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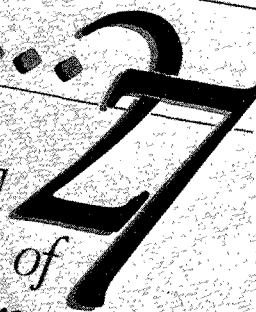
Preach
Edition

International Journal for Clergy

July 1988

Seventh-day Adventists Believe...

A
Biblical
Exposition of
Fundamental
Doctrines



New book on Adventist doctrines
reveals their Christ-centeredness
(see page 4).

Social Security

I read with interest the article "Ministers, Social Security, and Honesty" (March 1988). Mr. Tennyson has pointed out the potential financial needs of an individual during his lifetime. Unfortunately his article changes from that of objective discussion to a special plea in the last section that contains many non sequiturs and unnecessary conclusions. After reading the article, I am convinced that it would be wise for every minister to be in Social Security. However, along with many other financial experts in the United States today, I am not as optimistic as Tennyson regarding the future of the Social Security system (see *Barrons*, Feb. 29, 1988). You see, Social Security is not as secure as one would like to believe.

Tennyson raises a very important issue concerning the morals and ethics of paying into Social Security. When will the denomination recognize its moral and ethical obligation to treat its ministers as the employees they really are? The concept of treating a minister as a self-employed individual is not in keeping with reality. Tennyson points out that "this decision should be made solely on a religious, not an economic, basis." I am afraid that the denomination has made their decision to treat ministers as self-employed not on an ethical basis but on an economical one. —Forrest L. Howe, Secretary, The Southern New England Conference Association of Seventh-day Adventists, South Lancaster, Massachusetts.

■ I am presently contributing to Social Security and the article was excellent; however, there was one issue that was left unresolved in my mind. Why are ministers considered self-employed rather than considered employees of the organization when it comes to Social Security? Of course, my immediate response is and has been for some time

that the church just doesn't want to put out the money to cover the employer's portion of the Social Security tax. —Steven N. Poenitz, Grants Pass SDA Church, Grants Pass, Oregon.

W. L. Murrill, *undertreasurer of the General Conference of Seventh-day Adventists*, replies: *Elder Poenitz has assumed incorrectly that the church treats ministers as self-employed persons for Social Security purposes so that the church won't have to cover the employer's portion of this tax. The fact is that ministers have to be classified this way in order to qualify for a tax-free parsonage allowance. I quote from page 17 of the booklet Income Tax Law for Ministers and Religious Workers, by B. J. Worth, "The answer to the question 'Who is entitled to parsonage allowance?' is also going to answer another question, 'Who is to be considered self-employed for Social Security purposes?'" Section 107's regulations refers us to Section 1402(c) regulations for definition of some important terms. When we determine that an ordained employee is entitled to tax-free parsonage allowance, we will have also determined that they are to be considered self-employed for Social Security purposes. Likewise, if we determine that an ordained employee is not entitled to tax-free parsonage allowance, we will have determined that they are to be considered as employees for FICA withholding purposes."*

■ The ethical gymnastics that some have used to bolster their claim of conscientious objection to the Social Security system borders on the ridiculous at times. One common argument many preachers of my acquaintance used several years ago is that Social Security is a bad deal. We are supposed to be good stewards of our money; therefore, we can have a religious objection to Social Security! As for stewardship, is anyone getting their money's worth on their tax dollar? If not, these people ought to

refuse to pay any taxes in order to be consistent.

It is debatable that Social Security is a bad deal. My father, an insurance salesman and investment counselor for 30 years, says Social Security is not a bad deal for most people if you consider one important factor usually ignored —inflation. Even if I personally do not get all my money back, should it bother me as a minister of the gospel if my tax money is used to provide for widows, disabled, or aged people in society, some of them in my own congregation? —Steve Williams, Cactus Drive Church of Christ, Levelland, Texas.

■ How many articles were written about Social Security prior to the change of benefits under denominational retirement? I get the distinct impression that with the change of medical payments policy leadership doesn't want to get caught paying the tab for Uncle Sam.

I have always believed that the best financial plan includes Social Security. However, since the issue is not one of what makes the best financial sense, the issue is mute.

I wish that the church would say "We respect your decision to opt out and will risk your taking advantage of our trust. Because of your conscience we will do everything we can to meet your medical needs."

Since April 15 has passed, those who remained outside the arms of Social Security are out in the cold. If you find yourself there, write to me or call me. We are pooling our funds to support those whose conscience just says no. —Norman Yergen, Kenai Seventh-day Adventist Church, Kenai, Alaska.

Abortion

I began reading "Less Than Human?" (March 1988) presumptuously. That is to say, I decided to read it even though I felt I knew what the writer would say.

(Continued on page 29)

If you're receiving *MINISTRY* bimonthly without having paid for a subscription, it's not a mistake. Since 1928, *MINISTRY* has been published for Seventh-day Adventist ministers, but we believe the time has come for clergy everywhere to experience a resurgence of faith in the authority of Scripture and in the great truths that reveal the gospel of our salvation by grace, through faith alone in Jesus Christ. We want to share with you our aspirations and faith in a way that we trust will provide inspiration and help to you too. We hope you will accept this journal as our outstretched hand to you. Look over our shoulders, take what you want and find helpful, and discard what you cannot use. Bimonthly gift subscriptions are available to all licensed and/or ordained clergy. Requests should be on church letterhead.

Our articles on abortion have touched a sensitive nerve. We are receiving more mail on this subject than on any other recently published article. The letters are running 10 to 1 in favor of the church adopting a stricter standard.

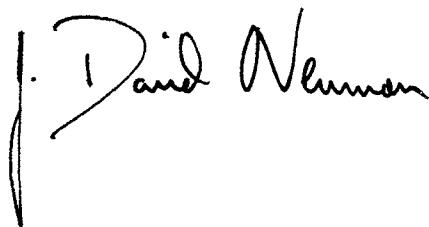
While many simply complain, others are doing something positive to help those wrestling with the decision of whether or not to have an abortion. The *Adventist Society of Abortion Education* is a nonprofit group dedicated to educating the general public (Adventists in particular) about the injustice of abortion and about abortion alternatives. Although they take a pro-life stand, they are not associated with any pro-life or right-to-life groups. As an organization they are not politically active but do distribute information on how to educate people about abortion. For further information contact Teresa Beem, ASAE, P.O. Box 82, Keene, TX 76059.

Of all the pastoral duties, preaching is rated highest by most people. Jan Paulsen in the "Beauty of Preaching" reflects on what is the best diet to give our people. Louise Ulmer suggests 10 succinct ways to improve your sermon. Her second point—"tape some of your sermons and listen to them"—reminds me of a cartoon in which the church secretary is explaining why the pastor cannot take any telephone calls. "He is busy listening to last week's sermon," she says. The scene through the door reveals tape recorder blaring away and the pastor gently sleeping.

Our third short piece comments on a common activity, reading Scripture aloud, too often carried out in a common manner. How much time do you spend preparing to read Scripture compared with the time preparing a sermon?

"Stopping the Clock" is more than just a title for Donald Richmond. When we called to ask him for a photograph of himself, he said he was sorry but he had no picture and owned no camera, and where he lived (on the edge of Hudson Bay, Canada) it was impossible to have a picture taken. Read how he controls time rather than letting time control him.

May these, the other articles, and departments bring joy and encouragement into your life today and as a result into the lives of the people you serve.



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VOLUME 61 NUMBER 7

Seventh-day Adventists Believe . . .

New book gives a biblical, Christ-centered exposition of the 27 fundamental doctrines.

By the staff of the Ministerial Association of the General Conference of Seventh-day Adventists.

Seventh-day Adventists Believe . . . is an epoch-making book just published by the Ministerial Association of the General Conference. Not since *Questions on Doctrine* has the church published a major book on what Adventists believe. This new hardback 400-page volume will sell for under \$6.00. Every Adventist family will want a copy. You will want to place a copy in every library in your district. Every non-Adventist minister should have a copy.

The rest of this report weaves together sections from the introductory pages of this book.

In 1872 the Adventist press in Battle Creek, Michigan, published a "synopsis of our faith" in 25 propositions. This document, slightly revised and expanded to 28 sections, appeared in the denominational *Yearbook* of 1889, and again in those years 1905 and 1907-1914. In response to an appeal from the leadership in Africa for "a statement [that] would help government officials and others to a better understanding of our work," a committee of four, including the president of the General Conference, prepared a statement encompassing "the principal features" of belief as they "may be summarized." This statement of 22 fundamental beliefs, first printed in the 1931 *Yearbook*, stood until the 1980 General Conference session replaced it with a similar but more comprehensive summarization in 27 paragraphs, published under the title "Fundamental Beliefs of Seventh-day Adventists."

The present volume, *Seventh-day Ad-*

ventists Believe . . ., is based on these short summaries. In it we present for our members, friends, and other interested persons, in an expanded, readable, and practical manner, these doctrinal convictions and their significance for Adventist Christians in today's society. While this volume is not an officially voted statement—only a General Conference in world session could provide that—it may be viewed as representative of "the truth . . . in Jesus" (Eph. 4:21) that Seventh-day Adventists around the globe cherish and proclaim.

Origin of book

It would be difficult for any one author to state the beliefs of the Seventh-day Adventist Church comprehensively and accurately. But individual authors, rather than committees, write the best books. So we have combined the efforts of many persons with the efforts of one person, P. G. Damsteegt, who had the task of preparing the initial draft of each chapter.

Damsteegt, a unique blend of scholar and evangelist, was born and reared in the Netherlands. After finding Christ while serving as an aeronautical engineer in the Dutch Air Force, he pursued a theological education in Europe and the United States. In 1977 he was granted a Doctor of Theology degree from the Free Reformed University of Amsterdam for a historical-theological and missiological study of the biblical foundations of the Seventh-day Adventist Church. Damsteegt presently teaches at the Seventh-day Adventist Theological Seminary at Andrews University in Michigan.

A Christ-centered manuscript on Ad-

ventist doctrines, prepared by Norman Gulley, professor of religion at Southern College of Seventh-day Adventists, provided both inspiration and material for this volume. In addition, it has had the benefit of thousands of hours of research in hundreds of books, pamphlets, and articles—both Adventist and non-Adventist—and thorough evaluation and discussion by various committees and groups.

The church's 10 world divisions selected a committee of 194 persons who went over each chapter, suggesting corrections, additions, and deletions. A smaller committee of 27 church leaders, theologians, and pastors met regularly with Damsteegt to give additional supervision to the preparation of this work.

Christ the center

We have written this exposition of our 27 major beliefs to reveal how Seventh-day Adventists perceive God. This is what we believe about His love, kindness, mercy, grace, justice, benevolence, purity, righteousness, and peace. Through Jesus Christ we see God benevolently holding children on His lap. We see Him weeping as He shares the sorrow of the mourners at the tomb of Lazarus. We see His love as He cries, "Forgive them; for they know not what they do" (Luke 23:34).

We have written this book to share our vision of Christ—a vision that finds its focus at Calvary, where "mercy and truth have met together; righteousness and peace have kissed each other" (Ps. 85:10, NKJV). At Calvary, where He became sin for us—He who knew no sin—"that we might become the righteousness of God in Him" (2 Cor. 5:21, NKJV).

We have written this book believing that every doctrine, every belief, must reveal the love of our Lord. Here is a Person with an unconditional love and commitment unparalleled in human history. Recognizing that He who is the incarnation of truth is infinite, we humbly confess that there is still much truth to be discovered. As we find new facets of God's revelation, they will harmonize perfectly with the united testimony of Scripture.

We have written this book conscious of our indebtedness to the rich biblical truths we have received from the Christian church of history. We acknowledge the noble line of witnesses—such as Wycliffe, Huss, Luther, Tyndale, Calvin,

Knox, and Wesley—whose advance into new light led the church forward to a fuller understanding of God's character. And that understanding is ever progressive. "The path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18).

We have written this book with the guidance of a clear directive continually reminding us that "if you search the Scriptures to vindicate your own opinions, you will never reach the truth. Search in order to learn what the Lord says. If conviction comes as you search, if you see that your cherished opinions are not in harmony with the truth, do not misinterpret the truth in order to suit your own belief, but accept the light given. Open mind and heart that you may behold wondrous things out of God's Word" (Ellen G. White, *Christ's Object Lessons* [Washington, D.C.: Review and Herald Pub. Assn., 1941], p. 112).

We have not written this book to serve as a creed—a statement of beliefs set in theological concrete. Adventists have but one creed: "The Bible, and the Bible alone."

We have not written this book to titillate the imagination. This is not a speculative work—unless one considers the Bible to be that! Rather, it is a thorough, biblically-based, Christ-centered exposition of what we believe. And the beliefs expressed are not the product of a studious afternoon; they represent more than 100 years of prayer, study, prayer, reflection, prayer . . . In other words, they are the product of Adventist growth "in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18).

Doctrine to reveal Christ

We have written this book aware that some will ask whether doctrine is really important in an age that finds itself struggling to survive the threat of nuclear annihilation, an age preoccupied with the explosive growth of technology, an age when Christian endeavor tries vainly to press back the brooding specters of poverty, hunger, injustice, and ignorance. Yet . . .

We have written this book with the deep conviction that all doctrines centering on the Way, the Truth, and the Life are extremely important. Doctrines define the character of the God we serve. They interpret events, both past and present, establishing a sense of place and purpose in the cosmos. They describe the objectives of God as He acts. Doctrines

Ministry readers can order a copy of *Seventh-day Adventists Believe . . .* from Ministry Services, P. O. Box 3969, Hyattsville, MD 20787 for US\$4.95 postpaid in the United States and Canada. Elsewhere US\$5.95. Limited time offer.

are a guide for Christians, giving stability in what otherwise would be unbalancing experiences, injecting certainty into a society that denies absolutes. Doctrines feed the human intellect and establish goals that inspire Christians and motivate them with concern for other persons.

