

# Ministry

International Journal for Clergy      April 1986



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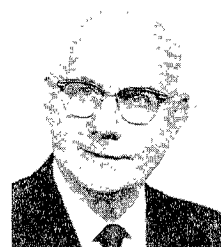
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## Adventist Health System not greedy

It may not have been your intent, but your editorial "Is Our Church Putting First Things First?" (October, 1985) seems to paint our health-care leadership as greedy, not spiritual, and having goals and objectives that are not in line with the overall church program. This is far from the truth. Our health-care people are as interested in the church and its success and are seeking to hasten the coming of the Lord as much as those in any other area of our church. While we are far from perfect and need to make improvements, our institutions are evaluating their priorities, and we have spiritual audits. Our health-care institutions are doing more today than they did even ten years ago in promoting our spiritual and evangelistic programs. Sure we have problems. But let's not dwell on the problems so much that we fail to find ways to solve them. Our health-care institutions are a tremendous place to work. Our employees generally have fewer Sabbath problems. They are not involved with unions. They have unprecedented opportunities to witness to people in need. Let's try to improve that, not tear it down.—Donald W. Welch, President, Adventist Health System, Arlington, Texas.

In your article there is a paragraph that deals with professors' salaries and the health-care system, and "the 'brain drain' from education and the ministry into the health systems, where the pay is much higher." I am one of the few who has worked both in the educational and in the health-care systems. The "brain drain" idea is being grossly misunderstood and somewhat exaggerated.

The majority of the people who are moving from the colleges to the health-care system are not increasing their salaries as much as some think. They may be earning \$5,000 to \$10,000 a year more, the difference between \$20,000 and \$25,000 and \$30,000 and \$35,000 a year. There are one or two exceptions, but those are people at the very top levels. The majority of people who move do so for reasons other than salary. In many ways it is much more pleasant working in the health-care system than

in either the ministry or the educational system of the church. This is true because the health-care system is progressive, and results determine what is done. When ideas are presented, two questions are usually asked: Will it work? and Are there strong reasons why we shouldn't do it? If the answer is yes to the first and no to the second, the likelihood is we can do it. In Adventist education and in the ministry there are so many restrictive regulations and so much lack of opportunity for individual initiative that there can be no comparison between the working situations for progressive people. I have had more than one educational administrator tell me that working in the health-care system is "like a breath of fresh air."

The tenor of your editorial, however, I fully support. We do indeed need to study and understand our priorities and get them straight.—Winton H. Beaven, Kettering Medical Center, Kettering, Ohio.

Why should the church never "duplicate what the world provides"? If uniqueness is our criterion, we would be reduced to reacting to what others do and thus eliminating any duplication. A case in point is health care. We Adventists have always emphasized disease prevention and lifestyle change. Now that others are promoting these views, are we to go on to other things? Becoming a successful model is much more in tune with preaching the gospel than just being unique. . . . You talk about salaries in the health-care institutions. The salaries and other costs of our hospitals do not come from church dollars. Assuming that all Adventist workers in health-care institutions are faithful tithepayers, the church is benefiting from these so-called "higher" salaries. If our medical institutions paid lower salaries, the organizations that would benefit the most would be the government, insurance companies, businesses, and so forth.

You also suggest that the Seventh-day Adventist staff in our medical institutions are in the minority. While this may be true in some health-care institutions, this is not true overall. We must hire

from the communities where our health-care institutions are located. Sadly, there is often a shortage of qualified, dedicated Seventh-day Adventists. We always seek for Adventists to fill our management positions. In other positions, if Adventists are not available we make every effort to fill them with committed individuals who support our philosophies and mission. I must say that I have known many non-Adventist Christians who are serving in our institutions. I regret to say that some of them are doing a better job at witnessing for our Lord and carrying out our mission than some of our own Adventist employees.

Some church leaders and ministers think that if the church is operating something big and successful, it must not be of the Lord. But if it is small and struggling, then the Lord is blessing. It is hard for me to understand that mentality.—F. F. Dupper, President, Adventist Health System/West, Roseville, California.

## Ordaining women—no!

After saying that the outcome of the issue should be determined on theological grounds, Roger Dudley devotes his article "Ordination of Women: A Question of Status or Function?" (October, 1985) to exploring the issue sociologically, claiming that that will show why the problem exists in Christianity, including Adventism, and in religion in general. But do sociological mechanisms explain adequately why women were not ordained to the priesthood or to Christian ecclesiastical leadership in Bible times?

In Exodus and Numbers, where the priesthood is designated for Aaron and his sons, it is God who is quoted giving the command. To say, then, that a male priesthood was not God's command but was in fact just a human cultural decision would be to make some fundamental assertions about the nature of the biblical material, assertions that lie much closer to neoorthodoxy or to modern historical criticism than to Adventism. As Dr. Dudley observed, movements in their

(Continued on page 28)

So you've never met anyone whose most pressing need was to overcome the betel nut chewing habit? Well, neither have I. But a quick perusal of our subscription list indicates that nearly one fifth of our non-PREACH readers live in areas of the world where use of betel nut is a serious health problem. That's why you'll find the article "A Mouthful of Trouble" in this issue.

It's been more than a year now since we changed our subtitle from "A Magazine for Clergy" to "International Journal for Clergy," but most of our readers probably don't realize how many of our subscribers live outside of the United States. In fact, on even-numbered months, like April, when non-Adventist clergy do not receive MINISTRY, more than half of our magazines go to other countries.

Who is the most important person on the payroll of our church? The president? The treasurer? Or the local pastor? While we often say that the pastor is the most important, our wage scale belies our stated belief. J. R. Spangler raises the issue in his editorial, "Pastors, Parity, and \$500,000 Salaries." This editorial springs from a philosophy that we've discussed quite a lot around the Ministerial Association recently. Our staff met last fall to work out a mission statement for the present quinquennium, and one part of the statement we agreed upon reads "representing ministers' interests at the General Conference; and enhancing the image of the pastoral ministry in the view of the church." We'll be interested to hear reaction to this editorial from various types of church employees.

Did Ellen White eat oysters, and did Willie White go squirrel hunting? Roger Coon's analysis of the evidence concerning the White family's practice of vegetarianism indicates that their understanding of the health message changed through the years. "Ellen White and Vegetarianism" is interesting for its insights into the workings of the gift of prophecy as well as for what it says about our health message.

Harvest 90 is much on the minds of workers and laity all over the world. At first reading, Carlos Aeschlimann's article "A Triumphant Harvest 90" appears almost simplistic. But so does the gospel! And if what he shares helps all of us have evangelistic success similar to his own . . .

Happy reading!



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# Ellen G. White and vegetarianism

**Was Ellen White  
devious and  
hypocritical in  
commanding  
vegetarianism on her  
church in 1863 while  
continuing to eat flesh  
foods for the next  
thirty years?**

**W**as Ellen White an honest and an honorable woman? Critics of her ministry have alleged that she was not. They charge

that Mrs. White was both devious and hypocritical in commanding vegetarianism on her church in 1863 while secretly continuing to eat flesh foods (and unclean ones at that!) for the next thirty years.

## Typical charges

Ex-Adventist preacher Dudley M. Canright wrote that Mrs. White "forbade the eating of meat, . . . yet secretly she herself ate meat more or less most of her life." <sup>1</sup> He also said that he saw James and Ellen White eat ham in their own dining room.

A former on-again, off-again literary assistant of Ellen White, Frances ("Fannie") Bolton, in 1914 described an incident when she traveled with the White group to California. At the railway depot "Sister White was not with her party, so Elder [George B.] Starr [also a member of the party] hunted around till he found her behind a screen in the restaurant very gratified in eating big white raw oysters with vinegar, pepper, and salt. I was overwhelmed by this inconsistency and dumb with horror. Elder Starr hurried me out and made all sorts of excuses and justifications of Sister White's action; yet I kept thinking in my heart, 'What does it mean? What has God said? How does she dare eat these abominations?'" <sup>2</sup> Answers to these allegations will come later in this article.



Roger Coon, Ph.D., is an associate secretary of the Ellen G. White Estate and adjunct professor of prophetic guidance at the Seventh-day Adventist Theological Seminary, Andrews University.

## Personal growth

God gave the gift of prophetic inspiration to a 17-year-old meat-eating Sundaykeeper one day in December of 1844. That first vision was silent concerning the advantages of a vegetarian diet.

Ellen Harmon had just passed her seventeenth birthday and she weighed but eighty pounds. The man who would become her husband twenty-one months later described her condition in December, 1844: "When she had her first vision, she was an emaciated invalid, given up by her friends and physicians to die of consumption. . . . Her nervous condition was such that she could not write, and was dependent on one sitting near her at the table to even pour her drink from the cup to the saucer." <sup>3</sup>

She herself characterized her physical condition when the message of health reform first came to her as "weak and feeble, subject to frequent fainting spells." <sup>4</sup> "I have thought for years that I was dependent upon a meat diet for strength. It has been very difficult for me to go from one meal to another without suffering from faintness at the stomach, and dizziness of the head. . . . I . . . frequently fainted. . . I therefore decided that meat was indispensable in my case. . . . I have been troubled every spring with loss of appetite." <sup>5</sup>

To remedy these physical weaknesses, Ellen ate substantial quantities of meat daily. She referred to herself as "a great meat eater." <sup>6</sup> "Flesh meat . . . was . . . my principal article of diet." <sup>7</sup>

The resulting alleviation of the symptoms was, however, only temporary, "for the time," <sup>8</sup> and "instead of gaining strength, I grew weaker and weaker. I often fainted from exhaustion." <sup>9</sup>

Ellen White received her first major health reform vision, June 6, 1863, in the home of Aaron Hilliard, at Otsego, Michigan. In this vision, for the first time, God's people were urged to abstain from flesh food in general and from swine's flesh in particular.

Ellen White characterized this vision as "great light from the Lord," adding, "I did not seek this light; I did not study to obtain it; it was given to me by the Lord to give to others."<sup>10</sup>

Amplifying this upon another occasion, she added, "The Lord presented a general plan before me. I was shown that God would give to His commandment-keeping people a reform diet, and that as they received this, their disease and suffering would be greatly lessened. I was shown that this work would progress."<sup>11</sup>

Ellen's personal response was prompt and positive: "I accepted the light on health reform as it came to me."<sup>12</sup> "I at once cut meat out of my bill of fare."<sup>13</sup> "I broke away from everything at once—from meat and butter, and from three meals."<sup>14</sup>

And the result? "My former faint and dizzy feelings have left me," as well as the problem of loss of appetite in the springtime.<sup>15</sup> And at the age of 82 years she could declare, "I have better health today, notwithstanding my age, than I had in my younger days."<sup>16</sup>

But all of this did not come without a struggle. Concerning the discontinuance of vinegar, she said, "I resolved with the help of God to overcome this appetite. I fought the temptation, determined not to be mastered by this habit. For weeks I was very sick; but I kept saying over and over, The Lord knows all about it. If I die, I die; but I will not yield to this desire. The struggle continued, and I was sorely afflicted for many weeks. . . . I continued to resist the desire for vinegar, and at last I conquered. . . . I obtained a complete victory."<sup>17</sup>

And in the discarding of flesh foods and the other articles of diet that had to go: "I suffered keen hunger. I was a great meat eater. But when faint, I placed my arms across my stomach, and said, 'I will not taste a morsel. I will eat simple food, or I will not eat at all.' . . . When I made these changes, I had a special battle to fight."<sup>18</sup>

But fight she did, and win she did. The year after the 1863 health reform vision she could report, "I have left the use of meat."<sup>19</sup> Five years later, in a letter to

her son Edson, in which she was urging him and his family to "show true principle" in faithfulness in health reform, she assured him that she was also practicing what she preached: "We have in diet been strict to follow the light the Lord has given us. . . . We have advised you not to eat butter or meat. We have not had it on our [own] table."<sup>20</sup>

And the next year, 1870, things were still going in the same direction: "I have not changed my course a particle since I adopted the health reform. I have not taken one step back since the light from heaven upon this subject first shone upon my pathway. I broke away from everything at once."<sup>21</sup>

Does this mean, then, that Ellen White never again ate a piece of meat? No, not at all. Nor did she attempt to hide this fact, either. There were occasional exceptions to a habitual pattern of vegetarianism. In 1890 she would state: "When I could not obtain the food I needed, I have sometimes eaten a little meat" but even here "I am becoming more and more afraid of it."<sup>22</sup> And eleven years later (1901) she openly admitted that "I was at times . . . compelled to eat a little meat."<sup>23</sup>

As we examine the particular nature of these "times," we discover four conditions under which Mrs. White felt obligated to depart, temporarily, from her practice of vegetarianism.

### Exceptions to the rule

1. *Travel.* Travel in the last half of the nineteenth century was primitive compared to today. There were no motels, convenient restaurants, or fast-food outlets. Two factors made a vegetarian diet extremely difficult to obtain while traveling:

a. *Hospitality of church members.* When the Whites traveled they were almost totally dependent upon the hospitality of fellow church members in whose homes they stayed. These were poor people whose diet consisted almost entirely of flesh meats. Fruits and vegetables were expensive and available only in season.

b. *Isolated areas.* There were times when one or both of the Whites traveled in isolated regions (such as the mountains of Colorado), where one had to "live off the land."

Let us peek into the private diary of Ellen White for September and October of 1873. She and James were marooned in an isolated location, waiting for their

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**At the Brighton camp meeting near Melbourne, January, 1894, Ellen White went to the unusual expedient of drawing up and signing a "pledge to my heavenly Father," in which she "discarded meat as an article of diet."**

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host, Mr. Walling.

September 22: "Willie started over the range today to either get supplies or get the axletree of the wagon Walling is making. We cannot either move on or return to our home at the Mills [unless] our wagon is repaired. There is very poor feed for the horses. Their grain is being used up. The nights are cold. Our stock of provisions is fast decreasing."

September 25: "Brother Glover went fishing. He caught a few fish. He shot a duck in the morning, but it was lost in the water."

September 26: "Brother Glover went out hunting. The wind was too strong to fish. Brother Glover traveled ten miles but found no game. Willie shot two gray squirrels to make broth for Brother Glover."<sup>24</sup>

2. *Poverty.* Many Seventh-day Adventists in the nineteenth century were too poor to be vegetarians. On Christmas Day, 1878, the Whites were living in Denison, Texas. They invited a destitute SDA family to join them for Christmas breakfast. The menu included

"a quarter of venison cooked, and stuffing. It was as tender as chicken. We all enjoyed it very much. There is plenty of venison in the market," Mrs. White subsequently wrote, though probably there was not much else, for she immediately added: "I have not seen in years so much poverty as I have seen since I have come to Texas."<sup>25</sup>

Ellen White served as a "missionary" to Australia from 1891 to 1900. A letter written in 1895 to Elder A. O. Tait is revealing not only of the conditions prevailing there locally but also of a broad humanitarian spirit that, like that of Christ, was "touched with the feeling of our infirmities":

"I have been passing through an experience in this country that is similar to the experience I had in new fields in America [in the earlier decades of the nineteenth century]. I have seen families whose circumstances would not permit them to furnish their table with healthful food. Unbelieving neighbors have sent them in portions of meat from animals recently killed. They have made soup of the meat, and supplied their large families of children with meals of bread and soup. It was not my duty, nor did I think it was the duty of anyone else, to lecture them upon the evils of meat eating. I feel sincere pity for families who have newly come to the faith, and who are so pressed with poverty that they know not from whence their next meal is coming."<sup>26</sup>

3. *Transition with a new cook.* From the earliest days of her public ministry, which included a great deal of writing, Mrs. White found it impossible to perform the tasks she normally would have undertaken as homemaker. Thus she had to place the responsibilities of the domestic work upon housekeepers and cooks. Included among her extended family were cooks and kitchen aids.

