BATTLING SEXUAL INDISCRETION

Robert J. Carlson/4

Satisfaction David Roper/7
Stillborn: How the pastor can help Nancy Beck Irland/10
Diet doctor weighs Weimar E. Joan Barice and J. Robert Spangler/13
Sabbatarian Anabaptists? Richard Müller/15
Handling drop-in visitors Ann Elver/18
Smokeless tobacco: The ticking time bomb
Gary B. Swanson/23
Catholics and the commandments

I largely agree with Mr. Clifford Goldstein’s article on the drawbacks of the New Right’s plan for a Judeo-Christian America (July 1986). There is, however, a small but significant error of fact Mr. Goldstein makes in one of his illustrations. He writes: “Catechisms in Catholic secondary schools . . . drop the second commandment, which forbids idol worship, and divide the tenth commandment into two.”

In fact, Catholics have joined together the first two commandments into one and split the tenth commandment into two. Subsequently, short versions of the Ten Commandments “drop” what was the second because it comes across as an elaborate exposition of the first, just as all Christian catechisms rarely present the full-length text of the commandment “Remember the sabbath.”

The current Catholic system of dividing the Ten Commandments goes back to Saint Augustine, a figure greatly revered and honored by the Protestant Reformers. The Protestant system is a return to the system originally used by the Jews.

It may seem a small point, but Mr. Goldstein inadvertently seems to suggest that Catholics have cut out one of God’s Ten Commandments, and this is not the case.—Jonathan Harvey, Ashtabula, Ohio.

Yes! to live longer

This healthful lifestyle (“Living Longer—and Better,” September 1986) of which you speak sounds exactly like what I have been searching for. Can you put me in touch with more information on the Seventh-day Adventist lifestyle?—Ms. C. Judith Hainley, Baltimore, Maryland.

We do appreciate MINISTRY and read it from cover to cover as soon as we can. We also read “Living Longer—and Better.” Is it possible that Pastor and Mrs. Spangler bypassed at least six institutions of “floor-moppers” in order to arrive at the institution of “faucet-stoppers” to discover how to live longer and better? If so, why only now? Would it be thinkable for the skilled “floor-moppers” to pay more attention to the faucet, thus reducing the flow? We hope so.—Jeremia Florea, Bee Branch, Arkansas.

Burnout not from God

Lorrie Knutsen’s comments (Letters, September 1986) on burnout and “refinement by fire” are interesting, but she is comparing apples with oranges. The idea that God strengthens people by testing is one thing. Burnout is another. God’s testing is usually time limited and related to some specific characteristic He knows we will need in the future. It is always connected with reality. (“He will not allow you to be tested above your powers.” [1 Cor. 10:13, NEB]). Since God knows what is possible for us, both humanly and with His grace, His expectations are realistic.

Burnout is a specific vocational problem, one of seven kinds of job unhappiness. In contrast to God’s testing, it gets worse over time without intervention and is generalized rather than related to a particular characteristic. Most important, it is fueled by unrealistic expectations. A person who has a “burning desire” to accomplish some great good with his/her life may experience burnout when striving to live up to those unrealistic expectations.

Whether unrealistic expectations are put on us by parents, parishioners, leaders, or ourselves, we do well to examine them in light of the human limitations of time, space, and energy lest we find ourselves trying to play God.—Glenn Sackett, Director, Chaplain’s Services, Porter Memorial Hospital, Denver, Colorado.

Anabaptists and extremists

Richard Müller, in his article on the Anabaptists (July 1986), says, “A movement should not be judged by the excesses of some. Rather, it should be evaluated by the teachings and practices of the best of its supporters.”

Had the Reformers used this as their criterion when looking at the Roman Catholic Church, would there ever have been a Reformation?—Brian F. Hubka, Medicine Hat, Alberta.

Ministers are worth their pay

If Mrs. “Name Withheld by Request” (Letters, September 1986) thinks she is not diminishing the work of the ordained minister, she has many “thinks” coming. She certainly shows no understanding, absolutely no understanding, of all that a clergyman does with his time.

Wouldn’t it be wonderful if the ordained minister could spend time at home with his family? Meetings, more meetings, counseling, emergencies—all of them take all the time there is, and we had the feeling that we were cheating the parish if we took an afternoon off to walk on the beach together or fish in the surf with our sons.

Has Mrs. Name Withheld ever received a phone call at 3:00 a.m. from a young runaway who wanted to return home and was afraid to do so alone? Has she had people—not parishioners—phone in the middle of the night to ask about promises made during the wedding ceremony? How many days and nights has she sat at a hospital bedside with a dying parishioner?

How many elderly people has she visited, and how many refrigerator doors has she opened to see if they had enough food to eat?

How often has she comforted children when a parent has died? How many (Continued on page 30)
Do you find it difficult to change your mind about something you believe in strongly? If you had published a book stating your viewpoint and later discovered that you were wrong, would you find it easy to go into print again and admit that you had changed your mind? It would take a lot of courage.

Dr. Joan Barice has a lot of courage. The author of the popular book *The Palm Beach Long-life Diet* has changed her mind about what it means to be really healthy. And in an exclusive interview she shared her new insights with MINISTRY editor J. Robert Spangler. Don’t miss “Diet Doctor Weighs Weimar” in this issue.

Why do so many ministers fall prey to sexual indiscretion? Are there particular occupational hazards? Are you safe? What can you do to keep yourself from problems? Robert J. Carlson’s article will help you keep passion and compassion from getting mixed up and snaring you in the tangle.

“Satisfaction,” by religious columnist David Roper, will help along this line too.

A recent survey of our readers revealed that one of the things many like best about MINISTRY is its focus on practical issues and the help it gives with ministering day by day. One of the most practical articles I have ever seen appears in this issue. Even if you don’t have time to read it now, clip it out and file it away for the time when you will need it. “Stillborn: How the Pastor Can Help” is written by a nurse who has seen pastors both help and hinder families whose hopes have been put on hold by a stillbirth.

Our prayer here is that as you face another new year MINISTRY can help you minister God’s grace to those entrusted to your care.
Battling sexual indiscretion

Robert J. Carlson

Is your sex drive under control? Why are ministers more vulnerable than most other people?

B ruce Larson tells of an old priest who was asked by a young man, “Father, when will I cease to be bothered by the sins of the flesh?”

“I wouldn’t trust myself, my son, until I was dead three days,” the priest replied.¹

Should the priest’s admonition be taken to heart by all pastors? Do clergy face particularly strong temptations of the flesh?

M. Scott Peck suggests that spiritual and sexual desires are so closely interwoven that you cannot arouse one without arousing the other. If he is right, then a part of the mystical effort to find God involves attempting to get in touch with that same well of yearning that exists in all of us and sometimes encourages us to sexual desire. That being the case, helping people with their spiritual growth and development may lead us into areas where longing to be involved with the other person is a natural part of the interaction.

Let us consider something about the nature of sexual desire. The myth that probably describes the nature of sexual desire most interestingly is one that has its origin in Greek mythology. Rather tragically, it depicts the gods separating the perfect being. Thereafter, each part—the two sexes—has this great yearning to be reunited with its other part in hopes of once again being a perfect, fulfilled being.

The story of sexual development in the Old Testament is somewhat different, but it also contains that “divided part” concept represented by the creation of woman out of Adam’s rib. That helps me to understand the nature of sexual yearning and sexual desire. It is a yearning for completion, a desire to be united with another human being.

One of the most important things I have learned as an adult about sexual desire is that what turns me on sexually is as unique as my own fingerprint. It is special to me; probably an inherent part of my genetic predisposition, and yet added to, and conditioned by, early experiences in my life.

Second, I have learned how compelling the sex drive is. It exceeds rationality. As someone has said, “When will and fantasy compete, fantasy always wins.” Erotic and romantic longings almost always win precedence over rational thought. Though we sometimes make fun of romantic literature that reminds us of how wonderful it is to be in love, there is still something that rings true in it. To feel the warmth of the sun and see the flowers of the spring, to begin to write poetry again, to hear the song of the bird! Lovers have a peculiar ear for the sensual part of our living.

Another thing I have learned about being in love is that it is time-limited. If and when we fall in love, we will get over it. The romantic, idealistic yearning that we call falling in love generally lasts no longer than six months to two years. Some who get married during the romantic love phase wonder what has happened to their relationship when the phase ends, and are tempted to abandon the marriage.

Falling in love is not an experience that happens only to young people who are contemplating marriage. It also happens to people who are already
married, even if they have a strong, viable, significant relationship with another human being. Having a good marriage is a very important factor in maintaining appropriate behavior in one’s professional relationships, but it does not inoculate one against being attracted to, or falling in love with, another person.

**Why ministers are vulnerable**

A number of factors make ministers especially vulnerable to sexual temptation. After examining 10 of these factors, I will suggest four strategies for coping.

1. The private office. As clergy we frequently operate in privacy, isolated from other people. The church office is often in a building in which only one other person (or no one) may be present, so loneliness can become a problem. Being alone has certain psychological effects, but perhaps of greater significance here, it provides the occasion for a sense of privacy that can enable things to develop that wouldn’t in a more public setting.

2. Close relationships. Though we are frequently alone, we often have several very important relationships that combine a maximum of acquaintance with a maximum of opportunity. Usually there is a children’s department teacher, a secretary, an organist, a choir director, or a board chairperson whose work brings him or her into regular, close contact with us.

3. Intimate access. Clergy often have access to informal settings of an intimate, personal nature. We often make jokes about the clergyman’s “bedside manner.” We do have access to the beds of parishioners in a fashion that very few other professionals have. And even when we are not in the bedroom or at the bedside, we encounter needy people in the living room, the parlor, or in other situations that can be conducive to less than professional conduct.

4. Stimulating conversation. Often we have access to sexual and erotic material as people talk about serious difficulties in their lives. Anyone who has much experience in counseling knows that frequently people need to talk with an understanding friend about their sexual insecurity, their struggles, their failures, their griefs, and their longings. It is precisely because people perceive clergy as “safe” that they risk this kind of sharing. It may be extremely valuable for the counselee to be able to share that which is intimately locked away in his or her heart, that which is closely related to sexual identity and development. The danger is that what the counselee shares may be experienced by the counselor in a very erotic and voyeuristic fashion. If that erotic material happens to trigger in us part of our unique turn-on pattern, we must face the task of dealing with the feelings that have been triggered.

5. Pastor as sex object. Occasionally we must work with someone who, by the nature of his own neurotic patterns, is sexually eager and willing. Tony Campolo warns that “in a very real sense, the nature of being a church leader is to become a sex object. It is very naive to assume that the only thing that turns people on is good looks. The truth is that power, influence, and prestige have tremendous capacity to stimulate sexual excitement. Church leaders often find themselves unwittingly eliciting powerful sexual responses.”

   I remember hearing a well-known conference speaker entertain pastors by the hour with stories of women who had seduced clergymen. The focus was on how clergymen could protect themselves from women’s wiles. I wish the speaker would have given more attention to how the encounters he described were encouraged by the men’s needs and what clergy can do to keep from letting their need for fulfillment cause them to lead members of the opposite sex along.

6. Eagerness to please. Generally, by the nature of the social contact in which we function, we have a great need to please. As clergy most of us perceive the congregation as one large corporate boss. And most of us have set about to please a God who cares about us or an authority that may have been represented by our parents. We work hard not to upset people. We work hard to have people like us. It is that very need to please that puts us at particular risk with people who come talking of their lack of fulfillment, their longing, and their hurt. We want so much to be able to fill that void in the life of the other person. It is tempting for us to demonstrate that in a very concrete way.

7. Susceptibility to criticism. Our vulnerability is also enhanced because we are often subjected to criticism. We frequently present ourselves and our ideals and our persons in front of a congregation who may be quite critical. Consequently, we often suffer significant blows to our self-esteem. When that is combined with the temptation to grandiosity that many of us also experience, an additional vulnerability is set up. As someone told me once about how he got involved in sexual liaison outside of marriage, “I was so needy.” And I still hear those words echoing through the years, knowing how often those of us in ministry really do feel terribly needy. For such a needy person to have someone else respond with love and affection is a very great temptation.

8. The myth of invulnerability. I think we often live with a kind of myth of invulnerability in spite of our neediness. There is a paradox here that’s not uncommon to psychological conditions. In spite of our great neediness, we also sometimes have the idea that we are above strictures and expectations that apply to other people—“somewhere we will get by.” We allow the strong, erotic desire to overcome our sense of reality, and convince ourselves that “we’ll never be caught”; “no one will find out”; “it’ll be OK.” Our feelings of inadequacy lead us to rationalizations of grandiosity.

9. Weakened relationships. Because of the great time demands placed upon us, and because we feel the need to please so many people, we too easily sacrifice the most important relationship in our lives—our own marriages. Too many clergy seem unable to say no to anyone except their own spouses. That being the case, it’s not uncommon for us to have troubled marriages that increase the temptation to risk inappropriate extramarital behavior.

10. Inadequate training. Many pastors have had little training in rational and counseling skills. Usually we are trained in preaching, proclamation, declaration, and exposition of Scripture. But most seminaries give little training in listening, understanding human problems, and relating effectively to people. Therefore some of us are ill-equipped to deal with the kind of circumstances that develop in counseling. Some are inclined to be open with
counselees or parishioners about the positive feelings they have toward these persons, perhaps even sharing the sensual and erotic feelings they have.