We have written this book to lead Adventist believers into a deeper relationship with Christ through a study of the Bible. Knowing Him and His will is vitally important in this age of deception, doctrinal pluralism, and apathy. Such a knowledge is the Christian's only safeguard against those who, like "savage wolves," will come speaking perverse things in order to subvert truth and destroy the faith of God's people (see Acts 20:29, 30, NKJV). Especially in these last days, to keep from being "carried about with every wind of doctrine, by the trickery of men" (Eph. 4:14, NKJV), all must have a right concept of God's character, government, and purposes. Only those who have fortified their minds with the truth of the Scriptures will be able to stand in the final conflict.

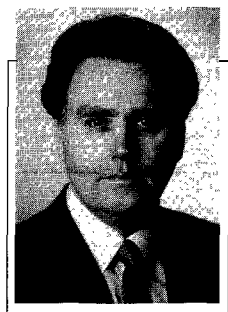
We have written this book to assist those who are interested in knowing why we believe what we believe. This study, written by Adventists themselves, is not just window dressing. Carefully researched, it represents an authentic exposition of Adventist beliefs.

Finally, we have written this book recognizing that Christ-centered doctrine performs three obvious functions: first, it edifies the church; second, it preserves the truth; and third, it communicates the gospel in all its richness. True doctrine calls for far more than mere belief—it calls for action. Through the Holy Spirit, Christian beliefs become loving deeds. A true knowledge of God, His Son, and the Holy Spirit is *saving knowledge*. That is the theme of this book. ■

Give the people life

Jan Paulsen

Are you giving your people a balanced diet in your preaching? How is their spiritual health?



Jan Paulsen, Ph.D., is president of the Trans-European Division of Seventh-day Adventists.

Isaiah's words, somewhat freely translated, are familiar to us all: "What a beautiful sight it is to behold: The messenger who comes running over the mountain, proclaiming joy and peace, the bearer of a good message announcing salvation and saying to his people: 'Your God is King'" (see Isa. 52:7). The text has been put to varied use. No doubt it had its own message to Israel of old. What does the text say to us today? Is there not a word here to the preacher?

The beauty of the sight is not to be found in the athletics of the messenger, nor in his physical abilities, skills, or equipment, but in what he brings. It is clearly the mission that makes the messenger beautiful to behold. He brings what the prophet describes as a *good* message. It is good because it proclaims peace and joy, because it announces salvation.

The text confronts every preacher with a question that is difficult to evade: What am I, as God's minister and messenger, bringing to the people? The question is particularly haunting because there are days when, after honest reflection, I have to admit to myself that I have come closer to fulfilling a different word of Scripture—the one about serving up stones instead of bread.

It is important for every preacher to examine critically the quality of what he or she is bringing to the people. Preachers who avoid putting critical questions to themselves, for whatever reason, soon become insipid and timid in preaching. It is especially important to look again at what we say to the congregation from the

pulpit on Sabbath morning. During an evangelistic series what is said takes on a familiar ring because we must cover certain essential topics. But during the Sabbath morning hour the preacher who mounts the pulpit has a special opportunity for feeding and nurturing the congregation. What sort of diet do they receive?

All food must be varied and balanced in order to sustain health and growth. It is not enough to say that the message is biblical. (If it were not biblical we would be wasting everyone's time, including the Lord's.) The Bible offers, as every preacher knows, different messages and emphases for various occasions and different needs. Life is dynamic, and God moves with the times and experiences of the people in order to meet them and speak to them where they are. And when He does so He tends to be very specific in what He says rather than speaking in general terms. Generalities may be gentle and polite; they also quickly become dull and detached from real life. When God speaks He is never dull! Precisely because His messages are specific, they are either infinitely comforting as they seek to meet a need or profoundly provocative as they attempt to create an awareness of a need.

Balanced diet

In His Word God has provided us with a blend of messages. We find encouragement and rebuke, instruction and exhortation, judgment and assurance, condemnation and hope. Each has its place. I have to make room for them in my preaching. But do I do so? Is there enough variety in the diet I serve?

The fact is that too much of our preaching is stereotyped and lifeless. Or we speak to an experience that once was, but no longer is ours. Or about events and decisions that have long since been overtaken by history.

I still remember vividly the unbalanced diet a preacher served the congregation of which I was a member nearly 30 years ago. The preacher decided that what the congregation needed was a seven-week series on the "seven deadly sins." I think that I had a reasonable awareness of right and wrong and that my conscience was fairly sensitive, but toward the end of the series the whole experience was becoming "deadly" as far as spiritual nourishment was concerned. I wondered how many others in the congregation felt as I did. I do not question the biblicalness nor the appropriateness of the sermons in terms of needs that the preacher must have perceived. But I do question the balance of the diet he served us during those weeks.

Does the diet you are serving stimulate life? Surely the whole purpose of being born spiritually is to live a life that is full of joy, peace, energy, and purpose—a life in which people are discovering and experiencing God's peace (shalom). Above all, Christian life is vibrant. A Christian should *obviously* enjoy being alive.

Does my preaching match this kind of enthusiasm and positive approach to living?

The preacher's defense mechanism may lead him to retort that one has to view life realistically and avoid any rosy euphoria. *Real* life is, after all, a struggle! Defeats often outnumber victories, and at the end of the day only God can help you!

Some may experience life in that way, but is that a healthy, Christian way to view life? Does this posture make life in the church attractive to the person who does not as yet believe on the Lord? There are few things more attractive than a person who obviously enjoys life, and who finds life fulfilling and full of hope and promise.

The *real* Christian life is characterized by optimism. Even the casual reader of the book of Revelation, for example, cannot avoid noting that the images and prophecies of persecution and suffering are overshadowed from the beginning to the end of the book by a message of assurance and victory; banishment of tears, suffering, and death; and the emerging of a new creation of peace.

The preacher of God's word has it within his or her reach to shape the quality of life in the congregation. That is both a privilege and a responsibility. Therefore we owe it to our congregations and to God, and not least to ourselves, to review critically what we have served our

people during the past year or two. Look at the people! What are they becoming?

The Bread of Life gives birth to life. It then goes on to help that life grow, enriching it and making it more full.

To this end the preacher preaches God's Word. ■

"Adam named his wife's name Eve; because she was the mother of all living" (Genesis 3:20).

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Ten tips for improving your sermons

Louise Ulmer

You probably touch more lives during your weekly half hour in the pulpit than through any other single aspect of your ministry. Here are some ideas for improving your effectiveness.



Louise Ulmer, the author of Theatercraft for Church and School, writes from Williamsport, Pennsylvania.

B

eing in the ministry puts you in a delicate position. Your work involves reminding people of their mistakes, yet when you could use some improvement yourself, your best friend might not tell you. Who can you count on to say, "Pastor, I love you, but your sermons are putting me to sleep"? Church people are usually too kind to say things like that; they just go somewhere else.

You would be wise to assume that, like every other public speaker, periodically you need to make some improvements. It's too easy to get into a rut. Over the years you might have developed an annoying habit or two, or at least lost some of the enthusiasm and charm that came more naturally in the earlier years of your ministry.

It takes courage to ask for objective, constructive criticism, but it might be worth it—especially if it has been years since your classmates in Speech 101 pointed out your flaws. In addition to getting someone else's critique, you can evaluate and upgrade your speaking ability yourself.

1. Be your own worst critic. Watch for ways to improve your presentations. Trying something new may make you feel self-conscious at first, but the benefits are worth it.

2. Tape some of your sermons and listen to them. On the printed or type-written page anything tends to look good. Don't be fooled. Listen, and ask yourself the following:

- Would I listen to this if I didn't have to?

- Can what I said be summarized in three sentences or less? In other words, did I convey a clearly identifiable theme?

- Am I having trouble concentrating on what I've said?

- Does the audience react to my voice? Do they laugh in the right places, or do coughing and squirming indicate that I've lost them?

- Would the average bright 12-year-old be able to grasp the content, the vocabulary?

3. Be honest. If you borrowed a joke or anecdote from the *Reader's Digest*, don't try to "personalize" it by pretending it happened to you or someone you know. Comedians can get away with that, but ministers can't afford to lose credibility.

4. Give credit where credit is due. If you quote someone, quote him or her accurately or not at all. And be sure you don't take credit for someone else's wit and wisdom.

5. Be yourself. For some strange reason, ministers talk friend-to-friend with us when we're on the street, then don a pompous, superior air as soon as they step into the pulpit. Guard against the tone of voice that seems to say, "I'm OK. You're not OK."

6. Be interesting. It takes work to convey the same message of love 52 weeks a year without repeating yourself or using worn phrases, clichés, professional jargon, or pat answers. Do the faithful who have listened to your sermons for years know what you're going to say almost before you do? If you're playing the same record you played Easter

after Easter, Christmas after Christmas, look around for a fresh slant, a new angle, an unusual viewpoint.

7. Improve your storytelling technique. Telling is more effective than reading. We all love to hear a story told well. When you intend to relate an incident or anecdote or repeat a Bible story, give special attention to your presentation. Here's your opportunity to add vocal color to what might otherwise be a black-and-white speech.

In effect, you *are* a professional storyteller. Be an honor to the tradition. Make the telling of your story—even a Bible story your congregation has heard hundreds of times—a thing of beauty. If you can, attend a storytelling convention and observe how the masters work. Here are a few tips of theirs you can borrow now:

- Visualize the characters and setting so fully that your listeners can see in their mind's eye what you are seeing.

- Know the material well enough that you can lay your notes aside.

- Don't be afraid to move and gesture.

- Use your voice the way an actor would. Change voice characterizations as you convey the words of the different speakers in your story. Vary the speed, tone, and volume you use.

8. Examine your content. Are you trying to say too much in the time allowed? Or have you said too little, running on with empty phrases and repetition to fill your 20 minutes? Are you serving empty calories or nutritious, satisfying food?

9. Be sensitive to audience reactions. If conditions in the room are uncomfortable or circumstances warrant a change, don't be afraid to alter your course to fit the occasion. And don't be afraid to go over or under your time limit—depending on the reactions of your audience.

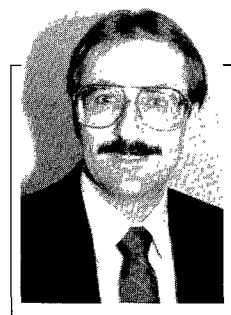
10. Put love in your voice. The most effective ministers are those whose relationship with God shows in all their ways. They are gentle people who, however firmly they may speak, temper their words with kindness. ■

"Devote yourself to the public reading of Scripture, to preaching and to teaching. Do not neglect your gift, which was given you through a prophetic message when the body of elders laid their hands on you." 1 Timothy 4:13, 14, NIV.

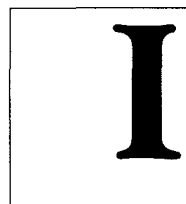
Personal ministries: divide and conquer

Chad McComas

The local church's personal ministries department typically has more work than workers. Why not divide up the responsibilities?



Chad McComas pastors the Seventh-day Adventist Church in Corvallis, Oregon.



If you are like me, you have experienced frustration while trying to get outreach activities going in your church. Perhaps you

have attempted to excite your personal ministries director with bribes, conviction, guilt, anything you thought might work. But in the end all you've gotten is frustration.

You may make it through the Ingathering campaign in December, but find it hard to get anyone involved in any other outreach program. What about the health programs, the literature distribution, Bible studies, the interest file . . . Hey, wait a minute. That may be the problem. Maybe you expect too much from *one* person!

The job description of the personal ministries leader is almost as long as a pastor's is, and the layperson doesn't get paid to do the jobs. It may be that work doesn't get done because it is just too much for one person.

So what is the answer?

I'd like to suggest that we need to compare the local church's personal ministries department to the Sabbath school department. One is for the spiritual nurture of our members and also (ideally) for outreach. The other is to involve our members in community outreach to bring people into contact with Jesus Christ and to bring them into our church.

Now, add up all the Sabbath school workers and put the number in the left box below. Add up all the lay activities workers and put that number in the right

box below.

If yours is a normal Seventh-day Adventist church, you will find that the number in the left box is many times the number in the right box. In other words, our churches typically are heavy in staff for our own nurture, but short in staff for outreach outside the church.

Several years ago our church decided to delegate the responsibilities of the personal ministries leader to more workers under an outreach umbrella, just as the responsibilities of the Sabbath school superintendent are delegated to leaders and teachers in the various departments. We felt we needed to make the jobs in outreach practical and workable.

Here is what we did. A conventional staff looks something like this:

- Personal Ministries Leader
- Personal Ministries Assistant
- Personal Ministries Secretary

In place of this limited conventional staff, we developed an outreach team that looks like this:

- Outreach Coordinator
- Biblical Ministries Leader
- Biblical Ministries Assistant
- Literature Ministries Leader
- Literature Ministries Assistant
- Health Ministries Leader
- Health Ministries Assistant
- Data-Interest Ministries Leader
- Data-Interest Ministries Assistant
- Volunteer Chore Ministries Leader
- Volunteer Chore Ministries Assistant
- Campus Ministries Leader
- Campus Ministries Assistant

Since we developed this and put it into operation, the outreach activities in our church have greatly increased. There is more going on than I as a pastor can keep up with! That's the way it should be—right? Instead of trying to get the personal ministries leader going, I need to keep asking what is going on.

Job descriptions

Each of the people on our personal ministries staff knows exactly what his or her responsibilities are because each has a written job description. A short job description of each ministry is given below.

The outreach coordinator: This person needs to have some leadership and organizational abilities. He or she represents all outreach activities on the church board. He or she chairs the outreach com-

mittee (which is made up of the heads of all ministries), which meets quarterly for planning, review, evaluation, and accountability. The outreach coordinator doesn't do all of the outreach work, but encourages and motivates the leaders to do their individual jobs. The coordinator helps the board schedule the outreach programs in the church calendar.