From the time of her mid-20s at Rochester, New York, when "there were twenty-two who every day gathered round our family board,"<sup>27</sup> until her closing Elmhaven years, several dozen persons might be expected to place their feet under Ellen White's table at any given meal. She did not have time to cook all these meals herself.

When her cook left her employ she had to train the new cook to prepare vegetarian dishes. During this transition those at the table had to eat what the new cook was able to prepare.

In 1870, she wrote rather whimsically, "I prize my seamstress, I value my copyist; but my cook, who knows well how to prepare the food to sustain life and nourish brain, bone, and muscle, fills the most important place among helpers in my family."<sup>28</sup>

Illuminating is this extract from a letter written by Mrs. White's son W. C. White in 1935:

"Sister White was not a cook, nor was she a food expert in the technical ways which come from study and experimentation. Often she had serious arguments with her cook. She was not always able to keep the cook which she had carefully indoctrinated into the vegetarian ideas.

"Those she employed were always intelligent young people. As they would marry and leave her, she was obliged to get new cooks who were untrained in vegetarian cookery. In those days we had no schools as we have now, where our young ladies could learn the system of vegetarian cookery. Therefore, Mother was obliged with all her other cares and duties to spend considerable effort in persuading her cooks that they could do without meat, or soda, and baking powder and other things condemned in her testimonies. Oftentimes our table showed some compromises between the standard which Sister White was aiming at and the knowledge and experience and standard of the new cook."<sup>29</sup>

4. *Therapeutic use in medical emergencies.* In 1874 Mrs. White made mention of an exception to the vegetarian regimen in her household. She wrote to her son William C. White: "Your father and I have dropped milk, cream, butter, sugar, and meat entirely since we came to California. Your father bought meat once for May [Walling, a grandniece of Ellen's] while she was sick, but not a penny have we expended on meat since."<sup>30</sup>

In a *Youth's Instructor* article in 1894, Mrs. White declared that "a meat diet is not the most wholesome of diets, and yet I would [not] take the position that meat should be discarded by everyone. Those who have feeble digestive organs can often use meat, when they cannot eat vegetables, fruit, or porridge."<sup>31</sup>

There was a slight, inadvertent typographical error in this particular periodical article (the second "not" in the first sentence was unaccountably omitted), and when Elder A. O. Tait wrote to ask Mrs. White to clarify what she really meant to say in this article, she amplified

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**When faint, I placed my arms across my stomach, and said, "I will not taste a morsel. I will eat simple food, or I will not eat at all."**

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her position further:

"I have never felt that it was my duty to say that no one should taste of meat under any circumstances. To say this when the people have been educated to live on flesh to so great an extent [in Australia, in 1894] would be carrying matters to extremes. I have never felt that it was my duty to make sweeping assertions. What I have said I have said under a sense of duty, but I have been guarded in my statements, because I did not want to give occasion for anyone to be a conscience for another."<sup>32</sup>

### **The Brighton camp meeting: a transition**

At the Brighton camp meeting near Melbourne, January, 1894, Ellen White decided that henceforth no meat would appear in her diet. So, with a rather characteristic flourish, Ellen White "absolutely banished meat" from her table. "It is an understanding that whether I am at home or abroad [from now on], nothing of this kind is to be used in my family, or come upon my table."<sup>33</sup>

And Mrs. White went to the unusual expedient of drawing up and signing a "pledge to my heavenly Father," in which she "discarded meat as an article of diet." She continued: "I will not eat flesh myself, or set it before any of my household. I gave orders that the fowls should be sold, and that the money which they brought in should be

expended in buying fruit for the table.”<sup>34</sup>

Two years later Ellen White could report that “not a particle of the flesh of animals is placed on our table. Meat has not been used by us since the Brighton camp meeting.”<sup>35</sup>

In 1908, just seven years before her death at 87 years of age, Mrs. White declared, “It is many years since I have had meat on my table at home.”<sup>36</sup>

### The question of fish and shellfish

In 1882 Ellen White wrote a letter to her daughter-in-law, Mary Kelsey White (Willie’s wife), who then lived in Oakland some eighty miles distant from Healdsburg, and curiously included a “shopping list” of things to bring on their next visit to Mrs. White’s home.

Among the items requested: “If you can get me a good box of herrings—fresh ones—please do so. These last ones that Willie got are bitter and old. . . . If you can get a few cans of good oysters, get them.”<sup>37</sup>

In the 1880s the SDA Church still had not decided whether shellfish was permissible under the Levitical code.

W. H. Littlejohn, pastor of the Battle Creek Tabernacle, pamphleteer of some prominence among Adventists, and soon to be elected to a two-year term as president of Battle Creek College, wrote a popular question-and-answer column in the pages of the weekly *Review and Herald*. In the August 14, 1883, edition he dealt with the question “Are oysters included among the unclean animals of Leviticus 11, and do you think it wrong to eat them?”

Littlejohn’s response, while sounding somewhat equivocal to Adventists of today, does illustrate the slowness and tentativeness with which SDAs worked their way through the question of permissible versus impermissible forms of flesh food.<sup>38</sup> Littlejohn replied: “It is difficult to decide with certainty whether oysters would properly come under the prohibition of Leviticus 11:9-12.” The columnist then went on to opine, “It would, however, seem from the language, as if they might.”<sup>39</sup>

As regards the Levitical distinction between “clean” and “unclean,” there is evidence that Ellen White drew a distinction between “clean” animal flesh food (“meat”) and “clean” fish.

In 1876 Mrs. White wrote her husband who was traveling, “We have not had a particle of meat in the house since you left and long before you left. We

have had salmon a few times. It has been rather high.”<sup>40</sup>

In 1894, when Ellen White went to the expedient of writing out in her own hand and signing that “pledge to my heavenly Father” that she would not henceforth “eat flesh myself, or set it before any of my household,” that ban apparently did not include “clean” fish.

In a letter to W. C. White in 1895, she talks about the problems in feeding the workmen then building Avondale College: “We cannot feed them all, but will you please get us dried codfish and dried fish of any description—nothing canned? This will give a relish to the food.”<sup>41</sup>

By 1905 it appears that Ellen White was as afraid of fish as she was earlier of meat for in writing the chapter “Flesh as Food” for *The Ministry of Healing*, she stated: “In many places fish become so contaminated by the filth on which they feed as to be a cause of disease. This is especially the case where the fish come in contact with the sewage of large cities. . . . Thus when used as food they bring disease and death on those who do not suspect the danger.”<sup>42</sup>

### Principle and application

A principle is generally defined as “a basic truth or a general law of doctrine that is used as a basis of reasoning or a guide to action or behavior.”<sup>43</sup> Principles, therefore, are unchanging, unvarying rules of human conduct. Principles never change. A principle in the days of Jesus is still a principle today; and a principle in the days of Jesus was the same in the days of David, Moses, Abraham, and even Adam.

A policy is the application of a principle to some immediate, contextual situation. And policies may change, as the circumstances that call them forth change.

That vegetarianism was not a principle with Ellen White is clear from this statement: “I have never felt that it was my duty to say that no one should taste meat under any circumstance. To say this . . . would be carrying matters to extremes. I have never felt that it was my duty to make sweeping assertions.”<sup>44</sup>

This was doubtless one of the main reasons why she refused to allow her church to make vegetarianism a test of fellowship.<sup>45</sup> Indeed, while recognizing that “swine’s flesh was prohibited by Jesus Christ enshrouded in the billowy cloud” during the Exodus, Ellen White

stated emphatically that even the eating of pork “is not a test question.”<sup>46</sup>

To our colporteurs in 1889 she counseled: “I advise every Sabbathkeeping canvasser to avoid meat eating, not because it is regarded as sin to eat meat, but because it is not healthful.”<sup>47</sup>

Vegetarianism, for Ellen White, was a policy based upon at least two principles: (1) “Preserve the best health,”<sup>48</sup> and (2) “Eat that food which is most nourishing,”<sup>49</sup> doing the very best possible, under every immediate circumstance, to promote life, health, and strength.

In the light of these principles and the historical perspective, consider again the charges of Canright and Bolton.

Canright was undoubtedly a frequent guest in the home of the Whites. And it is altogether possible that he saw pork on their dining table in the earliest years of their friendship, for Ellen did not receive her first vision forbidding meat in general and pork in particular as a suitable article of diet for Seventh-day Adventists until June 6, 1863—four full years after Canright and the Whites first became acquainted. Ellen White grew in both understanding and practice.

What about the Fannie Bolton accusations? When W. C. White learned of the 1914 letter of Fannie Bolton, he secured a copy of it and sent it to Elder Starr for comment. Starr replied: “I can only say that I regard it as the most absurdly, untruthful lot of rubbish that I have ever seen or read regarding our dear Sister White.

“The event simply never occurred. I never saw your mother eat oysters or meat of any kind either in a restaurant or at her own table. Fannie Bolton’s statement . . . is a lie of the first order. I never had such an experience and it is too absurd for anyone who ever knew your mother to believe. . . .

“I think this entire letter was written by Fannie Bolton in one of her most insane moments.”<sup>50</sup> Fannie spent thirteen months as a mental patient in the Kalamazoo State Hospital from 1911 to 1912 and another 3 1/2 months in the same institution in 1924 and 1925; she died in 1926.<sup>51</sup>

### The importance of historical perspective

Ellen White needs to be considered against the backdrop of her times, not of our times. And conditions in her day were quite different from today.

(Continued on page 29)



# Caring for church dropouts

**Most churches lavish much attention on people entering the church and strangely neglect those leaving. Church growth is holding as well as winning. This article gives a successful strategy for reclaiming former members.**

**C**leveland, Ohio is home to 3,595 Seventh-day Adventist Christians, 30 percent of whom do not attend church. When these inactive members are added to the persons dropped from fellowship but still living in Cleveland, the number of dropouts in the city grows to more than two thousand.

Cleveland is not unlike hundreds of other places in North America where there are large numbers of inactive and former Seventh-day Adventists. Most churches have a significant percentage of their membership who are inactive; in 1983 alone churches in the North American Division dropped 13,911 persons. What is being done to restore these people to active fellowship in the family of God?

## Teaching how to care

Many congregations do have a caring ministry for the church dropout. The Grants Pass, Oregon, church initiated a ministry group in the Sabbath school called a Care Class in 1981. Prepared by weekly training, support, and prayer during their Sabbath school class, the group began calling on inactive and former members in the community. Verna, who is now an active member in the church, describes the visit she received after not attending church for more than ten years. "When the members of the class visited I felt someone cared. I was very low spiritually and emotionally, but they kept visiting me. For the past two years I have been growing in the Lord and am now a

member myself of the Care Class. I want to do something for someone else, especially my family, as these dear friends have done for me. They helped me make friends in the church during the difficult time of returning. I thank God for the Care Class."

The Pleasant Hill church in Oregon now has a ministry to inactive members as a result of the concern of one member in the Care Class in Grants Pass. A class member made regular early morning long distance phone calls, including prayer, to Richard, an old acquaintance from academy days, who had left the church as a young adult. Faith combined with caring removed the years of inactivity and pierced the concerns of this successful real estate developer in Eugene, Oregon. Now Richard and his family are active in the Pleasant Hill church and leading out in the caring ministry of the church.

The Stone Mountain church in the Georgia Conference began a ministry group for calling on inactive members in March of 1984. The church prepared a list of thirty inactive people from the church's two hundred members. The church held weekly study, training, prayer, reporting, and planning meetings. Several people on the list are now attending church again as a result of the ministry of this group.

There is hope for the church dropout. Thousands of people like Verna and Richard can be restored to active participation in the church if they know someone cares and will listen to them. Several years ago John S. Savage, a consultant and specialist in calling ministries, wrote a report on the visitation response of 186 inactive members of nine



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Christian congregations in Indiana. Of those who were totally inactive, 28 percent returned after one call by a well trained team of lay visitors from their former church. Dr. Savage reports in this study and other similar research projects that the longer people are in the inactive state the more difficult it is for them to return. After a person is inactive for five years, the return rate drops to 22 percent or lower. Whatever the return rate may be in your community, the success of ministry to inactive members is validated by repeated research and experience. There is hope for the church dropout.

We should not train visitors to expect that all dropouts will return. What we should do is remind ourselves of the value of each individual person before God. Jesus described the value He placed on one soul by comparing His love to that of a shepherd who secured his ninety-nine sheep in the fold and then went out to search in the wilderness for one lost sheep until He found it and brought it home. God's love stirs us to care enough to go and search for one individual who might be restored to the church.

### **Why people drop out**

The skills to become effective in a ministry to inactive church members begin with an understanding of why people drop out of the church. Inactivity is preceded by a cluster of anxiety-producing events, either in or outside the church. Then come unnoticed cries for help, anger, behavior changes, hopelessness, and finally dropping out. The following experience is typical.

Bruce was 42. He was happily married and had two children, a boy 19 and a girl 17. He was strong in his religious beliefs and active in the church. His job as a supervisor in a manufacturing plant was secure, he thought, until a new management team arrived and made some changes in an effort to turn around recent dismal performance in the plant. Bruce began to feel the need to retrain himself in order to meet the changes he saw coming. No one noticed anything different about Bruce at church. During the same period of time, his son dropped out of college, lacking the goals and perhaps the ability needed to cope with academic demands. Anxiety about the future and about personal worth began to build in Bruce's mind. Bruce had a responsibility at the church: He was a Sabbath school superintendent. When a

well-meaning member offered some suggestions for the program, Bruce replied with unfamiliar cynicism, "I guess I can't handle this job anymore." His cry for help went unnoticed. Conflicts at the church began to multiply for Bruce, and when no help came he began to feel angry. When asked to continue his responsibility in the church, he refused, saying, "I have done all I can do." He soon stopped paying tithe, then began to miss church frequently, and finally stopped attending. After a few months he had developed new interests in camping, his weekends were busy, and he no longer missed the church.

The dropout track so evident in the case of Bruce is described in the "Skills for Calling and Caring Ministries Lab" (Lab 1) pioneered by Dr. John S. Savage and frequently presented by trained Seventh-day Adventist pastors across the country. People with spiritual gifts for exhortation, mercy, or pastor/shepherd work are being trained as effective listeners and callers to help people like Bruce. The lab helps caring church members identify persons on the dropout track, become good listeners, know how to deal with emotions and resistance, and learn how to help a person renegotiate his commitment to the church and the Lord. The training, if actually applied soon enough by a concerned member, can result in thousands of people who will be active members of God's church when our Lord returns.

### **Organized outreach groups**

Organized outreach groups fill the key role in successful ministry to church dropouts. An organized outreach group forms when people who have common spiritual gifts and interests organize to meet the needs of a target population. Hundreds of truly concerned Adventist Church members have been trained to call on inactive members and are motivated and gifted by the Holy Spirit to do so but simply do not make it part of their regular life agenda. While the church benefits from their increased sensitivity and skills as communicators, little is done intentionally to restore dropouts. Churches that have had success in restoring dropouts, such as the Grants Pass, Pleasant Hill, and Stone Mountain churches, all have small groups organized for outreach with a commitment to their group contract, a discipline of accountability, and the encouragement and prayerful support of the group.

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## **Hundreds of members have been trained to call on inactive members but simply do not make it part of their agenda.**

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Members of such a group benefit from their own deeper fellowship, the opportunities for caring communication that result, the nurture provided by the group, the sharing of experiences in ministry, and the training they receive. Beginning such a group requires a vision for ministry and some planning. Here are the steps for forming an organized outreach group.

**Step 1—Vision.** Every small ministry group begins as a vision in someone's mind. A small group existing for the purpose of ministry to inactive members is no exception. It begins when someone feels a commitment to such ministry and has a belief that the ministry will be effective for reclaiming persons to the church. God uses the counsel of persons in other churches who have had experience in ministry to inactive members, a Lab 1 training program, or articles in Christian journals and books to spark such a vision.

