have eventually crushed me. But Jesus got through to me. He called me His son in spite of my sinful arrogance; He rolled off the burden of guilt and assumed it Himself. More than that, He gave me a new way of looking at life and a new power to do what He said could be done. All men need my Saviour and I will not be satisfied until I have made Him known to others just like me.”

No man could think up a scenario like that. Such statements are the result of a revelation that could come to man only from the outside, from God Himself.

“Since we have the same spirit of faith,” Paul said, “. . . we speak.” Authentic sermons are born when man has heard God speak to him and he has responded as a grateful, obedient son. Any other kind of religious communication may be informative but unless spoken out of a heart of faith and for the purpose of awakening faith it will not well up with conviction; it may inform but not convince. It will not be a New Testament sermon.

Behind Paul’s words was the Word. Before he spoke he had been spoken to. Before he could bring cheer and hope he was cheered and emboldened. Before he could shed light on man’s fears and anxieties for the future, light had to shine in his own heart. And shine it did—“the glory of God in the face of Christ.”

Born of an Experience With Jesus

A man who could without embarrassment refer to his incredible record of physical and mental distress because of ill-tempered, hostile men, and yet say, “We do not lose heart,” has something very important to proclaim about Jesus Christ. Paul’s kind of preaching, which every genuine Christian preacher must emulate, is born out of a living experience with Jesus as both the preacher and his Lord unflinchingly face up to life’s difficulties together. Because of these experiences Paul knew that anyone who represented Jesus faithfully would be in difficulty, “afflicted in every way, but not crushed [literally, “not left without escape”]; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed” (verses 8, 9). He had discovered that in Jesus there would be perpetual escapes as well as perpetual peril. That kind of knowledge is something to talk about. Out of this kind of living, Christian proclamation becomes meaningful and credible.

But Paul learned something else as he walked under the Lordship of Jesus in a way that every man should walk before too many years go by. Yet this knowledge cannot be understood or taught unless it is first experienced. Sooner or later all men become aware of age and death: “Our outer nature is wasting away.” This is not special information known only by Christians. Paul, for one, perhaps had aged before his time, wearing himself down in his incomparable record of service. But then what? Of course, there is always heaven to look forward to, but what about those years when memory may slip, when the steps slow, when younger men do what once came so easy to us?

Though long years of faithful ministry had exacted its price, (“death is at work in us”) Paul sang to the world a new song that only genuine Christians learn: “Though our outer nature is wasting away, our inner nature is being renewed every day” (verse 16). Wearing oneself out for Jesus opens the life to a renewal that more than compensates for life’s afflictions. The dying-of-Jesus experience that Paul shared with his Lord opened the door to the “life of Jesus” experience, to a continued resurrection of spirit that only a Creator God could provide.

Paul’s Inner Nature Stayed Alive

Although all men must say sooner or later, “Our outer nature is wasting away,” not all men can say, “Our inner nature is being renewed.” Paul’s inner nature was not crushed when misfortunes assailed; his inner nature did not crumble as the years passed. When his sunset years came, he marched into the lengthening shadows with a singing heart, his inner nature never more alive and healthy. Paul had learned through experience that the law of sacrifice, personified in the life of one who gives away his time and energy for the salvation of his fellow men, is the only way to
explain the phenomenon whereby physical energy is continually being exchanged for higher forms of energy.

Physical energy, wherever observed throughout the universe, seems to be running down. For the non-Christian the end is a sad collapse amid self-indulgence; for him all is indeed lost. But for the Christian, when the outer nature is wasting the inner nature is being renewed; that which indeed lasts is in direct relation to how much had first been given away. "He who finds his life will lose it, and he who loses his life for my sake will find it" (Matt. 10:39).

What Paul proclaimed about Jesus was more than that He would return some day in the future to vindicate and deliver His faithful disciples. He wanted all men to know that because of Jesus the spirit of man, here and now, may be stronger than the strain of life, that all men could walk into life's sunset and say in truth, "I never felt younger." This every genuine New Testament preacher should be able to confirm with ringing affirmation.

**Seeing the Unseen**

"We have seen the unseen" is the secret of the increasing vigor in an aging preacher. Trouble on all sides, disappointments that rack the heart—all this any man can see. What a tragedy if that is all he can see!

What had Paul seen that made the difference? He had seen Jesus of Nazareth to be the Creator of this world, the greatest evidence of which was the creating power in his own life. Into Paul's life Jesus had brought light, order, purpose, and beauty, out of that which had been formerly waste and void. But Jesus was more than Creator—He was also man's Judge before whom every conscience will be bared. Paul saw clearly that each man must give account to his Maker—to accept His will and judgment now brings light to life; to reject Him now adds darkness to night.