Biblical ministries leader: This person is in charge of all Bible study contacts. He or she follows up all requests, assigns them, and makes sure that interests are visited. In our church, this person is also in charge of our phone ministry, called 75-BIBLE. This is a phone machine that has a new prerecorded message on it every day. There is opportunity for those listening to request Bible study guides. The biblical ministries leader also assists in any evangelistic meetings and follow-up.

Literature ministries leader: Literature ministries covers anything that has to do with the distribution of literature, including the Ingathering campaign. He or she also leads out in the magazine campaigns (*Liberty, Listen, Signs*). If the church distributes literature in racks around town or from door to door, this leader is in charge. Our literature ministries leader does the work usually done by a personal ministries secretary, plus coordinating literature distributors.

Health ministries leader: All health outreach classes or health classes for church members are coordinated by our health ministries leader. These classes include: Breathe Free, cooking, weight control, stress control, first aid, physical fitness, bread baking, health runs, etc. The scheduling for our conference health van is also done by our health ministries leader.

Data-interest ministries leader: This department is in control of keeping a current interest file for the church. We have the names of interests in a computer data base with a listing of what programs they have attended or are interested in. When we want to do a mailing to a certain group, we have the computer make labels. The data-interest ministries leader also plans a mass mailing to everyone on the list at least twice a year. The mailing has a special offer from the church. We recently sent a letter to all our interests offering them a book. Those who responded were turned over to our biblical ministries department for follow-up.

Volunteer chore ministries leader: Our church does not have a regular Dorcas Society. Other local agencies do a good job of meeting the needs the Dorcas So-

Our churches typically are heavy in staff for our own nurture, but short in staff for outreach.

ciety typically deals with, so our church decided to develop a ministry that would not be redundant; we started a chore ministry. This ministry makes our members available to help elderly, disabled, and low-income people with chores that they can't do themselves or afford to hire help for. We have members doing light cleaning work, car repair, yard work, taking people shopping or to appointments, and making weekly contacts with those who need a visit or some kind of care.

Campus ministries leader: Our church is in a university town with a student population of 14,000. Many Adventist students come here to study. Some stay close to the church, but others come and get lost from the church. Our campus ministries department endeavors to help strengthen our own students, but also develops outreach programs to touch the campus and help other students find the Lord.

All of the leaders in the above ministries make up the outreach committee. This committee meets quarterly to discuss plans and make a calendar of events to avoid having to compete with each other for volunteers. Master planning must be done to make sure everything operates smoothly. I've also noticed that once a program is put on the calendar, it has a much better chance of being accomplished than programs that are voted but not scheduled.

Each department has its own budget to work with, and authority to lay plans and spend budgeted money on projects that fall within its responsibility.

We have found that when you elect a leader, you also need to give that leader the authority to carry out the department's plans. The leader must be able to do what his department wants to do without coming to the church board for approval on every program or expenditure. The board should be ready to encourage, give guidance, and help when requests for assistance or more funds come. ■



How do you read it?

Emily Moore

P

astor, "how do you read it?" Maybe you can quote Scripture like the expert in law whom Jesus quizzed, but how do you read it in public?

Not like Pastor Dud, I hope. God said His Word would not return unto Him void, but the way that preacher read, I thought it might better have been avoided.

He grabbed his Bible and gave the reference in a muffled voice, failing to repeat it. By the time I found the book, he was already plowing his way through the passage. I hadn't heard which chapter or verse and I couldn't find where he was reading. I closed my Bible and tried to listen.

He read with little expression, stumbling over simple words and mispronouncing unfamiliar ones. He even snickered nervously as he garbled a Hebrew name. A tittering response from an amused listener brought a grin and shrug from the pastor—the only time during the reading that he raised his eyes.

His entire mannerism suggested, "Sorry I have to bore you with this, but bear with me and I'll get on to my sermon. Then you'll hear some great truth!"

The words of an English teacher at my alma mater came to mind. I heard her address the ministerial students in class: "Some of you men plan to be pastors. Gentlemen, don't neglect reading the Bible to your people; but *never* go into your pulpit without practicing the scripture you've chosen. If you read it well,

you will be giving your audience two sermons."

Want to give your congregation two sermons next week? Here are 10 suggestions that can improve your oral reading of Scripture.

1. *Be at ease with your Bible.* Handle it reverently. Be sure the print is easy for you to read in the pulpit. Use a page marker to avoid awkward fumbling.

2. *Study the meaning and context.* Check it out in a good commentary. If necessary for clarification, plan a few words as introduction.

3. *Decide which words should be emphasized.* You might want to mark them. Accenting a different word can change

the meaning. For example, try emphasizing a different word each time you repeat the question "How do you read it?"

4. *Study the sentence structure.* Punctuation marks are there for a reason. Note where pauses would be effective so you won't be gulping air in the middle of a phrase.

5. *Be familiar with the words.* Read and reread the passage aloud. This is especially important if you are using a newer version but are more accustomed to the King James Version.

6. *Check pronunciation.* Practice words not in your regularly spoken vocabulary.

7. *Vary voice inflections.* Begin by pitching your voice slightly lower than you normally speak.

8. *Articulate clearly.* Read with understanding and enthusiasm. A tape recorder can help you discover your weaknesses.

9. *Look at the congregation frequently.* If you fear losing your place, use a finger to mark your progress. Practice in private before a mirror.

10. *Remember to repeat the reference.* Also state which version you are using. While you give the audience time to find the passage, breathe a silent prayer for the Holy Spirit's illumination. Take a deep breath and relax.

Pastor, when you stand to read, be aware that:

You are reading the Living Word,
God's message to mankind
That has survived the ages;
The one Book whose Author
Is always present
Whenever it is read.
"How do you read it?"

"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading"—Nehemiah 8:8.

Emily Moore, whose husband pastors the local church of the Nazarene, writes from Vicksburg, Michigan.

Security as a ministerial duty

Anne Elver

When was the last time you assessed the security measures around your church property and your home?



Anne Elver is a freelance writer, speaker, and pastor's wife living in Alex, Oklahoma.

It was several months after my husband, Harry, became a pastor and we were clearing the table after our evening meal when I heard a rustling sound.

When I didn't hear anything more, I decided I had imagined it and continued loading the dishwasher. Suddenly, I heard the parsonage door open and the sound of quick footsteps crossing the living room floor, heading for the kitchen.

Startled, Harry hurried to the kitchen entrance. Then I heard him say angrily, "Jerome, don't ever walk in on us like that again." He steered the intruder outside. When he returned to the house he said, "I told Jerome I would tell the police what he had done, and that he must never enter our house again without our inviting him. We'll keep all doors locked from now on, even in the daytime. I'm telling the kids if Jerome ever walks in again to run out of the house and call the police."

Jerome was an ex-convict who had recently stopped at the church for help. As sorry as we felt for him, his barging unannounced into our home ended further contact. Though I often wondered what he wanted, I never found out, for we never heard from him again.

My initial belief that people involved with churches can be trusted was a naive one. Our experiences and those of other pastors have shown us that ministers and their families need to exercise more caution than most people.

Why is this? In some communities the high visibility of parsonages makes the

family subject to numerous requests for assistance. Most people mean no harm, but occasionally criminal types do stop in, and they can be dangerous.

Assessing the security of your church building

Careless habits of church leaders and workers can make the church appealing to criminals and put the pastor and his family in danger. To find out the potential for problems in your situation, go through your buildings and count the places where you find loose, uncounted money. Sometimes Sabbath school workers leave offerings in unlocked storage cabinets. Check the children's classrooms for birthday offering banks, the church kitchen for donation containers, and the literature racks for payment boxes.

Has your church treasurer ever left the offering unattended in the building? If your church has fund-raising events, is the money always removed from the premises immediately? I am reminded of an article I once read about a thief who made a living stealing these kinds of funds from church buildings.

There are other items to consider besides funds. Does your church have audio equipment? How about musical instruments? Do you have a film or slide projector or video equipment? If you have such equipment, how is it stored and where? These items, if carelessly left out in an unlocked building, are an invitation to robbers. A locked storage cabinet in a locked building is the best security.

Do you keep your buildings locked when they are not in use? Are your windows and doors in good repair, or would it

be easy to break in through them? Does your local police department know your staff members and their usual hours? Do you let them know you would appreciate it if they checked anything unusual as they patrol around your church?

Checking the security of your church property is part of your ministry to your congregation. Doing so sets an example of responsible stewardship. If you find that your church needs to tighten its security, call your key leaders together and give them a tour of the facilities, pointing out what you have found.

Have your neighbors and members keep watch

You can add to the security of your church and parsonage by requesting that members and neighbors report anything unusual to the police. Doing so isn't being too fussy. Once a convicted felon—who was carrying a loaded gun at the time of his arrest—moved into our church basement. Afterward several members reported that they had seen lights on in the church late in the evenings, and others said they had smelled cigarette smoke, even though we didn't allow smoking. Someone else had noticed unusual items (candy wrappers, a milk carton, apple cores, etc.) in a classroom trash can. They had ignored clues that should have been investigated. Now my husband encourages anyone seeing anything unusual to report it. Occasionally something innocent gets reported, but safe is better than sorry.

Instruct your leaders not to give tours of the church unless they know the request is legitimate. Thieves entered a friend's church pretending they were utility inspectors and returned later, guided by a sketch of the premises made during their "inspection." Regular businesses needing to enter your property make appointments in advance and always provide their employees with identification.

Visit your local law enforcement agency and invite the officers to come by the church to meet your staff. Becoming acquainted with the authorities when nothing has happened adds an extra measure of good will for the church as well as another pair of watchful eyes. And should anything happen, you won't have the stress of having to report the crime to a stranger.

Personal safety

Are you unknowingly putting yourself

or your staff in jeopardy? Does anyone ever work in the church building alone or at odd hours? Most pastors do occasionally. At times like this you need some extra protection. The thief mentioned earlier hit only churches with unlocked doors, and worked during hours when the buildings were unattended. A pastor, secretary, or any other person working alone in the building when a criminal enters is in obvious danger. In cities, you will need to provide extra protection. For example, you may want to install a partition with a sliding-glass window between the secretary's desk and the entrance area—and on the door, a lock that can be controlled from the desk. Some churches even have alarms installed at the desk.

What about those times when someone you don't know asks to meet you privately at the church? Be careful! My friend George told me, "One time a man stopped at the parsonage, asking to see me privately. When we went next door to my church office he pulled a knife on me, demanding money. Now my wife always telephones a few minutes after I meet anyone in the church alone, and she has instructions to call the police if I don't answer, or if I answer no when she asks if I am OK. Our church is on a busy highway, and the police suggested this strategy after the robbery."

George's telephone signaling routine is a good practice. If a spouse isn't available, have a trusted church member know when you schedule appointments with unknown people. When someone shows up unannounced and finds you alone, excuse yourself and telephone someone and have them call you back in a few minutes. This isn't violating anyone's trust, since you don't reveal your visitor's identity or purpose.

Family safety

By taking the following steps, you can protect your family without being overly suspicious or becoming hardened toward those in need. Your care for your family reflects on your ministry, for they are your most precious charges from the Lord.

When you leave town and your family stays behind in the parsonage, arrange for pastoral assistance. Once when my husband was away assisting at youth camp, the telephone rang at midnight. A male caller insisted on talking to the pastor immediately.

Hesitant to reveal Harry's absence, I said, "The pastor will call you back in a

"One time a man stopped at the parsonage, asking to see me privately. When we went next door to my church office he pulled a knife on me, demanding money"

few minutes or else he will come to you. Please give me a number he can call, or tell me exactly where you are." Afterwards, I telephoned the local police, explained the situation, and offered to reimburse them for whatever expenses were necessary if they would take care of the matter and see if the man had a legitimate need. This avoided putting me in danger, and the man's need was met. Had the caller's intentions not been good, the appearance of a police officer would have discouraged him. If your police won't function in this capacity, you might trade on-call time with another local pastor.

If your home is easily identifiable as a parsonage or is next door to the church, install a peephole and an intercom. Also install strong locks on the doors and windows. Instruct your family to use these devices, and to keep the door closed if they sense anything amiss about a caller. Have them avoid telling a stranger when you are not home. It is better to tell the caller that you are busy and ask the person to make an appointment.

Install an answering machine for your home and church. They prevent troublemakers from knowing your schedule and when the buildings are empty. Harry and I have a machine in our parsonage; when he is gone and the telephone rings at an odd hour, I can listen in on the caller's message. In this way I can screen callers and answer those I know.

Be careful what you put on your answering machine. Do not specify why it is in use; simply state that no one is available.
(Continued on page 29)

Abortion's effects

Ardyce Sweem

What effect has abortion on demand had on our society? Is an abortion a simple outpatient procedure that can be performed and forgotten on the same day?



Ardyce Sweem was serving as a chaplain at Washington Adventist Hospital when she wrote this article. Currently she is living in Germany, learning German and teaching English.

Approximately one fourth of all pregnancies in the United States now end in abortion. Although there are no statistics available on the number of Adventist women who have had an abortion, in certain areas the number seems to be fairly large.

In 1986 the United States Supreme Court declared that although it is legal for states to provide information about the risks involved in most medical procedures, it is a violation of the Constitution for states to provide medical information that pertains to the risks of abortion. Because of that ruling, the burden of informing women in this country now falls largely on physicians, clergy, and other professionals.

How would you advise a woman who came to ask your opinion about whether she should have an abortion? The advice women receive from Adventist ministers varies widely because the church has not taken a clear stand on the issue.

The advice you give will depend on what you know about abortion and its effects upon the one who has the abortion and those around her. Of particular concern should be the medical and psychological effects on the woman, the effects on other children in the family, the effects on the father and the couple's relationship, and the effects on the medical personnel involved in the procedure.

Medical risks of abortion

According to four major medical studies, possible medical consequences for women who have had two or more abor-

tions include impairment of future child-bearing abilities, a two- to threefold increase in miscarriages or premature babies, and a two to two-and-one-half times greater probability of low birth weight babies.