**Step 2—Prayer.** When a member or members of the church have a vision for ministry to inactive members, they need to consider prayerfully what God's will is for that ministry. They need to ask God to confirm the calling to ministry by the counsel of others and the support of the church. Prayer will help clarify the motives for such a ministry and what results should be expected.

**Step 3—Dialogue.** Persons who have a vision for ministry to inactive members should dialogue with others about the idea. They should speak with the church pastor, personal ministries leader, elders, and others in the church who can give counsel. The member should describe the emerging vision for the ministry, including its purpose, expected results, and operation. At this point the idea is being formed and shaped through dialogue with the church body. There

may be a need to present the idea to a personal ministries council or evangelistic council of the church. Ideally, the pastor and church members ought to be able to encourage the person with such a vision to move forward with God's leading.

**Step 4—Precontracting.** Following dialogue with other church members and appropriate affirmation, the initiator of the new organized outreach group should make brief contacts with other church members who he feels may have spiritual gifts that could be employed in a ministry to members on the dropout track. He should share ideas for how the group could operate, including frequency of meeting, training, and accountability for ministry. This sharing should take five to ten minutes per contact and close with an invitation to give prayerful consideration to participation in the group. The precontracting interview should be followed by a second encounter within three days for the purpose of identifying the interest for participation in the group. Such precontracting interviews should continue until a nucleus of at least four people are found for the new group. Precontracting is a form of recruitment of interested persons. No pressure should be used; the more spontaneous and Spirit-led the formation of the group is, the greater its success will be.

**Step 5—Sounding the call.** Commit a few minutes during the worship service or personal ministries period to an interview or dialogue regarding the vision for a new ministry group within the church. The purpose of the group should be concisely identified, the "gift mix" utilized in the ministry should be identified, and an invitation extended to attend the first meeting of the small group or a Lab 1 training event designed to launch the new ministry group. It is very important for the church to recognize the work of the Holy Spirit in equipping members for service through their various spiritual gifts. "God has set in the church different gifts. These are precious in their proper places, and all may act a part in the work of preparing a people for Christ's soon coming."<sup>1</sup> In the process of sounding the call to join the new group, people are asked to consider prayerfully the employment they are making of their spiritual gifts and whether or not God would have them become active in this ministry. This step in the formation of a new group

is unique to a ministry group. When the invitation to join is given, it is an excellent time to ask the congregation to support the ministry of the new group through prayer. Some churches invite two or three lay members of the congregation who have a special interest in the success of the newly formed ministry group to come forward and pray for a special blessing of the Holy Spirit on the members involved in the group. Such an action is a recognition that through baptism every member is ordained for ministry and empowered by the Holy Spirit.

**Step 6—Lab 1 training.** The best time to have a Lab 1 in your church is when a small group of people have committed themselves to such a ministry and committed themselves to one another in a small support group. The newly formed group can participate in the Lab 1 training event together and form a group contract as an integral part of closure of the Lab 1 experience. Such a strategy is far more effective than randomly sending a number of people to a Lab 1 and hoping that they will form a group following the seminar. The training and encouragement of the seminar will be of immeasurable value to the new ministry group. Most conferences provide the resource people necessary to conduct this training event in their churches.

**Step 7—Group contract.** The contract of a small group helps it become an authentic community. "Let us consider how to stir up one another to love and good works" (Heb. 10:24, R.S.V.). A group contract is a plan by which the group members go about creating community, growing in their relationship to Christ and one another, and supporting one another in ministry. If a group does not define its purpose, procedure, discipline, and target populations, there will be no accountability and little depth. Tensions may result. The initial meeting of the small group is the most important because it gives people a chance to clarify the purpose of the group and make a commitment to it. The points to consider in contracting include the purpose, goals, ingredients of a typical meeting, study content, accountability for attendance, process for joining, duration of the contract, length of meetings, location of meetings, time of meetings, worship within meetings, confidentiality, concerns regarding children, refreshments, interruptions, leadership, and decision-making. Perhaps the most

important discussion in forming a group contract is accountability for performing the ministry. It is essential that members of the group commit themselves to actual employment of their spiritual gifts in the calling ministry to church dropouts in order for the group to be successful. Accountability is provided by the encouragement and reporting that is a part of group life. Samples of group contracts can be found in the resources listed at the end of this article. Contracting is the item of concern for the first group meeting.

**Step 8—Operation of the group.** As the small group begins to operate, keep in mind that groups progress through stages. In order for a leader (and an entire group) to encourage depth in group interaction, these stages must be recognized. At least five stages are common: dependence upon the leader, resistance to freedom of operation, development of interdependence, displays of independence from leadership, and mature interdependence with shared leadership. Most groups take three or four meetings to arrive at maturity. Some may take longer.

It is important to emphasize at this point that there are benefits to be derived from establishing a specific number of weeks for the ministry group to continue before recontracting. Thirteen weeks is about as long as a group should go before it provides an opportunity for people to reinvest or terminate from the group. Recontracting is an opportune time to adjust the operation of the group, focus the mission, bring new members into the group, and provide an opportunity for those who have found it difficult to exercise their gifts in that ministry to leave without feelings of guilt. From the very beginning the group should have set a date for such recontracting.

**Step 9—Ending the group.** Every small group comes to an end. It would be extremely rare for a group to continue for years without termination. Rather than allowing a group to dwindle to an undignified death, establish a time for the ending of the group. Such an ending can be celebrated by a social function or sharing of what has happened in the lives of the participants as a result of ministry through the group. It may be marked by a change of seasons, such as the beginning of summer. Ending a group properly makes starting the group again at a later time far easier. People feel good about a

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# “Not weary in well doing”

**Adventist women hold significant leadership posts in the church today. This report reveals that it is not an oddity to find a woman treasurer or departmental leader in some world divisions.**

**I**t was my good fortune to grow up in a home where my father felt that girls could and should do everything they could and wanted to do, as long as it was in good taste. Thus I learned early to change fuses, fix the iron, saddle the horse, and drive the tractor. When I was 12, my father had me memorize a filmstrip script, showed me how to use the projector, and went with me while I gave Bible studies to a neighbor. When I was 16 he helped me with the props when I directed a dramatic presentation of the *The Other Wise Man*. I grew up feeling that the sky was the limit to my aspirations. Seeing my mother teach, preach, and administer many aspects of family life helped confirm my confidence.

Then I met my Chilean mother-in-law. Besides rearing eight children, all of whom are currently working for the church, she formed the first junior youth society in her church, directed a little Dorcas Society, taught the children's Sabbath school, kept up-to-date on nutrition and health, and ran a productive farm for years.

My mother-in-law and other women have not wearied in well doing. I have observed women in many parts of the world who have given themselves to their family, to the church, to the world in an effort to improve society and fulfill the Lord's command to do His work.

One of these ladies was Geronima Suarez. She lived with us in Uruguay the year I was 9. We shared a bunk bed. I would wake up in the night to find her on her knees, repeating the memory verse

for the next day's Bible class, trying to keep from falling asleep before her task was done. But she knew how to smile. And how she could work! When her childhood sweetheart dropped her for another, she smiled and worked harder. A good cook, she learned to administer the academy cafeteria and went on to work in a hospital diet department. She mastered the skills of directing food production and learned basic therapeutic dietetics. Only last year she retired from a long career in hospital food service in Paraguay and northern Argentina. Geronima was a woman of mission, one who did not weary of doing well.

## **Surveys of woman denominational workers**

Two surveys of unions and divisions in the world field, made a year apart, reveal that it is not an oddity to find women treasurers and department directors.

We learned, among other things, of women on union executive boards; of a “top colporteur and soul winner” who directed the literature evangelists in the East African Union; of seventeen managers of Adventist Book Centers, some 182 school administrators, and twelve editors. In addition, we read of the activities of Pastora Nellie Salvan in the Philippines, whose pastoral district totaled eight hundred members in fourteen congregations; of Junelyn Picacha, the first and only woman to graduate with an M.D. in the Solomon Islands, who codirects (with her husband) the Atoifi Adventist Hospital; and about Daisy Ardley, an Australian housewife who has a regular radio program representing the Adventist Church.



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Further, we got names and addresses of twenty-three women employed as leaders of congregations. Letters to these ladies brought a fascinating response—a picture of active, dedicated, and happy local pastors. One of these, Ernestine Rabesalama from Malagasy Republic, reported that not even her seven adopted children could keep her from the ministry she chose “because of the feeling of happiness in knowing Jesus and His love . . . and making it known to others.” She noted, “To be able to nourish someone from the Word of God and to have that person convinced, and above all converted, makes me overflow with joy.”

When asked about their outstanding women, the unions nominated various ladies: Mrs. M. A. Pires, a successful lady evangelist in Portugal; Sheree Nudd, who received the Philanthropy Award from the General Conference for raising \$3 million for Huguley Memorial Hospital; Margit Suring, a Finnish lady directing the seminary at Tiovonlinna Junior College in Finland; Phoebe Asiyio, a member of the national assembly in Kenya; Dr. Lucette Rakotoson, professor of medicine in Madagascar; and others.

In short, the picture of a worldwide church, full of active sisters was very clear. Not all had the same talents. Not all were educated. But all shared a vision of service and a spirit of devotion.

In eight division headquarters we have reports of twelve ladies directing or assisting in directing departments: Education, Sabbath School, Child Evangelism, Health, Welfare. One division has a lady director of their Home Study Institute. Two divisions have women as assistant treasurers. I know one of these. She serves in the Far Eastern Division. And when someone cannot understand a statement, or there is some question about policy, the general reaction is: “Ask Rowena [Rick]. \* She’ll know.” In May, Miss Rick came to the Philippines on division business. We talked about many things, including women in church service. She told me that sometimes when she looks back and sees how far she has come, far beyond her wildest dreams, she can hardly believe it. Incidentally, the FED is the division that reported the most lady workers—a total of five in leadership positions.

The number of ladies serving in union offices is larger only because there are

more union offices. Fifty-seven ladies serving at union headquarters were reported by the fifty-nine unions or detached fields that responded to my most recent survey. Of the union ladies, the largest number, twenty-four, direct child evangelism. Eight ladies serve as assistant treasurers. Five direct elementary education, five are assistant education directors, and one is director for education in her union. Five direct the union correspondence school. Four are assistant literature evangelism directors.

Again the number of ladies serving in the same kind of jobs in conference, mission, or local field offices, is larger; a total of 127 are reported. This figure is incomplete because of the number of unions that did not report and because not all unions reported every lady working in a local conference, field, or mission. The areas in which they are most active are education (eight education directors, twenty-one assistant education directors, four directors of elementary education, a total of thirty-three), child evangelism (twenty-four), literature evangelism (twenty-two), and health/temperance/welfare (nineteen).

The Far Eastern Division reported two ladies currently presiding over junior colleges: one in the central Philippines, the other in Korea. We have reports of five academic deans, of three college business managers. At the secondary level, there are twenty-two lady principals and three business managers. Women elementary school principals are reported to number 308.

Under the category “others, please specify” we had reports of health educators, trust officers, and in the Chile Union, a director of the *Area Femenina*, Mrs. Lidya Justiniano, who is now serving in the South American Division office. While in Chile she described her work as follows: “We attempt to meet the needs of the women in the SDA Church in Chile. We are especially interested in the pastors’ wives. At workers’ meetings we have special workshops for them; we publish a journal in which we share ideas and comments; we visit all the pastors’ wives because many of them are isolated and feel lonely; we prepare materials they can use in their work. We especially work with them in the areas of child evangelism, Sabbath school, nutrition and health, and giving Bible studies. In order to extend the effectiveness of the union office, we have

local chapters or sections where the ladies can get together to help each other.

“I feel very strongly that when God calls to the ministry He does not only call the man; He calls the couple. Too often ministers’ wives are not prepared to do their work well. We want to equip them and help them feel they are an important part of the team. There is for me no greater joy than seeing people come into the church to prepare for heaven. I am happy to assist other women in being more effective in winning souls.”

### Women in hospital leadership

In the medical area we found ten lady hospital directors, two hospital personnel managers, one director of development and public relations, four chaplains, and seven clinic directors. To these one should add the nursing directors, mostly women, in hundreds of Seventh-day Adventist institutions worldwide.

Representing Adventist women in the medical professions is Hilda Rainda, who was the medical director of Sopas Adventist Hospital in Papua, New Guinea. Her testimony is thrilling. She states, “I was in private practice in Canada when I received a call to become the medical director. I knew I could never do that. I had never administered an institution, and I was not a surgeon. My husband and I prayed about it. In all our devotional reading we seemed to read clearly that we were to go. Finally I decided I would read *The Great Controversy*. Surely there would be no message there about going to New Guinea. Was I ever surprised to read the following: ‘It is God’s plan to employ humble instruments to accomplish great results. Then the glory will not be given to men, but to Him who works through them to will and to do of His own good pleasure.’—Page 171. Well, that did it. We went. Until I arrived at Sopas I had never cut an abdomen. During my four years there I operated on every organ of the human body. I spent as much time on my knees as I did operating. God did it all. I did not.

“After leaving Sopas, I was called to be the associate director of the health department in the Australasian Division. My specific responsibility was nutrition and health education. But after only a few months the director left, and I was asked to hold the fort for three months. I had just come back to

\* Rowena Rick is now controller for the division.

Australia after four years in New Guinea, and I really did not think I could do it. But again, God did."

In response to the question of how she mixed medical work and parenting, Hilda replied, "It was not easy. Sometimes I took the kids with me. Sometimes they had to stay alone. But my son who is now in medical school got his first experience in the operating room—at Sopas when he was 14!"

In Nepal, we recently spent a few days with Drs. Leo and Myrtha Vigna. Myrtha had just finished her medical course when Leo accepted a call from the River Plate Sanitarium in Argentina to Scheer Memorial Hospital in Nepal. On arrival there, Leo discovered that there was no one to do the anesthetics for surgery. Would Myrtha do them? Recently arrived in a strange country and not knowing very much English, Myrtha spent three months in Kathmandu learning how to give anesthetics. Last year the husband-wife team performed 350 major operations. "Surgery is not my first love," she told me "I like to deal with people who are awake and able to communicate. But I just could not let them die. I had to learn to give anesthetics."

### Women editors, pastors, Bible instructors, teachers

Our first survey showed twelve lady editors. This year there are only four reported. Whether there was a sudden

change of profession or eight of them came to retirement age at the same time, one will never know. Likewise, the number of ABC managers is reduced to one-fourth of what it was last year.

The feminine pastoral staff reported is small: thirteen pastors, eight assistant pastors, and sixty-four Bible instructors. The North American Division—although its report is incomplete—has the largest group of ladies in ministry: three pastors and thirty-three Bible instructors. The Far Eastern Division reports four pastors and seventeen Bible instructors. The Euro-Africa Division reports three lady pastors, four assistant pastors, and six Bible instructors. A total of eighty-five ladies are reported as being paid for full-time activity in pastoral and soul-winning activities.

From Spain, Mrs. Ines Posse, who has completed thirty-seven years of denominational service, reported, "My husband and I have been teaching at the Adventist College in Sagunto. In addition to that, we spend weekends, vacations, and every other possible time training 'monitors' which is the name we have given to laypersons in the churches who have received special training to teach in and out of the churches. Each team has three monitors: one specializes in nutrition, another in child development, the third in outreach. These teams work in the churches doing seminars and workshops. Training these people is a way of extending the influence and effective-

ness of the college.

"Being a teacher has great rewards. I like to see people learn. I am especially happy when they learn the way of salvation. If all of us would use our talents, we could share that joy too. Women can!"