True, as Paul also saw clearly, evil seems to triumph now. The darkness does, at last, overpower man's outer nature. Although now unseen to those without faith, Paul saw that which will truly last forever: The self-authenticating love and power of God; the fellowship of those who trusted His love; the unbowed, triumphant spirit of a man whose inner spirit was renewed daily. These are the elements of life that truly matter; such truths make up the substance of the authentic New Testament sermon.

**The Goal of New Testament Preaching**

The New Testament message that proclaims these eternal truths about Jesus as Lord is truly effective and credible only when the preacher's personal life backs up and validates his words. When a message of cheer, hope, love, and great trust is unaccompanied by a winsome, trusting, loving life witness, the word of the gospel is truly unintelligible and for the nonbeliever unworthy of belief.

"By the open statement of the truth we would commend ourselves to every man's conscience in the sight of God." For Paul the Word of God—the gospel, the truth—is what he has been called to manifest openly to all men. Even as Jesus made it clear that only a person can truly reveal truth and make it believable, so Paul unashamedly recommends himself and his co-workers as manifestations of the truth about what God can do for man. His greatest concern is that his own open integrity, evident in his words and life, will strike favorably the consciences of every man he meets.

But the credit and glory belong to God alone. Whatever excellence of thought or deed that sets Paul apart, all is evidence of what God can do for fragile earthen vessels. Paul's simple statement describing genuine Christian preaching breathes gratitude throughout for the mercies of God that made his ministry possible. "But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us." When a man makes Jesus the Lord of his life, there is no thought of seeking personal glory for what the Spirit alone has produced. Who comes first in life was settled when the preacher made Jesus the Lord of his life.

Whatever the weight of suffering, the pain of heart, the shattered dream, the New Testament preacher has learned that he is not above his Master. Whenever men seriously try to live the life of Jesus, they share in His sorrows as well as in His strength. Living triumphantly, showing that the inner nature is more
than able to cope with the afflictions of the outer nature, living without fear, loving unto the uttermost—this life-style is the open statement of the truth that Jesus is indeed Lord of life. Thus Paul quietly, boldly said: “For while we live we are always being given up to death for Jesus’ sake, so that the life of Jesus may be manifested in our mortal flesh.”

Reproducing the Life of Jesus

Here Paul touches the object of all New Testament preaching—that the man of faith will reproduce the life of Jesus. His letters ring with this lofty, yet attainable, goal. Out of the life of a faithful witness “the light of the knowledge of the glory of God” will shine. What the Corinthians saw in this man, Paul of Tarsus, was indeed the life of Christ even though he was a man who was hounded by all manner of life’s distresses.

If unbelievers are ever to be judged by the gospel in these latter days, it will be only after they have seen as well as heard its truth. When those who proclaim with words the gospel of love and power but fail to live a life of love and power a great contradiction occurs. More than a contradiction, it is a tragedy.

When the words are voiced without a corresponding life witness it is evident that the preacher has misunderstood the nature of faith and the function of Christian proclamation; faith has become merely a body of doctrine to be believed and the sermon has been perverted into a mere vehicle by which doctrinal information is conveyed. Agreement on what the Bible says becomes more important than the transcending renewal that truly represents the life of Jesus today. A disproportionate emphasis on believing doctrine rather than living a renewed life as the immediate goal of the gospel misrepresents the Lord, whom the gospel is all about.

Christ Is Waiting

Because professed Christians have not fulfilled their role as the living exponent of truth, because they have not made clear “the open statement of the truth” in word and life, the return of Jesus has been delayed. The gospel of Jesus has not been fully preached.

Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own. It is the privilege of every Christian, not only to look for but to hasten the coming of our Lord Jesus Christ. Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel. Quickly the last great harvest would be ripened, and Christ would come to gather the precious grain.

New Testament preachers, therefore, “do not lose heart.” Their step is brisk as the years go by, because they see and hear “things that are unseen.” They know that God has spoken truth about man as a sinner and about Himself as the one able to save. They know this truth, not because they buy it secondhand, but because God has made Himself known with indisputable evidences of His presence.

But there is more—and here the New Testament preacher finds his greatest certitude as well as satisfaction. When he witnesses to his faith others respond as persons who also hear and see that which the preacher is describing with words. The same Holy Spirit calls forth the same gratefulness and repentance in his hearers, that the preacher himself felt when he first met Jesus while listening to someone else’s witness to the truth about Jesus. “For . . . the righteousness of God is revealed through faith for faith” (Rom. 1:17).

The Lord of the gospel continues to use men as channels of His grace. The long line of faith reaches back to those disciples who first fell to their knees saying, “My Lord and my God!” Today, as never before, the world teetering on the brink of self-destruction needs a clear “open statement of the truth” whereby the honest seekers may find good reason to call “Jesus Christ as Lord.”