One pastor who was having positive, erotic feelings toward a parishioner suggested it might be useful for the parishioner to meet with him for a series of six sessions to talk about their feelings toward each other. The result was that the parishioner developed a new problem. The pastor developed a new problem too—the need to find another occupation.

Many clergy are quite naive about the powerful dynamics of transference and countertransference that can either complicate or energize significant change in a good counseling relationship. Lack of awareness of that dynamic can cause difficulty for counselors who have had some training but have no resources for maintaining an objective perspective in the counseling relationship.

What can you do to manage sensual temptations?

1. Know thyself. Self-awareness—being aware of your own feelings and your own sensations in the counseling relationship—is very important. Know why it is difficult to keep your mind on the subject matter. Know when you are preoccupied by the counselee's clothes, posture, physical presence, or erotic signals. If you find these continually distracting you, it is a very important clue, sometimes regarding the counselee, but more often than not, regarding the counselor.

Self-awareness is, of course, the first step. Self-disclosure may not be the most appropriate way to deal with self-awareness.

Many counselors could benefit from therapy to help them deal with their own needs and unfulfilled yearnings. It is important to come to terms with yourself, to discover how present temptations are deeply rooted in your early developmental history. A good therapist will help you work through that history and keep it from fogging up the present.

2. Be professional. Maintain a professional structure in the relationship. If you sense that a relationship is becoming so informal that it may lead to romantic attraction, transfer the context of the conversation to a more formal setting, such as an office. There the subtleties of the arrangement—a desk, a chair, certificates on the wall, appointments that are limited in their time—help establish proper expectations.

Rassieur says, "A husband can also reassure his wife by the way he handles phone calls. Excessively long conversations occurring at unsociable hours may easily give a wife the impression that he is not in charge of the situation, and the wife probably is right in her judgment."

I'm sure the same thing is true if the wife is the pastor and the husband is the observer.

3. Be responsible. Exercise your power to choose your own behavior. We are all responsible for the decisions we make and for the behavior we choose. There is a common myth flowing through erotic literature that is sometimes expressed in the cliche "This is bigger than both of us." In that erotic moment when rationality seems to fly out of the window, people sometimes are tempted to excuse behavior by suggesting that the power to choose was beyond them. Power is not beyond you; you can make choices and you are responsible to choose your behavior. The continual reaffirmation of that fact is an important part of managing sensual temptation.

4. Be accountable. Arrange regular consultation either with a peer group or with a professional counseling consultant. Regularly tell this person or group what's going on in your counseling relationships. While you can choose to tell only part of your story to the consultant, when you get away from the romantic attachment of the moment it's easier for the more rational part of your psyche to take over. Knowing that you will have to tell someone else about your actions can provide powerful motivation for keeping them honorable.

Passion and compassion

When we talk about sensual temptation, we're talking a lot about passion. Passion is a powerful force and an exciting part of living, and I don't want to talk about it as if it were all negative.

But I also want to say something about compassion. Any of us who are involved in counseling meet people who have been tragically hurt. But when counselors, whether they are pastors, teachers, or other helpers, have gotten sexually involved with those counselees, it is a tragedy of major proportions. Frequently it involves males taking advantage of women's vulnerability. For this reason it is a kind of continuing exercise in the practice of sexism. The struggling, searching woman who suddenly dissolves in tears may foster the ego of the male counselor, who puts his arms around her and holds her tight. But this is inappropriate. I know that it happens the other way around too, that female counselors embrace male clients in their vulnerability, but far too often the exercise of this particular indiscretion is with male helpers and needy females, and the whole game perpetuates sexist assumptions.

Masters and Johnson recommend that counselors who have sex with their counselees should be prosecuted for rape, regardless of how willing the counselee participated. They know how vulnerable people in the counseling relationship are to the power, authority, dignity, and presumed emotional maturity of the people who sit on the other side of the desk, representing themselves as helpers. That's why they suggest that such people should be tried for rape.

It is tragic for a counselor to take advantage of a counselee in any way. If you are doing so, cut it out! Get help. Get your counselee to see another counselor and therapist while you work through what is going on in your own life and begin to rebuild your own self-esteem in some fashion other than at someone else's expense.

Those of us who have not fallen to sexual temptation must not take a holier-than-thou attitude. When dealing with the fallen, we must remember, "There but for the grace of God go I." Anybody who is in the helping business, who has a sense of empathy, and who is aware of his or her own hormonal flow must know how close, how incredibly close, he or she has been at some moments to the line of indiscretion. And we all know that if our minds were read, we'd be revealed as having often, in our fantasy at least, crossed over that line into inappropriate behavior. None of us is without sin. We ought to find ways, therefore, to confront, to comfort, and to build up another, when we know we are caught in temptation.


If you've been tempted lately to chuck it all, go buy a Porsche, and move to a place where no one knows your phone number, read this article.

A pastor friend of mine turned 48 recently and immediately took leave of his senses. He left his wife of twenty-five years, bought a Porsche, got a perm and a synthetic suntan, and moved in with a former parishioner—a 21-year-old girlfriend.

Mind you, I have nothing against suntans, perms, or sports cars (I used to have one myself until I realized that with only one seat, “four on the floor” referred to the kids). I just wondered why he did it. Forty-eight seemed much too old to start all over; I kept thinking of Nicodemus’ question: “Can a man be born when he is old?”

It's just the flesh, I thought at first—high jinks or high-handed sinning. But the way he went about it, so joylessly, resolutely, and methodically, made me think. It was as though he were mindlessly following a script. And then I recalled other of my friends who had done the same sort of thing. It set me to thinking: What causes this forty-year itch?

Maybe it's a sort of male menopause—a time in a man's life when his hormones run amuck and he acts as though he's been dropped on his head from a great height. But I could think of no hard medical evidence for that sort of thing. At least nothing I'd read on the subject sounded very convincing.

One of my friends explained his great escape by speaking of the need for self-fulfillment and personal well-being. He rose to the occasion like Michelangelo once rose to the ceiling. “I have a duty to myself,” he intoned. But it was hard for me to believe that he had really jettisoned all his old values out of some strange moral principle that he ought to deny himself nothing. Certainly he knew better than that! And anyway, I felt he argued too loud and too long in his own defense. I wondered whom he was trying to convince.

Another left out of sheer boredom. As he put it, he had arrived: he had the requisite large church, charming house, smiling wife, 2.7 kids, dog, cat, station wagon, seven handicap, and shortness of breath. What bothered him most was the sterile sameness of it all—the feeling that there were no options left. Time, like a wind, had blown down the corridors of his life, slamming and locking all the doors. He was stifled; there was no exit. According to him, the road was gentle and gradual, no milestones or signposts. He just woke up one morning to realize that, like Alexander the Great, he had arrived; he had nothing left to do.

Still another got the itch when it occurred to him that he would never arrive. He had always envisioned himself in a superchurch, a master-pastor climbing the denominational ladder rung by rung. As he aged, desperation set in. Now he knew he'd never make it. His dreams went belly-up, and so did his self-image. He had to get himself some respect.

I think I understand. I too get a lot of ego satisfaction from my job. There's nothing quite like doing a task well to make one feel good about himself. Most of us need to succeed. In fact, we want not merely to succeed; we want to succeed big! The problem, however, is that there seems to be a law of diminishing returns: the older we get, the...
harder we have to work to get a decreasing measure of satisfaction.

Our ministry tends to frustrate us; payday never really comes. At least there's never a real payoff. There's always the cussedness of others (and our own) to contend with. And in the end there remains that itch that cannot be scratched. It's then that we start thinking about a way to opt out—at least to escape the pain if we cannot achieve lasting happiness. Perhaps we need to turn over a new leaf, or better yet a new life, a new beginning in which we may find what it is, after all, we're after.

But it does not work well. At least my friends who have tried it tell me it doesn't. We don't seem to do any better the second time around. And there are, of course, only a finite number of times we can go around. Sooner or later everyone runs out of time.

I do believe that the problem stems mostly from our penchant for proving ourselves. We humans have an inordinate need to demonstrate our worth and, more often than not, try to establish our worth by performance. What we do, at least in our minds, determines what we are. I know the feeling well. I get restless when I'm inactive. I feel better about myself when I'm too busy.

The problem, of course, is that the curse is still in effect: not all the results of the Fall have been rescinded. Despite our salvation, the ground—even holy ground—still works hard. As it turns out, the field of ministry as well is cursed. We still earn our bread by the sweat of our brow.

I suppose that's why it does no good to hear "Don't overdo"; why we get so preoccupied with our jogs; why we, like so many others, become workaholics. Somehow we believe if we just work a little harder, a little longer, the ground will yield. But it never gets soft; the struggle goes on, and our sense of self-worth suffers. It's clear, at least to me, that we in Christian service have to face a fundamental problem: ministry, in and of itself, will never satisfy.

Jesus, on the other hand, teaches us that satisfaction comes not from ministry—not from what we do—but from what we already are: greatly loved sons of God. For example, think of Jesus' disciples returning from their first preaching mission and excitedly reporting on their conquest of demons. That's enough to make anyone feel good about himself, but Jesus immediately inter-

University Microfilms International reproduces this publication in microform: microfiche and 16mm or 35mm film. For information about this publication or any of the more than 13,000 titles we offer, complete and mail the coupon to: University Microfilms International, 300 N. Zeeb Road, Ann Arbor, MI 48106. Call us toll-free for an immediate response: 800-521-3044. Or call collect in Michigan, Alaska and Hawaii: 313-761-4700.

□ Please send information about these titles:

Name ____________________________

Company/Institution ____________________________

Address ____________________________

City ____________________________

State __ Zip __________

Phone _______

University Microfilms International
A Christian health-care facility where modern miracles are happening!

"Because of Weimar, My Heart Attack Didn't Happen!"

Jack French is president of Faith Communications Corporation, Las Vegas, Nevada. He also owns and serves as general manager of three Christian radio stations.

A few months ago Jack was barely alive. He says, "I was a heart attack going somewhere to happen. Then God intervened and sent me to Weimar Institute."

At that point Jack's blood tests indicated that he had a heart attack risk factor of 10 on a scale of 10. Jack's triglyceride levels were close to 400, and his cholesterol nearly 300.

Three weeks later, in Weimar's NEWSTART™ program, Jack's triglyceride levels had already dropped below 250, his cholesterol level was back in the normal range, and his risk factor was down to 7.

Today Jack is walking four miles daily—and heading for five. "I'm feeling great!" he says. "I consider that beyond the physical benefits, Weimar was a real spiritual feast!"

At Weimar we're committed to bringing people back to living. If you—or someone you love—might be heading for a heart attack or other major health problem, now is the time to share with them the good news of Weimar.

For free health program information, call toll-free:

1-800-525-9191.

Or write:

WEIMAR INSTITUTE
Box 91
Weimar, CA 95736

Weimar Institute is an internationally known Christian health-restoration facility. It is located in the beautiful Sierra Nevada foothills north of Sacramento, California.
Stillborn: how the pastor can help

Nancy Beck Irland

What can you do to help the family whose hopes have been put on hold by a stillbirth? An experienced nurse shares practical advice.

During a stillbirth delivery the nurses and doctor are the primary caretakers of the family. But in the hours after, when reality starts to sink in, the family turns to close friends and the pastor for emotional support.

Many pastors are unfamiliar with the causes and ramifications of a stillbirth, yet they are expected to support and guide the grieving family through this experience. Parents of stillborns have special needs and questions that pastors must be familiar with if they want their hospital visits to be more than just routine bereavement calls. Often the parents don’t know why their baby died (they may never know), and the raw emotions of the stillbirth experience are still fresh in their memories when the pastor comes to be with them.

What the parents have experienced

A stillborn delivery is a quiet one. Unlike other deliveries, in which the nurses and the husband encourage the mother with smiling eyes and eager voices, the mood is somber when the baby is born dead. Almost apologetically the nurses, rather than the father, coach the mother during the labor, for often the father, who would otherwise be an eager coach, is too grief-stricken to offer support to his wife. In a way he too is a patient.

When the baby is born, the doctor states simply, “It’s a boy” or “It’s a girl,” after which the parents cling to each other and sob.

If the parents want to see the baby right at birth, the nurses wrap him, warm from the uterus, in a blanket and place him in their arms. Unlike a live baby, who turns pink as he cries, the stillborn retains his purple birth color, his lips and eyelids a bright cherry red from congestion caused by his upside-down position before birth.

If the baby died several days before his birth, his skin may have started to peel, and the cranial bones may be soft, disfiguring the shape of his head. He may not be very pleasant to look at. But if he died just shortly before the birth, he may be a beautiful baby. (Bruises, which may not show up immediately after birth, appear within an hour or two, growing more pronounced as time passes. Because of this, the parents are encouraged to see and hold the baby as soon after the birth as possible.)

If the parents don’t wish to see the baby right away, they may want to see him once the mother is in the recovery room. So that the baby has to be brought to them only once, some parents want their pastor to come right away and be with them at this time for a dedicatory prayer or infant baptism. Since it is hard for the parents to call their pastor and say, “Our baby is dead,” it is most often the nurse who notifies the pastor of the baby’s birth and the parents’ request that he call on them.

During the pastor’s visit the baby needn’t stay in the room any longer than the parents desire. In most cases the nurse who brings the baby (in a warmed blanket) is willing to stay in the room as long as the baby is there. She can take the baby out the moment the parents request it.