Not all women need to be professionals. In the Philippines, Sharon tried to think of some part-time work that would fill her need for creative expression. Her Sharon's House of Cards now produces greeting cards made with Filipino motifs and materials. The cards are sold in Manila and the United States. The last time I saw her she shared her delight. Now twelve girls are earning their entire way through Mountain View College working on the project.

As Adventist women around the world doing our best to serve God, we will be joining a select group of women of all times who have been active and committed—Deborah, prophetess and judge (Judges 4); Esther, queen and liberator of the Jews; the nameless women who supported Jesus and the disciples (Luke 8:1-3); the Marys who ministered to Christ in death; Priscilla, a fellow worker of Paul (Rom. 16:2); Phoebe the deaconess (Rom. 16:1,2); and others whose names and activities we do not know. To us, as well as to them, I think Paul would be pleased to say, "And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9).

## WOMEN IN CHURCH LEADERSHIP POSITIONS

DIVISION	COLLEGE			HIGH SCHOOL			ELEM	HOSPITAL			CLINIC		ABC		Asst Pastor	Bible Inst
	Pres	Dean	Bus Mgr	Prin	Bus	Mgr		Dir	Pers	Chap	Dir	Edit	Mgr	Pastor		
Africa-Indian Ocean	0	0	0	1	0		0	0	0	0	1	0	0	1	0	2
East African	0	0	0	0	0		1	0	0	0	4	1	1	0	0	1
Euro-African	0	0	1	2	0		4	0	0	0	0	0	0	3	7	6
Far Eastern	2	3	0	3	0		89	2	2	4	2	0	0	4	0	17
Inter-American	0	0	0	5	2		1	0	0	0	0	0	0	0	0	3
North American	0	2	0	3	1		147	7	0	1	0	0	2	3	0	33
South American	0	0	0	1	0		54	0	0	1	0	2	0	1	0	1
South Pacific	0	0	0	1	0		0	0	0	0	0	0	0	0	1	0
Southern Asia	0	0	1	2	0		2	1	0	0	0	1	1	0	0	0
Trans-European	0	0	1	1	0		0	0	0	0	0	0	0	1	0	0
Detached Fields	0	0	0	0	0		2	0	0	0	0	0	0	0	0	1
Totals	2	5	3	19	3		300	10	2	6	7	4	4	13	8	64

(Note: A few modifications were made in the second survey, which was taken in April of 1985. A total of sixty-seven fields out of ninety-one [74 percent] responded. Of eighty-two unions and detached fields, fifty-nine [72 percent] answered, and eight out of nine divisions responded. Because of the unique nature of the North American Division, we sent questionnaires only to the unions. Apparently there are some discrepancies, since one field responding to our first survey reported ten women school principals, but the second survey revealed none. Another union had three lady pastors in the first survey but none in the second. This table constitutes a representation of reality, not reality itself.)

# A triumphant Harvest 90

**Pastors who try to do all the soul-winning work themselves soon become frustrated. A cooperative effort, with the pastor training and leading laypeople is the key to successful evangelism.**



*Carlos E. Aeschlimann served for several years as Ministerial secretary of the Inter-American Division. He is currently serving as an associate secretary of the General Conference Ministerial Association with special responsibility for the implementation of Harvest 90.*

**I**t is absolutely essential for the church, its pastors, and its laypeople to set priorities and to act upon them. Jesus had clear and definite priorities: "My meat is to do the will of him that sent me, and to finish his work" (John 4:34). Nothing could turn Jesus away from accomplishing that which He considered first priority.

Soon after Pentecost the early church faced a priority crisis. The multiplicity of tasks that accumulated began to rob the apostles of time and energy to spend on priority items. Fortunately they reacted, studied the situation, and arrived at the following conclusion: "It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business" (Acts 6:2, 3). The apostles defined the ministry of the word as first priority and decided that they would dedicate themselves entirely to this priority mission. They delegated tasks of lesser importance to a group of faithful and capable laymen.

What is the great priority of the Adventist Church today? "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come" (chap. 24:14). "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (chap. 28:19). Jesus considers that the main task of the church and its leaders is the proclama-

tion of the gospel. "The Lord designs that the presentation of this message shall be the highest, greatest work carried on in the world at this time." <sup>1</sup> "We must look our work fairly in the face and advance as fast as possible in aggressive warfare." <sup>2</sup>

Several years ago the General Conference approved a document on evangelization and the finishing of the work. This document calls evangelism God's priority. "The lifeblood of the church is evangelism; without it the church cannot exist. The church was organized in order to evangelize, and its singular mission is 'to carry the gospel to the world.' The church that misuses, wrongly defines, buries, or strangulates the vast and wonderful force called evangelism puts the knife to its own jugular vein, for it fails in the only object of its existence. If we can permit the concept of the primacy and centrality of evangelism to penetrate every action made by the church, we will always keep priorities where God wants them to be. Any activity within the church that threatens or replaces evangelism is surely a tool of Satan and is illegitimate." <sup>3</sup> Thus it is very clear that Jesus, the Spirit of Prophecy, and church leadership agree that the church's number one priority is evangelism.

## **Avoiding a fatal error**

In the implementation of the priority task—evangelism—it is important to avoid the grave error of thinking that this task belongs only to pastors. In too many churches the pastor works unceasingly, while the members remain idle. But this was never the plan of God. "It is

a fatal mistake to suppose that the work of soulsaving depends alone upon the ministry." <sup>4</sup> "The minister should not feel that it is his duty to do all the talking and all the laboring and all the praying; he should educate helpers in every church." <sup>5</sup> "It is not the Lord's purpose that ministers should be left to do the greatest part of the work of sowing the seeds of truth." <sup>6</sup>

Satan has been able to hinder and delay the finishing of the work by leading pastors and churches to believe that the work of evangelization and pastoring belongs only to the pastor. Moses fell into the same error, but his father-in-law boldly counseled him, "The thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone" (Ex. 18:17, 18).

"It was a master stroke of strategy when the devil succeeded in dividing the church into two sharply defined groups—the clergy and the laity. This division did not exist in the apostolic church." <sup>7</sup>

To whom is the Great Commission given? "The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world. From the beginning it has been God's plan that through His church shall be reflected to the world His fullness and His sufficiency." <sup>8</sup>

"Someone must fulfill the commission of Christ; someone must carry on the work which He began to do on earth; and the church has been given this privilege. For this purpose it has been organized." <sup>9</sup>

It was never the purpose of Christ that the task of evangelization would belong only to the ministry instead of to the whole church.

Even distinguished evangelists agree with the concept that the mission of evangelization belongs to the whole church. "Evangelism is not a work merely for a few specialists . . . Evangelism is the work that Jesus Christ assigned to all His followers." <sup>10</sup>

### The mission of the laity

In the great divine commissions there is a constant participation of human beings. God called Noah to preach and build, and Moses to free His people. In the taking of Jericho all the people were included. "Men are instruments in the hand of God, employed by Him to

accomplish His purposes of grace and mercy. Each has his part to act; to each is granted a measure of light, adapted to the necessities of his time and sufficient to enable him to perform the work which God has given him to do." <sup>11</sup>

Jesus prepared the apostles and other groups of believers to carry the knowledge of the gospel to all the world. After healing the demoniac in Gadara, He commissioned him to return to his community saying, "tell what great things God has done for you" (Luke 8:39, N.K.J.V.).

In the early church everyone was a missionary. Layman Stephen's sermon was no less inspired than Peter's preaching. And the Holy Spirit chose a deacon, not an apostle, to minister to and baptize the Ethiopian eunuch.

The early church was a church with a mission. Most of the congregations met in the homes of the believers. And the majority of the local leaders were laymen.

Paul, speaking of the great themes of redemption, indicates that God commissioned us to announce to the world "that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5:19, 20). Peter makes reference to the high dignity of the children of God and the mission to which we have been commissioned: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (1 Peter 2:9).

### The pastor's role

If the entire church is responsible to do the work of evangelism, what is the role of the pastor? He or she must be involved in the work of evangelization, for the Great Commission applies to pastors, too. Paul counseled Timothy, "Preach the word. . . . Do the work of an evangelist" (2 Tim. 4:2-5). But the pastor should never undertake to work without the help of the whole church.

The way to involve the church is to carry on a teaching ministry, preparing and instructing church members in the work of public and personal evangelism. "The best help that ministers can give

the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others. Help all to see that as receivers of the grace of Christ they are under obligation to work for Him. And let all be taught how to work. Especially should those who are newly come to the faith be educated to become laborers together with God." <sup>12</sup> "Ministers should not do the work which belongs to the church, thus wearying themselves, and preventing others from performing their duty. They should teach the members how to labor in the church and in the community." <sup>13</sup>

"In laboring where there are already some in the faith, the minister should at first seek not so much to convert unbelievers, as to train the church members for acceptable cooperation. Let him labor for them individually, endeavoring to arouse them to seek for a deeper experience themselves and to work for others. When they are prepared to sustain the minister by their prayers and labors, greater success will attend his efforts." <sup>14</sup> "But many pastors fail in not knowing how, or in not trying, to get the full membership of the church actively engaged in the various departments of church work. If pastors would give more attention to getting and keeping their flock actively engaged at work, they would accomplish more good, have more time for study and religious visiting, and also avoid many causes of friction." <sup>15</sup>

### Pastors and laity united

The formula for the rapid, triumphal finishing of the work is this: "Let ministers and lay members go forth into the ripening fields." <sup>16</sup> "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers." <sup>17</sup>

Christ, our example, dedicated daily the larger part of His ministry to teaching His disciples to heal, preach, pray, and accomplish their mission. He never worked alone.

The successful pastor is not the one who works hard but alone, but is the one who is able to recruit, train, and place in action the largest number of members of his congregation to work together at their task. The pastor is like a general who recruits and trains the largest possible number of soldiers. He knows that alone he cannot face the enemy



# Climbing Or ministering?

hosts. He plans and he leads the battle, but not without assistance from a good number of soldiers.

The pastor's work has also been compared to that of a foreman whose task is to lead and coordinate a group of people who together do the work. "The owner of a large mill once found his superintendent in a wheel pit, making some simple repairs, while a half-dozen workmen in that line were standing by, idly looking on. The proprietor, after learning the facts, so as to be sure that no injustice was done, called the foreman to his office and handed him his discharge with full pay. In surprise the foreman asked for an explanation. It was given in these words: 'I employed you to keep six men at work. I found the six idle, and you doing the work of but one. Your work could have been done just as well by any one of the six. I cannot afford to pay the wages of seven for you to teach the six how to be idle.'"<sup>18</sup>

The current priority is to evangelize and to finish the preaching of the gospel. It is necessary to avoid the error of attributing such a task only to the ministry, for the mission is for all the church, since all believers have been called to do the work of evangelization. The task of the pastor is to give the example, then motivate and train the lay members to accomplish the work together. The formula for triumph should be: Christ commissions, the Holy Spirit empowers, the pastors and laymen united accomplish the mission and triumph by His power.

<sup>1</sup> Ellen G. White, *Evangelism* (Washington, D.C.: Review and Herald Pub. Assn., 1946), p. 18.

<sup>2</sup> ———, *Christian Service* (Washington, D.C.: Review and Herald Pub. Assn., 1947), p. 79.

<sup>3</sup> "Annual Council Action on Evangelism and Finishing God's Work," *Ministry*, December, 1976, citing in part, Ellen G. White, *The Acts of the Apostles* (Mountain View, Calif.: Pacific Press Pub. Assn., 1911), p. 9.

<sup>4</sup> White, *Christian Service*, p. 68.

<sup>5</sup> *Ibid.*, p. 69.

<sup>6</sup> *Ibid.*, p. 67.

<sup>7</sup> Roy Allan Anderson, *The Shepherd Evangelist* (Washington, D.C.: Review and Herald Pub. Assn., 1950), p. 66.

<sup>8</sup> White, *Christian Service*, p. 15.

<sup>9</sup> *Ibid.*, p. 14.

<sup>10</sup> J. L. Shuler, *Public Evangelism* (Washington, D.C.: Review and Herald Pub. Assn., 1939), p. 15.

<sup>11</sup> White, *Christian Service*, p. 11.

<sup>12</sup> *Ibid.*, p. 69.

<sup>13</sup> ———, *Historical Sketches* (Basel, Switzerland: Imprimerie Polyglotte, 1886), p. 291.

<sup>14</sup> ———, *Gospel Workers* (Washington, D.C.: Review and Herald Pub. Assn., 1915), p. 196.

<sup>15</sup> *Ibid.*, p. 198.

<sup>16</sup> *Christian Service*, p. 67.

<sup>17</sup> *Ibid.*, p. 68    <sup>18</sup> *Ibid.*, p. 70.

**P**ounding nails into the pastor's new house was not the main thought in the young ministerial student's mind. Here, he thought, is a rare opportunity to see a pastor as he really is. For this reason he did not reveal his own aspirations or background. Because this pastor was in the conference office, the student felt his opportunity for learning was even greater. One day when the pastor was inspecting the

progress of his home, the student engaged him in some casual conversation.

"What kind of work do you do?" the student asked. After a long pause the pastor replied that he was an "executive in a large corporation." That young student is now a pastor. Often when he thinks of the "men in the office" he remembers that experience. He told the story to me one day when we were discussing the mission of the pastor. He told it with regret and disgust.

Many ministers who serve the Lord in the conference office certainly do not deserve to be accused of using the church as a vehicle for personal prestige. They serve with humility, distinction, and earnestness.

However, this story does point out that the temptation for abuse is there. The desire for personal glory and the willingness to use the church to get it is as old as Christianity. Bickering by the disciples over who was going to be the greatest marred the Last Supper. One does not have to go to the conference office to exercise the carnal nature in grandstanding. The smallest pastorate has enough church structure to give some an excuse. How many small churches have been smothered because the pastor wouldn't delegate leadership? The problem does not lie in church organization, but in the human heart.

One of the coveted expressions used in the ministry today is *professional*. Certainly we applaud the term if it is used to mean that we strive to be effective and



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successful. Education that contributes to the success of a man in the gospel ministry not only is to be desired but is necessary. Unfortunately, the phrase "I'm a professional minister" is too often used as a boast of one's worldly claim to glory.

One pastor I know, who considers himself very "professional," has been known to rudely remind people who call him at home that he has office hours. Some, but not all, pastors who have earned a doctoral degree have intentionally dropped the Biblical title of elder or pastor for the secular title of doctor. Why? Do physicians, lawyers, politicians, Ph.D.s, and business executives have a higher calling than the gospel ministry? Should the ministry be put in the same category as other professions? Has the Spirit of God so left us that we must substitute common fire in order to be recognized as His ambassadors? Do we feel that our scholastic achievements cannot be recognized properly without such titles? If the success of the gospel is dependent on ministers being recognized by secular titles, the Lord may have to recruit some more fishermen.

Another temptation could be called the executive trap. This temptation can be especially strong as one moves from the pastorate to the conference office. Here a pastor is surrounded by a switchboard, secretaries, fine offices, committees, and high finance. The pastor has been removed, for the most part, from the immediate needs of his sheep and therefore loses some of the checks and balances existing in the pastorate.

Unfortunately, there also seem to be some subtle changes taking place in the minds of many church members. Too many view the switch from the pastorate into the conference office as a switch from something that is very common to a position of high honor. Could it be that we are projecting the trappings of worldly business so strongly that people somehow perceive that conference leadership is more political than holy? Increasingly this is reflected in conference constituency meetings. My heart has been pained to see ministers of the gospel treated at times with something far less than even common courtesy. Scripture says, "The elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching" (1 Tim.

5:17, N.I.V.). It is interesting to note that in the early church the leaders had the most spiritual responsibilities. Today many of us are going in the opposite direction from the apostolic church. We make administration the high priority. They made teaching and preaching the Word the most important. The authority for the church rested not in administrators, but in its most spiritual leaders. The apostles, intending to guard their spiritual priority, addressed the early Christian church in these words: "It would not be right for us to neglect the ministry of the word of God in order to wait on tables. Brothers, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them and will give our attention to prayer and the ministry of the word" (Acts 6:2-4, N.I.V.).