References

1 Bible texts throughout this article are from the Revised Standard Version.
2 The English word believe, is a translation of pisteuo, a familiar Greek word used often in the New Testament, and frequently translated “faith” in English Bibles. Faith, the personal act of decision, is simultaneously perception and obedience: (1) God in Christ is recognized as the Lord of life, and man’s sense of alienation and anxiety is perceived as the result of his irresponsible rebellion as a sinner; (2) in this awareness, there is the joyful response of obedient love to the Lord God who not only defines man’s state as sinner but who also declares man forgiven and reinstated as His son. The man of faith thus trusts God implicitly and is willing to do whatever God says now and forever.
3 Christ’s Object Lessons, p. 69.
A SEVENTH-DAY ADVENTIST evangelist who wishes to cross the chasm that exists between Adventists and Islam must be concerned with the quality of his endeavors. A suitable approach to Muslims—and there are several—will certainly include the power of the Holy Spirit.
The commission to preach and to make disciples requires the best that we have. Yet the work of conversion is God’s work.

David H. C. Read, in a recent article in Christianity Today writes:

He [the evangelist] is not concerned primarily with the expansion of his own particular religious community or with the success of his own techniques. He simply knows what Christ has done for him and means to him, and longs that others should share this experience. He is concerned with people, people in their deepest needs, and not with triumphant argument or spectacular results. He wants to be an instrument of the Holy Spirit, a communicator of Christ. And he quietly asserts the right to convert, knowing that it is not he but Christ who really does the converting. 1

This fact is so obvious it is often overlooked. No method, however correct, will create an evangelistic exodus from Islam. But there are multitudes of sincere, devout Muslims. Many of these will be allured by the gospel of Jesus as a greater reliance is placed upon the Holy Spirit.

Much common ground exists between Muslims and Seventh-day Adventists. Most of the methods discussed in this chapter and the next are from my own experience. Others have been suggested to me by men who have had long acquaintance with Islam. There are, undoubtedly, still other workable methods.

Often the success of an evangelist or worker is measured by the number of people he baptizes. A thoughtful administrator and evangelist knows that this is not necessarily true. God does not approve of lazy preachers. Yet the hardest worker may have little to show for his efforts.

Using the Health Approach

Adventists who use the health message to witness to Muslims are on tremendous vantage ground. The fact that Seventh-day Adventists neither drink alcoholic beverages nor use tobacco or other narcotics in any form and abstain from pork and all other unclean foods causes Muslims to respect them highly. (Their attitudes toward movies, dancing, and many other activities enhances this posture.) Because the standards of many Christians, who have been influenced by the West, are usually lower than those within Islam, conversion to Christianity from Islam is considered a step backward. Millions of Muslims, however, are religiously health-conscious, and the message that God is interested in people having healthy bodies provides the Adventist evangelist with a wonderful opportunity to witness. The use of this health approach, whether in a series of meetings, a set of correspondence lessons, or a group of tracts, makes a desirable foundation for all subsequent presentations.

The health message includes many subjects of general interest. For example, temperance, with its emphasis on abstinence from all hurtful indulgences and the moderate use of that which is good; food and nutrition, which may include cooking demonstrations; family health; first aid and a useful home treatment of common illnesses, with acceptable home care of the sick, illustrated by live, simulated demonstrations; child care; preventive medicine; community health and sanitation. The health message approach may be made more graphic by the use of films, filmstrips, or slides, as well as other visual aids (motion picture health films are often available free or for a small fee from various health and information agencies). Some countries can use cooking demonstrations and

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Abbottabad, West Pakistan, which was reported in the Ministry. After telling the story of how God gave the Ten Commandments, I asked for a show of hands of people who wanted to keep God’s commandments. Many people responded, but one I remember especially. A Muslim lady sitting in the section separated for women jumped to her feet and waved both hands high in the air.

Filling a Void

A spiritual vacuum, like a physical one, is bound to be a void. And there are many voids today among the Muslim people. These must be filled. A national evangelist who used one of the methods suggested here had a man come to him at the close of the series of meetings. “It is true, Padri Sahib, we are not Christians, but we are no longer Muslims.” In his community he still had the appearance of a Muslim, but in his life Jesus Christ had done something to him. Who knows how many more are like that? The Holy Spirit has such people marked.

In the summer of 1960, W. H. McGhee and I held a nightly lecture series in
nutrition classes and some cannot. But there are other aspects of health that can always be used and that will be appreciated.

The Story Method

A method I have found very successful in building and holding an interest is the story method. When stories are effectively told, prejudice is disarmed. The audience identifies with the story and the people lose their hostility. The stories not only grip the listener but provide him with a legitimate excuse for regularity. Instead of hedging with or dodging from his friends he can invite them to come hear what he hears. Opportunities for the presentation of truths common to Islam and Adventism, e.g. the Ten Commandments, inspiration of prophets, or the messiahship of Jesus, are legion. In series after series, night after night, Muslims, old and young, have returned to hear the stories of holy men and women of God. When asked for the sources of information, I reply that I get my data from secular and sacred history. That usually satisfies most questioners.