Secrets of a welcome visit

Once the pastor is notified that the baby has been born, it is best that he come as soon as possible. If his wife can come with him, it seems to bring added
comfort to the mother, but of course this is not always practical or possible.

Some pastors have an innate sense of what to do to make their visit go smoothly and fit in with hospital routines. In general, they seem to follow the four steps outlined below:

1. **Call the patient first.** The parents want to know when you're coming. People who are grieving often feel that they have lost control of events in their lives. If you call to suggest a choice of times ("Would you like me to come now, or in half an hour?"), it allows them to choose the most convenient time for them and helps them feel that they have a little bit of control.

2. **Call the nurses.** Once you have agreed with the parents on the time you will come, let the nursing staff know when to expect you. Particularly if your visit is during the daytime or evening hours, the nurses appreciate your call so they can take care of any treatments or checks of vital signs that must be done ahead of time, or help the patient prepare for your visit by straightening up the room. In addition, the nurses can notify any visitors in the room that the pastor will be coming in 20 minutes, so they'll need to leave at that time. This way you won't be kept waiting while the nurses clear the room.

   When you call, let the nurses know of any special arrangements you have made with the parents, such as your seeing the baby, taking a picture of him for them, and so forth. Doing so allows the nurses to check it out with the mother while you are coming.

3. **Don't stay too long.** When a pastor is making a bereavement call, nurses and other hospital personnel generally stay out of the room to allow for privacy. In a way, the patient is "abandoned" by nurses during that time. Because of this, it is imperative that the pastoral visit not extend much past half an hour. In general, when the topic shifts naturally from the baby to the funeral, to spiritual matters, and then to mundane chatter, it's a good indication that the pastoral visit has served its purpose and must come to a close.

   I will never forget the patient whose pastor did not know when to leave in spite of nurses unintentionally interrupting the visit after the first hour! Eventually we left the door open so we could see when he left.

   He was quite a sight, slouched down in the easy chair intended for the patient's husband (while the husband stood beside the bed), his raucous laughter floating down the hall as he related an incident from a football game he had seen earlier that evening.

   When he finally left, the patient, in tears, called for a nurse. "He stayed for two hours!" she cried. She had been embarrassed by having to ask him to step out of the room while she went to the bathroom. Then he had returned for another half hour to talk about the football game with her husband. His visit, rather than helping, had been a burden to her.

4. **Let the nurses know when you leave.** Nurses like to know when the pastor comes and when he goes, for his leaving is their signal to pick up the role of caregiver once again. A grieving patient does not usually request much from the nurses, so we must take the initiative in checking on her. It helps to know when the pastor has gone.

   As you leave you might mention briefly any specific concerns the patient has shared, so the nurses can give relevant emotional support.

**What to take**

In addition to the standard things the pastor takes on a bereavement call, there are three special items you might consider taking to the hospital for a visit to the stillborn infant's parents:

1. **A certificate of dedication.** When a stillborn baby of another faith is baptized, the priest or pastor sometimes leaves a certificate of baptism with the parents. Seventh-day Adventists practice infant dedication rather than infant baptism, and believe it involves an act of dedication on the part of the parents as well. A certificate of dedication with the baby's name on it is a thoughtful remembrance of the baby as an individual and of the parents' decision to be with him in heaven.

2. **A camera.** If the parents choose not to see the baby, they may wish for someone to take a picture of the baby for them or to describe him to them. Some hospitals keep a Polaroid camera in the maternity department for this purpose, and the nurses are more than willing to photograph him for the family.

   In the event that the parents did not bring a camera to the hospital because they didn't expect to want to take pictures, the pastor might bring his own camera for the parents to use.

   Sometimes the parents are reluctant to have a picture taken or to see the baby. They need to know that wanting to see or hold their dead baby is not macabre; in fact, it is encouraged. They need to know that others have found that later they wish they had seen the baby and that one picture of their dead child may become more precious to them than all their pictures of their living children.

3. **A gender-specific vase of flowers.** This is not always possible for a spur-of-the-moment visit in the middle of the night. But a blue or pink vase of flowers, according to whether the baby was a boy or a girl, is a treasured gift. Since the family may not have another baby of the same sex, they will later treasure gender-specific mementos they received.

   If nothing else, a living plant is a thoughtful gift and is something the mother can nurture long after she gets home, to keep the baby's memory alive.

**What the mother wants to hear**

A pastor is probably more versed than many nurses in what to say during a bereavement call. However, he may not know some specific things that mothers of stillborn babies want to hear.

1. **She wants to hear that you and her friends know she did not kill her baby, that you do not condemn her. The strongest underlying emotion the grieving mother feels is guilt. One way or the other, her mind will try to convince her that the baby's death was her fault. She**
needs to be reminded that the reasons a stillbirth occurs are, more often than not, as much a mystery to her doctor as they are to her. This is what makes her grieving different from others': there may be no logical reason for her baby's death. Over and over again until she believes it she needs to hear that the baby's death was not her fault.

Some specific statements that bring comfort are: “You were healthy for your baby and did everything right. We don’t know why he died, but they tell me it was not your fault.” Even then, knowing she did everything right doesn’t make it hurt any less.

2. She wants to hear that you and her friends know she loved this child. Particularly if the pregnancy was unplanned, the mother may feel guilty if during the pregnancy she spoke of the baby as an “accident.” She needs to know that her friends know she still loved this baby and was ready to accept it. You might say, “Even though you called this baby a surprise, I know you loved him very much and he will always have a special place in your heart.”

3. She wants to hear that you and her friends will never forget this baby. To make it easier for the family and friends to talk about the baby, we encourage the parents to name him. It’s better for them to give him the name they had chosen for him were he born alive than to save that name for another child. With a name the baby assumes a real identity that makes him a real person, which he is. As you talk about the baby, say his name instead of just “the baby” or “the baby you lost.” This can be especially meaningful weeks or months later if the subject comes up. The mother knows you have not forgotten about her baby if you say his name:

   “Robert will never be replaced in anyone’s heart. We will always remember how you loved him.”

4. She wants to know that someone realizes how she feels. If you have not lost a child yourself, you should not say, “I know how you feel.” This alienates you from the patient, for if you have never lost a child, you don’t know how it feels! The need to be with others who know how it feels has spawned a national self-help group known as The Compassionate Friends. Made up of parents whose children have died, this group has local chapters all across America. Often the maternity unit keeps business cards or a phone number for this organization, and it may already have given the patient the information she needs before you arrived. Find out before you see the mother (when you call the nurses), and take the information in with you if she does not already have it.

   Besides “I know how you feel,” some other statements people make that are meant to help but actually alienate are “You can always have another one,” “God knew what was best,” and “Look at all the other people who are hurting more.”

5. She wants assurance that she can trust the staff. Sometimes during the pastor’s visit a patient shares concerns about her hospital stay, voicing such things as doubts about the sympathy of the nursing staff. Often these doubts arise in regard to necessary postmortem procedures that must be done.

   Because breakdown of the baby’s delicate tissues takes place rapidly, the hospital staff must take pictures, complete paperwork, and take the baby to the morgue as soon as possible after the birth—often within two or three hours. This rush to get forms signed can seem cold and heartless to the grieving parents. They may withdraw from the nursing staff and in so doing alienate themselves from a sympathetic ear.

   The pastor can help to prevent resentments toward the hospital staff from building by his reassurance to the mother that things must move along at a swift pace but that the staff does care. Also, a brief word to the nurses about the patient’s concerns can help the nursing staff be more aware of where the patient is most sensitive.

6. The parents want to hear suggestions for making the baby’s funeral or memorial service special. Some parents may prefer not to have a funeral. They need not be forced into it. But if they decide to have a service, it can be delayed until the mother is released from the hospital, even if she has had a cesarean section. The funeral is their last chance to say goodbye to their baby.

   The parents may not be aware of all the options related to the funeral available to them. You might ask them:

   a. Do you have a special outfit or blanket you want to dress the baby in?
   b. Do you want to dress the baby yourself?
   c. Do you have a special toy to place in the casket with the baby?
   d. Do you want a picture of the baby after he is embalmed? A mortician friend of mine says that often parents are pleasantly surprised by how natural the baby looks after he is embalmed. The embalming process, he says, brings a more natural skin color to the baby’s face. Many parents hold their babies just before the funeral starts.
   e. Do you want a special baby blanket draped over the casket during the service?
   f. Do you want a special song sung during the service, or any explanation of the significance of the baby’s name?

   During the service itself the family and friends need to hear the same reassurances that you offered in the hospital: (1) that the mother did everything right to ensure a healthy baby, (2) that the parents loved this child, and (3) that this baby will never be forgotten.

7. The patients may not know that the nurses can collect some special keepsakes for them at this time—a lock of hair; a set of footprints; the plastic arm bracelet that identifies the baby; a record of the weight, length, and head and chest measurements of the baby on a crib card that would have been on his crib were he alive. If the parents do not show an interest in collecting keepsakes at this time, they will appreciate it later if their pastor has collected these keepsakes for them and kept them until a follow-up visit a month or so later.

   Grieving takes time. As Chaplain Larry Yeagley says: “The pain of grief is an indication that healing is in progress.” But fortunate is the family who brings from that bitter experience as many meaningful remembrances and as few regrets as possible.
MINISTRY's senior editor, J. Robert Spangler, recently spoke with noted lifestyle consultant Dr. E. Joan Barice about Weimar's NEWSTART program.

**Spangler:** Dr. Joan, tell me just a little bit about yourself—where you were reared and your medical background.

**Barice:** I was born in New Jersey and grew up mostly in Florida. I went to medical school at Stanford University and then got my master's in public health from Harvard University. I studied to be an internist, getting my board certification in internal medicine, and then went on and did a residency and became board certified in preventive medicine.

**Spangler:** So you're well qualified. How long have you been in practice as a physician?

**Barice:** Well, in one capacity or another, since 1967, when I graduated from medical school. I was in general practice in a small town in Illinois before I went for my training in internal medicine. Then I worked in research with the pharmaceutical industry and in a university. After that I went on into public health. I was the assistant director of the Palm Beach County Health Department for a number of years, and I've been in the private practice of internal and preventive medicine for the past four years.

**Spangler:** You've gotten some honors recently, haven't you?

**Barice:** Just before I went to the Weimar Institute last year, I had received the Outstanding Professional Woman in Leadership award given by the Executive Women of the Palm Beaches. And the Florida Medical Association gave me the Certificate of Merit Award. That is their highest honor, which they don't give every year. It's for outstanding public service that has benefited the profession and the public.

**Spangler:** Are you a religious person? What about your religious background?

**Barice:** Well, I was brought up to go to church, and went to catechism class and so on. Later I started checking out various different churches and even some Eastern philosophy and some other things. But three years ago, I accepted Christ as my Saviour and was baptized. At that time I really started to study the Bible and to have a good, live, working relationship with Jesus Christ.

**Spangler:** How did you happen to go to Weimar?

*The Weimar Institute, located in Weimar, California, is dedicated to helping people reach their physical, mental, and spiritual potentials. Their NEWSTART Center offers a live-in health-education program that promotes better health by lifestyle change. While staffed and operated by Seventh-day Adventists, Weimar is not a denominational institution. In "Live Longer—and Better" (MINISTRY, September 1986, pp. 15-17), our editor and his wife relate their experience there. And "Get a NEWSTART!" (MINISTRY, November 1986, pp. 4 ff.) gives an overview of the lifestyle Weimar promotes. For a catalog that describes other programs like Weimar's NEWSTART, see this issue's ShopTalk.*
Barice: I had a patient who very much needed some help with her lifestyle. She could not seem to break some of her habits, such as smoking, without going away to a program. Someone suggested Weimar. I knew nothing about the institute, but it was recommended highly and seemed as good a place as any to go. My patient, who was also my best friend, said that she would go if I went. At first I said that there was no way that I could do that. But after I thought about it, I told her I’d go with her.

Spangler: When you went, did you take the full 25-day course?

Barice: Actually, while my patient went through the whole program, I had an abbreviated course. I was there about two and a half weeks.

Interestingly, just prior to going to Weimar I had toured the United States to promote my book. While I was doing so, I ran into the book Happiness Digest in two of the hotel rooms I stayed in. The second time I took it with me and never thought anything of it until I came to Weimar and opened the drawer, and there was Happiness Digest.

Spangler: That reminds me, can you tell me a little bit about your book?

Barice: Well, I firmly believe in what I wrote. The book, The Palm Beach Long-Life Diet, presents a total lifestyle health plan for men and women over 50. A lot of the research in nutrition, particularly in recent years, has been suggesting that people over 50 have special nutritional needs. We also know a lot more about nutrition now than people over 50 learned when they were growing up. My book promotes a healthful lifestyle, one that includes a good diet, exercise, stress reduction, and so on. The diet the book suggests—a low-salt, low-fat, high-complex-carbohydrate, low-sugar, relatively low-protein diet—can be used for weight reduction or for maintenance. It follows the recommendations of the United States government. As far as I knew at the time I wrote it, the diet it promotes was extremely healthful; it certainly fit with all the nutrition training that I had had up to that time.

Spangler: You have been promoting this book . . .

Barice: I had been promoting it, yes. I really have done little promotion, done no promotion since I came back from Weimar. I heard nutrition information there that initially sounded radical. But as I listened to it and as I ate the diet, it rang very true. And I couldn't really tear it apart in any way. So I rethought.