An Oxford University study of 1,182 suction abortions revealed that 27 percent of the women suffered fever and peritonitis, 16.7 percent needed blood transfusions because of hemorrhaging, 4.2 percent suffered a torn cervix, 1.2 percent a perforated uterus, and 1 percent developed thrombosis (blood clots) in the lungs. Sterility, tubal pregnancy, and complications that have ended in the death of the woman have been experienced as well.¹

Psychological effects on women

Women who have abortions face emotional complications that include guilt, anxiety, depression, feelings of loss, anger, loss of self-esteem, nightmares, flashbacks, and hallucinations.²

In an article written for *Adventist Singles Ministry Bulletin*, Garland Day described his experience in meeting those suffering psychological aftereffects of abortion. "Every month as I travel across North America I am confronted with four to six singles who are trying to come to terms with their personal involvement in an abortion: fathers who have dreams about the child that never was and their feelings of guilt, remorse, and sadness; mothers experiencing serious depression, thoughts of suicide, and their inability to accept forgiveness from God or themselves. One common lament that I have heard again and again is 'I wish someone had told me how I would feel

afterward; that I had only known more about abortion before agreeing to it.'"³

A study of long-term manifestations of abortion as a stressful event among 30 women revealed that 100 percent had experienced feelings of grief, sadness, regret, and loss; 92 percent had had feelings of guilt, anger, and depression; 85 percent were surprised at the intensity of their emotional reaction; 81 percent felt as though they had been victimized; and that while some did not consider themselves to have been religious at the time of the abortion, after the fact 96 percent felt that abortion was the taking of a life, or murder. Sixty-five percent of the women in the study experienced suicidal thoughts, and 31 percent attempted suicide.⁴

Why does the woman who has had an abortion feel guilty when our nation's laws declare that abortion is legal? As one author has said: "Abortion violates something very basic in a woman's nature. She normally is the giver of life. . . . Most women who have had an abortion feel that they have killed their baby."⁵

Women may also feel shame over their abortions. This is distinct from guilt in that it makes the woman feel that she is a "bad person."⁶ It is partly because the woman's family, doctor, and medical staff do not want to be involved in her grief; she is isolated from the usual means of support. Neither can she express her grief through the funeral process, because the death of her child is not accepted by society as a reality.⁷

In Japan, where more than 50 million abortions have taken place since the practice was legalized in 1952, some women help resolve their grief by purchasing small stone Buddhas to place in a temple as memorials to their "water babies." One temple that has more than 10,000 of these statues has become a commercial attraction.⁸

While some have urged that similar rituals should be developed in the United States, others would see this as mere exploitation of a woman's grief. How much better it would be to help a woman *before* the abortion. Sharing with her the likely consequences and effects of abortion may help her decide against the procedure and thus obviate the need for postabortion rituals.

The woman who has had an abortion may need spiritual counseling. Only as she is able to recognize and come to grips with her sense of guilt will she be able to find healing.

In *Abortion's Second Victim* Pam Koerbel describes her own abortion experience and its subsequent effects on her life and marriage. She has worked through her pain and suffering and found healing with the help of God and her husband. She suggests that in the healing process the woman must forgive herself and others who took part in her abortion: the doctor, nurses, counseling service, and her husband or boyfriend. In addition, she must ask forgiveness of her parents who may have grieved over her decision.⁹

The counseling women receive before an abortion is often inadequate to prepare them for the psychological difficulties they face later. Counselors may use terms such as *fetal tissue* and *products of conception* to refer to what the woman will eventually realize is a son or daughter. Sometimes women feel angry and exploited after their abortion. And why not? Abortion is now a major industry in the United States, grossing around \$500 million a year.¹⁰

A pamphlet published by Women Exploited by Abortion (WEBA), an organization dedicated to helping women cope with the aftermath of abortion, includes statements from several women about their abortion experience. These women testify to severe mental and physical difficulties that their physician did not prepare them to expect.¹¹

The psychological problems that WEBA deals with include grief, guilt, rage, bitterness, fear of punishment, preoccupation with the baby's perceived birth date or age, need to become pregnant again (to have an "atonement baby"), and self-destructive behavior such as drug or alcohol abuse, anorexia, and suicide attempts.¹²

Recent studies in Canada reveal that "even though a woman felt that abortion was a wise choice at the time, it does not follow that there will be no problems with unresolved grief or guilt."¹³ Women who have abortions for genetic reasons are also at risk, according to a British study.¹⁴ Women with psychological problems face further risk if they have an abortion.¹⁵ And women who are victims of rape have been found to do better emotionally if they carry their babies to term, since they are not subjected to a second act of violence.

Children and abortion

Children in the family of a woman who has had an abortion suffer in various

ways. Sometimes the mother has difficulty in bonding with her next child, even developing an aversion to touching it.¹⁶ It has also been found that child abuse rates are higher among women who have aborted than among those who have not.¹⁷

Psychologist Philip Ney has concluded from his findings that "the widespread acceptance of abortion conveys to all children the frightening message that the love they receive is conditional." Young children are often aware of their mother's pregnancies, whether they end in miscarriage or abortion, and respond to abortion "as do children who have faced a major disaster in their lives."¹⁸

Men and abortion

According to Professor Arthur Shostak of Drexel University, men also have negative reactions to the abortion experience. They experience guilt, remorse, sadness, and nightmares. Many also sense a "loss of fatherhood." When Shostak requested funding from the National Institutes of Health for further research, he was told off the record that it was denied because his study could be viewed as antiabortion.¹⁹

Couples and abortion

According to Pam Koerbel, women who have abortions usually do so out of fear.²⁰ Sometimes that fear is related to losing a relationship they value. They may also be pressured into having abortions by husbands or boyfriends.

Researcher Emily Milling found that in a study of more than 400 couples who had experienced an abortion, 70 percent of the relationships failed.²¹ Linda Bird Francke found that "almost every relationship between single people broke up either before or after the abortion." The reason? Sex became associated with memories of pain and guilt.²²

Some couples who married after an abortion experienced severe trauma in their attempts to reconcile their decision, while others drew closer together as they resolved their feelings through a healing relationship with the Lord.²³

Medical personnel and abortion

Medical personnel who perform abortions sometimes exhibit reactions similar to those of the fathers and mothers. Nursing personnel experience nightmares and depression and tend to drink excessively. They may come to resent mothers who are having abortions, and

may also become angry with doctors who leave them to do the dirty work of disposing of the dead fetus after the abortion is performed.²⁴

Doctors often have difficulty reconciling their feelings. Dr. John Szenens describes the conflict: "You have to become a bit schizophrenic. In one room you encourage the patient that the slight irregularity of the fetal heart is not important—that she is going to have a fine, healthy baby. Then in the next room you assure another woman, on whom you just did a saline abortion, that it is good that the heart is already irregular . . . she has nothing to worry about, she is *not* going to have a live baby."²⁵

Szenens also describes how he started out aborting 15- to 16-week-old fetuses and later did 24-week-old ones. He felt that this progression was a good thing—otherwise, he might have had more of a dilemma over whether or not he was committing murder.

In one book an unnamed doctor is quoted as saying, "The first time I felt like a murderer, but I did it again and again and again, and now, 20 years later, I am facing what happened to me as a doctor and as a human being. Sure, I got hard. Sure, the money was important. And oh, it was an easy thing, once I had taken this step—to see these women as animals and these babies as just tissue."²⁶

Legality and morality

Legal abortion on demand may be here to stay. It depends on future Supreme Court decisions. It is interesting to note that in 1975 the Supreme Court of West Germany banned abortion on demand during the first trimester, stating that "we cannot ignore the educational impact of abortion on the respect for life."²⁷

We must remember that making something legal does not necessarily make it moral. In the nineteenth century the Supreme Court declared that Blacks were not people or citizens as the terms are used in our Constitution. In this century the same Court has declared another group to be nonpersons.²⁸ Today we agree that slavery is wrong. Will we one day wake up to see that abortion is wrong too?

What the church can do

On the local level pastors and their congregations need to relate redemptively to women in crisis pregnancies. I

know of one young unmarried Adventist woman who gave birth to a son. The church members showed her love and support through her difficult time, and eventually she was rebaptized and married a fine Christian man who was willing to adopt her son.

Recently I visited a married Christian woman who was pregnant with her third child. She told me that because of severe morning sickness she had been tempted to have an abortion. This was a chilling reminder to me that abortion has become too easy an option. I was able to encourage her in her pregnancy by reading Scripture and having prayer with her. Helpful texts that show God's concern and plan for the unborn include Psalm 139:13-16; Jeremiah 1:5; Luke 1:13-16; and Galatians 1:15.

Since 75 percent of the abortions in the United States are done for unmarried women, part of the solution to the problem lies in helping young people see the importance of refraining from premarital sexual relations.

We also need to be more affirming of women who choose to stay home and raise children. Something as simple as providing occasional free baby-sitting to a harried mother may help keep her from feeling the need of an abortion if another baby is coming too close on the heels of her toddler.

We need to consider carefully what educative role the church should play in the community, and what support it and its members should give to organizations that are working to discourage abortions. It seems clear to me that the church's voice must be heard.

In the 1940s only a few Christians such as Dietrich Bonhoeffer spoke out against the persecution of Jews. Bonhoeffer, who is known mainly for his defense of Jews, was also against abortion. He wrote that "destruction of the embryo in the mother's womb is a violation of the right to live which God has bestowed upon this nascent life . . . and that is nothing but murder."²⁹

Bonhoeffer believed that eventually Hitler's persecution of the Jews would extend to Christians. It is important to note that many others died first: "the aged, the infirm, the senile and mentally retarded, and defective children." Other "doomed undesirables" included epileptics, World War I amputees, children with badly modeled ears, and even bed wetters. Physicians took part in this planning on matters of life and death to

save society's money.³⁰

Today it is mainly the unborn who are being sacrificed. But as people become accustomed to this, their respect for life deteriorates. Surely Seventh-day Adventists who call men and women to worship God as Creator, Redeemer, and Lover of all should be in the forefront of those who are seeking to keep their society from losing sight of God's love for all. ■

¹ The statistics quoted in this section are from a fact sheet titled "Medical Complications Following Abortion" (Gaithersburg, Md.: Shady Grove Pregnancy Center).

² M. H. Lieberman, M.D., and J. S. Zimmer, "The Psychological Sequela of Abortion: Fact and Fallacy," in David Mall and Walter F. Watts, M.D., eds., *Psychological Aspects of Abortion* (Frederick, Md.: University Publications of America, 1979). Cited in "Abortion: Some Medical Facts" (Washington, D.C.: NRL Educational Trust Fund).

³ Garland Day, "Abortion: A Noble Protest," *Adventist Singles Ministries Bulletin*, July 1986, pp. 6, 7.

⁴ Anne Catherine Speckhard, "The Psycho-Social Aspects of Stress Following Abortion" (Falls Church, Va.: Christian Action Council).

⁵ Dr. and Mrs. J. C. Willke, *Handbook on Abortion* (Cincinnati: Hiltz Pub. Co., 1972), pp. 41, 42. Cited in Pam Koerbel, *Abortion's Second Victim* (Wheaton, Ill.: Victor Books, 1986), p. 123.

⁶ Terry L. Selby, "Postabortion Trauma" (unpublished manuscript, Counseling Associated of Bemidji, Inc.), p. 10.

⁷ *Ibid.*, p. 15.

⁸ Based on a transcript from a Japanese television documentary. Cited in Curt Young, *The Least of These* (Chicago: Moody Press, 1984), p. 65.

⁹ Koerbel, pp. 148, 178.

¹⁰ Young, p. 30.

¹¹ See "Before You Make the Decision" (Schoolcraft, Mich.: WEBA).

¹² Patti McKinney and Jill Lessard, "Surviving Abortion: Help for the Aborted Woman" (Schoolcraft, Mich.: WEBA).

¹³ "The Pain That Follows: Coping After an Abortion" (Lewiston, N.Y.: Lifecycle Books).

¹⁴ *Ibid.*

¹⁵ *Ibid.*

¹⁶ Philip G. Ney, "A Consideration of Abortion Survivors," *Child Psychiatry and Human Development* 13, No. 3 (Spring 1983): 173. Cited in Young, p. 68.

¹⁷ *Ibid.*, p. 67.

¹⁸ *Ibid.*, pp. 66, 67.

¹⁹ *Ibid.*, pp. 65, 66.

²⁰ Koerbel, p. 121.

²¹ Day, p. 6.

²² Linda Bird Francke, *The Ambivalence of Abortion* (New York: Random House, 1978), p. 47. Cited in Young, p. 56.

²³ Koerbel, p. 180.

²⁴ Young, p. 93.

²⁵ Dr. Magda Denes, "Performing Abortions," *Commentary*, October 1976, pp. 35, 37.

²⁶ John Rice, *The Murder of the Helpless Unborn . . . Abortion* (Murfreesboro, Tenn.: Sword of the Lord Publishers, 1971), p. 31.

²⁷ John Powell, S. J., *Abortion: The Silent Holocaust* (Allen, Tex.: Argus Communications, 1981), p. 128.

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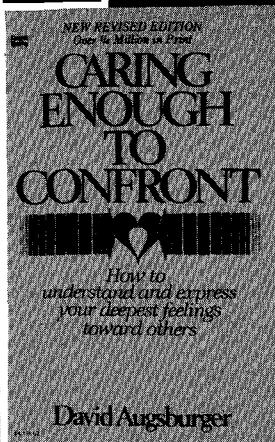
²⁹ Cited by Powell, p. 29.

³⁰ *Ibid.*

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Stopping the clock

**Donald P.
Richmond**

**There's so much to
do. How do I find
the time?**

*Donald P. Richmond
pastors the Gillam
Gospel Chapel in
Gillam, Manitoba,
Canada.*

Unresting, unhastening, and silent as light . . ." Walter Chalmers Smith's classic hymn characterizes God with these words. Shouldn't these words also characterize believers who strive to be Christlike, and especially ministers of the eternal gospel? Yet all too often we allow ourselves to be rushed by the unreasonable demands the ministry seems to impose. To be effective we must be reflective. We must find our center before we can help others to discover the Center.