"Do you believe in Abraham?" a young Muslim accosted me in the local city market years ago. He had heard my evening lecture that had emphasized that God held the first place in that patriarch's affections. This university student in this old Muslim city was perplexed by my affirmative answer. "But I thought you believed in Jesus Christ."

What an opportunity to tell him that just as Muslims follow the teachings of Muhammad yet believe God spoke to Abraham, so Adventists follow the teachings of Jesus but believe in all the ancient holy prophets.

The Two Combined

Another excellent way to get and hold public interest is to combine the health message approach with the story method. When this method is used, however, the preferable procedure is to divide the meeting into two distinct parts, with the health part first. If this plan is followed, an announcement at the end of the first part that any who wish to leave may feel free to do so is both beneficial and practical. At the same time an appeal to stay for the story part is clearly made.

Ordinarily, no wise evangelist would offer his audience an opportunity to leave a meeting before its close. But no Muslim audience is ordinary. So an open invitation to leave is made. This notification serves a number of useful purposes. One is that such an announcement makes it appear that the two parts of the meeting are unrelated, and one is not a hook for the other. Then, not everyone is interested in the same thing and if a person's interest-saturation level has been reached he will only be a restless listener apt to disturb others, nor would he absorb with profit what he will hear. Again, some potential troublemakers will leave. Usually not having found that for which they came, and with their interest satiated, they will depart.

The Correspondence Course

Another fruitful evangelistic tool is the use of or enrollment in a correspondence course. These usually need, however, to be adapted to the local culture.

Correspondence courses reach many people where the evangelist or his helper cannot go or are not welcome. With this hostility from family or friends the correspondent often prefers to keep his activities secret. For this reason lessons dispatched should bear no return addresses on the covers and it might even be desirable to use government-stamped envelopes.

A need exists for a number of short—ten to fifteen lessons—sets. In a few places adaptation of courses as well as several short sets have been printed, but much more needs to be done in this area. For example, an introductory health course should precede all others. Other sets might include one of Bible stories or biographical sketches, a set designed for Muslim women, a set on archeology and the Word of God, possibly one on the importance of prophecy and its significance for current events, one on the life of Jesus, another on His teachings, and a couple of sets on Bible doctrines. To administrators, this quantity of courses looks more idealistic than practical. I am not suggesting, however, that all the courses be offered to every prospective student, or even that each field should have all available at the outset. It is something to work toward as funds are available. Enrollees might be offered options.
according to their personal tastes, while others should be for all, and some should definitely precede others, yet the precise order might be decided by each school or its administrative board.

The Need for Literature

The want of adequate Adventist literature is great. There is virtually none. To my knowledge, none of what there is matches any public lecture topics. The need for such literature is desperate. It must be in the local idiom, kept so simple that high school students can understand it without recourse to a dictionary. It must appeal to things and experiences people in that society understand. It must be well illustrated, in keeping with the printing times of the surrounding public, avoiding offending people’s tastes by being either too conservative or too progressive, and economical. Translations of Western Adventist articles and authors, as well as uninhibited distribution of papers prepared for Western homelands, are better than nothing at all, but an effort toward acceptable, inexpensive, adapted local materials must be made. Fortunately, the Middle East Union, under the leadership of R. C. Darnell, has appointed a special team to do some of this work. This group which is already functioning will include among its activities the preparation of suitable literature for Muslim readers. Others, especially national writers, must be encouraged by all possible means.

Where people read, if Adventist topical literature is not available, the Bible Societies have some very attractive and inexpensive Gospels and Gospel portions that should be used freely. Gift Bibles have been used to good effect, but these other materials have not been used as they should be. God’s Word will never be lost. He has pledged this. Its cost is as legitimate an evangelistic budgetary item as standard literature.

The Literacy Problem

The three foregoing methods require proficient literacy. In many underdeveloped areas of the world people are illiterate. There even most Seventh-day Adventist nationals cannot read. How can members be strong in the faith if belief rests only on what they hear? Modern Bereans are impossible if people cannot read the Word of God. Adult literacy is not usually thought of as an evangelistic method, but it is certainly well worth our exploring its possibilities. Others have prepared the basic materials; our task is teaching people to use them. Of course, we cannot expect that just because we teach them to read they will accept the three angels’ messages. But merely knowing that we have helped these needy people will break down much prejudice. I sincerely believe that adult literacy is a method that ought to have more of the evangelist’s attention.

This is a recital of some of the evangelistic methods that an Adventist evangelist may consider. The next and concluding article of this series will suggest a few more. Jesus’ most effectual work was His personal ministry—one-to-one, person-to-person—combined with His public work, and thus will it be with the Adventist evangelist’s work today.