Spangler: You reevaluated.

Barice: I reevaluated it. It seemed sound. It really did. And so I adopted it wholeheartedly and started following that diet. And when I did I definitely felt better than I felt when I was following the diet I had recommended in my book.

Recently I was invited to speak to 30 health and beauty editors in New York—but they wanted to hear about The Palm Beach Long-Life Diet. (My book has recently been put out in paperback by the publisher.) The program involved a large honorarium and all expenses, but I declined. For many Americans the diet my book promotes is a lot more healthful than that which they're following now. But I would certainly like for them to hear what Weimar teaches. I believe in this program.

Spangler: You said that when you came to Weimar initially you felt that its program was a bit radical. With all of your training and experience, and even having written a book on the subject, wasn't it difficult for you to give up your preconceived ideas? How long did it take before you began to change your mind?

Barice: I thought I would have a hard time, but I think I began to accept these concepts almost instantly, from the time I heard the first lecture. It just made so much sense. It rang so true that I did not fight it at all. I embraced it and welcomed it.

Spangler: You mentioned that you had a conversion experience three years ago, I believe. The Weimar program intertwines the spiritual so closely with the physical and relates what takes place in our bodies and the whole conflict between Christ and Satan. How did this affect you?

Barice: I thought, This is medicine as it should be practiced. God is the Great Physician, and we're His helpers. I believe that God was trying to tell us this all along. And I felt that I should go out and also give this health message. It seemed to me that that place was a little heaven on earth.
Spangler: Joan, what's it been like to put such a radical change into effect in your own home? How is your husband relating to the food?

Barice: He likes the diet very much. He feels so much better that he welcomes it. From time to time he mentions that he misses fish or chicken a little. But then he says, “Don’t prepare it. I feel so well, I want to stay on this diet.”

“Through my experience at Weimar I was able to stop applauding myself, thinking I could do all things through Joan, who strengtheneth me. I arrived there exhausted, burned out. I was the physician bringing my patient, but now I realize that I was unhealthy. I was able to take a look at what I had been doing. Because I had menopausal symptoms, I had been on estrogens for some time. I had been taking various allergy pills because I had some allergies and some migraine headaches. And I had been taking diuretics or water pills to counteract the effects of the estrogen, and I had to take potassium pills to counteract the potassium loss caused by the water pills. I had to bring all these medicines along, and yet I had not even thought about my being sick. Well, in faith I was able to stop using all these things because I knew that it would be OK—that I did not need them. I also was able to follow this program in all aspects, not by my own strength.

In a way it has been difficult. But I have been able to follow the program. I’ve found time to bake bread once a week. And I’ve taken the time to shop, learn how to cook this way, and to exercise. I know I’ve not done it through my own strength. But I also can say that I never felt better.

Spangler: You believe in this program. Are you able to incorporate some of these ideas in your medical practice? If so, what kind of response are you getting from your patients?

Barice: Yes, I do try to give this message to my patients. Many of them are not receptive; some of them are. I also have been asked to fill many speaking engagements, usually about my book. What I do instead is to speak about healthful lifestyle, healthful diet, and so on, and give them some of this message.

Now I’m thoroughly enjoying life and just praising the Lord.

Richard Müller

Richard Müller’s series on the Anabaptists has pointed out that their movement arose as an extension of the Reformation. On some issues—such as the nature of the church and the validity of infant baptism—the Anabaptists differed with the major Reformers (see our September and November issues, respectively). When they differed, they did so because they believed that, regarding the issues involved, the Reformers did not have a scriptural basis for their belief and practice. This article, which concludes the series, presents evidence that some of the Anabaptists also sought reformation as to the day of worship.—Editors.

Richard Müller, Th.D., is a pastor in the West Danish Conference of Seventh-day Adventists. In his spare time he is studying the primary sources of Swiss, German, and Dutch Anabaptists on baptism.

As Seventh-day Adventists we are especially interested in the day of rest. While the biblical evidence is of primary importance to us, we also want to know how, throughout history, others have viewed the Sabbath. What did the Reformers, and particularly the Anabaptists, believe?

In this article we will very briefly sketch the biblical background, present a few highlights from the history of the Sabbath/Sunday controversy, and look at a little of the evidence from the Anabaptists.

The biblical background

The biblical evidence as to which day is the Sabbath, the day for rest and worship, begins with the Creation account. God rested on the seventh day (Gen. 2:2, 3)—not because He was tired, but because He intended the Sabbath to meet man’s needs. The Sabbath of Creation was a gift to man.

The fourth of the Ten Commandments (Ex. 20:8-11) even more clearly
In effect he said, If you Protestants are not honoring Saturday as the Sabbath, then you are untrue to your own principles.

singles out the seventh day as the Sabbath, the day of worship and physical rest. (According to Lutheran calculation, it is the third commandment that enjoins the day of rest. Here they have followed the Roman Catholic numbering of the Ten Commandments).

The prophets too speak highly about the Sabbath. For instance, Ezekiel says that the Sabbath is a sign of God's people, specifically identifying God as the one who sanctifies His people (Eze. 20:12). And according to Isaiah 66:23, the Sabbath is a sign of the hope that God will create a new heaven and a new earth (where worship will still take place on the Sabbath).

But all this belongs to the Old Testament. Didn't Christ abolish the law? In the whole of the New Testament we do not find that Christ did so. Nor do we find that Christ put away the Sabbath. He did work miracles on the Sabbath (see, for example, Luke 4:16-21, 31-37; Matt. 12:9-21; Luke 13:10-17; John 5:1-18; 9:1-41). But nowhere does Scripture say that we cannot do good on the Sabbath. By His Sabbath miracles, Jesus was indicating that the Sabbath was to be freed from all the traditional laws that surrounded it. The hundreds of rabbinical Sabbath laws had made it a burden rather than a joy. Jesus did not abolish the Sabbath, but returned to it its original meaning.

Nor do Paul's writings support a change in the day of worship. Some have concluded that Paul's Epistles indicate that the law has been abolished, but a careful reading reveals that he simply wrote against trying to use the law as a means of winning one's own salvation. According to Paul, salvation cannot be earned, but is a free gift of God. In fact, Paul wrote that the law is not abolished by faith (Rom. 3:31), and that it is holy, just, and good (Rom. 7:12).

No scriptural text—Old or New Testament—abolishes the seventh-day Sabbath.1

Changing from Sabbath to Sunday
When we leave the boundaries of the inspired Bible and move into the time of the early church and on, we enter the realm of tradition, of the opinions of people. What we learn from this time helps us understand current practices, but ultimately these ideas are not binding for Christians.

We find that the first reference suggesting that the Sabbath was abolished was made around A.D. 135. This earliest statement and those that immediately followed reveal a strong anti-Jewish feeling. Anti-Judaism, pagan sun worship, allegorical interpretation of Scripture, Gnostic heresies, and Greek philosophies all had their share in bringing about the abandonment of the fourth commandment. Slowly the day of the sun, the first day of the week, replaced the Sabbath.2

Constantine the Great undertook the most decisive and lasting step in the change when he, for religious and political reasons, declared the day of the sun as the national feast day. Soon most Christians had transferred all religious duties and privileges from Saturday, the biblical Sabbath, to Sunday.

During the Middle Ages Sunday was increasingly regarded as the Christian Sabbath. With the help of the state, the church formulated a great number of laws to protect Sunday sacredness. This was the situation at the time of the Reformation. Unfortunately, the great Reformers such as Luther, Calvin, and Zwingli did not feel it necessary to reestablish the biblical day of rest. As they had in a number of other areas, here also they continued to follow the traditions of the church.

The Roman Catholics were ever ready to charge the Protestants with not being consistent with their great Reformation principle sola scriptura—Scripture alone. Johann Eck, one of Martin Luther's fiercest opponents, pointed out that in the whole of Scripture, one cannot find any change of the day of rest. The Bible speaks only about Sabbathkeeping. In effect he said, If you Protestants are not honoring Saturday as the Sabbath, then you are following our tradition and you are untrue to your own principles.

The Reformers could not say much in answer to this criticism. Their appeal to Scripture did not comport well with their setting aside the creation Sabbath, embedded as it is in the midst of the holy Ten Commandments.3

What about the Anabaptists? Did they not want to reform the church on the grounds of the Bible alone? How then did they relate to this change in the biblical Sabbath?

In many matters the Anabaptists were not afraid to swim against the stream. As we saw with their concept of the church and baptism, they returned to the scriptural practice rather than following the traditional approach regardless of what the majority around them were doing.

Unfortunately, like the Reformers, the Anabaptists were not always consistent in their reasoning. Some concluded that one should keep Sunday strictly, accepting Sunday as the Sabbath. Others accepted Luther's position that there were no longer any holy days, that all days were equal. They maintained that Sunday should be observed only because of tradition and for the sake of church order. But there were some Anabaptist groups who were not willing to compromise in this respect, and who reestablished God's venerable Sabbath as the day of rest and worship.4

---

8 Remember the sabbath day, to keep it holy.
9 Six days shalt thou labour, and do all thy work:
10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:
11 For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

—Exodus 20:8-11
Reforming the day of rest

Unfortunately, not enough research has been done to reveal to what extent the Anabaptists kept the biblical Sabbath. We know that some groups in Moravia and Silesia did so. But the primary sources, the books and tracts that the Sabbath-keeping Anabaptists themselves wrote, have been lost. This is not surprising, since those in authority systematically destroyed the written works of the groups they regarded as heretical. Consequently, we have to rely on information that the opponents of the biblical Sabbath have left for us.

We have a few sources that were written in an attempt to refute the Anabaptists' position on the Sabbath. Because these writings clearly reveal a polemical spirit, it is difficult to know whether they painted an accurate picture of the Anabaptists, and yet until someone finds the original works of the Sabbath-keeping Anabaptists, we can learn about them only from these sources.

The best known Sabbatarian Anabaptist leaders were Oswald Glait and Andreas Fischer, two scholars and theologians who had been priests before they joined the Anabaptist movement. Their positions reveal a comprehensive knowledge of Scripture—its only guide—and also of the Sabbath. The following is a summary of Fischer's understanding of the Sabbath as his opponent Valentine Crautwald presented it.

1. The Ten Commandments of God are ten covenant words in which the external Sabbath is instituted and included. Where the Sabbath is not kept, one trespasses the commandments of God and there remain only eight covenant words.

2. Moses, the prophets, including the apostles, who are teachers in the New Testament, all teach the Ten Commandments to which also the Sabbath belongs; therefore, one should keep it.

3. In the New Testament it is commanded that the Ten Commandments are to be kept; therefore also the Sabbath.

4. Christ works the commandments of God, which is the will of His Father, into believing hearts. He makes known His work, law, and commandment, to which belongs also the Sabbath of Moses, which one should keep.

5. The Sabbath [commandment] is one of the big commandments; therefore, one should keep it.

6. Through faith we establish the law, Romans 3; therefore also the Sabbath.

7. The first and oldest fathers [patriarchs] have kept the commandments of God, before Moses. Therefore, they had also to keep the external Sabbath, otherwise they would not have kept the Ten Commandments of God... For this reason one should keep the Sabbath visibly [eusserrich] in Christendom according to the law.

8. James declares, 'If someone says he keeps the whole law but fails in one point he has become guilty of breaking all of it; he has become a transgressor of the law.' Pray tell, can or may the Sabbath be an exception?

9. Paul repeats the law, but the law includes the Sabbath, which is generally understood; and when the other apostles refer to one or two of the commandments they refer to the tables, the covenant of God.

10. Paul and the apostles held meetings on the Sabbath.

11. The Scriptures speak so often about the Sabbath; if I would have as many texts and passages about Sunday as there are about Sabbath, I would keep Sunday instead of Sabbath.

12. We believe with the Jews that there is but one God [Deut. 6:45], and salvation has come to us from them, and yet we are not Jews, why should we not keep the Sabbath with them?

13. Christ, the apostles, and all early fathers [of the church] have kept holy the Sabbath day.

14. Pope Victor and Emperor Constantine are the first ones who ordered that Sunday should be kept; it is also issued in the Decretal; but God instituted and ordered the [keeping of the] Sabbath.

15. All assemblies of Christians were held on Sabbath for many years after Christ's time.

16. The commandments of God stand and remain forever, Ecclesiastes 12; Baruch 4. Even if all letters would burn up, as the Jews lost the tables long ago, the Ten Commandments remain until the end of the world, because they are the everlasting commandments."

(We do not consider all of Fischer's arguments valid. Number 14, for example, is not a true historical statement, and number 16 appeals to Baruch, a book that does not belong to the Protestant canon of Scriptures, but in those days was included in the Bible.)

As Seventh-day Adventists, we appreciate these spiritual forebears. They are a part of the people from all the ages who have wanted to be true to God's Word and who have honored His holy Sabbath.

But although we are interested in establishing our links with the past, our primary reason for keeping the seventh day as the Sabbath is that it is scriptural. The Bible speaks only of that day as the day of rest and worship. We feel bound to the Word, including the Ten Commandments. We feel bound to honor the day that, since the creation of the world, God has set aside.

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12).