Ministers in the Western world have accepted a mistaken and dangerous work ethic. For us, work always implies doing, activity. Unless we can see some concrete change, we are tempted to believe that we have wasted our time. This misconception inadvertently downplays prayer, meditation, and devotional reading—and produces few lasting results. Like soldiers at boot camp who dig ditches only to fill them again, we work, we expend energy, but we accomplish little.

Jesus, however, exhibited an entirely different attitude. He never allowed Himself to be rushed, and in fact frequently withdrew from the press of ministering to the crowds. Yet He always had time to accomplish what the Father had called Him to do. Apparently He considered this private time for rest and meditation to be of great importance; at least He urged it upon His disciples (Mark 6:31).

The apostles did learn this difficult lesson. We read that when important but

less essential ministrations began to distract them, they drew back and focused upon that which was most essential for effective service—the Word of God and prayer (Acts 6:1-7).

If we really want to use God's time wisely, if we want a ministry that bears much fruit, we will follow the example Jesus and the apostles set. We will cultivate a reflective ministry.

Of the reasons that underlie our allowing ourselves to be pressured for time, I will deal with five. The first is *the task*. As believers we take seriously Christ's commission (Matt. 28:18-20). This concern for the lost may exhibit itself in one of two ways—we may be overworked or overburdened. Congregations may unwittingly expect too much from pastors and so overwork them. When this happens and pastors begin to lose their focus, they must learn to say no. They must also reeducate their churches according to the biblical pattern.

On the other hand, pastors often overburden themselves by taking upon themselves burdens that God has not laid on them. We tend to see ourselves as God's resource persons for our communities—spiritual pharmacists who dispense the solutions to all of life's problems. This is not our calling. Only God can bear such a burden. We are only responsible to help as our gracious Father leads. His yoke is easy and light.

The second reason for the pressure we feel is *societal expectations*. We have carried into the church our Western industrial work ethic (anti-ethic?). Fighting this pressure means opposing a long established social trend—but we must fight

“Unless we can see some concrete change, we are tempted to believe that we have wasted our time.”

it. The truth is that the person who prays well will work well.

Fear is the third reason why we allow time to become our cruel taskmaster —“What will the congregation think?” Does it really matter what they think? Is it our purpose to do their will or the will of our Father? Jesus did not rush even when His best friend lay dying. At the risk of being misunderstood, He waited for God’s time (John 11:1-44). Doing

God’s will is sufficient.

Selfishness is the fourth reason for the pressure on our time. At this point we must ask ourselves whether we are working for the Lord or for ourselves. We easily deceive ourselves into thinking that we are working for the kingdom of God when in fact we are working for the kingdom of self.

The fifth and final reason, *pride*, is closely related to the fourth. Having people know us as hardworking pastors appeals to our pride. But in our anxious striving to be known for our diligence we may in fact neglect the weightier issue, that of love—for God, our families, and ourselves.

When Joshua needed more time to complete the task that God had given him to do, the clock stopped for about a day (Joshua 10:1-15). Three “clock stoppers” may help us to establish God’s priorities and to accomplish His tasks.

1. *We must make time.* If we do not make time it will be taken from us. One way to make time is to deliberately block time off our calendars for the sole purpose of prayer, meditation, and devotional

reading. Unless there is an absolute emergency, that time should be untouchable. We have a standing appointment—with God. I would suggest that pastors need, at the very least, one hour a day, and that time spent studying for sermons, Sabbath school, and so forth does not count toward this hour.

2. *We must jealously guard that time.* I hinted at this in the first suggestion; nevertheless, it must be clearly spelled out. Unless we guard our devotional time, we will be tempted to cut back on that time when the pressure is on. We must not do that. Martin Luther found that the more he had to do, the more time he had to spend in prayer.

3. *We must reeducate ourselves.* Saying no to ourselves is one form of reeducation. We must also reeducate those whom God has given us to shepherd. We must firmly base this reeducation upon the written Word of God; it must set our priorities. From it we must draw a biblical work ethic that capitalizes upon the Word and on prayer. Only when we have done so will we become successful on God’s terms. ■

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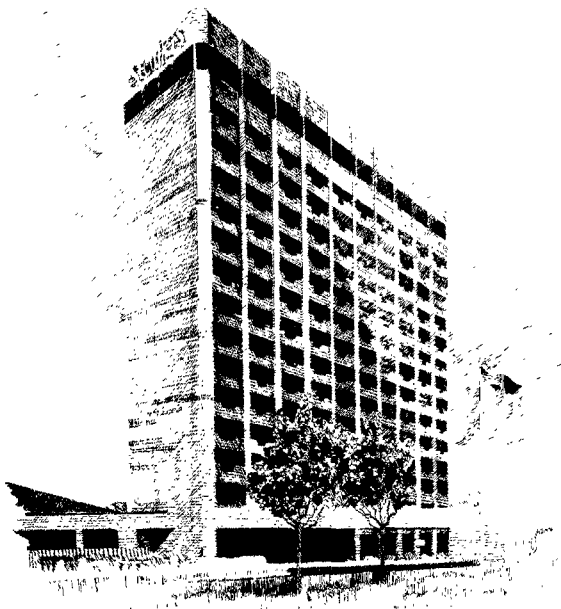
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OFFER EXPIRES: September 1, 1988



Plan B

Karen Nuessle

Have some of your dreams in the ministry failed to materialize? Are you faced with disappointments and even tragedy? It's all part of Plan B.



Karen Nuessle is a free-lance writer, teacher, and pastor's wife living in Port Orchard, Washington.

P

lan A is what we plan for, hope for, and want. Working, growing, thriving churches. Active, converted, happy children. Loving, talented, dedicated spouses. Fulfilled expectations—our own and those others hold for us. Plan B is what we get. To a large degree, how we handle Plan B determines what our lives are like. Most of us expect contentment and satisfaction to come naturally—aren't they natural by-products of serving in the ministry? But Paul knew a person has to work for them; he said he had *learned* to be content in whatever state he found himself (Phil. 4:11).

A couple arrives in a small Western town to begin serving in a two-church district—their first pastoral assignment. The first Sabbath the excited couple comes early to the larger, 30-member church. After a while one member arrives. At 9:00 there is still just one person in the congregation; 10:00, the same. At 11:00 the pastor preaches his first sermon to that one person. Definitely Plan B!

A young pastor and his wife work months preparing a group of people for baptism. As the last step in the process they hold a series of evangelistic meetings, the pastor doing his own preaching. Finally the day of the baptism arrives. But three quarters of the baptismal candidates don't show up—they were baptized into another church the night before. Plan B has struck again.

A pastor agonizes over his sermons each week, spending many hours in prayer and study to bring a message of

hope and nurture to his congregation. One day he learns that the elders have complained about his preaching to the conference president. They want somebody with more talent, more speaking ability. Plan B again!

Does Plan A ever materialize?

I don't think so. God—and the rest of us—have been stuck with Plan B since Adam and Eve decided they didn't like Plan A.

What can we do about it?

Good approaches, pat answers, and clichés all sound the same when dealing with Plan B. But for me the following six suggestions, learned during 20 years in the school of hard knocks, help make the experience easier and less destructive. Using them will save much questioning of God's presence in your life.

1. *Understand that God deals with Plan B every day.* No matter how far from the ideal Plan B may stray, God is still in control. There are parameters beyond which it may not go. If we trust God and realize that, we can cope more easily with Plan B.

God controls the circumstances of today and He sees the end as it will be. Everyone and everything is a finished product in His eyes. We have those same options. Day by day, with His help, we work to bring Plan B closer to the ideal.

2. *Realize that no matter how clever and talented you may be, you will never live up to everyone's expectations for you.* We may set goals and shoot for them. We may have ideals and try to live by them. But we will never please everyone all of the time. It's true, and we have to live with it.

Many people consider as their good points only those things they do well all of the time. But none of us are completely consistent; so with this attitude we might never consider ourselves good at anything. We often consider a minor or rare misdemeanor as a terrible character flaw. When judging ourselves, we don't see gray—only black and white. When confronted with Plan B, we need to remember that with God's help we are doing the best we can in our situation. That's all we can do.

3. *Contemplate the past.* I don't mean the ancient past. I mean your personal past with God. Using hindsight helps us see God's workings in our lives so much more clearly. While we are sinking in Plan B's quicksand, it is hard to see God's plan. It's usually as murky as a glass of muddy water—and about as appealing! But as we look at the past we often can see the pattern of the Lord's dealings with us. Wonder of wonders—as we have muddled through Plan B with His aid, He has brought to pass what we had hoped Plan A would accomplish!

4. *Enjoy what you have.* I don't mean that we must accept Plan B as the ideal, but that we should see the good in the

situation that we find ourselves. Instead of howling for Plan A, we should count the blessings in Plan B—and there almost always are some. Going back to our previous examples, when only one parishioner showed up for church, the pastor and his wife at least had one to thank God for. Every rain cloud holds a rainbow—we just have to look for it. Nobody said it would be easy, but it sure beats moping around down in the bulrushes waiting for Plan A.

5. *Brighten the corner where you are.* We are stuck with Plan B. We can wear sackcloth and ashes and bemoan our fate, we can quit what we're doing in hopes of catching hold of Plan A in some other way, or we can be like Paul and, while not really accepting our circumstances, learn to live with them. Instead of beating against the bars of fate's prison, we can change what we can and accept what we can't change. These kinds of situations befall people every day. Now, I don't plan to sit around being fearful; instead, I plan to go through whatever Plan B throws at me in the company of my Friend. Our attitude toward Plan B can make our lives acceptable and satisfying or make them miserable and wearying. It all de-

pends on our outlook.

6. *Hang on to God.* This obvious advice is older than the Grand Canyon and as new as the baby born next May. So why include it? It's usually what we don't do until all else has failed. Why not start out hanging onto God? Continue to hold onto Him daily, minute by minute, and when things get rough just dangle there until the tidal waves of Plan B smooth out into ripples. In doing this, I never feel alone, and I am comforted and reassured every step of the way. Besides filling ourselves with God's Word and spending time in prayer, sharing what God has done for us in the past extinguishes the flames of Plan B's dragon breath. When we do so, we not only remember His care but by hearing ourselves say the words, we reinforce our faith.

So how do we react to Plan B? With optimism, courage, and God? Or do we let it defeat us?

Why fret, railing against circumstances when with God we can be long-suffering, if not completely satisfied and content in whatever situation we find ourselves?

If God is with us, who can be against us? ■

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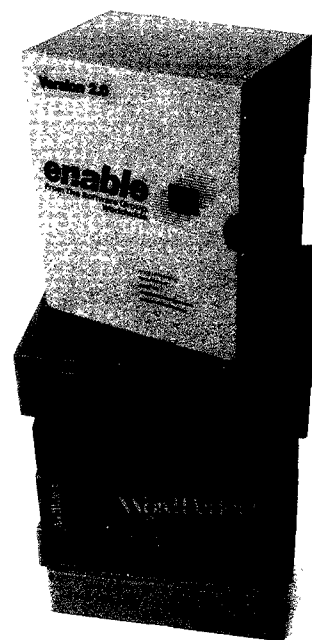
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Commitment and criticism

Faith in God means the union of commitment and criticism. Commitment recognizes the vast difference between God and human beings in which no boasting is appropriate. As a result every idea, thought, deed, and institution is subject to correction.

Countless theologians have discussed this theme. At the beginning of the nineteenth century, Friedrich Schleiermacher, in his *On Religion: Speeches to Its Cultured Despisers*, articulated one of the most distinctive features of Christian faith: the impossibility of completely understanding the mystery of God. He wrote, "Yet the ancient complaint that man cannot comprehend what is from the Spirit of God is never taken away" (p. 242). Christian faith does not remove human limitations. From this recognition Schleiermacher drew the implication that Christian faith, therefore, is "through and through polemical." This implication also includes the further thought that "it turns at last its polemical power against itself" (p. 244).

A half century earlier, Gotthold Ephraim Lessing, living amid an orthodoxy certain of its divine authorization, put the theme this way: "If God held all truth in His right hand and in His left the everlasting striving after truth, so that I should always and everlastingly be mistaken, and said to me, 'Choose,' with humility I would pick on the left hand and say, 'Father, grant me that. Absolute truth is for Thee alone'" (*Eine Duplik, Lachmann—Muncker*, xiii, pp. 23, 24).

In Christian faith, commitment and criticism are united. It is an unusual union. It is strange to think of a commitment that, if one is to be true to it, calls for the most rigorous criticism even of our understanding of this commitment.

Commitment and criticism seem incompatible. The stronger one's commitment, the less susceptible it would seem to be to criticism; and on the other hand the more critical one is, the harder it would seem to be to hold a firm commitment.

But when the church overemphasizes commitment, it confers upon its own organizations and expressions or on other organizations and expressions the authority that belongs to God alone. Dur-

ing the ascendancy of Hitler the church did not distinguish itself. To be sure, there were some remarkable and heroic statements of opposition, but one is baffled and depressed by the number of theologians who hailed the advent of the Third Reich as an act of God. It is a complex riddle, but one observation is universally applicable. Every theologian who wrote theologically in support of the Third Reich abandoned the critical principle. Commitment in this case, they argued, requires that we set aside criticism.

It is the responsibility of the church to hold these two together in a creative tension that it might receive the strengths of both commitment and criticism. In proposing this, I do not intend to praise criticism even if we acknowledge that criticism is not always negative. Rather, I urge the full use of the critical intelligence to help bring greater clarity to the meaning of Christian faith and its existential implications.

The proclamation and living of that faith is the purpose of the church. Therefore, this union of commitment and criticism is necessary if the church is to remain relevant to today's world. —Rex D. Edwards.