Correction

In the July issue, page 21, under the heading “The Shiis,” in the third line of the first paragraph, referring to Ali is a statement that he is “the nephew and son-in-law” of Muhammad. Instead of the word nephew the word should be cousin.
The Deaconess and the Communion Service

Conclusion

DALORES BROOME WINGET
Lay Member, Park Forest, Illinois

History of the Lord's Supper

The Lord's Supper, a symbolic meal Christ instituted on the night of His betrayal, is celebrated by most denominations at various times and in a variety of services. As the Seventh-day Adventist denomination developed, the sacramental supper became a regular part of the "quarterly meeting." Since members were widely scattered, they met together once each quarter. At that time the membership roll was read, each member gave a testimony regarding his Christian experience, the record for the previous quarter was read and corrected, and finally, if an ordained minister or elder was present, the Lord's Supper was celebrated. (See the Seventh-day Adventist Encyclopedia, p. 721.) In general, Seventh-day Adventists still observe the Lord's Supper once each quarter.

Significance of the Lord's Supper

Unseen messengers are present at the Lord's Supper; both holy angels to strengthen us, and messengers from the prince of darkness to try to divert our a-
tention, to turn our thinking from the solemnity of the occasion. So reverent and meaningful is the service that we feel deeply Christ's presence, hear His still small voice speaking to us, feel the Holy Spirit working on our hearts, thus Satan's angels can have no influence on us.

In partaking of the bread, the symbol of our Lord's broken body, and the wine, a symbol of His spilled blood, our thoughts turn once more to His suffering, His great sacrifice, His infinite love for us. The scenes of Calvary pass before our mental eye.

The Lord's Supper is not to be a season of sorrowing, a time to remember our sins or past religious experiences. The preparatory service is the time for this. Ellen G. White states in *The Desire of Ages*, page 659:

> The self-examination, the confession of sin, the reconciling of differences, has all been done. Now they come to meet with Christ. They are not to stand in the shadow of the cross, but in its saving light. ... With hearts cleansed by Christ's most precious blood, in full consciousness of His presence, although unseen, they are to hear His words, "Peace I leave with you, My peace I give unto you."

Communion services should be as refreshing rain, bathing us with renewed spiritual strength. They should put a song of praise and thanksgiving upon our lips, and point forward to that wonderful day when we will hold Communion in heaven with our resurrected Lord.

**The Deaconess and the Lord's Supper**

The story is told of a deaconess who, having been asked to make communion bread for the following Sabbath, felt the privilege and sacredness that went with this task. On Friday morning she cleaned her house thoroughly. Then she bathed, put on fresh, clean clothing, read appropriate chapters from *The Desire of Ages*, and had prayer and meditation. Finally, putting on a clean apron, with loving hands she made the bread, a song of praise on her lips.

In preparing her heart for Communion, the deaconess will find help in *The Desire of Ages*. "In Remembrance of Me," chapter 72, is excellent. Here the scenes of that first communion service are brought into focus. Any chapters following will bring her closer to the Lord. She can be with Him agonizing in Gethsemane, witnessing His cruel betrayal. She can behold that unjust trial, share in the tragic, dark hour when the Son of God faints beneath the weight of a cruel cross and later dies, bearing the sins of a guilty world on His guiltless head. She can shout with joy because of the empty tomb, then rejoice in Christ's words, "I am the resurrection, and the life."

One deaconess will have the responsibility of making the bread. Only the finest ingredients should be used. Scriptures tell us that the bread used in the feast of the Passover and that used in the Lord's Supper was unleavened. The grain was ground entire, white breads now in common use being but a modern invention. Christ is the great Life-giver, but white bread, depended upon exclusively for food, cannot sustain life. Exodus 29:40 and Leviticus 2:1 give special directions as to the ingredients that are used in making of bread for sacramental purposes—"fine flour," "mingled with ... beaten oil." A good recipe for making communion bread is given below:

1 cup fine-ground flour (preferably whole grain)
1/4 teaspoon salt
2 tablespoons cold water
1/4 cup olive or other vegetable oil

Sift the flour and salt together. Pour the water into the oil, but do not stir. Add to the dry ingredients and mix with a fork until all the flour is dampened. Roll out between two sheets of waxed paper to the thickness of thick pie pastry. Place on an ungreased, floured baking sheet, and mark off with a sharp knife into bite-sized squares, being careful to prick each square to prevent blistering. Bake at 450° for 10 to 15 minutes. Watch carefully during the last five minutes so that the bread will not burn. This recipe will be sufficient to serve about fifty persons.—*Manual for Ministers* (1964 ed.), p. 95.

Wine used for communion services must be the best quality grape juice. The juice of raisins may be used if it is impossible to obtain grape juice.

**Conclusion**

Not everyone is called to the sacred office of deaconess, but those who are should serve in humbleness and love, for, though it is a solemn responsibility, the privilege of working for the Lord and serving our fellow man in unselfish ministry can strengthen character and Christian experience.
Shop Talk is for the sharing of ideas for a more effective ministry. Please make contributions or queries brief—but do make them. Materials printed privately or offered through personal addresses are not endorsed by the church.