The best known Sabbatarian Anabaptist leaders were two scholars who had been priests before they joined the Anabaptist movement.
Handling drop-in visitors

Anne Elver

Are you frustrated by unannounced visitors? Are your study times interrupted by drop-ins? Do you have difficulty terminating casual calls? This article shows how to keep almost everyone happy, including yourself.

Hello, Pastor Glass. Has anyone talked to you about our children's musical? Pam asked at the pastor's study door, rustling papers and music sheets as she talked. Pam was leaving the church building after directing the children's choir practice and noticing the pastor in his study; otherwise, she wouldn't have consulted him about the children's musical program until the church board meeting.

"Hi. Nobody has mentioned it. Is there some problem, Pam?" Pastor Glass responded, putting his pen down and leaning back in his chair. It was past his office hours, but his sermon needed more attention, and he hoped to complete this task before enjoying an evening at home with his family. Pam hesitated, then stepped into the study.

Pastor Glass stood, and directed Pam to a soft, overstuffed chair opposite his desk. She was his fourth visitor in three hours. His sermon, which he hoped to have nearly completed, was nowhere near finished. Most of his visitors, like Pam, discussed routine matters that he could have taken care of later or that could have been cared for by someone else. His visitors ended Pastor Glass's hopes of joining his family later; his wife and children would be disappointed. Pastor Glass felt aggravated because today's stream of visitors had become the rule rather than the exception.

The above situation isn't unusual. Most pastors are like Pastor Glass—they are caring persons. Because of this, many do not attempt to control drop-in study visitors lest they give the impression that they are unavailable to their congregation. In addition, many pastors lack adequate office help and must handle office visitors without the benefit of office assistants to screen callers. Spontaneous callers without immediate needs delay pressing tasks, ruin schedules, and force harried efforts to catch up if a pastor doesn't know how to control them without appearing rude or uncaring.

Time for pastors is precious, and a pastor who will develop the skills to screen study visitors so that he or she can maintain adequate prayer and devotional periods, along with quality study hours, is a good steward of the pastoral call. The minister who does this sets an example of commitment to the Lord because his own spiritual nourishment depends upon quality time spent in the study. The pastor's devotional and contemplative hours are a vital link to the Lord that enables the church's needs to be met with inspiring sermons that speak to souls under his or her care.

Are your personal study hours regularly violated with routine matters? Would you like to manage your reflective time better and still be sensitive to necessary interruptions? If so, read on. You can control your study time and remain available for unscheduled emergency callers too.

Study time

If you have problems with frequent study interruptions, could it be because you don't put a high enough priority on your study hours or because your congregation doesn't know when to come to your study to see you? The secret to meeting both these needs lies in having a published, carefully made schedule of
your working hours with reflective time slots included. Most people will accept
and use regularly scheduled times for taking care of routine business with you,
and if you are willing to see them at other times by appointment, drop-ins at
unwelcome times will be reduced to a trickle. Another advantage of scheduling
adequate reflective time in your study is that it reduces the temptation to spend
too much time on mundane office chores, letting your quality study hours fall away.

If you have a church secretary, let this person know which unscheduled callers
intend to interrupt you for and which ones to give an appointment. Highlight the time
slots for drop-in visitors in one color, and highlight the spots for appointments in a
second color on your secretary's copy of your schedule. Use a third color to emphasize your study hours, during
which you are not to be interrupted, except for emergencies. This lets your secretaries know which unscheduled callers
are permitted to interrupt you.

Should you and your secretary lack adjoining offices, or if you work after
secretarial hours are finished, or lack secretarial help altogether, a note outside your study announcing your drop-in
hours, appointment times, and crossed-out time slots for your reflective moments screens visitors effectively.
Include a sentence directing those who may need service to knock.

Don't be discouraged if your congregation takes time in getting used to
having published, structured hours in which to see you. Some persons may call
at the wrong time at first, out of habit. If structured hours produce negative reactions from some, assure them that you
are still available, but you want to be able to serve your people better, and more disciplined office hours are necessary for you to do this. Announce your new office hours over a period of several weeks in your bulletins, newsletters, and other places where your congregation gets church-related information, besides having your hours posted on your study door.

Close the door
Could your study itself be the cause of frequent interruptions? Perhaps it invites eye contact with passersby in the building. People feel obligated to greet you once eye contact is established, and even a brief greeting robs more time than it takes by breaking your train of thought. Some people assume even more

from eye contact. They take it as an invitation for a more lengthy greeting, and a few pleasant words have the potential of turning into unnecessary visits.

The easiest way to stop interruptions solicited by eye contact is a closed door
during personal study hours. Some pastors fear giving signals of inaccessibility,
but having established times for drop-ins and calls and being willing to stop for
emergencies negate this objection. Even with a closed door, you are not unavailable if those with legitimate needs know when to call back.

Some study layouts or other problems may prevent closed doors. One pastor
couldn't close the study door because the furnace wouldn't heat closed rooms
properly. He solved the situation by turning his desk toward the wall, gaining instant privacy. A portable screen will
do too. Should your study door have glass panels facing a hallway, cover it with an attractive shade or curtain and close it during your private hours in the study.

Look productive
Does your study give an impression of productivity? If not, your décor may
invite drop-ins. Step into your study pretending you are a visitor. Do you have
a visible clock? If not, add one. Clocks make visitors aware of time. Is a visible schedule in evidence in your office?
Consider adding a prominently displayed, filled-in hourly schedule. This
provides your productive signals, and helps drop-ins limit themselves.

Can you sit down easily in your study? Are study chairs so comfortable you hesitate to sit if you sit down? Perhaps your easy chairs should be replaced by
portable folding ones. If you can't replace the chair, place something on the cushion, forcing you to clear it before offering a caller a seat. This gives you, not callers, the option of extending study visits. Visitors are flattered when you fuss
at them, and aren't apt to linger when your study resembles an efficient business office.

Do your mannerisms invite visitors to linger? Do you assess an unscheduled visitor's needs from your office
rather than your desk chair? Cultivate this habit: Move to your door to greet spontaneous visitors; few will then linger. If their need is really pressing, you can invite them to stay longer.

Do you honestly answer "Are you busy?" A simple Yes seems too abrupt to

some pastors, but you can be honest without appearing unreachable at the same time. One time I knocked on my
husband's study, saying "Are you busy?" He smiled, and answered, "Yes, I'm busy. What can I do for you?" Harry's smile and honesty edified me—he was busy, but willing to stop. I borrowed the book I sought, and left promptly. His strategy works on others, too. Answer
"Are you busy?" frankly while being sensitive to your caller. Your time will be respected and your caller flattered.

Lingering visitors
Suppose your need isn't in preventing unnecessary drop-in visits, but you need
an effective method of dealing with those few visitors who tend to linger with you excessively. You can limit these, too. Once your visitor's need is met, become alert and sit up straight; glance toward whatever you were doing when he or she arrived. This says you need to resume your task. Most guests end visits at this point. If the nonverbal message is ignored, comment on whatever is waiting. If this message is wasted, stand, thank your visitor for coming, and extend your hand. Most visitors don't linger after this.

Do you have a problem visitor who eludes your efforts to schedule office calls
and to limit them to a reasonable time? Most pastors have this problem at one
time or another. Don't despair if you do. Simply arrange to meet this person elsewhere. One pastor said, "One man always lingered whenever he came to my office, so I turned his visits into a break. We'd walk to the local park to chat. This wasn't always convenient, but at a public place I could end our contact after a reasonable time more graciously than I could in my study."

This pastor's method works even if a local park isn't handy. Simply take your
guest to another location, such as a classroom or lounge, pleading that you want a change of scenery. You can always justify seeing your guest elsewhere by claiming a messy study. You can prevent prolonged calls with those few callers who tend to linger excessively.

Pastors are caring people, and many tend to give drop-ins unlimited time, but this isn't wise. A pastor's ministry suffers if personal study and reflective time is lost. Steps taken to control drop-ins and prolonged callers in your study aren't just good sense; they're good stewardship of the pastoral call.
A portion of a conversation I had with a couple of seminarians a few years ago has lingered with me since that time. One of them, who had pastored a church for a while before entering the seminary, said that an older member of the congregation in which he had served had the reputation of being an expert on the Bible. Even after this young minister had assumed the pastorate of that church, the other members brought their biblical and doctrinal questions to the layperson. Finally, the seminarian said, he told the church that he was the one with the professional theological expertise and that if the members had questions of that nature, they were to come to him for the answers.

As I remember the conversation now, the rest of us reacted with a rather uneasy silence and then turned to other topics. When I've recalled this incident, I think I've tended to dismiss my friend's position with the idea that portraying the minister as the expert in the congregation is passé. In the not far distant past, especially in small-town and rural churches, the minister was considered the local expert on the Bible and just about everything else. But as the educational level of the general population has risen, this has changed. Now people tend to view the minister as merely a facilitator, an administrator—the person whose function it is to see that all the gifts of the members of the congregation are used (something that is, admittedly, an important part of the minister's job).

But is this an adequate description of the role the minister should play?

Reflection on this question led me to look again at what the Bible says about this subject.

The New Testament uses various terms that relate to the office of minister as we know it. The relevant terms include diakonos, “servant,” “minister,” “deacon”; leitourgos, “servant”; poimēn, “shepherd” (pastor); episkopos, “overseer,” “bishop”; and presbuteros, “elder.” During the first century the terminology it uses lapped over into other areas, including not only various lay offices but also purely secular positions.


The Pastoral Epistles (1 and 2 Timothy and Titus), written to individuals who filled a role similar to what we know today, may be the most helpful. As described in these Epistles, that role includes overseeing local church leaders and members (e.g., 1 Tim. 3:1-15; 5:1ff.), leading in worship (e.g., 1 Tim. 2:1ff.), maintaining pure doctrine (e.g., 1 Tim. 4:1ff.), setting an example of Christian living (e.g., verses 11-16), and preaching to unbelievers (e.g., 2 Tim. 4:5)—a prominent theme in Paul's description of himself as a servant or minister (see also Rom. 15:15, 16; Eph. 3:7ff.).

As I surveyed these Epistles, I was struck by their stress on the minister's responsibility to maintain pure doctrine. In addition to the passage I've already mentioned, such texts as 2 Timothy 2:1, 2, 14, 15; 3:14-4:5; and Titus 1:5; 9, 13; 2:1ff., 15 make this clear. And note the emphasis Paul gives to Scripture in these texts. It is also revealing that in the one place where Paul names pastors among the gifts of the Spirit (Eph. 4:11), he groups them with teachers, again showing the centrality to that office of proper instruction in the teachings of the Bible. (See also 2 Tim. 2:15; 3:15-17.) The content of the other Pauline Epistles indicates that the apostle was concerned to fill this part of his role.

I still believe that my seminarian friend was going off the track, but perhaps not as far off as I originally thought. College and seminary are no guarantee that the minister will be more of an expert on the Bible and doctrines than anyone else in the congregation. But there's nothing that says that the minister must be.

On the other hand, a person who is commissioned as a minister should be one of the experts. Pastors should have the skills necessary to guide their congregations in understanding God's will as revealed in His Word, to stabilize them amid the winds of doctrines that sweep through their world.

So I would argue both with my friend's view that his congregation must rank him first in biblical expertise and with his method of getting that recognition—it should come by being earned rather than by degree or decree. But I agree with his belief that to be a minister in the fullest sense of the term, a person must be an expert on the Bible.

—David C. Jarnes.
Church institutions are not necessarily Christian

Is the primary goal of a church institution different from that of its secular counterpart?

For example, is the primary mission of a Christian hospital to heal the sick? Or of a Christian nursing home to care for elderly people? Or of a Christian school to provide a good education? Or of a food factory to make health foods? If the goals are the same for Christian and secular institutions, what makes them different?

Some will argue that the difference lies in the environment. If so, is an institution Christian because it is staffed by born-again Christians? Is a school Christian because it requires all students to take religion classes for graduation? Or because prayer is offered at the beginning of class? Should there be any difference between a Christian institution and a humanist institution that espouses high ideals?

Others will say the primary purpose varies from institution to institution. One institution's purpose may be to shelter people from the realities of the world; another may exist to provide employment for the church's members; another's main value may be as a source of income for the church.

What is unique about a church institution? If there is no uniqueness, then there is no need to call it Christian. Is there a common thread that ties all church institutions together?

This question is not academic. An institution's primary mission will determine the methods used to run it. The mission will make a difference in policies. It will help determine who is to be hired and what will be emphasized. It will determine whether the church should even be in that business.

The life of Christ helps answer this question. What was Christ's primary goal? Was His goal to heal the sick, feed the poor, comfort the afflicted? Did Christ perform His miracles to satisfy only a physical need? Did Christ divide His life into segments, one of teaching and preaching to convert people to God, and the other of healing, helping people for good's sake without any other motive?

The primary goal of Jesus is succinctly stated by Luke: "I have not come to call the righteous, but sinners to repentance" (Luke 5:32, NIV). According to Matthew, His mission was to preach the good news of the kingdom, and part of His method was "healing every disease and sickness among the people" (Matt. 4:23, NIV). Could it be that the primary mission of a hospital is not to heal the sick but something else? Could healing the sick be a means to a greater goal?

Some will become uncomfortable at this stage and mutter something about disinterested benevolence. "We should do good for good's sake," they say, "and leave the rest to God." "We don't want people to have the idea that there is a hook in everything we do."