Why is there so little honor for the men who bear holy responsibilities? While certainly other factors such as modern cynicism contribute, there is lying at our door one factor that we can control. It is the unholy way in which we often handle our sacred trusts. Ancient church elders tried copying the ways of the imperial courts of Rome. Modern ministers try copying many practices of modern business executives and professionals—which is not wrong in and of itself. It is when we lose sight of the church's holy *difference* that we get sidetracked from our mission.

The Roman Church built great palaces for residences and churches. In some places conference offices and churches have been built with such extravagance that they are a dishonor to the cause of God and a denial of the truths that we hold. Too many of us want to be known, in the circles of the church, as good administrators. I find a corresponding lack of desire to be known as holy. Here is the root of the problem. Scripture commands us to "be holy." The real question that faces us is, Do we desire holiness? The church will little note, nor long remember, the pastors who merely occupied administrative offices. But it will never forget the H.M.S. Richardses and the Ellen Whites.

This is not to belittle leadership. Moses both administered and ministered. That is the way I believe God meant it to be.

Unfortunately, selfishness and pride have driven many to desire the reputa-

tion of high-powered executives and professionals instead of humble gospel workers. The reform that the church needs should focus not so much on church structure, but on its spirit. E. M. Bounds says: "What the church needs today is not more machinery or better organizations . . . but men whom the Holy Ghost can use—men of prayer, men mighty in prayer."<sup>1</sup> As ministers we need to be converted to the fact that God *never has* and *never will* call us to high executive positions or common professions. Regardless of the responsibilities we are asked to bear, we will always be gospel ministers. We can be nothing more, nothing less, because there is no higher calling. Instead of being baptized with "professionalism," we need to be baptized with the Holy Spirit so we can truly administer like Moses, preach like Peter, write like Paul, and be holy like all three.

Here are some suggestions that might help change the picture:

1. There needs to be an earnest recognition, on the part of ministers, of our spiritual nakedness, and a pleading for the baptism of the Holy Spirit.

2. We need to educate ourselves and our members in the servant model of leadership.

3. We need to insist that men who occupy pastoral and conference office positions be soul winners. Every minister, regardless of his position or responsibility, should be given time to hold meetings or to do something that results in souls for the kingdom each year.

It was Jonathan Edwards who said: "I went on with my eager pursuit after more holiness and conformity to Christ. The heaven I desired was a heaven of holiness."<sup>2</sup>

God is looking for gospel servants who could be described like this: His highest joy is not where he serves, but that he serves. His job satisfaction is not how much responsibility he has but how responsible he is with what he has. His self-esteem comes not from what he is, but from who he is as God's child. He does not lust for personal glory, but lives to bring glory to God. He longs to hear not the applause of the saints, but Christ's words "Well done, thou good and faithful servant" (Matt. 25:21).

<sup>1</sup> *Power Through Prayer* (London: Marshall Brothers, Ltd., n.d.), p. 10.

<sup>2</sup> *Ibid.*, p. 12.

# Editing church newsletters

**Wouldn't it be wonderful to find an editor with the expertise to take over editing the monthly newsletter? This practical article will help you teach someone else to take over the job—and do beautifully!**



*Linda J. Werman is a member of the Seventh-day Adventist church in Mansfield, Ohio, and edits the church's newsletter.*

**D**o your good intentions of getting the monthly newsletter out on time too often fall victim to your hectic schedule? Maybe you've wished you could get someone else to take over the responsibility for putting it together, or maybe you're just looking for some fresh ideas for doing the job more efficiently. Whatever your need, there are a few simple pointers that can make newsletter production easier and more efficient.

A well-edited newsletter can accomplish many things. It can inform shut-in church members and help them feel they are still part of the fellowship. It can act as a bridge of friendship to visitors and inactive church members. It can help missionaries and other members who have moved away keep in touch with friends back home. A church newsletter can never replace a personal visit, phone call, or note, but it can help in maintaining unity in the body of Christ. In a society where all is rush-rush, the newsletter can be a reviving pause in the hectic week of many members.

What goes into a church newsletter? News, of course! For starters, be sure to include news of weddings, graduations, births, deaths, illnesses, baby dedications, baptisms, special church services, and church socials. And don't forget the clubs and organizations in your church. They should feel free to use the newsletter to make their needs and services known to the congregation.

You can use special features to build up the body of Christ. One simple feature in our church newsletter is called Let's

Celebrate. It is simply a listing of upcoming birthdays and wedding anniversaries. We encourage church members to send cards or otherwise remember a special event so that the church family is part of the celebration. Another feature, Family of the Month, is a short interview of a family in the church. It gives information such as the careers of the parents, how many children there are, their hobbies and interests. Often how the couple met and where they grew up makes an interesting story. Don't hesitate to interview single people for this column. Although they may live away from family, that doesn't mean they hatched in an incubator and grew up in an environment void of parents and siblings.

In our newsletter we include two editorial columns—The Pastor's Corner and From the Editor's Desk. Both columns either encourage participation in special upcoming events, exhort the congregation to good works, or show ways to minister to others. All editorials should uplift Christ regardless of the topic. Well-chosen Scripture references add a tone of authority and meaningful weight to topics that might otherwise come across as so much fluff. As editor, I usually save my column for last and write it according to the space I have left. I avoid using the same topic as the pastor, although occasional duplication of a topic doesn't hurt if the subject is handled differently. The church newsletter should not be used as a place to air theological arguments and doctrinal differences between individuals. Those matters are best settled privately. Editorials dealing with controversial or difficult subjects do have their place in the

church newsletter at times. However, it is best to share these articles with a few other people before printing them, to avoid saying the right thing the wrong way.

Avoid using too many fillers—those nice little poems and words of wisdom that newsletter editors copy from magazines and other newsletters. Too many of these make a newsletter boring. News is what sells newspapers, and news about the church is what holds the newsletter reader. Interest in a filler can be greatly boosted by adding a lead-in such as “Mary Smith found this very uplifting during her hospital stay.” If you do use fillers, be careful not to violate copyright laws.

Since the newsletter is for the entire body of Christ, we include a children's page. Bible quizzes, puzzles, and games hold the interest of children of all ages. Sometimes short features from children's magazines may be reprinted with the author's permission. Obtaining reprint rights is often simply a matter of writing the magazine publisher. If he has purchased all rights to the piece, he may grant permission to use it. However, magazines usually purchase rights to use an article only once, so the publisher will refer you to the author for permission. I have never had an author refuse permission to use a story, nor have I paid for any stories. Another way to fill the children's page is to get children ages 7 to 14 to write short articles about anything that interests them. Pets, hobbies, and school activities are just a few ideas. Children can be among your most reliable reporters if you will help them find an appropriate subject. Just express confidence in your young reporters' ability and dependability.

What kind of staff do you need to publish a newsletter? That depends upon the editor, what other responsibilities the editor bears, and the size of the church. Our newsletter has a mailing list of approximately two hundred, and the staff has boiled down to an editor and one reporter. In a larger church you might have several reporters, each covering a specific area, such as Sabbath school, church socials, youth activities, Community Services, or board meetings. In a small church you may prefer to have no reporters per se, but to draft individuals as the need arises. For example, you might ask someone to cover the church picnic. But be willing to take No for an answer rather than

push people into making commitments they cannot fill. Announce the newsletter deadline well in advance. Personal reminders a week before often help assure promptness. Try to incorporate the writing of other church members to add variety in tone and style. You probably do not have a congregation filled with writers, but a good editor can correct grammar and still preserve the writer's personality.

### **Putting it together**

Now that you've determined what to have in your newsletter, how do you put it together attractively? You do not have to be a professional typesetter to produce neat, sharp-looking copy. First, use inexpensive white paper with a flat finish, and type only on one side of each sheet. Erasable bond doesn't photocopy well, nor does it copy well for making printer's plates. If you are worried about mistakes, remember that correction fluid is an editor's best friend. Use a fresh black ribbon, or better yet, a carbon ribbon, and whatever typewriter you feel comfortable with. Make sure your keys are clean. Don't worry about having fancy equipment. I type our newsletter on a simple manual portable, because I feel comfortable with it.

Is there anything that should be typeset? Yes, a good masthead is worth the investment. The best design is one that allows you to type in the month, year, volume, and issue number. The original can be photocopied, and you can type front-page news on one of the copies.

The back page will need to include space for addressing the newsletter unless you use envelopes. One easy way to produce a neat return address is to use an envelope from church stationery. To make your master, measure where the page will be folded. Cut out the return address and the logo (if the church has one) and tape them onto the upper left corner. Use transparent tape and smooth it out with a fingernail. Regular cellophane tape can cause a glare that interferes with the photocopying process.

If your newsletter's circulation is two hundred or more, it qualifies for bulk mailing in the United States. (You might consider stretching your mailing list to achieve this.) The permit number should be clearly displayed in the upper right corner of the back page, across from the return address. The short back page,

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## **Avoid using many fillers—those nice little poems and words of wisdom that newsletter editors copy from magazines and other newsletters.**

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incidentally, makes an ideal children's corner.

What size should the actual newsletter be? Many newsletters have pages the size of a sheet of typing paper. The pages of the newsletter are stapled together in one corner, and the newsletter is folded in halves or thirds, stapled shut, and addressed. A newspaper format can be achieved by having your printer copy four of your typed pages onto the two sides of a 11" x 17" sheet. This becomes a “book” of four pages when you fold it in half. Next, fold this “book” into halves or thirds, staple it shut, and address it for mailing. This size sheet is easier to handle, cuts down the use of staples, and may reduce printing costs. A larger newsletter may be produced by adding an 8½" x 11" insert or just using two 11" x 17" sheets. Check with your printer concerning the availability of the 11" x 17" sheet. He may also have other formats for you to consider.

### **Layout**

It is nice to vary the layout of the words on some of the pages, but a good standard format is two columns per page. The use of all capital letters in the headline is a good way to distinguish it from the body of the article. Top and bottom margins may be one inch; side margins must be at least one-half inch from each edge of the paper, and the space between columns should be about half an inch. Margins less than one-half inch make it impossible for the printer to

fit all your material on his plates without reducing it. Reduced print will make your newsletter fold in the wrong places and leave areas out of proportion.

When typing articles, remember that white is nice. A blank margin and generous spacing between articles is relaxing to the eyes. An easy way to separate the articles is to type a series of one typewriter character such as & clear across the column. A blank line before and after the line of characters is ideal for eye appeal, although it may not always be possible. Begin columns with a longer article and fill in with shorter items. This can often eliminate the problem of carrying an article over to the next column or page. Try to finish an article in the same column or at least the same page. A long article that will take an entire page may be typed in one column the width of the page. If this format isn't used too often, it may catch the reader's eye.

Illustrations liven up a page and can be taped on with transparent tape or drawn with a fine-point felt-tip pen. Actual photographs can spice up your newsletter, although they will increase printing costs because the printer will have to make a halftone of your photo. A black-and-white photo is best to use because it produces a better halftone more economically. Color photos should have high contrast. Remember that white is nice; illustrations should never clutter the margins.

As I complete this article I realize how much work a church newsletter is. Having edited a newsletter for several years, I know that it is hard work. But it does get easier with practice and prayer. It may not be the end of the world if your church doesn't have a newsletter, but if it does, the content is very important, because a church newsletter can be a unifying force igniting the flames of faith, kindling in individuals a greater desire to serve God. A church newsletter is hard work that pays richly in satisfaction.

I recommend *Counsels to Writers and Editors*,\* a compilation by Ellen G. White, to anyone editing a church newsletter. While the quoted letters are written to editors of periodicals a little more prestigious than a church newsletter, the principles still apply. Your circulation may be small, but your words are still important.

\* Nashville: Southern Pub. Assn., 1946, 1962.

# Yesterday's sins

**Do you desire to be popular and also have an easy conscience? This lighthearted essay will amuse you and yet give some food for thought.**



Tim Crosby, a pastor in the Georgia-Cumberland Conference of Seventh-day Adventists, writes from Ellijay, Georgia.

**T**here is a suspicion in the minds of some parishioners—a minority, no doubt—that some preachers are guilty of neglecting to rebuke sin. The prophetic voice of condemnation, say the pharisees, has died out in the church. All is sweetness and light, love and mercy, ad nauseam; while in scores of pews every Sabbath are seated men and women who are strolling comfortably down the broad way, some at a giddy pace, toward hell.

If you are a minister, you are likely to arouse suspicion in the minds of the faithful if you do not, from time to time, rouse the members from their lethargy by combating some particular evil. The question is how to do this without provoking the ire of the complacent middle-of-the-rovers, some of whom subsidize the budget to a considerable degree. There is a way. You can satisfy the vast majority of those who bemoan the church's Laodicean condition without seriously disturbing the status quo by using this simple technique: preach against yesterday's sins.

You will find, I believe, that preaching against yesterday's sins is far more satisfying than preaching against today's. Here is why. You will have almost everyone on your side immediately, for most of the sophisticates in the congregation, the more articulate members, have long gone on to more fashionable indulgences, and deplore

the old vices as strongly as you do. There are fashions in sin, you see, just as in everything else. Sins that are in vogue in one age are out of style the next. No one today would defend slavery, for example. In fact, one of the safest sins of yesterday against which you may rail is the sin of racial discrimination—at least in many churches, particularly those with a more cosmopolitan flavor. Only make sure that you do not make the mistake of preaching against this sin in certain more traditional, backward churches, where this vice is still practiced.

It is generally safe to preach against any sin that might come under the broad heading of legalism. It does not take a great deal of insight to see that legalism is yesterday's vice. Christ and Paul, fighting in another age, did such a thorough job of discrediting it that, if anything, the church, along with the world has gone to the opposite extreme.

True, there are still a few churches that are excessively zealous for the law, where, say, foot washing without removing one's panty-hose is a serious misdemeanor. (Alas, churches have split over it.) But for every member of that persuasion you will find two who are into X-rated videos. Even as you read this, one of your members is probably watching something somewhere that he would be ashamed for you to see. You should not worry about this, for such worry is the mark of the legalist ("a person who is worried that someone, somewhere, is having a good time"). This is but one of the sins of the senses, and they are everywhere. Here toes are tender. Be careful. Not too much on gluttony. Go easy against sloth. Instead, save your denunciations for the current whipping boy, workaholicism, as folks are less lazy today. Preaching against this sort of intemperance (but not the other—alcoholism, which is now a disease) is currently popular, and will be well received. Above all, you should not preach against television, for that is one of today's most prevalent peccadilloes, and your congregation would desert you. And it is absolutely gauche to say anything at all about masturbation (all that nonsense about insanity) or homosexuality (though this sin may yet fall from grace if the current medical epidemic of AIDS continues unabated). Remember: Personal sins of the flesh are to be treated gently. The Lord recognizes our weakness. We are not saved by living a perfect life, et cetera.

Be careful what you say about dress, and don't touch materialism with a ten-foot pole. Legalism and pharisaism, on the other hand, are two of the safest sins to preach against, because they are universally appropriated. Another of yesterday's sins is hypocrisy; then there is narrow-mindedness, criticalness, penuriousness, and assorted other "-nesses." You should sit down and make your own list. You can harangue for an entire year against bona fide sins this way with scarcely a ripple of opposition.

A variant of this technique of preaching against yesterday's sins is to preach against somebody else's sins. This is really quite easy to do. Start with some other country. In America it is safe (nay, virtuous) to condemn Communism. Then there is the crime of torture practiced by certain oppressive governments, and, of course, South Africa's apartheid. Oh, yes—terrorism.