**REVEREND?**

A layman writes enclosing a page from the yellow pages of the local telephone directory. Under “Churches—Seventh-day Adventist” are listed several of our churches. In one instance the pastor’s name is listed under the title “Reverend.” We agree with the writer that this title is inappropriate and suggest rather the use of pastor or elder. “Holy and reverend is his name.”

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**ANNOUNCING...**

New Ministerial Association Secretary for the Caribbean Union Conference

K. S. Wiggins is the newly elected Ministerial Association secretary and evangelist for the Caribbean Union Conference. In three major crusades conducted by Pastor Wiggins in 1971, 808 persons were baptized. This is definitely a record for a Caribbean Union evangelist. Prior to his appointment to the Caribbean Union, Pastor Wiggins was the conference evangelist for the East Caribbean Conference. He had also served as a district pastor in the same conference, during which time he baptized hundreds of souls in his evangelistic crusades. We pray for the Lord’s continued blessings on this young man whom God has raised up to give the trumpet a unique sound here in the Caribbean Union.

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**TALK RADIO PROGRAM PROVES POPULAR**

Radio station WIOD has jumped from sixth to first among area stations in number of listeners during the Sunday evening hours, according to surveys taken during the past year. Station officials attribute the rapid climb in the ratings to one change in programming: addition of “The John Huffman Program.” Mr. Huffman, pastor of the Key Biscayne Presbyterian church often attended by President Nixon when he is at the Florida White House, hosts an open-phone talk show in which he chats with twenty to forty callers each Sunday night.

Originally a two-hour program, running from 11:00 P.M. to 1:00 A.M., station manager Ellicott “Biggie” Nevins gave Mr. Huffman the 10:00 to 11:00 P.M. hour also because of overwhelming response.

If you don’t call during the first twenty minutes of the show, chances are slim that Mr. Huffman will get to you and your problem that night. He receives anywhere from fifty to seventy calls on the ten incoming telephone lines before the equipment jams up beyond hope.

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Sorcerer’s Symbol Incorporated in Catholic Bishop’s Coat of Arms

Symbols of a primitive sorcerer’s trade are incorporated in the coat of arms of the Roman Catholic Church’s first native bishop in Papua, New Guinea, the Catholic newspaper *Zealandia* reported. Bishop Vangeke is the son and the grandson of sorcerers. He said he incorporated the reminders of that trade in his coat of arms to acknowledge his background and to demonstrate the supremacy of Christianity over witchcraft.

R. N. S.

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THE MINISTRY 43

These volumes and others that will be added periodically contain a series of expository sermons preached by the prominent pastor of the 14,000-member First Baptist church of Dallas, Texas. Volume one meets the many arguments that have been advanced ever since the days of Porphyry against the authenticity of the book of Daniel as a work of the prophet himself. The straight, forthright manner in which Pastor Criswell addresses himself to the subject is noted from the first words: "There is not a liberal theologian in the world, past or present, who accepts the authenticity of the book of Daniel. They all deny its integrity, declaring the book to be a blatant, patent forgery. They define its contents as pure, unadulterated fiction."

This being so, the Adventist minister and evangelist should be prepared to meet the arguments that are raised, and this volume will prove very helpful in this area.

Volume two begins the actual exposition of the book. The moral lessons on courage, temperance, and faithful witness, skillfully drawn, offer inspiring illustrations; and the prophetic portions, evangelistically treated, give helpful resource material.

Although some of the material has not been updated to conform to the latest in archeological finds and research as, for example, Herodotus' description of Babylon, still the wealth of information will offer the Adventist minister many fresh angles to a familiar book.

With today's increasing interest in prophecy, especially Daniel and Revelation, every minister will find these volumes a fine addition to his study arsenal.

O. M. Berg


This is an extension of a booklet written some years before for distribution in letters addressed to countries behind the Iron Curtain. This volume goes into much more detail as to background of belief in God and the reasons for suffering.

Up until recent times the average thinking person considered life and the universe to be orderly and to contain meaning. Today the thought processes are based largely on exactly the opposite premise—that life processes arose spontaneously without motivation or rationale. Most modernists accept no divine existence outside human existence. Our age of reason has progressed into an age of nonreason. How then to understand the rationale of God and His purpose for our lives and communicate this faith to those who have little or no faith?

The author projects certain premises and draws conclusions therefrom. Man cannot live without rationality—thus past evidence produces faith and trust in the future. There is a basic premise that must be understood—God did not create evil. An understanding of the origin of evil is basic. Wilder Smith is very explicit in his views of this matter, views that agree with Seventh-day Adventist teaching.

He treats the atheist and agnostic with kindness but firmly shows that the universe, humanity, and history prove the reality of a divine designer. He illustrates God's love by using the analogy of a young man and his bride. The young man must court the girl of his choice; he cannot force her to love him. Next comes mutual consent and freedom to love. Chaos, suffering, war, and ruination are allowed to give a genuine chance for the return of true love. He then shows that there is a program of rebuilding. There is a hurt that heals. There is surgery to cure. Suffering is not senseless.