Disinterested does not mean "uninterested" but "unselfish." All Christians must be obedient to the commission of Matthew 28 to go and make disciples of all nations. As the Westminster shorter catechism states: "The chief end of man is to glorify God." If this is true on the individual level, is it also true on the institutional level?

The purpose of a Christian institution is to do corporately what cannot be done individually. If there is no specific Christian focus, then it is no longer unique. It may be a church institution, but it is not a Christian one.

For example, a hospital takes ill people and seeks to make them into well people—finished! A Christian hospital says wait, we have an eternal perspective as well as a temporal.

If this is so, then it means a Christian hospital's approach to patient care will be totally different from a secular hospital's. It means that everyone who is part of that institution needs to be a dedicated Christian who understands and agrees with the primary focus of that institution.

The very atmosphere will speak not of humanistic loving and caring, but of truly divine compassion. There will be evidence of a loving concern that shows that people are serving not to simply earn a living, but to witness to the goodness and faithfulness of God and His Son Jesus Christ.

If a church operates a food factory, it has the same mission to introduce people to Christ. Through its products it will reach people who cannot be reached in any other way. It can sponsor nutrition classes, place coupons for health courses on its cans and in its packages. Similar ideas could be given for other church institutions.

Ellen White, one of the founders of the Seventh-day Adventist Church, wrote about the work of Christ: "The Saviour made each work of healing an occasion for implanting divine principles in the mind and soul. This was the purpose of His work. He imparted earthly blessings that He might incline the hearts of men to receive the gospel of His grace" (The Ministry of Healing, p. 20). We will help people whether they respond or not—genuine love is unconditional. But along with God our goal is that none should perish but that all should come to repentance (see 2 Peter 3:9).

When was the last time you as chairman or board member raised the question How well are we doing at our primary mission? The success of the institution will be measured not by a worldly standard but by God's standard—what contribution has it made to preparing people for eternity?

The church cannot afford to be diverted from its primary mission. No one deliberately changes the direction of an institution. It is a gradual process. That is why having a clear concept of mission is so important. That mission is its uniqueness. If the church institution's primary mission is no different from the secular institution's, then its basic policies and strategies will be no different. It is even possible for a secular institution that has high moral values to provide better service and better products than a church institution.

Church institutions are not necessarily Christian—but they should be!—J. David Newman.
The danger of freedom

leeting images on a television screen would seem to evaporate as suddenly as they appear. The phosphors glow on command, and cease to shine just as suddenly. But advertisers know that these images can be made to stick in human minds.

Two images that flickered across my home screen recently have stuck with me. The first is of a longhorn bull trotting along a beach at sunset to the accompaniment of clear, dominant, yuppie-ish voices singing "To know no boundaries."

The mental image the advertiser is trying to develop is that if I will entrust him with my money, he will invest it and make me so rich that nothing will be able to stand in my way. I will be like a virile bull, roaming free with no restrictions.

It is a compelling and attractive image. The idea of having the strength, freedom, and dominion of a wild bull has attracted people for as long as records have been kept. Egyptians and Canaanites worshiped the bull, and even the wayward Israelites at the foot of Sinai chose a young bull to represent their god.

The second image that has stuck with me is that of a woman. I am sure she was beautiful at one time. She had blonde hair, deep-blue eyes, and pleasant features. I would judge from her voice that she was about 30, but she had the hollowed cheeks of a much older woman, and she knew that for her, death was just around the corner. In fact, at the end of the news segment it was announced that between the time she was interviewed and the broadcast she had died.

She was interviewed for a series of news programs about the effects of AIDS in our Washington, D.C., area, and was used as an example of one type of woman who becomes a victim. She and the interviewer described her lifestyle as being very free of boundaries—she lived in the fast lane, going from bar to bar and spending her nights with a wide variety of men. Until one of them gave her AIDS.

The compelling part of the image came at the end of the interview. "Knowing what your life has come to," the interviewer asked, "do you have any regrets?"

"No," the woman replied. "None at all!"

"No, I enjoyed myself."

The two images of life without boundaries stand in stark contrast. The one of a virile bull, the other of a wasted young woman.

And during the same week I noticed a news item about two bulls that broke out of a truck at a festival in Portugal and killed two people before police and spectators killed the bulls.

As with bulls, people without boundaries are a hazard to themselves and to others. So why did Jesus proclaim liberty? Why did He say, "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36)? And why does Paul so often reiterate that we are no longer under law, but under grace? As Christians, do we still need laws to keep us within safe bounds, or does grace free us from all need of restraint?

Kenneth R. Wade

Few would hold that grace frees us from all bounds. Every organization, religious or otherwise, has a set of rules for its members. The rules may be written, or may merely be understood and enforced by consensus and social pressure. If you want to get a good discussion going in almost any church group, pick any one of the boundaries that the church has either maintained or recently chosen to abolish, and begin to question the wisdom of the church's stand. Opponents and proponents of the stand will take their sides and keep the meeting active for as long as you care to stay.

We all agree that life must have some boundaries—rules—to keep us safe. But how should we choose where to put the boundaries?

God has not left us adrift with no guidelines. He has given us laws, some of which we must obey, others of which He lets us choose to obey. Gravity is a law we have no choice about, and as a rule society agrees that we must do all we can to avoid the bad results of trying to ignore that law. That is why we put fences along cliff edges in areas where people congregate, and require that the cables supporting elevators be inspected periodically.

But just because there is a fence along the cliff at my favorite park, does that mean that I no longer have to be concerned about the law of gravity? The fence is put there by others' kindness (grace) and will protect me just as long as I accept their gracious gift. But if I choose to ignore their kindness and try my own luck at defying the law of gravity, their grace can no longer save me.

The New Testament plainly makes the same point about accepting God's grace. Accepting God's free gift of salvation does not set us free from all boundaries—to do so would not be a gift at all, but a curse. That is why Paul can say, almost in one breath, "A man is justified by faith without the deeds of the law," and "Do we then make void the law through faith? God forbid: yea, we establish the law" (Rom. 3:28, 31). Paul understood that grace, like law, establishes boundaries within which we are safe.

The boundaries God's grace frees us from are human boundaries, and bondage to sin. In the New Testament, consider such passages as Romans 13:13, 14; Colossians 3:12-17; 2 Timothy 2:19-26; 1 Peter 3:8-11; and 2 Peter 1:5-7 to discover some of the boundaries God has graciously left in place for us. And in the Old Testament, consider that the boundaries He established in Exodus 20:2-17 are the basis of all the fences that He has placed around our lives.

To know no boundaries is not a proper Christian goal. We should seek instead to know God's boundaries.—Kenneth R. Wade.
Health and Religion

Smokeless tobacco: the ticking time bomb

Gary B. Swanson

As television cameras explored the raucous locker rooms of the victors in last year’s world series and super bowl, they depicted a quiet kind of drug use that the media have largely overlooked. Alcohol, of course, was clearly there, as delighted sports heroes sprayed champagne all over one another. But another kind of drug was in use there too, and viewers, whether they realized it or not, were being influenced.

This other drug was quietly evident in the lumpy lower lips and sagging jaws of the players who are users of smokeless tobacco. And sadly, these athletes were sending the dangerous signal to TV viewers, especially younger ones, that using smokeless tobacco is an important part of being an athlete.

Young people all too readily pick up this message. When 13-year-old Scan Marsee accepted a free sample of smokeless tobacco at an Oklahoma rodeo, it seemed very natural for him to do so. Many of the other athletes he went to school with already used the stuff. Sean didn’t know it, but he was starting down a path of pain, disfigurement, and death. Contracting cancer of the tongue after using smokeless tobacco only five years, he fought a courageous battle for another year before he finally succumbed.

Just before the end, one of Sean’s friends asked him if he had any message for his schoolmates. Unable to speak, Sean first scribbled a simple declaration of Christian faith and then wrote three heartfelt words: “Don’t dip snuff!”

This message is especially relevant today, because use of smokeless tobacco is mushrooming in the population generally, and especially among youth. The total number of those who currently use smokeless tobacco is unknown, but estimates range from 7 million to 22 million. In a report to a consensus development conference at the National Institutes of Health in January 1986, National Institute on Drug Abuse epidemiologist Beatrice A. Rouse pointed out that although smokeless tobacco use was prevalent mostly in the Southern states before 1980, since that time it has spread all over North America.

According to an article in the health publication News and Features: “Chewing tobacco in the United States comes in three forms—plug, twist, or loose-leaf. The tobacco can be plain or flavored. Plug chewing tobacco is made of stemless tobacco leaves and flavoring agents that have been pressed into cakes. A portion of the cake is bitten off and held in the mouth or chewed for several hours. . . .

‘Snuff is powdered tobacco that can be dry or moist, coarse or fine. In Britain, it is sniffed through the nose. In the United States and Scandinavian countries, snuff is put in the mouth, or ‘dipped.’ A small portion, or ‘pinch,’ of a finely ground tobacco is placed in the mouth and held between the lip and gum or cheek and gum.”

A growing problem among youth

Although the use of smokeless tobacco had not been a pervasive problem among youth in the past, since 1980 the number of adolescent users has grown alarmingly. In Louisiana, for example, the number of White male teenagers who use smokeless tobacco tripled between 1976 and 1981.

In a review of eight surveys published between 1981 and 1983, Glover reported that 8 to 10 percent of young males used smokeless tobacco regularly. And another study, of Oklahoma students, found that 13 percent of third-grade males and approximately 22 percent of fifth-grade males use smokeless tobacco. Thirty-nine percent of eleventh-grade males report the use of smokeless tobacco. A nationwide collegiate survey, which found that 22 percent of college and university males use smokeless tobacco, pointed out that this “indicates that smokeless tobacco is not a rural phenomenon, as initially reported.”

Whether it is an urban or a rural problem, researchers suggest that peer influence, use of other drugs, and media advertising lie behind the sudden rise in smokeless tobacco use among today’s adolescents. Ary and others reported that the primary correlates for smokeless tobacco use were having tried smoking, having a best friend who chewed, and having a number of friends who chew.

Gary B. Swanson is editor of Listen Magazine and an associate director in the Health and Temperance Department of the General Conference of Seventh-day Adventists.
One of the most important factors influencing young people to try smokeless tobacco is advertising's use of heroes with whom adolescents identify.

Dent and others reported that other variables related to the onset of smokeless tobacco use include previous cigarette and alcohol use, having been drunk on liquor, and current marijuana use.

One of the most important factors influencing young people to try smokeless tobacco, researchers add, is advertising's use of heroes with whom adolescents identify. The list reads like a Who's Who in sports and entertainment. Joe Namath, Catfish Hunter, Carlton Fisk, Tom Seaver, Earl Campbell, Ralph Houk, Shep Messing, Bobby Murcer, Charlie Daniels, George Brett, Terry Bradshaw, and Sparky Lyle have all shilled for the smokeless tobacco industry. At the same time that cigarette advertising has been banned from the electronic media, these stars have been using their influence to persuade children and teenagers—boys especially—to use smokeless tobacco.

In a magazine advertisement, for example, former football and rodeo star Walt Garrison told beginners how to use smokeless tobacco: "just take a small pinch in your thumb and forefinger, and put it between your cheek and gum. Leave it there. No need to chew. The tobacco slowly releases its great flavor, giving you real satisfaction. . . . At first you could feel a slight irritation on the gum, and the tobacco may move around your mouth more than it should, and you might work up too much saliva. But learning is part of the fun, and these things pass with practice. Two weeks should make you a pro." 10

The smokeless tobacco industry has often claimed that its major marketing goal was simply to get existing users to switch brands. But this advertisement shows the industry's early emphasis on enlisting new users.

Recently, smokeless tobacco advertising has shifted its emphasis, at least in part because of the reporting of stories such as Sean Marsee's in such popular media as Reader's Digest, Saturday Evening Post, and TV's 60 Minutes. In July 1985 the industry announced a program to dissuade youth from chewing and dipping. It includes public-service announcements to parents, urging them to tell their children not to use smokeless tobacco, supporting making 18 the legal age for smokeless tobacco use, and encouraging retailers to comply more uniformly with age restrictions.

The harmless alternative?

Yet advertising is only one of the reasons for smokeless tobacco's sudden rise in popularity. One of the greatest reasons people are using it more is that they consider it a safe alternative to smoking. A Texas-Oklahoma study of college students found that more than half of them believed that dipping and chewing were less harmful to a person's health than smoking, 11 and other studies have indicated the same general attitude among adults.12

The belief that smokeless tobacco is not as big a health threat as cigarettes may also lie behind the fact that parents seem to be more accepting of their children's use of the former than of the latter. L. Chassin and others reported that only 41 percent of young smokers said their parents knew of their use of smoking, whereas 71 percent of chewers said their parents knew of their use of snuff.13 Clearly, young people don't seem to feel the need to hide their use of smokeless tobacco from their parents.

Yet increasingly, research is finding that smokeless tobacco has effects on the user just as alarming as those of cigarettes. P. J. Marty and others point out, in fact, that "health gains achieved through the decline in the prevalence of cigarette smoking (in recent years) could be negated partially by increased use of smokeless tobacco." 14

In June 1985, U.S. surgeon general C. Everett Koop impaneled a group of medical experts to assess the risks of smokeless tobacco. Such organizations as the American Cancer Society, the American Dental Association, the Coalition on Smoking or Health, and the American Medical Association have been calling for warning labels on smokeless tobacco packages and a ban on advertising these products on television.