When you run out of abuses on an international scale, other denominations will provide a wealth of material. One Sabbath you might rail against some Sunday keeping church for breaking the fourth commandment (but this is frowned upon now); on another you upbraid the charismatics for downplaying the authority of the Word. The next Sabbath might feature a good swipe against the liberal churches for ordaining homosexuals. (Caution here. This, too, is passé.) Mind you, there is no need to go outside of your own denomination. If your congregation is rather conservative, preach against jewelry. If rather liberal (*progressive* is the preferred term), talk about the pharisaism manifested by some who are more concerned with the externals than with the heart. You see how easy it is?

This practice of tiptoeing around current abuses and sighing and crying over the crimes of other times and places tends to promote church unity. People do not get upset. Toes are not stepped on. Of course, it works best if there is at least one person in the church of whom the sin is characteristic. There are always a few stragglers, holdovers from an earlier era, who cling to these outmoded vices; and these few will legitimize your stand on these things.

One more thing. In harmony with the current spirit of the age that deplores negative thinking, make sure that you never threaten your congregation by holding over them the possibility of damnation. It is widely believed—and

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**Above all, you should not preach against television, for that is one of today's most prevalent peccadilloes, and your congregation would desert you.**

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correctly—that psychology has demonstrated that a positive motivation (the carrot) works better than a negative one (the stick). Of course, what is not mentioned is the fact that the same experiments have established that the most effective motivation of all is achieved when the carrot and the stick are used together: Threat and promise work better than either in isolation. Were it not for this, one might even wonder why God did not keep heaven and hell a secret so that men would serve Him for Himself alone, and not come to Him out of fear, which, of course, is the wrong motivation. But never mind that; if you want the adulation of your congregation (and this is necessary for the church's well-being), do not even mention the possibility of eternal loss. None of this "sinners in the hands of an angry God" stuff. It is true that half of Christ's parables end on a note of threat rather than promise of reward, and that the three angels' messages are explicitly threatening in nature, but these are from another era, where fear was more to their liking. Comfort the afflicted all you want, but do not make the mistake of overzealously afflicting the comfortable.

If you follow this advice, you will avoid all sorts of headaches and heartaches. Why not get to work on it now? Focus on some offense of long ago or far away for next Sabbath's sermon. See if your amen count doesn't go up. You should enjoy a long and easy career in the conference of your choice.



# Pastors, parity, and \$500,000 salaries

**I**s it possible for the superstructure of our church, which involves large numbers of ordained ministers engaged in administration, departmental work, and other activities not directly linked to actual soul winning, to be a hidden deterrent to our evangelistic thrust? We preach, pray, promote, and publish statistics on evangelism. During this quinquennium the Harvest 90 slogan will be as repetitious on our tongue as a Tibetan prayer wheel. Our logo will appear in places where even Coca-Cola signs are nonexistent. But the question is, and I ask myself too, How many of us as ministers in the world field will actually be involved in preaching Christ's redemption either in a public or private way?

No statistics are available that I am aware of, but our church would probably rank near the top, if not at the top, of Protestant churches in terms of the number of ministers who are office-bound.

This situation cannot help affecting the entire soul-winning work of the church. It is indisputable that there are important full-time office activities that if dispensed with would cripple our church. For instance, we have Sabbath school lesson preparation that involves full-time office workers. I would like to think that our work on *MINISTRY* and *PREACH* is of such value that the church would greatly suffer without it. Maybe we are deluding ourselves, and the mission of the church would be better accomplished if our staff went to the field and became involved in full-time soul-winning activities.

The way an organization spends its money and time, builds its buildings, staffs its various entities, is an important indicator of where the church puts its

priorities. In the judgment God's computers will unveil an interesting but irrevocable picture of what we (the church) did with our time, treasure, and talents.

Our wage scale is a most important indicator of our priorities. A glance at the remuneration scale for the General Conference and the North American Division of the General Conference reveals the following points of interest. The top wage an ordained minister in the field as a pastor/evangelist can receive is 150 percent of the remuneration factor, which varies from country to country and locality to locality, depending on the economy and the cost-of-living factors. On the General Conference level there are at least seventy-seven categories of jobs that exceed 150 percent. The local conference level has five categories above 150 percent. The union conference level has twenty categories above 150 percent. The university and college level has ten categories above 150 percent. The publishing houses have twenty-one positions above 150 percent. The Christian Record Braille Foundation has nine levels above 150 percent. The Adventist Media Center has forty levels above 150 percent, and Loma Linda Foods has eighteen positions above 150 percent.

Let it be clearly understood that the point being made is not to condemn those who are above the 150 percent level, but rather to point out that the church's priorities are probably expressed more clearly in its remuneration scale than in any other way.

What are we saying to the evangelists, the pastors, and the Bible instructors when there are scores of positions, mainly office-oriented jobs, that will pay more than those positions related directly to soul winning? We are saying that these positions are more important than pastoral and evangelistic work.

Therefore, it is easy to understand why some feel they need to graduate from these "humble" positions to the "exalted" status of office work. While the pay differentials are not large, the fact that we have them reveals that we do regard some positions as more important than others.

One rather glaring figure is seen in the Bible instructor's wage scale. A male or female Bible instructor who spends full time giving Bible studies and preparing people for baptism has a maximum wage scale of 143 percent on the local conference level, while the conference van driver can rise to the heights of 147 percent. From a dollars-and-cents viewpoint the actual difference in units of money is almost negligible, but from a philosophical angle, what is the church saying to the Bible instructors, who, by the way, are mainly women? Are we placing a greater value on the handling of furniture than on the handling of souls? When we proclaim the vital importance of public evangelism, pastoral ministry, and soul winning—when we extol the virtues of giving Bible studies, proclaiming the everlasting gospel, and the incomparable importance of our field ministry—the question naturally arises as to our wage scale.

Perhaps this is the reason why some of us advocate wage parity for all ministerial workers. At the 1985 Annual Council there was an interesting discussion on the wage scale, involving parity in pay for ordained ministers. Although the *Adventist Review* of November 7, 1985, reported that the "North American Division segment of the 1985 Annual Council voted to study the possibility of pay parity for all ordained ministers," a search through the minutes and actions of this particular council failed to reveal this vote. Evidently, for some reason or another, this vote fell "through the cracks." If there was such a vote, it is our



fond hope that the matter will be actually discussed, recommended, and passed. For years Neal C. Wilson, president of the General Conference, has urged wage parity. At the Annual Council discussion, according to the *Adventist Review*, he declared "that if money were his reason for working, he would ask a salary of half a million dollars for the kind of responsibilities he carries—and that is the *minimum*." "But we praise the Lord for a president who believes that God has called him to the ministry and to a leadership post, and that he is satisfied with a living wage.

It is not too difficult to understand how the mission of the church is influenced by church structure and wage scale. It is natural for cream to rise to the top. The most effective leaders are usually chosen for nonpastoral/non-evangelistic posts because of their talent and training. The wage scale indicates that they are now called to a "higher level." We cannot deny the fact that the difference in terms of actual money is not the basic issue. A 1 or 2 percent difference amounts to very little. Thus the real difference is found in the concept of status and position. Yet how often we hear commendations passed along to the pastor/evangelist, extolling him as the most important cog in the wheel. If he is the most important, then why doesn't he get more pay or at least equal pay to any other category of worker in the church structure?

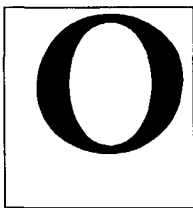
It is not my intention to set our minds upon the inequities of the wage scale, which will undoubtedly ever exist, but rather to focus attention on the necessity of giving greater support to the true mission of the church, which is preaching the everlasting gospel to a lost world. Let us get away from seeking the highest position at the table (see Luke 14:7-11). Accept the principle that the honor is in the position of being the Lord's servant, not the salary! Why can't all of us as ministers and teachers be on a wage scale that is based on years of service rather than on the position itself? If we do insist on a differential in pay for the various types of worker, and if we believe that soul winning is the most important work in fulfilling the mission of the church, then let us pay pastors and evangelists several percentage points more than administrators and departmental workers. In this way we will be saying that the work of soul winning is the most important, but that these other posts do

need to be filled too.

Whatever course the church follows in the future, we should ever remember that we are unique and that the customs of the world are not to dictate the pay structure in the church. If we compare ourselves with the world, the list of inequities will be endless!

For the comfort of those who are spending full time as field workers touching the lives of souls in a redemptive way, know that you are involved in the very work of our Master Preacher/Teacher Jesus Christ! He had no office, no building, no church structure. He tramped around Palestine and with the sweat of His brow taught and healed the masses. Regardless of our wage scale and our position-conscious system, the real reward for service is not found in the weekly or monthly paycheck, but in hearing our Lord declare when He returns, "Well done, thou good and faithful servant."—J.R.S.

## Adventism's uniqueness



ur mission is to glory "in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14). Jesus Himself said, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). It is not the peculiar doctrines of the Seventh-day Adventist Church that draw people to Christ, but Christ Himself. Every doctrine, every truth, and every plan must be viewed in the light of the gospel: "The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the Word of God, from Genesis to Revelation, must be studied in the light that streams from the cross of Calvary."—*Evangelism*, p. 190.

Even the three angels' messages, with their emphasis on judgment and destruc-

tion, have as their heart the cross of Christ: "Several have written to me, enquiring if the message of justification by faith is the third angel's message, and I have answered, 'It is the third angel's message in verity.'"—*Ibid*.

The special doctrines of the Adventist Church have their place, but only as facets of the diamond of grace that it might shine more gloriously. These doctrines must have their *raison d'être* in the cross of Christ; their only purpose is to magnify and illuminate what Christ has done for us and is doing for us now.

Just as there is danger in elevating individual doctrines above the cross, so there is danger in elevating man, talents, organization, plans, and objectives above Christ. Doctrines are important, plans are vital, organization is essential, but only as we subordinate them to the cross. Nothing must be allowed to dim the sparkle of His grace, for when it does, stagnation and apathy are the inevitable fruit.

The uniqueness of the Adventist Church lies not in the fact that it might have some interpretation of Scripture different from anyone else's, but that it is the only church expressing the gospel in all its fullness. Only the Adventist Church has the potential to understand the cross of Christ set against the backdrop of the great controversy between Christ and Satan, and see it in all its cosmic dimensions, synthesizing all the great truths of Scripture into one magnificent whole.

It is the genius of Adventism that it can take all the doctrines of the Bible, cluster them around the gospel, and cause this priceless jewel to radiate like the sun rather than flicker like the moon. Despite all disclaimers to the contrary, the gospel in all its cosmic depth is not yet fully known among us. If it were, there would be revival and reformation not seen since apostolic times. Perhaps the most significant prophecy Ellen White made came right after the discussion of 1888: "The enemy of man and God is not willing that this truth [justification by faith] should be clearly presented; for he knows that if the people receive it fully, his power will be broken."—*Review and Herald*, Sept. 3, 1889.

As we focus on the cross and realize what God did for us, our hearts are broken by this demonstration of divine love. As we accept what God has done for us, He credits our account with the

death and life of Jesus and we are accounted as absolutely perfect. This results in a dependent, Christ-centered life intensely interested in living up to every particle of light God gives.

God accepts us not because of what we did, but because of what Jesus did—because we accept by faith what Jesus did. As a result, we will change and grow toward what God says we are in Christ. “We are not to be anxious about what Christ and God think of us, but about what God thinks of Christ, our Substitute.”—*Selected Messages*, book 2, pp. 32, 33.

The uniqueness of Adventism lies in our knowledge that we are living for Christ, not just before the world, but also before the unfallen worlds.—J.D.N.

## Letters

From page 2

youth are much more open to innovation. Jesus might easily have chosen several women for apostles. But He chose men for that role. And as Dr. Johnston pointed out in “Twisting Their Tales” in the same issue of *MINISTRY*, Jesus was adept at turning the popular wisdom and practice upside down, even to the scandalizing of the crowds, when there was an important point to be made. Yet here His voice is silent and His example unequivocal. He drew women and valued them among His followers, but He did not call them to ecclesiastical leadership. Later, Paul’s much-maligned positions on church authority accord with the example of Jesus, and his explicit bases for them are in Scripture rather than culture.

We need to be careful also about using Ellen White’s ministry as a basis for ordaining women to the pastorate. Mrs. White was, after all, called to the prophetic, not pastoral, office.—William Fagal, Director, White Estate Center, Andrews University, Berrien Springs, Michigan.

### When life begins

The letter to the editor by Robert H. Dunn, M.D. (October, 1985), favors the “absolutist position, which defines humanity beginning at the moment of conception, the beginning of life.”

Since the Bible view is by implication rather than by written fiat, let us look at the book of nature.

Life does not begin at the moment of conception; both ovum and sperm were

alive before conception, and the moment of conception does not give this fertilized ovum the ability to live unsupported and unaided as birth does. If conception were to be the moment from which the fertilized egg “can be recognized as a living person,” then every eater of fertilized chicken eggs is no longer a lacto-ovovegetarian but a lacto-chicken eater.

A fertilized oak ovary grows and becomes much larger until it is called an acorn, but it is still not a tiny oak tree—it is a fertilized egg that may grow into an oak tree someday. So the fertilized human egg may grow into a microscopic ball and by fusion begin to form a heart and brain and a digestive tract and respiratory organs. But surely it cannot “be recognized as a living person, a human being with moral and legal rights,” until its own heart pumps its own blood on its own and its own brain stimulates kicking and motion.

I have never performed an abortion, so I am not rationalizing away my sins.—Gustave H. Hoehn, M.D., San Gabriel, California.

### Paul and the Sabbath

Re “Paul and the Sabbath” (November, 1985).

Maybe a provision is made for the blotting, but the written record is not completed at the cross. How could it be blotted out before it is ever written?

Why have judgment if there is no record of our works (see Rev. 20:12), or does God blot out the sins of only those He knows will repent, and leave the others for the record?

Why are we to repent that our sins may be blotted out (Acts 3:19) if they are already blotted out at the cross?

This doctrine is not supported by Isaiah 8:20. *The SDA Bible Commentary*, Ellen G. White Comments, on Colossians 2, pages 906, 907, discusses this type of teaching most appropriately under the subheading “Beware of Human Sophistries.”

Brother Bacchiocchi states that “additional reflection” has caused him to agree with E. Lohse on Colossians 2:17. Possibly with further reflection he could agree with E. G. White regarding Colossians 2, as well as Revelation 1:10 (see *The SDA Bible Commentary*, Ellen G. White Comments, on Rev. 1:10, p. 955). The “Lord’s day” was the Sabbath day as instituted by God in Eden and not

“the great day of the Lord,” or “the parousia,” as he states in his *From Sabbath to Sunday*, pages 124, 125.—John D. Sproed, M.D., Roseburg, Oregon.

### Ohio church growth by evangelism

I was surprised at your use of the graph of Ohio Conference membership (“Ohio Changes System,” October, 1985) to prove the worth of Ohio’s new emphasis. You said, “In Ohio the seeds that were sown have matured into well-developed plants and are now bearing fruit. As the accompanying graph reveals, they have helped bring about healthy church growth.” Then you added, “Instead of relying on one method for securing growth, the pastor will lead his churches into using all the spiritual gifts of the members.”