Sermon static

Floyd Bresee

I put a small alarm-radio into my suitcase when I travel. Sitting alone in a lonesome corner of the world, I sometimes try tuning in some local music and news. Often, however, I'm at a church institution far away from cities and radio transmitters, and what I get is mostly static. Usually I'll fidget and tune for a while trying to get rid of the noise, but if it is too persistent, eventually I'll simply turn the radio off.

In church any of several forms of "static" often prevents people from hearing the good news about Jesus. This static might be unfriendly worshipers, a poor sound system, a crying baby, a stuffy room, or one that is too hot or cold. But the static I want to focus on here is that created by the preacher's physical appearance, dress, and gestures. These externals always cause some static—they always interfere to some degree with what the preacher is saying. Sometimes the static becomes so loud the congregation hardly hears the sermon. And when there's too much static, people simply turn the preacher off.

Externals matter

Research indicates that when you preach, your listeners are more influenced by what they see than by what you say. Dr. Albert Mehrabian of ULCA found that 7 percent of what speakers communicate comes from their words, 38 percent from their manner of speech, and 55 percent from the expressions on their faces and from their bodily movements. You may not like it, but your body language can speak so loudly your people hardly hear your sermons.

Now, if what people see in you reinforces what you say, all is well. The dilemma comes when your external communication interferes with what you are saying. You can hardly teach neatness and self-discipline while dressed like an unmade bed. You negate much of what you preach about self-control if you are grossly overweight. You can't portray the joy of following Christ if you preach with a frown on your face.

You might argue, "But appearance doesn't matter much to me." Does preaching matter to you? If it does, then appearance must matter, because what your people are seeing may speak so loudly they cannot hear what you are saying.

Your physical appearance should make Christ look attractive

The pasty-faced preacher is a horrible representative of the robust Jesus. Male preachers who look sickly or anemic create horrible static for the macho males in their congregations. The typical teenage boy will likely react, "I've got to fight off Christianity, or it might make me like that!"

Be deadly in earnest, but don't often look as if someone just died. Your face is an advertisement for what you are

preaching. If there's a shine on your face, your people will try like everything to believe whatever is in your sermon, because they assume that following what you're saying will make them be like you.

Your dress should go unnoticed

I can't tell you whether or not to wear a gold watch, gold-rimmed glasses, sparkly tie clasp or brooch, cuff links, or trendy hairstyle or beard in the pulpit. The rule is that preachers should dress so nobody notices. If your appearance is cheap and shoddy, people notice. If your appearance is either too gaudy or too elegant, people notice. If you dress like 20 years ago or like 20 years in the future, people notice. Don't make noise with your clothes—dress so your appearance does not detract from or interfere with your message.

Preachers ought not to dress too differently from their congregations. Speaking of our Lord, Hebrews 2:17 says, "And therefore he had to be made like these brothers of his in every way" (NEB). Morally, Jesus was head and shoulders above us all, but in every other way His goal was to be associated with, not separated from, His people.

Three helpful criteria for the preacher's dress are neatness, good taste, and simplicity. Nobody will ever criticize you for having your shoes shined and your suit pressed. But if you don't, the precise and fastidious in your congregation may be so aggravated that they can hardly hear what you say. Now you can complain about their overemphasis on externals, but you'll likely solve the problem a lot faster by shining your shoes and pressing your suit.

We'll consider the third external, gestures, in the September issue. ■

"Don't make noise with your clothes."

Computer counseling

Bob Maehre

I never expected that my computer could help me be a better counselor. Or that it could help me help others solve family problems. But with the aid of several programs designed for use by pastors or laypeople, my machine has moved from the realm of electronic data transfer to improving communication on a very human level.

The programs that have helped here are simple psychological tests that give printouts designed to help people better understand themselves and others.

Family Communications, produced by Target Communications Corporation, Box 1814, Mason City, Iowa 50401 (phone 515-423-8038), seems to be quite accurate in its appraisals. Its goal is to help families communicate better. I have administered it to more than 30 people, and been quite satisfied with the results. Each person in the family, age 10 and above, takes the test. The six-page printout of results is upbeat and self-explanatory, and is meant to be given to the counselee.

The first page of the report is an introduction that instructs the person to "read and discuss each report with the whole family." The rest of the report describes how the person who took the test tends to communicate with the family, and how other family members can best communicate with him or her. At the end of the report is a work sheet for taking notes and designing action plans for better communication.

One woman who took the test along with her family told me that within two

days the family members were getting along much better simply because they had learned what to do and what not to do in talking with each other.

Family Communications is available for IBM-compatible computers, and is sold by units. The program contains an internal counter. If you pay for 10 tests, the program will allow you to administer only that many. Once you have used it 10 times, all you can do is reprint a test result. Ten tests cost \$25, but the tests are far cheaper in larger quantities. The price for 100 tests is \$120.

Wellness Publications, Inc., P.O. Box 2397, Holland, Michigan 49422 (phone 616-396-5477) produces Personality Profile, Marriage Analysis Profile, and Life Stress and Coping Strength Inventory. The first two tests are fashioned somewhat after the Taylor Johnson Temperament Analysis. The third tests 15 different stress areas and one's ability to cope with the various stresses.

Each of these tests gives a four- to six-page printout that includes a graph of scores, explanation of the scores, and suggestions for personal improvement. The results are generally self-explanatory, but best results will be obtained when a counselor who can explain terminology and help the person relate to the results interprets them. Even though the printouts are written as tastefully and gently as possible, the truth can still hurt.

None of these tests is meant to be a highly professional or powerful instrument. They tend to use subjective questions and are somewhat transparent—in other words, a person trying to prove something can fairly easily see the intent of the questions and purposely skew the results. But if the one taking the test realizes this and resolves to learn rather than deceive, the results can be very enlightening. ■

Bob Maehre pastors the Willoughby and Cleveland Suburban East Seventh-day Adventist churches in Ohio.

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How to stay fit while you travel

Betty Gibb

Your work may or may not require a great deal of away-from-home road time, but that's no longer an excuse for eating poorly, exercising sporadically, or crumbling under stress.

"Being in top physical condition is easier now than it's ever been," says David Nieman, assistant professor of nutrition and fitness at the Loma Linda University School of Health.

"About 20 percent of the population exercise appropriately, and 40 percent more exercise somewhat. That means that a majority of people are getting exercise—it's the popular thing to do. Also, the fast-food chains have capitalized on the preoccupation with health and are offering fine salad bars, multi-grain breads, and light-calorie choices."

As a pastor or church leader, you can't afford to be at the tail of the 1980s fitness parade. Your personal lifestyle, even away from home, says a great deal about the value of being fit. Add to that witness the joy of a body that feels good, looks good, and performs well, and you have great motivation for cultivating good health habits.

However, taking good care of yourself while you're on the road will not just happen. A good diet, adequate exercise, and stress control require planning, motivation, and determination.

First, think about your present road

diet. Do milk shakes, fries, and grilled cheese sandwiches form its bulk (and yours)? "Unfortunately, we all tend to fall into three common traps," says Pauline Landhuis, assistant professor of medical dietetics at the University of Missouri at Columbia. "Most people have a cultivated taste for too much sugar, too much salt, and too much fat added to doctor up prepared foods."

Although a direct correlation between these diet faults and three of the most dangerous medical conditions, heart disease, obesity, and cancer, is impossible to prove, Landhuis says there is no question that salt, sugar, and fat contribute to risk factors.

Fueling your body properly is simple even away from home. "Variety is the key," says Landhuis. "Choose from the basic food groups each day. Don't con-

sume so much food as to be overweight. Cut down on salt and fat. Fortunately, most restaurants are making that easy."

Landhuis says breakfasts are important, but traditional "breakfast foods" are not necessary. "Pizza's fine if you like it," she says. Landhuis does caution against using too many eggs because of their high cholesterol. "No more than three eggs should be eaten a week," she says, "and remember that eggs are the basis of pancakes, waffles, and French toast. Breakfast is an ideal time for the fiber and protein of cereal, but again, don't use the sugared kinds."

Adults need a regular calcium supply, so be sure to include milk products and dark-green leafy vegetables in your daily selections.

Giving your muscles and heart regular workouts will take as much planning away from home as does eating properly. Ben Londeree, director of the Human Performance Lab at the University of Missouri at Columbia, says ideal exercise for fitness is 45 minutes three or four days a week. "The type of exercise is not as critical as the time and regularity," he says. "You need to get your heart rate and your breathing up. As a rule of thumb, exercise at the fastest pace you can go and still carry on a conversation."

Londeree says exercising for fitness doesn't mean you have to experience pain—even in the beginning. "The old saying 'No pain, no gain' simply isn't true for fitness exercise," he says.

As with food choices, variety in an exercise program is wise. "No one exercise will strengthen every part of the body," Londeree says. "Mix your exercises. Walk, jog, cycle, swim, play racquetball or tennis. Don't choose just one. That's the best way to avoid sport-

A good diet, adequate exercise, and stress control require planning, motivation, and determination.

Betty Gibb is a Columbia, Missouri, freelance writer who specializes in health issues. This article is provided by the Department of Health and Temperance of the General Conference of Seventh-day Adventists.

specific injury. Joggers are prone to one type of injuries, walkers to another, and swimmers to another. Doing a bit of each is a good way to avoid these injuries."

Londeree suggests that when you must be away from home you find someone in the town you're visiting with whom to exercise. Not only will that be more pleasant for you, but it will also be a way of sharing the good news of healthful living.

The third key to successful away-from-home living is stress management. Loma Linda's Nieman says stress management has three components: physical engineering, mental engineering, and environmental engineering.

First, keep physically fit: eat well, get adequate sleep, and exercise regularly—just what the others have been saying. "A recent study from Canada among corporate managers showed that those who were physically fit suffered much less illness from life-disrupting situations (death of a spouse, divorce, job loss, etc.) than did their less-fit counterparts," Nieman says. For some reason the catecholamines, body chemicals responsible for depression and anxiety, decrease in such people.

Second, realize that although you may not be in control of a situation, you are in control of your reactions. "We have two irrational beliefs that cause great stress when things go wrong," Nieman says. "One is that everyone must like us, and the second is that everything must go as we have planned. Neither of those is true."

When something is going wrong, consciously relax a bit. Breathe deeply. Say to yourself, "I'm still OK. I'll learn something from this situation. I'm going to take it in stride."

Environmental engineering includes such things as not overloading your schedule (that's not as impossible as it sounds), and having backup plans to cover schedule delays, equipment failures, or altered agendas. It also includes such mundane matters as choosing a car with comfortable, adjustable seats.

Diet, exercise, stress control. You knew the essentials before you read this article. The crux of it all is motivation—yours. God gave you a wonderfully designed body. The tools for its proper care have never been easier to obtain. Your spiritual life and your personal prestige are on the line. No one else can make you healthy. You've got to do it for yourself. ■

Planning ahead

Exercise tips

Ben Londeree, director of the Physical Performance Lab at the University of Missouri at Columbia, offers these tips for taking the best advantage of away-from-home exercise opportunities.

1. Plan your exercise according to the town you are visiting. Maybe one has a good indoor pool and another a fine jogging trail. Traveling provides a great opportunity to vary your activities and keep down the boredom that kills a lot of exercise programs.

2. Sports magazines such as *Runner's World* often carry articles about exercise facilities in specific communities. A bit of advance research probably will uncover good facilities wherever you may be.

3. Call the Chamber of Commerce. They will have information on local exercise programs and facilities.

4. Ask the hotel clerk for suggestions of nearby trails or pools. Don't plan to drive a long way to exercise, because you probably won't do it.

5. Many shopping centers have walking routes marked so you can see how far you've gone. If not, just circle the outside a couple of times, walking briskly.

6. Find someone in each location you visit regularly who will exercise with you. You'll enjoy the company and be an influence of fitness, too.

7. Attach exercise to activities that need to be done: for example, take the stairs. In airports, walk, don't ride the people movers. Carry your luggage.

Salad bar tips

To get better nutrition from a salad bar, Pauline Landhuis, assistant professor of medical dietetics

at the University of Missouri at Columbia, suggests:

1. Look for dark-green vegetables to include: spinach, broccoli, and green peppers. They are excellent sources of iron and vitamins A and C.

2. Foods such as red kidney beans or garbanzos will provide important protein.

3. Use cottage cheese as a pre-dressing. Then add just a bit of regular dressing for flavor. You'll add protein and calcium while you cut fat.

4. Substitute lemon juice for dressings and avoid all the added dressing calories.

5. Fresh fruits make an ideal substitute for rich desserts.

6. Eat only to the point of satisfaction.

Stress management

Elsie Kinsey, health educator at Kettering Medical Center in Ohio, suggests ways to keep your travel-work stress livable.

1. Anticipate the unknown. Always have a Plan B ready in case Plan A falls through.

2. Prepare for long waits. Have something ready to read or to work on.

3. Learn to relax at will. Deep breathing is one of the simplest and most effective ways. Isometric exercise, pushing against a wall or from your chair, is another. You might also take a mental vacation—imagine yourself being in your favorite beautiful spot.

4. Even if you're tired, use the exercise facilities your hotel provides—the pool, racquetball court, or weight room—instead of watching TV or reading in bed.

5. Pace yourself. Don't plan more for a day or week than you can do.

Parables of the Kingdom

Morris L. Venden, *Pacific Press*, P.O. Box 7000, Boise, Idaho 83707, 1986, 79 pages, \$5.95, paper. Reviewed by Linda Gallimore, a pastor's wife in Lansing, Michigan.

This book is enjoyable to read, easy to understand, and offers delightful spiritual lessons through Jesus' parables. Venden makes the parables real for us as we relate them to our own everyday Christian experience.