At the fifty-fourth annual session of the American Heart Association, W. G. Squires reported that in "men younger than 20 years of age, within 20 minutes of oral snuff usage, heart rates increased from 69 to an average of 88 beats per minute. Average blood pressure readings increased significantly (118/72 to 126/78) during the same period." 15 Furthermore, snuff slows reaction time and "decreases the user's ability to taste and smell bitter, salty, and sweet foods." 16

Arden Christen, chairman of the Preventive Dentistry Department at Indiana University, said that smokeless tobacco causes visible damage in the mouth "in as little as three to four months." 17 For some time dentists have been seeing receding gums, loosened teeth, roughened biting surfaces, and the formation of precancerous white patches and lesions in the gums.

Cancer-causing cousin

Furthermore, though the tobacco industry refuses to admit the connection between smokeless tobacco use and cancer, researchers feel less and less hesitant to do so. D. M. Winn linked it to oral and pharyngeal cancer, and pointed out that the risk of developing cancer is four times higher among all snuff users and 50 times higher among long-term chronic users. 18 In an editorial in Archives of Otolaryngology, Dr. Byron J. Bailey noted: "There is a time and dose relationship between the use of tobacco and the spectrum of tissue changes through cellular atypia, dysplasia, and carcinoma. The more tobacco used (number of hours per day and the total years of usage), the greater the probability of developing cancer." 19

An article Arden Christen wrote for the June 1981 issue of Listen magazine reported that "the substance nitrosornicotine (NNN) is the first organic carcinogen isolated from unburned tobacco. This is found in chewing tobacco and snuff, as well as in smoking tobacco, in high concentrations." 20 Furthermore, a reaction of the nitrates and nicotine in the tobacco when mixed with the saliva during chewing produces additional NNN. Researchers have reported that mixing fine-cut chewing
tobacco with saliva increases NNN by 44 percent. And tobacco-saliva mixtures contain 1,000 times more NNN than does mainstream tobacco smoke.\(^1\)

In 1982 the surgeon general noted that long-term use of snuff "appears to be a factor in the development of cancers of the oral cavity, particularly cancer of the cheek and gum." The International Agency for Research on Cancer added in 1984 that there is "sufficient evidence that oral use of snuffs of the types commonly used in North America and Western Europe is carcinogenic to humans" and that "there is a causal relationship between the exposure and human cancer."\(^2\)

"This new generation of stuff dippers and tobacco chewers," comments Gug- genheimer, "has now become exposed to potential carcinogens which, in conjunction with other mediators, particularly alcohol, are considered to be the primary risk factors for cancer of the upper aerodigestive tract. They will also be subjected to the cardiovascular effects from the nicotine in these products."\(^3\)

Nicotine's addictive qualities only intensify these problems. Jack E. Henningfield, chief of the biology of dependence laboratory at the National Institute on Drug Abuse (NIDA), reported at the NIH Consensus Development Conference, "A systematic analysis suggests that tobacco shares the effects that define compulsive use of opioids and other drugs." And recent studies at the Addiction Research Center\(^4\) have found that nicotine meets critical criteria for a dependence-producing drug that "it was found to be discriminated and/or psychoactive in both humans and animals; it was found to be a euphoriant for drug abusers, with a cocaïnlike profile of effects; and it was shown to be a biologic reinforcer for both humans and animals."\(^5\)

Elbert Glover recently conducted two clinics to help smokeless tobacco users quit their habit. Within four hours of their attempting to give it up, all but one of the 41 participants had begun using smokeless tobacco again. "This means that smokeless can be highly addictive," Dr. Glover commented.\(^6\)

"Ironically," Dr. Bailey wrote in his editorial, "if the pharmaceutical industry developed a new drug to fight cancer, it would require many years and many millions of dollars to make that drug accessible to the public. The safety of the drug would have to be proved beyond any doubt. By contrast, we have an industry that is being permitted to market tons of carcinogenic tobacco products annually, to take the stance that biomedical researchers have not yet brought forth enough evidence to warrant controls and product warning labels."\(^7\)

While all of the evidence of the harmful effects of smokeless tobacco use continues to come in, thousands of victims will learn, as Sean Marsee tragically did, that smokeless tobacco is a dangerous substance. As Gregory Connolly, director of the dental division of the Massachusetts Department of Public Health, was quoted in a \textit{Time} magazine article: "There is a chemical time bomb ticking in the mouths of hundreds of thousands of boys in this country."\(^8\)

\textsuperscript{6} E. D. Glover et al., "Prevalence of Smokeless Tobacco Use in Oklahoma Public Schools" (submitted for publication, East Carolina University).
\textsuperscript{7} E. D. Glover et al., "Smokeless Tobacco Use Trends in the United States" (submitted for publication, East Carolina University).
\textsuperscript{8} D. V. Ary et al., "Concurrent Correlates and Prospective Factors Associated With Smokeless Tobacco Use Among Adolescents" (paper presented at the 1985 annual convention of the American Psychological Association, Los Angeles).
\textsuperscript{9} C. W. Dent et al., "Adolescent Smokeless Tobacco Incidence: Relations With Other Drugs and Psychosocial Variables" (submitted for publication).
\textsuperscript{10} Walt Garrison Answers Your Questions About Moist Smokeless Tobacco, "advertisement in Parade, Sunday supplement, June 8, 1980.
\textsuperscript{11} Glover, "Smokeless Tobacco Use Trends."
\textsuperscript{13} Chassin.
\textsuperscript{17} In C. Wallis, "Into the Mouths of Babes," \textit{Time}, July 15, 1985, p. 68.
\textsuperscript{19} B. J. Bailey, "We Must Stop Selling Cancer to Our Children," \textit{Archives of Otolaryngology} 111 (1985): 637, 638.
\textsuperscript{21} Trotman.
\textsuperscript{26} Quoted in J. Fincher, "Sean Marsee’s Smokeless Death," \textit{Reader’s Digest}, October 1985, p. 111.
\textsuperscript{27} Bailey.
\textsuperscript{28} Wallis.
Space for God: The Study and Practice of Prayer and Spirituality


The author states, “This book is for busy people who also want to be deep people.” Right there he had me hooked!

Space for God is not just a book to read through. It is a practical, large, work-book-style volume. Each chapter contains quotations, hymns, Bible verses, artwork, thoughts for reflection and meditation, windows to insight; and, most important of all, exercises. If worked through, these assignments produce a growing spiritual relationship between the reader and his or her Lord. Space for God serves as a facilitator to personal, relational living with God, and in turn, our fellow human beings.

The book has helped me in tangible, unique ways to incorporate prayer, consistent time with the Lord, thankful living, and love extended toward others into my busy life. As a minister's wife with an unpredictable schedule, I have found it extremely helpful.

Space for God has particular appeal to men and women who are seeking a thoroughly life-encompassing relationship with the Lord, and those who appreciate art and creativity.

Ordering Your Private World


If you haven't yet discovered this best-seller, run, don't walk, to your nearest bookstore. Gordon MacDonald writes about one of the deepest challenges the contemporary Christian faces. There's no lack of material on organizing our schedules, but this book brings meaningful answers to the question of internal or spiritual organization.

The disorganization that MacDonald addresses is found in the private dimension of our lives. No matter how well regulated, productive, and successful one's public dimension, the inner world needs its own order. It is in this private world that we deal with motives, values, and commitments; it is here that Christ chooses to live. MacDonald equates inner order to what Christ meant when He spoke of His abiding in us and our abiding in Him. “Something within—the Bible calls it sin—resists both His residence and all the resulting order,” explains MacDonald.

The author, a minister-at-large for World Vision International, says his insights come from his own lifelong struggle to order his private world. He emphasizes that to order one’s personal life is to invite Christ's control “over every segment of one’s life.” MacDonald divides the private world into five sectors: motivation—discovering whether we are driven or called; time—what we do with the limited amount we have in life; intellect—the part of us that receives and processes truth; spirit—the inner spiritual; center restoration—our need for a Sabbath peace.

Without Child: A Compassionate Look at Infertility


Martha Stout provides us with a compassionate view of a problem that affects a sizable minority in this country: involuntary childlessness. Within this minority are many Christians whose pain may be increased by fear that their infertility is a sign of God's judgment. Unfortunately, even the church can be alienating because of its strong emphasis on the traditional family. This excellent book helps childless couples face and overcome the sorrow of infertility. This book is also important for those of us who are parents or childless by choice, so that we understand what is a painful reality for so many.

Stout writes from her own experience with infertility, and from interviews with more than 50 couples. Her extensive research has yielded a book that is both biblical and practical. She deals with the emotional and psychological impact of infertility, and includes a glossary of causes, diagnostic procedures, and treatments. Miscarriage and adoption are also given sensitive coverage. An appendix lists additional resources, books, and services.

When It Hurts Too Much to Wait


We've all had times of waiting for God to answer our prayers. When nothing happens, we're left waiting with our pain, questions, and needs. We agonize not only over our problems, but over God's timing.

When It Hurts Too Much to Wait deals honestly with our discouragement when we can't understand why God says, "wait." While Dr. Richards is optimistic that God works in our most painful times of waiting, he doesn't offer pat answers. He reminds the reader that there is no guarantee that he will always experience release in this life. Christians believe, however, that God's timing will ultimately bring them joy.

Richards emphasizes that life isn't at a standstill during our waiting times. While it may appear to have no purpose, the present moment is important because God works today to shape us for tomorrow. God's timing is designed to bless us in the end. By His grace, difficult times can lead to greater self-knowledge, a more mature faith, and stronger compassion for others.

Richards offers practical insights into other facets of waiting, such as avoiding bitterness and jealousy, and resisting the compulsion to act hastily. This book is an excellent resource for anyone who is waiting on God, or helping someone else wait.
Peanut Butter Families Stick Together

This book’s clever title is intended to bring home the point that family life can be smooth or crunchy, and to contrast idealism with realism from a Christian father’s perspective.

The author contends that idealism tells us a Christian can be free from problems by trusting Christ. But realism recognizes that life is full of problems, all of which can teach us something. “Idealism teaches us perfect family living—no problems by trusting Christ. But realism tells us a Christian can be free from idealism with realism from a Christian perspective,” he writes.

Buckingham’s assertion that we are constantly faced with family situations to which we can respond with anger, frustration, tension, anxiety, or a big belly laugh is certainly true. However, a hint of cynicism is present when he discusses the impossibility of getting a family of six ready for church on time. The chapter “Hospitality May Be Hazardous to Your Health” discusses the hypocrisy of expecting children to be on “good behavior” at certain times and “themselves” the rest of the time.

There seems to be a fine line between laughing at life and poking fun at the people one observes. I felt that Butterworth sometimes slips over this line.

All in all I found a few salient points to ponder and some amusing descriptions of family life, but felt the book falls short of providing real practical help for families in trouble.

Living With Yourself and Other Imperfect People
Bobbie Yagel, Zondervan, 1983, 208 pages, $4.95, paper. Reviewed by Sally Streib, nurse, pastor’s wife, and free-lance writer, Seabrook, Maryland.

You will laugh and even cry yourself through the pages of this book as the author traces the adventures of a special group of Christian people in their desire to enter into meaningful fellowship with one another. “This is the story of what happened when our small group boat got rocked by the unexpected waves of painful relationship problems,” writes Yagel. She deals honestly with sharing, gossip, leadership dilemmas, jealousy, pride, and forgiveness. She tells the story of real people as they learn to speak honestly, to give correction in love, and to deal with the joys and challenges of intimate relationships.

Chances are that you will never enter into quite the same experience as these diverse families; however, you will probably find yourself a member of a small group of some kind. If you want to improve your ability to relate to others and bring more healing love into those relationships, this book is for you!

Our Special Child

In this second edition, Bette Ross describes the joys and pitfalls of living with a Down’s syndrome child from infancy to adulthood. She begins with the shock, disappointment, and rejection parents naturally feel toward a handicapped newborn, and ends by sharing her pride in a young man who is self-supporting and living in his own apartment.

The author not only tells the experiences of her family but gives specific techniques for teaching the life skills needed at each age level. She also cites many resources for handicapped children and adults on both the local and national levels.

The need for a strong support system is important for families with a handicapped child. As this family coped they grew strong in their faith in God’s loving care. Every family who has a handicapped child should read and reread this guide to successful parenting of handicapped children.

A Way Through the Wilderness

After five journeys into the wilderness retracing the footsteps of Moses as he led the children of Israel from Egypt, Buckingham portrays vividly their travels through a geographically accurate account.

Throughout this small book, one experiences the trials, the joys, and the punishments. One sees the beauty of the Wadi, the changing colors of the majestic mountains of stone, the barren desert; feels the burning sand of the day and the chill winds of the night.

As the journey progresses, Buckingham describes the places and happenings, and compares our journey in daily life to travel through a personal wilderness. The impact of the bitter waters of Marah, the golden calf, and the provision of various foods are also related to experiences in which we may find ourselves floundering. Here one may feel lost or may find one’s way beginning with God again. Just as some of the children of Israel truly found God in the wilderness journey, others lost their way or their life.

Buckingham reemphasizes that no situation is unknown to God, and that He can help us find redeeming qualities in any circumstances.

Minister, Wife, and Church: Unlocking the Triangle

I found this book full of insights about the relationship involved in the triangle of minister, wife, and church. Bowen systems thinking provided the author with new insights that are not always visible from a two-dimensional perspective.