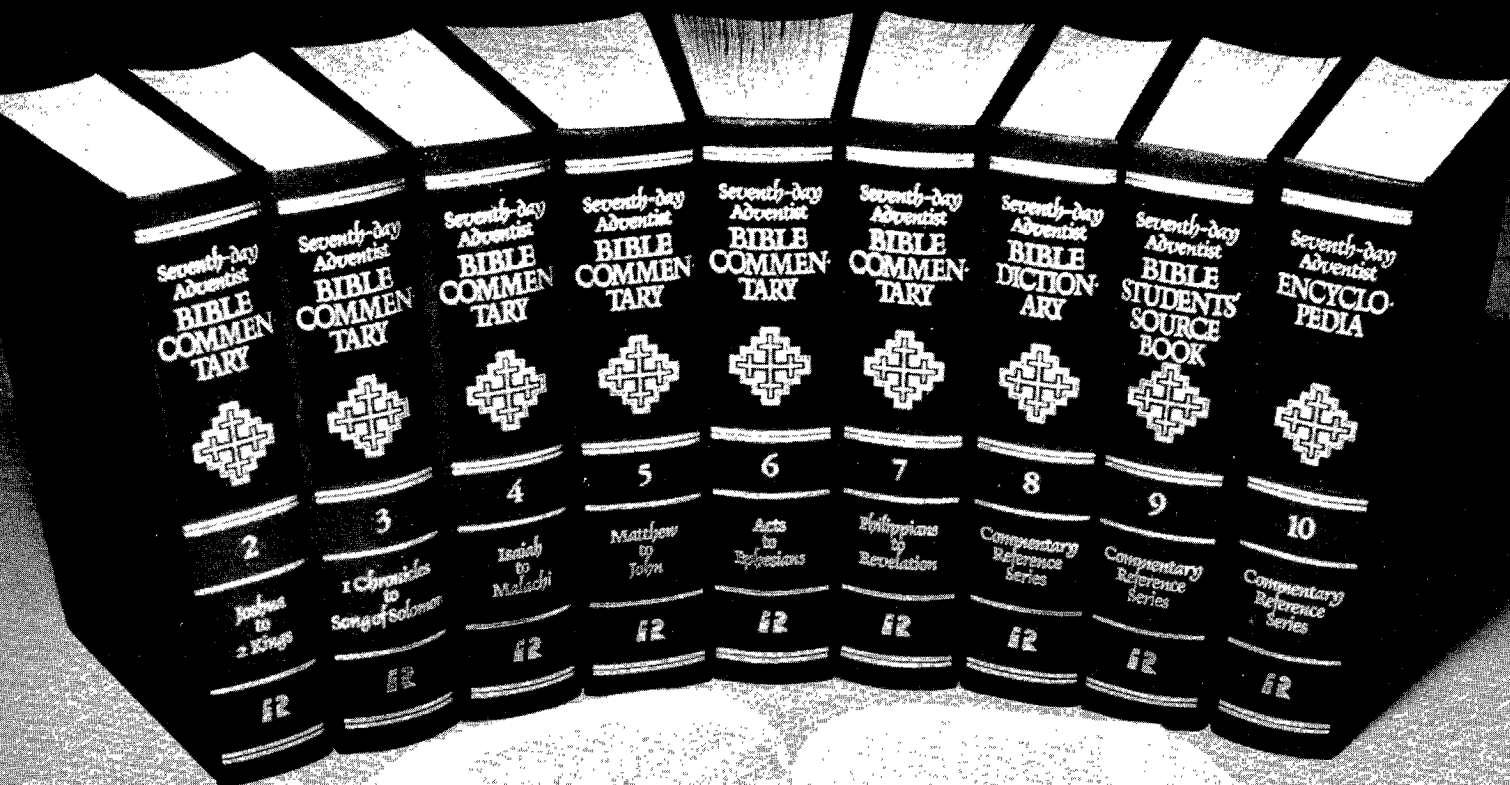
The clear implication of the proximity of these statements in your final paragraph is that the Ohio Conference did not rely on only one method for securing growth, but that these “seeds,” which were only beginning to sprout in 1981 and 1982, were already then bearing the fruit of church growth.

As one who worked there as Ministerial secretary for nearly three years—December, 1980, through August, 1983—let me point out a dramatic shift in the emphasis on public evangelism that ran concurrently with the introduction of this management system. During the years indicated, the Ohio Conference was transformed from a conference that had previously no full-time evangelist to a conference that used two evangelists, the conference president, the Ministerial secretary, one of the three assistants to the president, and guest evangelists to conduct public meetings. In addition sixteen pastoral couples were trained to conduct evangelistic meetings.

In short, the Ohio Conference indeed relied “on one method for securing growth” during the very same years that your conclusions would lead the uninformed reader to believe otherwise.—James A. Cress, Ministerial Association Secretary, Mid-America Union Conference, Lincoln, Nebraska.

*The article should have given credit to the public evangelism conducted in the conference, which was the main reason for the sudden spurt in membership. However, the Ohio system is designed so that eventually churches will not have to rely on this one method for producing growth.—Eds.*

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# A mouthful of trouble

**T**hree hundred million people—a population approximately equivalent to that of the United States, Canada, Australia, Holland, Belgium, Luxembourg, and Finland combined—chew betel in various ways. The countries involved extend from India through Southeast Asia to the Pacific Islands. It has been used since before the time of Christ as a euphoric agent, producing a feeling of intense well-being and inner satisfaction. It is this property that causes the addiction and makes the habit so widespread.

The use of betel nut is so widespread among the two thousand inhabitants on the island of Yap in the Western Pacific's Caroline Islands, that after two years of study, one anthropologist knew of only three elderly individuals who did not chew betel nut and had never done so.

In one part of India a study showed that less than 1 percent of the population had never chewed betel in any form. Current users comprised 83 percent of the population, and about two thirds of these were using betel nut with tobacco.

In many areas betel nut is deeply ingrained in the lives of the people, woven into their rituals, their interpersonal relationships, and their healing ceremonies. It even accompanies them to the grave. It is used after tribal or clan warfare to place the final seal upon peace treaties. When contracts are entered

**The betel nut chewing habit may be known to our North American readers only through mission stories. But it is a serious problem in many parts of the world.**

into, it is offered as a mark of good faith on both sides. It is the most popular addictive habit in Southern Asia and the South Pacific.

## Source

The areca nut palm or betel nut palm is found mainly in South and Southeast Asia. Major countries of cultivation include India, Pakistan, Sri Lanka, Malaya, the Philippines, and Japan. But the palm has been reported to grow in the Middle East, the Persian Gulf area, and in Florida and Hawaii. It also grows in South America and parts of Africa.

Areca nut palms are tall, erect, and unbranched. The typical palm takes about seven years to begin blossoming,

and reaches full maturity in ten to fifteen years. Each year the palm produces 150 to 250 fruits. In southwest India, people have learned the art of climbing the tall palms that can reach one hundred feet. In Malaya, monkeys have been trained to harvest small palms, using bamboo poles with sharp sickles at the end.

## Usage

Usually the chewable wad, called a quid or pan, consists of chopped or flaked areca nut, slaked lime (in the form of ground seashells, mountain lime, and sometimes powdered human bones), and catecho (a tree-bark resin), all rolled together in a betel pepper leaf. Betel nut is nutmeg-flavored, hot, and acrid to the taste.

Each quid is different, depending upon the spices used and the cultural preferences. In some cultures tobacco is added. Amounts of betel nut and tobacco used are relatively small, a little less than a quarter of an ounce (five or six grams) of betel nut and one fortieth of an ounce (three-fourths gram) of tobacco. A minority of chewers use betel nut alone. The chewing of the quid produces a bright-red spittle that is often discharged onto sidewalks and city streets.

In areas where folk medicine is practiced, betel is used to remove bad breath, to strengthen gums, to serve as a cardiac and nerve tonic, to improve appetite and taste, to treat kidney stones and urinary disorders. It serves as an aphrodisiac when boiled down with other spices and stimulating substances.

It does possess some clinically proven uses. It has been employed in the treatment of glaucoma, for which it produces a marked but short-lived lowering of the pressure within the eye. Unfortunately, it also causes irritation of the cornea. It is effective against intestinal parasites, especially tapeworms and roundworms (not hookworms), but is

*Galen C. Bosley, D.H.Sc., is a science research associate in the Health and Temperance Department of the General Conference of Seventh-day Adventists. Rhona Cooper, an accomplished writer and speaker, was serving as a research assistant in the General Conference Health and Temperance Department when she coauthored this article.*

rarely used because of its toxic effects elsewhere in the body. In some areas it is still used by veterinarians.

### Constituents

Areca nut contains tannins (15 to 25 percent), a fixed oil, a little volatile oil, gum, lignin, and a number of alkaloids (0.5 to 1.0 percent). Of the alkaloids, arecoline, a colorless, oily liquid, is the main ingredient. It comprises 60 to 100 percent of the alkaloids and is the most active alkaloid. When betel nut is chewed with calcium hydroxide, the arecoline is broken down to arecaidine, which produces bright-red saliva.

### Actions

The pharmacological effect of arecoline and arecaidine produces euphoric feelings. This may be an effect of arecoline, which has the ability to penetrate the central nervous system.<sup>1</sup> Other physical responses include pupil contraction and increased production of tears, sweat, and saliva. The user is said to feel better, to feel good-humored, and to have greater work capacity.

Newcomers to the habit experience a variety of symptoms, from hot and cold perspiration to nausea, dizziness, and vertigo. In addition, there is a burning sensation in the mouth and soreness of the tongue. Once the habit is established, these symptoms disappear. Individuals who are strongly addicted are said to swallow the saliva to obtain a greater quantity of the drug and thus maintain a continuous level of stimulation.

When the pan does not include tobacco, leukoplakia (white, thickened patches) appears on the tongue, the gums, or the inner cheek. Stomatitis fibrosis also increases, and the use of betel nut alone appears to be the most potent factor in the formation of this well-recognized precancerous condition. This is characterized by chronic inflammation of the moist surfaces of the inner cheek or gum, followed by degeneration of normal cells and their replacement by a hard fibrous tissue. The occurrence of these lesions was also found in former betel chewers, but to a lesser extent. This indicates that with termination of the habit the precancerous lesions go into remission. But the prevalence of precancerous stomatitis fibrosis is the same among former pan chewers as in current users. In another study showing chromosome damage within the cells of the mouth, when the betel chewing was

discontinued a rapid normalization of chromosome characteristics was observed.<sup>2</sup>

In India, cancer of the oropharyngeal cavity constitutes 40 percent of the cancer cases. For women, who generally have a lower rate of oral cancer in other parts of the world, the rate in India is equal to that of men and is forty times higher than for women living in the United States.

### Toxicity

The tannins present in the betel nut are astringent compounds often used in leather tanning and sometimes in dyeing. Animal research has shown tannins to be growth retardant and possibly to inhibit DNA synthesis. Further research has recently shown that when tannins are used in an alkaline environment, they can do genetic damage to cells.<sup>3</sup> The lime in the quid produces an alkaline environment. This genetic damage and growth inhibition are especially serious because many children become addicted to betel nut before they are 6 years old.

The use of tannin-containing extract from betel nut has also been shown to produce tumors in test animals. Studies using hamsters have shown that both betel nut and its major alkaloid, arecoline, produce chromosome damage and tumor growth. And the addition of tobacco to the betel appears to increase the carcinogenic properties of the quid. Conservative estimates indicate that the chewing of betel without tobacco increases the chance of developing oral cancer threefold, whereas chewing the betel quid with tobacco increases the risk from threefold to fivefold. Smoking and chewing the betel quid increases the risk ten times.<sup>4</sup>

One study carried out in cooperation with the World Health Organization, looking at the habit of chewing betel with tobacco, the frequency of chewing, the length of time the quid is held in the mouth, and the age at which the habit is formed yielded strong results. The more quids per day and the earlier the habit formed, the greater the risk of cancer. Retention of the quid overnight raises the risk sixty-threefold.

The immediate physiological effects of betel use include an increase in muscle tone and reflex action, chiefly within the intestinal tract, slowed cardiac activity, and inhibition of the body's immune system. The proliferation of lympho-

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**Chewing of betel without tobacco increases the chance of developing oral cancer threefold, chewing the betel quid with tobacco increases the risk from threefold to fivefold. Smoking and chewing the betel quid increases the risk ten times.**

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cytes is reduced by as much as 90 percent,<sup>5</sup> and the effectiveness of already existing lymphocytes is cut by one third.

With these physiological and addictive impacts on the human body, betel nut poses a serious health hazard to the areas of the world where it is used. Perhaps the Seventh-day Adventist Church could do the world a great service by implementing the principles of the new Breathe-Free Plan to Stop Smoking (see "How to Break Free From Smoking," MINISTRY, March, 1986) in a program to help addicts quit the use of betel nut as well.

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<sup>1</sup> A. J. Porsius, E. Mutschler, and P. A. Van Zweiten, "The Central Action of Various Arecaidine Esters (Arecoline Derivatives) on Pressure and Heart Rate in the Cat," *Arzneim.-Forsch./Drug Research* 28(8):1373-1376.

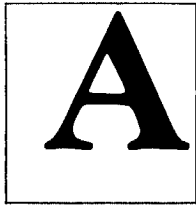
<sup>2</sup> H. F. Stich and W. Stich, "Chromosome-Damaging Activity of Saliva of Betel Nut and Tobacco Chewers," *Cancer Letters* 15(3):193-202.

<sup>3</sup> M. P. Rosin, "The Influence of pH on the Convertogenic Activity of Plant Phenolics," *Mutation Research* 135(2):109-113.

<sup>4</sup> D. J. Jussawalla, and V. A. Deshpande, "Evaluation in Cancer Risk in Tobacco Chewers and Smokers: An Epidemiologic Assessment," *Cancer* 28(1):244-252.

<sup>5</sup> J. A. Yang, S. A. Huber, and Z. J. Lucas, "Inhibition of DNA Synthesis in Cultural Lymphocytes and Tumor Cells by Extracts of Betel Nut, Tobacco, and Miang Leaf. Plant Substances Associated With Cancer of the Ororespiratory Epithelium," *Cancer Research*, 39(12):4802-4809.

# Tribute to "the chief," Roy Allan Anderson



great and good man who uniquely touched the lives of thousands around our planet passed to his rest on December 12, 1985, in Loma

Linda, California. Dr. Roy Allan Anderson, affectionately known to many of us as "the chief," was an active evangelist, teacher, editor, author, and pastor for sixty-seven years. Forty-three of those years were mainly spent in training ministers, either in classes or in field schools of evangelism.

He served as the association head and MINISTRY editor for sixteen of the twenty-five years spent in the General Conference Ministerial Association.

He, the second of five children, was born in Melbourne, Australia, on March 15, 1895. His father, A. W. Anderson, a prominent minister, served for fifty-five years as editor, pastor, and musician. While attending Avondale College, the chief fortunately met and married Myra Wendt, who was his faithful partner for more than sixty-five years. Her energetic personality and sense of humor were a great source of strength to him.

After an unusually productive evangelistic career in Australia, this 34-year-old Adventist preacher went to England in 1930, when the world was plunged into the depths of a severe depression. In those days of extreme poverty the church had little money for evangelism, but the people thronging his meetings in some of the largest theaters and halls in London supported the work year after year. His meetings were intensely interesting, since his entire program gripped the hearers with music, life-size visual aids, screen slides, and a large blackboard. His strong faith, determination, love for the Lord and people, and untiring labors ever resulted in success.



In 1938 he was appointed the chairman of the La Sierra College religion department, now part of Loma Linda University.

His musical talents were exhibited at the young age of 17 when he organized his first band of more than fifty members. He compiled several songbooks, led his own evangelistic choirs, and many times directed the congregational singing. My first contact with him was during a Week of Prayer in 1941 at Washington Missionary College (now Columbia Union College). He taught us songs we had never heard before, such as "There Is a New Day Dawning," "Turn Your Eyes Upon Jesus," "It Is Morning in My Heart," "He Lives," and one that he arranged himself, "Spirit of the Living God." The music, combined with extraordinary preaching, altar calls, and commitment services, deeply touched the hearts of the student body.