One example is the parable of the good Samaritan. In addition to the traditional teaching of this parable, Venden points us to the real Good Samaritan. Adam and Eve went on a journey and were surprised by an enemy. Ever since then we have been degenerating in our humanness. The robber stripped us of our garments of light and left us wounded and dying. But then the Good Samaritan came. He left His beautiful home to help us. "He put His robe around us, sacrificing His own life to save ours. He poured in oil and wine, the oil of the Holy Spirit and the wine of His own shed blood." He takes us to the inn (church) and instructs the innkeepers to take care of us. Then we become innkeepers too. And our Good Samaritan doesn't come once and leave us; He's coming back to take us home with Him!

Though abbreviated, this sample from Venden's book lets you see the valuable aid it could be for a pastor in presenting the parables in sermons, prayer meetings, and in small group study.

Parables of the Kingdom is an excellent gift for friends, relatives, and new members. It helps us understand the working of the Holy Spirit in our lives. Venden also clarifies the whole concept of the kingdom of heaven by showing how each parable defines a portion of that great theme. As a source of inspiration, it also encourages Christians in their daily walk with the Lord.

The Joy of Listening to God

Joyce Huggett, *InterVarsity Press*, Downers Grove, Illinois, 1986, 227 pages, \$6.95, paper. Reviewed by Lillian Guild, Bible counselor, Voice of Prophecy radio broadcast in Thousand Oaks, California.

The Joy of Listening to God will motivate you to spend more time with God, not just speaking to Him, but allowing Him to speak to you. It will also teach you to open your ears and eyes, as well as your heart to Him.

Joyce Huggett, a counselor on the staff of St. Nicholas' church, Nottingham, England, draws from her evangelical knowledge and love of the Bible, the contemplativeness and silence of a monastery, the enthusiasm and spontaneity of a charismatic, and combines all these into a spiritual formula for communing with God.

One may not agree with all her theological concepts, but there is no denying that Joyce has found a new understanding of communion with God. Her deep insights are invaluable for one who wants to truly know God through his or her prayer life. She eagerly shares her ideas with delightful enthusiasm, generated by her own joy of discovery.

A list of 50 books in the appendix provides a tremendous resource for further study.

Reflections on the Gospels, Daily Devotions for Radical Christian Living

John Michael Talbot, *Servant Publications*, P.O. Box 7455, Dept. 209, Ann Arbor, Michigan 48107, 1986, 181 pages, \$5.95, paper. Reviewed by Ella M. Rydzewski, editorial secretary, *Ministry* magazine.

This volume of daily devotionals from the Gospels was written by musician John Michael Talbot and includes readings for approximately four months. Talbot carries over in *Reflections* the message of deep faith and obedience that has characterized his own life on the path of radical Christian living. As his music speaks to the soul's longings, so his clear spiritual writing challenges us to follow Christ all the way. "Do we just listen to the word of God, or do we really allow God to transform our entire life?" "If we want to change the world, we must first change ourselves." How? If we want great things to happen in our life, we must choose to ascend the mountain and pray.

Though some theological statements

may seem too general, the author's spiritual insights are refreshing, honest, and based on his personal walk with God.

Some messages are directed at the author's own church (Catholic), but are applicable to all. This is one of the finest daily devotional books this writer has had the privilege of studying. Almost every page contains a sparkling gem of spiritual truth. "Without the eyes of faith the natural world remains mundane and dreary, but with the eyes of faith all the world is daily renewed in the supernatural miracle of Christ! Without the eyes of faith we cannot perceive the miracle!"

Working the Angles: A Trigonometry of Pastoral Work

Eugene H. Peterson, *Eerdmans Publishing Co.*, Grand Rapids, Michigan, (1-800-633-9326), 1987, 266 pages, \$7.95, paper. Reviewed by Harold Perdue, senior pastor of the First Methodist Church, San Angelo, Texas.

This is not a "how-to" book. It is a "what and why" book. There are many how-to books on everything from church management to dealing with conflict and teaching Bible. But this book focuses on the essential realities of pastoral ministry. Concerned about the casualties of ministry—both those that leave and those that stay—Peterson, a pastor himself, questions the very nature of the ministry. This book is the fruit of his personal search.

The author notes three basics of pastoral work—prayer, scripture reading, and spiritual direction. But these are strange experiences for too many pastors in today's consumer, business-oriented church. Peterson has discovered a new metaphor in the triangle. Most view triangles as the lines and the shape of the lines. For the mathematician, however, it is the angles that are essential. No matter how straight or how long the lines, when the angles are correctly structured, the lines will always connect.

Rather than give specific helps in mastering the three angles of prayer, scripture reading, and spiritual direction, Peterson writes about the nature of the angles and their necessity for effective ministry. And, of course, there are three

chapters devoted to each of the angles.

First there is a contact between the Greek story and the Hebrew prayer. One describes what has been, the other what can be. A second chapter reflects on the Psalms as the heart of the Judeo-Christian experience and challenges the pastor to pray the Psalms. In a call to use time effectively for prayer, Peterson reviews the biblical understanding of the Sabbath.

The angles for scripture reading are also three. Approaching the Bible as an oral document to be heard rather than seen is first. The second angle is "contemplative exegesis" that leads the pastor beyond the Bible as a sourcebook for sermons toward using it for prayerful personal reflection. The third chapter in this section is cryptically titled "Gaza Notes." It begins with a description of Philip assisting the Ethiopian on the road to Gaza. A methodology of scriptural interpretation is formed from the questions of the eunuch and the disciple's response.

The final angle is spiritual direction. Based on the fact that pastors are themselves spiritual directors, Peterson questions why there is so little attention given to this reality either in theory or in practice. A second section describes the necessity of each pastor having a pastor—a spiritual director. The final chapter gives some practical guidance in this area.

This is a book that challenges and chastens. And it is one that will benefit any pastor captive to twentieth-century living, a captivity none of us can completely escape.

A Witness Primer

Erwin J. Kolb, *Concordia Publishing House*, St. Louis, Missouri, 1986, 120 pages, \$4.95, paper. Reviewed by *Ciro Sepulveda, Ph.D., pastor of Iglesia Adventista del Septimo Dia in Pico Rivera, California.*

Like swimming, witnessing can be appreciated and enjoyed only by those who do it. No matter how much text book description and theory one consumes, until you get into the water you do not know what it is all about. Maybe that is one of the reasons why books on witnessing are scarce and not very popular.

Kolb's book has as its objective helping modern Christians witness in a winning way that produces joy in those who participate. The book contains an abundance of witnessing principles used successfully by the author and others. A se-

ries of stories, personal experiences, and statistical evidence, designed to motivate, enhances the book's value.

Kolb, executive secretary for evangelism for the Lutheran Church-Missouri Synod is well qualified to write on this important subject. Besides experience he draws from a balanced bibliography and research from several studies.

From my perspective the greatest task before the church is motivating Christians to make witnessing a central part of their lifestyle. If we as pastors are to fulfill our commission, we must find ways to challenge our congregations to tell others what the Master has done for them. Kolb's book provides principles that are useful tools in fulfilling this commission.

God, Help Me Stop!

Clair W., P.O. Box 27364, San Diego, California 92128, 1985, \$7.95 book, \$10.50 workbook, 84 pages, paper. Reviewed by *Stoy Proctor, Health and Temperance Department, General Conference of Seventh-day Adventists.*

This is a practical workbook on overcoming compulsive behaviors such as addiction to alcohol, tobacco, other drugs, overeating, and gambling. The author adopts the 12 steps of Alcoholics Anonymous to assist in gaining victory over these behaviors. She uses specific scripture verses for each of the 12 steps.

The book and workbook have credibility, not because of the author's academic credentials, but because of her personal experience in overcoming the compulsive behavior of bulimia.

Though not a particularly well-written book, the seriousness of the problems and lack of similar self-help materials make it a valuable resource for pastors.

I find a serious conceptual problem, however, relating to the term *excessive* in the use of alcohol and other drugs. In my opinion, one may eat too much sugar or abuse aspirin, but any amount of alcohol, tobacco, or illegal drug is too much.

As one involved in health ministry, I recommend this workbook to those in the pastoral ministry, as well as anyone working with clients who are ready to take the first step to recovery.

Recently noted

One to One, William York, *Inter-Varsity Press*, Downers Grove, Illinois, 1972, 64 pages, \$1.95, paper.

This small book is designed to help Christians acquaint friends with the ba-

sic facts of the gospel. It consists of a set of six simple studies presenting in a practical way God the Father, the sin problem, and Jesus Christ.

Help! I Need an Idea, James Taulman, *Broadman Press*, Nashville, Tennessee, 1987 (1-800-251-3225), 128 pages, \$4.95, paper.

For every Christian worker who has been called on for devotionals, Bible studies, etc., this little book makes the gospel relevant when ideas run dry. Here one finds immediate help and encouragement. Included are everything from skits and readings to puzzles and stories. A listing of scriptures and topics make the work easy to use for specific purposes.

How to Handle Fatigue, Marvin Moore, *Review and Herald Publishing Assn.*, Hagerstown, Maryland (for Visa and MasterCard orders call 1-800-253-3000), 1988, 32 pages, US\$.75, Cdn\$1.05, paper.

The author offers practical suggestions to help conquer fatigue—physical and mental—and ends with a chapter called "Strategies for Success."

You Too Can Find Peace, Madge Haines, *Review and Herald Publishing Assn.*, Hagerstown, Maryland (for Visa and MasterCard orders call 1-800-253-3000), 1988, 128 pages, US\$6.50, Cdn\$9.10, paper.

A book to give those who need encouragement or just enjoy uplifting reading. Easy to read; many of the stories are about young people and address important issues facing Christians today.

Eerdmans' Book of Christian Classics: A Treasury of Christian Writings Through the Centuries, Veronica Zundel, compiler, *Eerdmans*, Grand Rapids, Michigan, 1985, 125 pages, \$12.95, hardcover.

This book has a most laudable purpose—to provide selections from leading Christian writers of the past 1,800 years. However, to include 105 selections from 63 authors in a book of only 125 pages means that each selection must be brief, especially when accompanied with a large number of colorful illustrations. For this reason it is more of a coffee-table type book and makes an excellent and inspirational gift (for new members, to show appreciation to lay workers, etc.). Though not a book for those looking for great insight into Christian literature, the index does provide a useful guide to some of the literary jewels of Christian history.

Security as a ministerial duty

From page 13

able to take the call at the moment but that someone will call back. Answering machines annoy some church members, but if you explain why you need them, most members will accept them.

Avoid listing your personal telephone as a parsonage number if you can. Local people in need know your name, and a stranger with a real need can still contact you with a little effort. Having to inquire to find you will deter undesirable callers.

Instruct your members and the local police to avoid giving your home location or telephone number to strangers. Instead, have them get a number you can call or a public place where you can meet the person. When you go, take someone with you. This will discourage those few with evil intentions.

Almost every pastor who has been in the ministry a while has been taken by a moocher. Even with the best of precautions, this will occasionally happen, but you can avoid it most of the time. First of all, never give funds. Those with real need will appreciate receiving the item they need, be it food, gas, or medicines. People who want only money are suspect.

Always check out the story of those who ask for assistance. When we pastored a church near an interstate exit, we frequently got requests for help from travelers. Most were honest, and the church had funds for that purpose. But to deter freeloaders, the church and pastor mutually agreed to ask for references and permission to check out the stories of those who wanted assistance. This policy worked; what help we gave was needed. Those in genuine need generally won't object to your investigation of their stories.

Pastors cannot shut off their compassion for the needy, nor can they protect themselves from every danger. Being continually afraid or suspicious doesn't glorify the Lord, but taking wise security precautions is good stewardship. Pastors can be compassionate professionals and still protect church property, their staff, their families, and themselves. ■

Letters

From page 2

For two particular reasons I was blessed by the article. First, I always get a kick out of a courageous soldier in God's army! Fredericks' position, though biblical, is entirely unpopular, so I thank God for his bold stand for the cause of Christ. My second great delight was the closing testimony of the minister who taught, by example, his congregation how to truly love and minister—according to the example of our Christ! Would that more ministers would concentrate on this type of ministry versus so many "programs" and banquets and "celebrations" that really do not in any way exalt our Lord or build the kingdom of God! —Shirley B. Dean, Philadelphia, Pennsylvania.

■ Richard Fredericks' article on abortion is the best writing on the subject I have seen published! A copy of the article ought to be made available to the administrators and doctors of all our hospitals and clinics. It ought to be the church's official position on the matter. The church needs to take a definite stand on this matter and seek to have our health institutions abide by it.

When I see little children at church, I see the image of Jesus on their sweet faces. Thus I can easily see the truth of Mother Teresa's statement "In destroying the child, we are destroying love, destroying the image of God in the world." In harmony with 1 John 3:16 there was a time when mothers laid down their own lives to save their children. But now they are encouraged to lay down the lives of their children for their own sake or for the sake of others —without giving the children any say in the matter!

God is no respecter of persons. He is impartial. There is no reason in His sight to preserve the life of an adult at the expense of children or the unborn. Jesus likened the citizens of the kingdom of God to children, not adults. So if there is to be any favoritism here, it should be in the favor of the children and the unborn rather than their parents or society! —Pauline W. Phillips, Centralia, Missouri.

■ Thank you for Fredericks' excellent article on abortion. The church has a

responsibility to see that the institutions that carry its name reflect its ideals. Fredericks, however, dodges the tough issues. His point is well taken that 97 percent of all abortions are simply a form of birth control. We need to enforce far stricter standards than we now do. Yet what about the 2 to 3 percent? This is where some tough decisions confront us.

Certainly we can't take the same position as the Catholic Church and save the child over the mother when we must make a choice. Or outlaw birth control devices such as the IUD that function as a kind of abortion. What about "day after" pills used in rape cases? Or the pregnancy of minors as a result of incest?

Fortunately, our church is not responsible for public policy. We are, however, responsible for our own institutions. I suggest that if we are going to err, we err on the side of life. —William McCall, Jonesboro, Arkansas.

■ I would like to thank you for publishing the article by Richard Fredericks, "Less Than Human?" It is comforting to read such a clear, gutsy, and brilliant article on abortion, especially after reading so many wishy-washy, ambivalent, nonposition rationalizations on this issue.