Sometimes the various points of the triangle do not understand how their actions affect each other. Only a proper balance of the entities involved can contribute to healthy relationships and a growing church. This is a most helpful dissertation on how to deal straight-on with the issues involved in such a triangle.

Books by Andrew Murray

The inspiring books of nineteenth-century writer Andrew Murray abound in the know-how of practical Christian living. Zondervan, Whitaker House, Moody, Bethany House, and other
According to Andrew Murray, we have a tendency to look at the visible outward manifestation of sin rather than on its hidden source. When the outward life is unblamable because of Christian upbringing and favorable circumstances, we flatter ourselves with the thought that our heart is right. We feel that even though we still may have many inner sins, we are not as bad as David or the "Night Stalker." We do not realize that we could do not only the same kind of things that these out-and-out sinners do, but even worse.

In Confession, Andrew Murray deals with David and his prayer for forgiveness. As you read this book, which is a verse-by-verse study of Psalm 51, you will become aware, as did David, of your greatest need and your only hope of salvation. You will discover that even though you are a sinner by nature, you can be free from the guilt of sin and rejoice in the joy of full salvation.

Like Christ

Has it ever occurred to you that sin is actually doing our own will rather than God's will, that the whole purpose of Jesus coming to this world was to free our wills from the power of sin and to lead us to do God's will?

Jesus did the will of His Father, and according to Jesus, our relationship to Him is to be the exact counterpart of His relationship to His Father.

Is this too high an ideal for sinners to reach? Not according to Murray, who in this book tells us how to experience this relationship to Jesus.

Do you want to be like Jesus? What does it mean to be like Jesus? Is it really possible to be like Jesus? How can I be like Jesus? Murray answers these questions. Reading this book will revolutionize your life by giving you a deeper desire and a deeper commitment to be truly "like Christ."

How to Be Perfect
Andrew Murray, Whitaker House, 1982, 144 pages, $3.50, paper.

This book does not deal with a theory of perfection. Rather it leads the reader on an exciting journey of discovery of what the Bible means by phrases such as "be perfect," "being made perfect," "he hath perfected," and "go unto perfection."
Using his typically practical approach, Murray tells the growing Christian how to obtain the promises and blessings of having a "perfect heart before God."

Every preacher as well as every growing Christian layperson should devour this book.

**How to Work for God**

Andrew Murray, Whitaker House, 1983, 144 pages, $3.50, paper.

The devil is a master strategist. If he can't make us believe in salvation by works, he makes us so afraid of being branded as legalists that we shy away from the clearly biblical practice of doing good works. God created us for good works (see Eph. 2:10). Though our works are worthless in achieving salvation, their worth is infinite in God's overall plan for our lives.

It is God's work within us that makes possible the good works we do (Phil. 2:13). To accomplish a divine work, nothing but a divine power from within will suffice.

Just as we educate our children that God has a special purpose for their lives, so God has as a special purpose in performing His good works through our lives. Jesus demonstrated this clearly in His life. He declared, "My Father worketh hitherto, and I work" (John 5:17).

Murray shares an effective formula for obtaining power to live a life that is full of good works. This book will awaken within you a desire to work and live for Christ.

**Humility**


Humility is another winner! It gives the secret of how to be humble and meek before God and yet be a strong leader and teacher to those around us.

According to Murray, humility is not a shroud of shame we wear because we are sinners, but a heavenly garment that recognizes God's overwhelming greatness, and bows in praise and adoration before Him.

Just as a life of self-renunciation and absolute submission to His Father gave Jesus perfect peace and joy, so the Christian can find the meaning of life in following Christ's example of humility.

---

**Computer Corner**

**How I use my church computer**

Robert McNeill

I think the computer is the greatest invention since the quill, but computer use has its dangers, too. There are times when I get so wrapped up in what I am doing with my machine that I regard people as an interruption!

In spite of that I'll stick with it, for I find it makes me much more efficient when I'm doing my church work. My sermon preparation work is always neat and legible, and I manage to get it done more quickly, so that I am usually working two weeks ahead of schedule instead of living from week to week.

But I use my computer as more than a glorified typewriter. I find it very useful in keeping a record of church members. With a data base program and the help of a friend, I have put my congregation on file. When I want to know how many families live in a certain section of town, I can find out simply and quickly. If I want to know who are members and who are adherents, I touch a key. The data base program gives me a choice of scanning through the membership, setting up mailing labels, or entering data from offering envelopes.

Getting the names typed into the computer file took a lot of work. However, I eliminated some of that work by not typing the city, province, and postal code on each address. When I had all the names in, I had the computer add those three items to each address. It did it instantly. Now that I have the data in the file, it is simple to keep them up-to-date.

Our church also uses the computer for recording the envelope offerings. Some of those who count the offerings are delighted at the prospect of having an instant record and an instant total.

You might be able to sell your church board on the idea of buying a computer if you borrow one and get the offering counters to use it for a few weeks. But since I am impatient by nature, I decided not to wait for that. I went out and bought a computer myself.

The computer can also be used to send out personalized mailings. Set up a form letter, and the computer will personalize it by putting the appropriate name in at the appropriate place. Some members of the congregation don't like that idea, so I haven't tried it yet.

Don't expect the computer to do things for you that you would not do yourself. You will get out of it only what you put into it, and if you are not the type who keeps records on 3 x 5 cards and constantly updates them, you perhaps will not keep records up-to-date on a computer, either. But if you are thinking of buying a machine, I would say "Go for it." Be prepared to spend about three months practicing with it and developing a love-hate relationship with it. But at the end of that time you will wonder how you ever got along without it. And if any "religious" friend chastises you for spending that amount of money when it could have done more good elsewhere, ask him why he bought a typewriter when a pencil would do!
Thank you for your fine articles. The magazine is always passed on to our practitioners (state licensed) in our healing ministry.

—Dr. Scotti Dole, Church of Religious Science, Barstow, California.

We want to take this opportunity to thank you for your magazine called MINISTRY. We can't tell you how much the magazine has meant to us. We have received this magazine from one of our friends in the States. Our executive council asked me to request that you send it to us. Please put us on your mailing list to receive MINISTRY.

Our Christian Missionary Society churches are working among the Hindus in India. Jesus can come any moment now, so we must be ready, and anything left to be done must be done quickly. When Jesus comes, all the saints will rejoice, and this will mark the end of their sorrow and hard work.—Rev. J. S. Sathyanesan, B.D., Kerala, India.

I wish to express my heartfelt gratitude for the MINISTRY magazine. I have always read with deep appreciation its truly evangelical, scholarly, experiential, edifying, and practical articles. It helps ministers of the Great Shepherd to be better Bodybuilders—in readiness for the second coming of the Bridegroom as King of kings and Lord of lords.

Yes, I would be grateful if you would continue to send me your helpful magazine.—A. B. Gamedze, Africa’s Hope Crusade, Mbabane, Swaziland, Africa.

Thank you again for your fine articles. The magazine is always passed on to our practitioners (state licensed) in our healing ministry.

—Dr. Scotti Dole, Church of Religious Science, Barstow, California.

We want to take this opportunity to thank you for your magazine called MINISTRY. We can’t tell you how much the magazine has meant to us. We have received this magazine from one of our friends in the States. Our executive council asked me to request that you send it to us. Please put us on your mailing list to receive MINISTRY.

Our Christian Missionary Society churches are working among the Hindus in India. Jesus can come any moment now, so we must be ready, and anything left to be done must be done quickly. When Jesus comes, all the saints will rejoice, and this will mark the end of their sorrow and hard work.—Rev. J. S. Sathyanesan, B.D., Kerala, India.

I wish to express my heartfelt gratitude for the MINISTRY magazine. I have always read with deep appreciation its truly evangelical, scholarly, experiential, edifying, and practical articles. It helps ministers of the Great Shepherd to be better Bodybuilders—in readiness for the second coming of the Bridegroom as King of kings and Lord of lords.

Yes, I would be grateful if you would continue to send me your helpful magazine.—A. B. Gamedze, Africa’s Hope Crusade, Mbabane, Swaziland, Africa.

Thank you again for your fine articles. The magazine is always passed on to our practitioners (state licensed) in our healing ministry.

—Dr. Scotti Dole, Church of Religious Science, Barstow, California.

We want to take this opportunity to thank you for your magazine called MINISTRY. We can’t tell you how much the magazine has meant to us. We have received this magazine from one of our friends in the States. Our executive council asked me to request that you send it to us. Please put us on your mailing list to receive MINISTRY.

Our Christian Missionary Society churches are working among the Hindus in India. Jesus can come any moment now, so we must be ready, and anything left to be done must be done quickly. When Jesus comes, all the saints will rejoice, and this will mark the end of their sorrow and hard work.—Rev. J. S. Sathyanesan, B.D., Kerala, India.

I wish to express my heartfelt gratitude for the MINISTRY magazine. I have always read with deep appreciation its truly evangelical, scholarly, experiential, edifying, and practical articles. It helps ministers of the Great Shepherd to be better Bodybuilders—in readiness for the second coming of the Bridegroom as King of kings and Lord of lords.

Yes, I would be grateful if you would continue to send me your helpful magazine.—A. B. Gamedze, Africa’s Hope Crusade, Mbabane, Swaziland, Africa.
Catalog lists programs like NEWSTART

Several of our recent issues have carried articles relating to the Weimar Institute's NEWSTART program. Recently we were made aware of a 48-page catalog that lists 11 institutions scattered from Maine to California that offer programs like NEWSTART.

For each of these institutions, the catalog notes the medical personnel in charge, the programs and equipment each place offers, the location, and the cost. The catalog also gives some indication as to what costs, if any, health insurance policies and/or Medicare will cover.

One of these institutions, Wildwood Conditioning Center, located near Chattanooga, Tennessee, will sponsor a special health conditioning program for church workers January 21 through 30, 1987. For further information, call collect 404-820-1474.

You can obtain a copy of this catalog, *Natural Healing Centers of America*, by requesting it from: MMI Press, Aldworth Road, Box 279, Harrisville, NH 03450. When you write, enclose US$3.50 ($2.95 for the catalog and 55¢ for shipping and handling).

Increase the fellowship within your church

For a unique and rewarding variation on Sabbath fellowship meals, have your church try what the Ralph Wymans, who minister in Helena, Montana, had their church do recently.

Several weeks prior to the chosen Sabbath, they gave to each family in their church slips of paper offering the options of being hosts or guests. These forms also asked for names and phone numbers, and provided a place where those volunteering to be hosts could tell how many guests they would be willing to have. And on these forms the guests could indicate what food—if any—they were volunteering to bring.

During the week prior to the special Sabbath, the Wymans matched the guests to the hosts, trying particularly to place together families who had not yet become well acquainted. They also told the hosts how many guests to expect and what foods the guests were offering to bring. They divulged no names at this time, however.

On the chosen Sabbath the assignments were handed out immediately following the church service: guests received the names and addresses of their hosts, and hosts received the lists of their guests.

The Wymans report the response has been unanimous—people have enjoyed the food and fellowship so much that the congregation is thinking about making this a quarterly practice.

Some hints: 1. Arrange for two or three host homes to be prepared to accommodate several extra diners—visitors will have a great time joining in. 2. Have those who have no definite preference, who are willing to be either guests or hosts, indicate this on the first slip you distribute. You will probably need the flexibility they provide to balance out your lists. 3. Don't use this occasion to try to solve problems. If you know certain members don't get along, don't try to force them together!

Adapted from *Harvest Northwest* (vol. 8, No. 3), a publication of the Ministerial Association of the North Pacific Union Conference of Seventh-day Adventists.

---

**Ministry**

**Professional Growth Seminars**

**January-February 1987**

**Alaska**

January 12, Anchorage
For more information, call Steve McPherson
(907) 346-1004

**New Jersey**

January 26, Princeton
For more information, call Jim Stevens
(609) 392-7131

**Florida**

January 29, Orlando
For more information, call Don Riesen
(305) 896-6611

February 3, Miami
For more information, call the chaplain
(305) 693-6100

**Oregon**

February 18, Portland
For more information, call Garrie Williams
(503) 652-2225

**Topics include:**
- Counseling
- Marriage and Family
- Conflict Resolution

**Ethics**
- Biomedical ethics—Euthanasia
- Genetic Engineering
- Amniocentesis

**Preaching**
- Narrative Preaching
- Preaching From the Apocalypse
- Preaching and the Parousia

Each all-day seminar is designed for pastors and church workers. MINISTRY's commitment to biblical authority, professional competence, and spiritual enrichment will prepare you for more effective ministry in today's world. Clergy of all faiths testify that MINISTRY seminars are an exciting opportunity for personal growth.

**Participants Receive Continuing Education Credit**
An inspiring panoramic portrait of the Body of Christ—down through the ages. This major new It Is Written miniseries, taped in Europe and America, reveals how God has used various reformers, and the denominations they founded, as "Rescuers of Neglected Truth."

WHAT I LIKE ABOUT...

The Lutherans  January 18
The Baptists      January 25
The Methodists    February 1
The Charismatics  February 8
The Catholics     February 15
Our Jewish Friends February 22
The Adventists    March 8

(Check local listings for time and channel.)

Hosted by

George Vandeman

For a free copy of the book, What I Like About... call (800) 253-3000. Or write:
It Is Written, Box 0, Thousand Oaks, CA 91360.