I find this an excellent treatise on the subject of suffering. It would be an excellent addition to any pastor's library to help him better counsel his suffering parishioners.

D. W. Hunter

Fire Walkers Observe Saints' Day Despite Church Ban

Religious sanctions, including excommunication, did not stop the Anastenaria (fire walkers) from dancing on glowing charcoal in Langada, Greece, in honor of saints Constantine and Helen. Metropolitan Spyridon of Langada tried to stop the fire walkers' observance by excommunicating their adherents and preventing municipal authorities from organizing the ritual. But it was held anyway, and 18,000 came to this town 25 miles east of Thessaloniki to witness the spectacle. The bishop said that the Anastenaria represent a "remnant of idolatry" and "pagan worship" that must be banned. He had church bells rung mournfully throughout the day, which coincides with the feast day of saints Constantine and Helen. The sect claims both saints as patrons. Some sources say that the fire-walking group continues practices of the ancient Thracian cult of Dionysos, the god of wine. Anastenaria say their ancestors began the dance on charcoal to commemorate the rescue of sacred icons from a burning church.

R. N. S.
All Hell Breaks Loose in a Satanic Church

The local "congregation" of the Church of Satan in Detroit is experiencing a bit of "hell" through strife and division. The "Babylon Grotto" of the California-based sect has been "dissolved" in favor of a new First Occultic Church of Man, according to Wayne F. West, "master" of the grotto. Mr. West has taken ten or more of the members to his new church. And Anton Szandor LaVey, founder of the sect, is protesting. The development has a rather ironic twist, since the Church of Satan is supposed to free persons from the controversial elements of established churches.

11,500 Hear Charismatic Movement Hailed as Force for Reformation and Renewal

In a little over five years, the charismatic movement has become a "powerful, fruitful, and effective" force for reformation and renewal in the U.S. Roman Catholic Church, one of the movement's leaders said at Notre Dame, Indiana. Addressing more than 11,500 persons at the 1972 International Conference on the Charismatic Renewal in the Catholic Church, Kevin Ranaghan said the movement is creating "a whole new breed of evangelists and teachers" who are "permeating the church's structure in a new way." "Jesus the Lord is teaching us some things He wants us to teach the church," said Mr. Ranaghan, 32, who is coordinator of the People of Praise Community of South Bend, Indiana, and coauthor of the book Catholic Pentecostals.

Increase in Occultism Cited at NAE Seminar

Occult movements are increasing throughout the world, a German specialist in that field reported in Minneapolis. Dr. Kurt Koch said that the number of "spiritists" in Brazil has increased from ten million to fifty million in fifteen years. Believing Christians, he added, regard the situation as a prelude to the end of the age and the second coming of Christ. Dr. Koch, author of sixty books, including Christian Counseling and Occultism, conducted a three-day seminar on the occult sponsored by the Greater Minneapolis Association of Evangelicals and attended by some five hundred persons. In an interview, he took issue with suggestions that astrology and other occult practices are harmless. He referred to "many terrible examples" of how people were influenced by astrology. A woman shot her son, he said, after it was predicted that he would become insane. A Brazil woman attempted suicide, he said, after an astrologer told her she would lose her boy friend and never marry. "Even people who say they don't believe the horoscopes are influenced subconsciously by them and very often fulfill the predictions," Dr. Koch said. All occult practices have certain effects, often hidden, and some affect the spiritual life and character of the people involved. Some participants develop psychic disturbances, thoughts of suicide, depression, and mental illness. One of the purposes of the seminar Dr. Koch conducted was to show how to counsel people "who have come under bondage by sins of sorcery." Among the topics he discussed were astrology, palmistry, fortune telling, demon possession, spiritism, and suggestive magic. "To practice such things comes under the bondage whether one knows it or not," he said.

Christian Encyclopedia Is Indian "Ecumenical" Feat

The Roman Catholic, Orthodox, and Mar Thoma Churches of India have produced a monumental work—the St. Thomas Christian Encyclopedia of India—the first comprehensive work on Indian Christianity ever published. Hailed as "the most extraordinary publishing achievement of Indian Christianity," the 1,000-page volume was brought out in connection with the nationwide celebration marking the nineteenth centenary of the martyrdom of Thomas the apostle. In April, referring to Indian Christian devotion to Thomas as a "venerable tradition," Pope Paul VI declared the saint the "Apostle of India." The fruit of four years of labor—and ecumenical cooperation—the encyclopedia is a reference book on world Christianity and India in general, and on Indian Christianity in particular.