If Seventh-day Adventists believe in the annihilation of the "undesirables" now, what makes us think that those against God's people at the end of time will not vote for the "undesirable" remnant of eschatology? Our ethical positions or nonpositions now will mold our behavior in eschatology.

I think we must take a clear position on the sanctity of all human life. —Stephen P. Bohr, North America Missions Director, New Jersey Conference of Seventh-day Adventists, Trenton, New Jersey.

■ It is quite remarkable that so many men write on abortion without ever mentioning that it is the man who does the inseminating, often without the slightest intention of acting as a father.

How fatuous and mindlessly hypocritical! Would male preachers like to eliminate abortions? Then let them preach to males. No insemination, ever, without fatherhood—20 years of daily fatherhood.

Talk about either fetuses or babies that does not start with talk of male

sexual responsibility is totally irrelevant. At worst it is evil in the continuous religious oppression of women in the name of a sham piety. —Rev. Alice Blair Wesley, Newark, Delaware.

■ Excellent! You deal with the relevant historical and ethical issues biblically, theologically, and thoroughly. Thank you so much. We evangelicals owe you a debt of gratitude. Your article deserves wide circulation. —Timothy Deibler, Houston, Texas.

■ Thank you for the *super* article on abortion in the March MINISTRY. I'm shocked to hear that Adventists are soft on this issue. We Free Methodists have a strong position in our *Discipline*, but we have tolerated people who have held the wrong view, and even advocated it for several years. Our own local congregation is in the midst of a case that could easily do permanent damage in the community.

Please keep up the good work. I pray that the Adventists will convert the abortionist Achans in their midst or expel them for the salvation of their souls and the purity of the church. —Chuck White, Ph.D., Associate Professor, Christian Thought and History, Spring Arbor College, Michigan.

■ Thank you, Dr. Fredericks, for your tremendous plea for the lives of the unborn children. I am not an Adventist. I have, however, made considerable effort to meet and talk with Adventists in our area, in order to establish common ground on the basis of mutual faith in the Lord Jesus Christ. It has been a gratifying experience, for the most part.

One thing that has grieved me is the lack of a stand against abortion. A few months back, in the January issue of MINISTRY, the article that dealt with the issue (or really did not deal with it) frustrated me. A church that wants the world to believe that it is Bible-centered has a problem when it refuses to take a strong stand on such a vital issue. Some Christian leaders have said that God will have to judge America for its legalization and acceptance of this latter-day holocaust. —Andrew Auxt, Hagerstown, Maryland.

■ The well-documented article "Less Than Human?" of March 1988 was enlightening but also shocking to us. As Seventh-day Adventists we are sure

about the fourth commandment and emphasize it every chance we have. This we should do. But apparently we are not so sure about the meaning of the sixth and the first commandments. This is tragic! It appears also that in this area we may have to do some repenting. —Jeremiah Florea, Bee Branch, Arkansas.

■ I say amen to Richard Fredericks' article "Less Than Human?" in the March issue. For far too long we have, as a church, pussyfooted around on the issue of abortion and failed to take a stand. For a church whose beliefs are based on the entire Bible and nothing but the Bible, the issue seems patently clear — abortion is murder and should be clearly recognized as such. The risks of losing some popularity with the majority and losing some of the business in our medical facilities are not reasons enough to renege on an issue that has such a humane and Christian answer. —Glenn L. Wiltse, M.D., Wahpeton, North Dakota.

Salvation and works

Gently and respectfully (1 Peter 3:15), the opening sentence of the March MINISTRY editorial can be recast to read: Perhaps the greatest difference between Roman Catholicism and Protestantism lies in the extent of their teachings on the Incarnation. Belief on how people are saved is linked with belief concerning the extent to which the merits of Christ become our merits.

God's salvation is what Jesus did for us (John 19:30), and what Jesus continues to do for us (Heb. 7:24, 25), and what Jesus does through us and in us (Phil. 2:13).

With a Protestant mind and heart, the editor's travels through the world lead to interpretation of what seems like evidence that "many if not most of the Catholic faithful still believe they must rely, at least in part, on their own works to earn salvation." A Catholic heart and mind sees the same evidence and reads it as evidence of belief in the Incarnation — as testimony to intimacy of union with Jesus whereby His merit can become our merit. The intertwining of Hebrews 7:24, 25 and Philippians 2:13 guides our Catholic understanding of our graced response in what Jesus does through us and in us in His work of salvation.

In the same March issue, the article

by Dr. Raoul Dederen is a rich mine of examples for the first sentence above. —Robert Buholzer, St. Mary's Parish, Palmyra, Wisconsin.

■ I want to give you a vote of thanks for your fine article "The Subtle Deceptiveness of Salvation by Works." You point out very well that "it is not difficult for Christians of any denomination to slip into the slime of salvation of works."

It is not easy to walk the fine line between trusting the Lord Jesus Christ alone for salvation by grace through faith and still obey our Lord in doing good works as a fruit of, or evidence of, having been saved by grace alone (Eph. 2:8-10).

I am not an Adventist, but have in the past few years gotten to know quite well a good number of wonderful Adventist folks. I sense in many a certain "fuzziness" in their thinking on this important truth. The Sabbathkeeping emphasis is so overwhelmingly made that it almost unconsciously becomes at least a partial factor in their "making heaven."

I like your strong statement, "Nothing we do or ever can do will recommend us to God." Thank you, sir, for your great piece. Martin Luther would have been proud of you — more importantly, I think God is pleased! —Andrew E. Auxt, Hagerstown, Maryland.

Smoking

I want to express my appreciation for two excellent articles on smoking: ("Smoking and Unemployment," November, 1987 and "Tobacco: the Spreading Menace," March, 1988). More people in this country need to be aware of the way tobacco companies are moving into developing countries.

What a telling indictment when the author states that in India: "The tobacco distribution system is far better than most food distribution programs. —Tom Wilbanks, First Presbyterian Church, Mesquite, Texas.

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Published quarterly by Harding Hospital, one of the nation's foremost psychiatric facilities, *The Harding Journal of Religion and Psychiatry* offers something unique for those interested in the relationship between religion and mental health. Drawing from the pastoral, psychological, and psychiatric disciplines, each issue offers concise, practical help with real-world situations that pastors, chaplains, counselors, and other mental health professionals encounter.

Past issues have dealt with such topics as faith development, Freud's religious views, transference and countertransference in pastoral relationships, anger, depression, burnout, sexuality, vocation, loneliness, stress, eating disorders, and myths about mental illness.

Future issues will address topics such as alcoholism, spirituality, stepfamilies, and parenting. A column devoted to case studies in pastoral care is a regular feature. Back issues are available.

Subscriptions are free for the first year. Mail your subscription request to: William Collins, Editor, Harding Hospital, 445 East Granville Road, Worthington, Ohio 43085.

As a way of getting his members to keep an upcoming revival meeting in their prayers and planning, our pastor made use of the quarter-inch self-sticking paper dots available from office supply stores. He had

those preparing the bulletins attach a section of the tape with four dots on it to the announcement sheet inserts. Then, during the service, he asked that we place stickers on our wristwatches, on our refrigerators, and on our bathroom mirrors as reminders of the meeting. I thought it was unique and very effective. —Fred W. Gibson, Kansas City, Missouri.

Churches considering the purchase of an organ can get helpful information from the Organ Resource Center (ORC), a service sponsored by the Royal Canadian College of Organists—an organization of church musicians. The ORC now carries more than 100 articles for which it has obtained reprint permission and which it will distribute to churches at cost (photocopying, postage, and handling). The center also makes available or can recommend several books and pamphlets on this subject. The topics this material covers go beyond that of selecting an organ, including such matters as organizing the organ committee, raising funds, evaluating an organ, determining placement of the organ, and so forth.

Perhaps the most important characteristic of the ORC is that it is an objective and disinterested source of information. As a non-profit, volunteer project of a charitable organization (the Royal Canadian College of Organists), the ORC remains completely independent of the organ manufacturing and selling business.

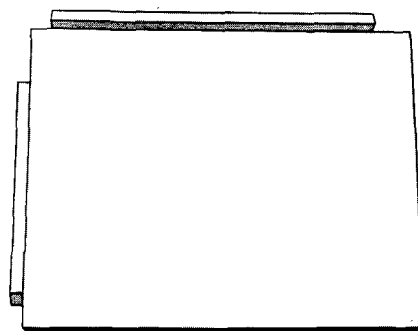
You can obtain a free comprehensive list of the information available from the ORC by writing: Organ Resource Center, 515 McLeod Building, 10136 100th Street, Edmonton, Alberta, Canada T5J 0P1; phone (403) 429-1655

For those who hurt

At times when you have been ministering to someone who is hurting, you have probably wished that you could leave something with him that would continue ministering after you

had gone. Perfect Peace Ministries has such a ministering tool—an audiocassette entitled *Very Personally Yours . . . When You Hurt*. This tape combines comforting dialog and contemporary gospel songs that encourage and uplift the spirit and can be listened to again and again.

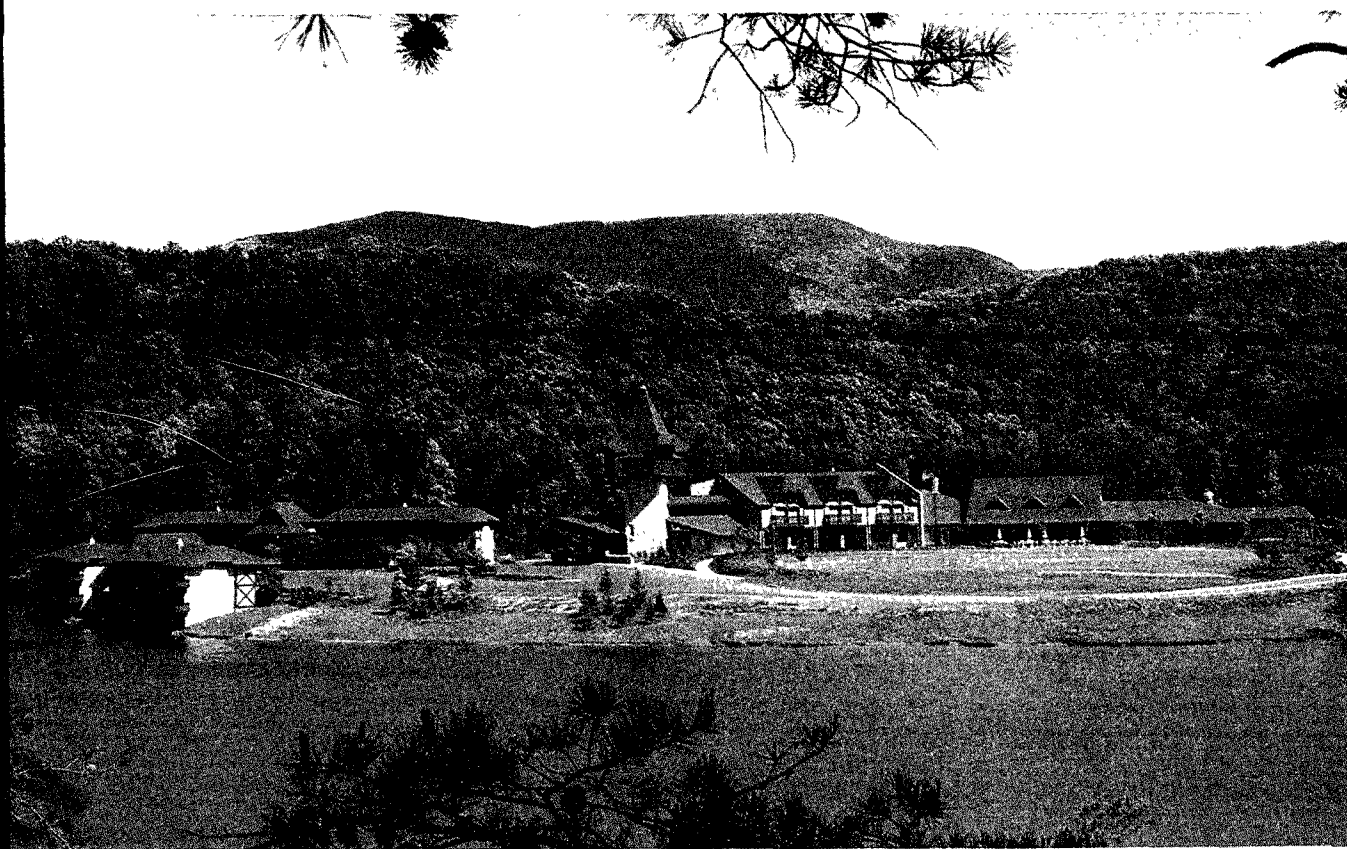
You can obtain this tool for a donation of US\$6 per tape (includes postage and handling). Write Perfect Peace Ministries, P.O. Box 1370, Inglewood, CA 90303.



With an easily made folding jig you can fold your bulletins precisely and yet cut in half the time it takes to fold them.

Cut a 9-inch by 12-inch rectangle from 3/4-inch plywood, making sure the corners are square. (This is sized for bulletins folded from 8 1/2- by 11-inch sheets. Change the dimensions of the jig if you use bulletins of a different size.) Nail or glue 2-inch cleats of 1/4-inch plywood, one about 10 inches long and the other about 8 inches long, on two adjacent sides of the base (see the illustration). Those who are right-handed will want the cleats on the top (long) and left (short) sides of the base; left-handers will want the cleats on the top and right sides. Sand the edges to remove all splinters. To finish it off nicely, stain and varnish the whole thing, and glue a 9- by 12- inch piece of felt to the underside.

To fold your bulletins, place one, cover side down, in the corner formed by the cleats, bring the far edge into the corner, and crease it. After a few minutes practice you will be able to fold several at a time. For even greater efficiency, you might try placing a stack of bulletins in the jig and working your way through them. —Roy S. Smyres, Ithaca, New York.



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