Annual "Marriage Checkup" Suggested by Clergyman

A minister has suggested that married couples undergo annual "marriage checkups." "My wife and I do that each year with a professionally trained, Christian counselor," said the Reverend Nathan Stone, associate pastor of Wilshire Baptist church in Dallas, Texas. "The procedure has been helpful," he added. "It really helps us clear the air and take preventive measures on problems or misunderstandings which may be developing." Mr. Stone offered his suggestion to participants at the three-day Texas Baptist Christian Life Commission Workshop at Southwestern Baptist Theological Seminary.
A LOOK AT REVELATION 2 AND 3
(Continued from page 32)
period. Certainly God gave her time to repent, but she would not.
It was not only the policy of the papacy to cut off Protestantism from the fellowship of the church but to exterminate it from the earth, as was witnessed in all lands—in Europe, Asia, Africa, and South America—where the Inquisition was established.

(To be continued)

REFERENCES
3 Ibid., p. 82.
4 Ibid.
6 Ibid., pp. 120-122.
7 Ibid., pp. 67-69.
10 Bungener, op. cit., p. 38.
11 Cramp, op. cit., pp. 150-152.

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Astronaut Irwin Tells Baptists of His Plans in Evangelism

Apollo 15 astronaut James B. Irwin told the Southern Baptist convention in Philadelphia that he will begin full-time work in “spreading the good news of Jesus Christ” after he leaves the space program on August 1. In four addresses before different Southern Baptist Convention bodies before and during the convention, Col. Irwin testified to his “closeness to God” during the 1971 Apollo 15 mission. “I came back stronger in my faith,” he said in an address to the Southern Baptist Women’s Missionary Union. “I have been able to tell people that I felt the power of their prayers on the moon. I believe that prayer has a unifying effect upon all mankind. I have found that man’s faith strengthens immeasurably as he witnesses to others.”

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CARRY BACK THE ARK

King David had come to a low-water mark in his experience. The rebellion of his son Absalom had erupted. The boy was apparently bent on success. The magnanimous father thought it best to leave the Holy City. What a tear-jerking trek it was! Upon crossing the River Kidron, he noted that the vestment-clad Levites of his party, seeking to offer every encouragement possible, had taken the sacred ark from its hallowed place and were bearing it along. According to Patriarchs and Prophets, page 732, the king's initial reaction was one of joy and hope. What a blessing to have the symbol of God's presence as his company! But then second thoughts pressed in. "Not personal interests, but the glory of God and the good of his people" were to be of primary consideration. He had no authority to remove the ark from its resting place. To do so would be to presume upon God's mercy. As for his future and the future of his people he must leave that with God.

Thus the command, "Carry back the ark of God into the city." Then he added, "If I shall find favour in the eyes of the Lord, he will bring me again, and shew me both it, and his habitation: but if he thus say, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him."

What a lesson in selfless service!

A LITTLE COAT

It is surprising to learn that some do not believe in a positive program of child evangelism in the home or church. Hannah planned for her child's eternal salvation, and his service for God even before he was born—that is the correct time to begin. She gave her babe to God realistically, completely. Perhaps even before the infant could understand a word, the mother whispered her dreams into his ears. As he grew, he knew nothing else but one ambition—to serve God. She was willing to sacrifice his loving presence so that he could receive training and preparation for the work of God.

Perhaps the child in your home is not to be of the clergy, but whatever line of work he is to pursue, there is but one great purpose as a Christian, one aim in living—to be a consecrated layman in the hands of God for Christian ministry.

I know a minister who would not be preaching the message of eternal hope today had it not been for a mother who prayed every day of her life for her wayward boy. That mother would not let the Lord rest until He had saved her son. She told him hundreds of times that she had given him to the Lord as truly as Hannah gave Samuel, and she lovingly told him the Bible stories and the beautiful doctrines of the Word of God. Over and over again he heard from her lips that the service of the Lord was greater than any position the world could ever offer a man. She sacrificed so that the young man could be kept in Christian schools. What else could happen but that he had to answer the wooing and drawing and convicting power of the Holy Spirit of God.

"Parents should explain and simplify the plan of salvation to their children that their young minds may comprehend it. Children of eight, ten, or twelve years are old enough to be addressed on the subject of personal religion. Do not teach your children with reference to some future period when they shall be old enough to repent and believe the truth. If properly instructed, very young children may have correct views of their state as sinners and of the way of salvation through Christ. Ministers are generally too indifferent to the salvation of children and are not as personal as they should be. Golden opportunities to impress the minds of children frequently pass unimproved."—Testimonies, vol. 1, p. 400.

You recall in the story that Hannah made Samuel a little coat. He was just a child. An adult garment would not fit him, and he could not understand its use or gain pleasure from it. And so it is with spiritual things. We cannot expect the garment of our adult spiritual concepts to fit over the shoulders of a little child, but we may cut for him a spiritual garment that will fit him and his comprehension. Each year Hannah made his coat a little larger. Even so, we too may increase the size of the child's concepts and understandings in the Word of God.

A. C. F.

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