My senior year found me in one of his pastoral training classes. We were taught to do street preaching by practicing in the classroom before going to the parks and street corners. In 1943 Marie, my faithful wife, and I were united in marriage by him. We were fortunate to

be assigned along with Neal and Elinor Wilson, our General Conference president and his wife, to Dr. Anderson's evangelistic team for a large citywide effort in Cleveland, Ohio. We were taught the value of a soul. He was a leader in breaking out of Adventism's circumscribed philosophy, which seemed to make us think we were neither in the world nor of the world. We learned that Christ had other sheep not of our fold.

In 1951 I had the privilege of serving as his associate evangelist in the New York Carnegie Hall campaign. The staggering perplexities of this giant metropolis forced us to our knees time and time again. One expression he used as he would take my arm was "Let's have some prayer." The greatest tribute that could ever be paid to the chief was that he was true to his belief in the Advent movement as the remnant, yet had a love and respect for those who disagreed with our theological position. He seemed to have a strength without crudeness. A sense of humor without hilarity. A meekness without weakness, and tact without duplicity. There was something about being in his presence that gave you a sense of self-worth. You felt accepted because his kindness and love showered upon you.

In 1963 he was granted a Doctor of Divinity degree by Andrews University. Upon his official retirement in 1966, it was Loma Linda University's good fortune to have him teach in the Division of Religion until 1980. His classes on worship and Daniel and Revelation were well filled with keen students. In 1980, at the age of 85, he retired fully from teaching and began concentrating on his writing.

The most influential work from his pen was *The Shepherd-Evangelist*, followed by *Preachers of Righteousness*, *The*



God-Man, God's Unique Love for You, You Can Be Free, Love Finds a Way, A Better World, Secrets of the Spirit World, Unfolding the Revelation, Unfolding Daniel's Prophecies, Faith That Conquers Fear, and All Eyes on Israel. He took a leading role in compiling the book *Evangelism*. The church is all the richer because of his many books, and hundreds of articles found in *MINISTRY* and other publications.

The chief is survived by his wonderful wife, Myra; his son Allan; his daughter Hilary; one granddaughter; three great-grandsons; his brother Ormand; his sister Doris; and many nephews, nieces, and a host of friends.

## Ellen G. White and Vegetarianism

From page 7

Many household conveniences that we take for granted, such as refrigerators and freezers for preserving fruits, vegetables, and other edibles, were largely unknown in her time. In her day fruits and vegetables were available only in season; for much of any year fresh produce simply was not available, and one virtually either ate meat or didn't eat at all.

In terms of the common breakfast we take so much for granted today, it is well to remember that in 1863, oatmeal, for example, was not considered a breakfast staple. It was, rather, seen as a therapeutic remedy for certain illnesses, to be dispensed by pharmacies, and sold by the ounce.

The dry-cereal breakfast foods were not developed and marketed by John Harvey and Will K. Kellogg until the mid-1890s. Peanut butter, another excellent source of protein available to us today, was also not "discovered" by John Harvey Kellogg until the mid-1890s.

Meat eating was, therefore, more common (and generally more necessary) in Ellen White's time than in ours—at least for those of us who live in places where fruits, vegetables, nuts, and similar edibles are available the year round, either fresh, canned, or frozen.

Yes, Ellen White did eat meat, and unclean meat at that. However, she discarded all swine food after 1863 and began to reduce her use of animal flesh. After 1894 she no longer served meat at

her table. She still ate a little meat in exceptional circumstances. Others have claimed more for her than she did herself. The discarding of meat is not a principle, but simply the application of the principle of healthful living.

<sup>1</sup> D. M. Canright, *Life of Mrs. E. G. White* (Cincinnati: Standard Pub. Co., 1919), p. 289.

<sup>2</sup> Letter of Frances E. Bolton to Mrs. E. C. Slauson, Dec. 30, 1914, in *The Fannie Bolton Story: A Collection of Source Documents* (Washington, D.C.: Ellen G. White Estate, 1982), p. 108.

<sup>3</sup> James White, *Life Incidents in Connection With the Great Advent Movement as Illustrated by the Three Angels of Revelation XIV* (Battle Creek, Mich.: SDA Pub. Assn., 1868), p. 273.

<sup>4</sup> Ellen G. White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Pub. Assn., 1948), vol. 9, p. 158.

<sup>5</sup> ———, *Spiritual Gifts* (Battle Creek, Mich.: SDA Pub. Assn., 1864), vol. 4a, pp. 153, 154.

<sup>6</sup> ———, *Testimonies*, vol. 2, p. 371.

<sup>7</sup> ———, *Counsels on Diet and Foods* (Washington, D.C.: Review and Herald Pub. Assn., 1946), p. 487.

<sup>8</sup> ———, *Spiritual Gifts*, vol. 4a, p. 153.

<sup>9</sup> ———, *Counsels on Diet and Foods*, p. 487.

<sup>10</sup> *Ibid.*, p. 493.

<sup>11</sup> *Ibid.*, pp. 481, 482.

<sup>12</sup> *Ibid.*, p. 482.

<sup>13</sup> *Ibid.*, p. 487.

<sup>14</sup> ———, *Testimonies*, vol. 2, p. 371.

<sup>15</sup> ———, *Spiritual Gifts*, vol. 4a, p. 154.

<sup>16</sup> ———, *Testimonies*, vol. 9, p. 159; cf *Counsels on Diet and Foods*, p. 482.

<sup>17</sup> ———, *Counsels on Diet and Foods*, p. 485.

<sup>18</sup> ———, *Testimonies*, vol. 2, pp. 371, 372.

<sup>19</sup> Ellen G. White, *Spiritual Gifts*, vol. 4a, p. 153.

<sup>20</sup> Ellen G. White letter 5, 1869.

<sup>21</sup> Ellen G. White, *Testimonies*, vol. 2, pp. 371, 372.

<sup>22</sup> ———, *Counsels on Diet and Foods*, p. 394.

<sup>23</sup> *Ibid.*, p. 487.

<sup>24</sup> Ellen G. White manuscript 11, 1873.

<sup>25</sup> Ellen G. White letter 63, 1878.

<sup>26</sup> Ellen G. White letter 76, 1895.

<sup>27</sup> Ellen G. White letter 29, 1904.

<sup>28</sup> Ellen G. White, *Testimonies*, vol. 2, p. 370.

<sup>29</sup> Cited by Arthur L. White in a letter to Anna Frazier, Dec. 18, 1935.

<sup>30</sup> Ellen G. White letter 12, 1874.

<sup>31</sup> Ellen G. White, *Counsels on Diet and Foods*, pp. 394, 395.

<sup>32</sup> *Ibid.*, pp. 462, 463.

<sup>33</sup> *Ibid.*, p. 488.

<sup>34</sup> Ellen G. White letter 76, 1895.

<sup>35</sup> Ellen G. White, *Counsels on Diet and Foods*, pp. 488, 489.

<sup>36</sup> *Ibid.*, p. 492.

<sup>37</sup> Ellen G. White letter 16, 1882.

<sup>38</sup> For an excellent in-depth study of this aspect, cf. Ron Graybill's monograph "The Development of Adventist Thinking on Clean and Unclean Meats" (Washington, D.C.: White Estate, 1981).

<sup>39</sup> W. H. Littlejohn, in *Review and Herald*, Aug. 14, 1883.

<sup>40</sup> Ellen G. White letter 13, 1876.

<sup>41</sup> Ellen G. White letter 149, 1895.

<sup>42</sup> Ellen G. White, *The Ministry of Healing* (Mountain View, Calif.: Pacific Press Pub. Assn., 1905), pp. 314, 315.

<sup>43</sup> *Oxford American Dictionary* (New York: Oxford University Press, 1980), p. 530.

<sup>44</sup> Ellen G. White letter 76, 1895.

<sup>45</sup> Ellen G. White, *Testimonies*, vol. 9, p. 159.

<sup>46</sup> Ellen G. White manuscript 15, 1889. For a further declaration against making either the raising of swine or the eating of pork "in any sense a test of Christian fellowship," cf. Ellen G. White

*Selected Messages* (Washington, D.C.: Review and Herald Pub. Assn., 1958), book 2, p. 338.

<sup>47</sup> Ellen G. White manuscript 15, 1889.

<sup>48</sup> Ellen G. White, *Counsels on Diet and Foods*, p. 395.

<sup>49</sup> ———, *Testimonies*, vol. 9, p. 163.

<sup>50</sup> Letter of George B. Starr to W. C. White, Aug. 30, 1933, in *The Fannie Bolton Story*, p. 118.

<sup>51</sup> *Ibid.*, p. 122; *Review and Herald*, Aug. 5, 1926.

## Caring for Church Dropouts

From page 10

definite closure that has involved communication and celebration. No one should feel guilty about terminating a small group that has benefited church dropouts and has provided an opportunity for growth within the active membership of the church.

This ministry in small groups is one way of fulfilling this counsel: "Why do not two or three meet together and plead with God for the salvation of some special one, and then for still another? In our churches let companies be formed for service. . . . The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err. If there is a large number in the church, let the members be formed into small companies."<sup>2</sup>

There are numerous resources that can help a church or individual members who are interested in forming organized outreach groups for reclaiming church dropouts. These resources include: John Mallison, *Building Small Groups in the Christian Community* (New South Wales, Australia: Renewal Publications), Richard Peace, *Small Group Evangelism* (Downer's Grove, Ill.: Intervarsity Press, 1983), and *The Caring Church Manual* (Hagerstown, MD: Review and Herald Pub. Assn., 1983). A complete bibliographical list of resources for churches interested in small groups is available in the book by John Mallison. Also available is a small group manual authored by Skip Bell. It too has an extensive bibliography. "Together in Christ" is available for \$4.95, including postage, through the Ohio ABC, P.O. Box 831, Mount Vernon, Ohio 43050.

<sup>1</sup> Ellen G. White, *Gospel Workers* (Washington, D.C.: Review and Herald Pub. Assn., 1915), p. 481.

<sup>2</sup> ———, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Pub. Assn., 1948), vol. 7, pp. 21, 22.





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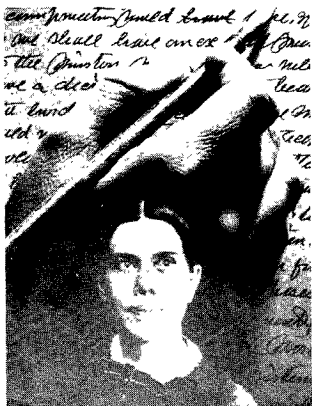
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## Prophet or plagiarist?

The June, 1982, issue of *MINISTRY*, which contained a series of articles dealing with the question of plagiarism in Ellen White's writings, along with other articles on the prophetic gift, is now available at a reduced price. Articles in the issue include: "Closed Windows or Open Doors?" "Literary Thief or God's Messenger?" and "Human Thoughts or Divine Truths?"

Prices are: five for US\$3, ten for \$4, twenty-five for \$9, all prices postpaid. Order from *MINISTRY* Services, Box 217, Burtonsville, Maryland 20866.

## Witnessing to Witnesses

E. B. Price, who was communication secretary of the Greater Sydney Conference, Australia, for fourteen years, has recently updated an excellent tool for use in working with Jehovah's Witnesses. His sixty-page book *Our Friends: The Jehovah's Witnesses* contains many helpful items, including a history of the Watchtower Society, photocopies of Watchtower materials, and Bible studies to use in leading Witnesses in their search for further truth. If

you or your members are working with Witnesses, you will find the resource material invaluable. The author has had excellent success in winning Witnesses and recently returned to the pastoral ministry to have more time for this work.

MINISTRY Services had this book available for several months, and demand exceeded our stock, but we now have a good supply available. The price is US\$4.50. Overseas add US\$1 for postage. Order from *MINISTRY* Services, Box 217, Burtonsville, Maryland 20866.

## Carsten Johnsen books

Carsten Johnsen, who was professor of philosophy and Christian ethics at the Seventh-day Adventist Theological Seminary at Andrews University for ten years, has published several books since his retirement. Two of these are available from *MINISTRY* Services. They are *The Mystic "Omega" of End-Time Crisis* (143 pages) and *Agape and Eros* (240 pages). The price for each book is US\$2 postpaid. Order from *MINISTRY* Services, Box 217, Burtonsville, Maryland 20866.

## Literature outreach yields dollars

Rawdon E. Brown, Sr., personal ministries director of the Southwest Region Conference, has developed a literature ministry program that can yield extra cash for pastors. Using this program, called Small Literature Outreach Program of Evangelism (SLOPE), Elder Brown has helped subsidize his own income as well as maintain a radio broadcast

for the past two years. Sound attractive? Send US\$4.50 for his SLOPE syllabus. Make checks out to Evangel of Truth Ministries, P.O. Box 226289, Dallas, Texas 75266.



## Daniel 2 in three dimensions

Prophetic Audio & Visuals for Eternity, of Mentor, Ohio, now has available three-dimensional replicas of the image Nebuchadnezzar saw in his dream. The image is eighteen inches tall and made of sturdy plastic with a metallic finish of gold, silver, bronze, iron, and clay. Some conferences may allow this as a budget item in a Revelation Seminar. The price is US\$21.95, postpaid. US\$25 postpaid overseas. Order from P.A.V.E., 8899 Edgehill Rd., Mentor, Ohio 44060.

## Choose your congregation

In a certain sense a minister selects his own congregation. . . .

If I speak on evolution and . . . reveal my ignorance, I am likely to eliminate from my congregation all who are interested in that subject, and who perhaps have studied it.

If I speak on current

events and use unsupported quotations from "yellow" newspapers, I may lose from my audience all serious students of world affairs.

If I use poor English, many who are careful of their speech will regard me as unfitted to teach others. I thus gradually eliminate from my congregations all who are above me intellectually, and I have left only those who are below my level.

It is not possible for a minister to know everything about everything. He should be careful, however, not to get in beyond his depth. . . . If he is not sure that he knows, he should, before speaking on any scientific subject, submit his discourse for critical correction to one who is an expert in that particular field. Many a man who is not able to do this can get along very well by knowing enough to know what *not* to say.—M. L. Andreasen, *MINISTRY*, February, 1937.

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## Crosscurrents in Adventist Christology

Eric Claude Webster, *Peter Lang Inc.*, New York, 1984, 510 pages, \$26.10. Reviewed by John R. Hood.

This is a well-written survey of Adventist Christology with special interest in the Incarnation. The material is timely in that it throws light on the current discussion of Jesus' human nature by examining the Christologies of four representative influences in Adventist theology: Ellen G. White and E. J. Waggoner, of the nineteenth century, and Edward Heppenstall and Herbert Douglass, of the twentieth century.

Webster is most satisfied with Ellen White's understanding of Christ's human nature. She distinguished, he says, between sin "in the sense of an inner bent or bias to evil, and sin understood as the general condition . . . of the fallen world." Christ could come in man's post-Fall nature while not possessing inherent tendencies toward evil. Thus Webster suggests we speak of Christ's "fallen" human nature rather than "sinful" human nature.

Jesus' human nature is only one of several problems in Christology that Webster deals with. In our early history we reached consensus on doctrines such as the Sabbath and the state of the dead. Clearly, in regard to His human nature, Webster believes it is time we achieved greater uniformity in our expression of this most central of Christian doctrines.

## Myths in Adventism

George R. Knight, *Review and Herald*, Hagerstown, Maryland, 1985, 272 pages, \$16.95. Reviewed by Clarence Dunbebin, Ed.D., Principal, Sligo Adventist School, Takoma Park, Maryland.

This is an interpretive study of Ellen White, education, and other issues related to education. It could be called an educator's hermeneutic for what Ellen White wrote about education.

The author is eminently qualified to write this book. He has served as pastor, church school teacher, and principal, and is now a professor in the Church History Department of the Seventh-day Adventist Theological Seminary.

The book is divided into three major

categories of myths. "Historical and Philosophical Myths"; "Myths About Institutions and People"; and "Myths About Curriculum and Methods." Nineteen myths are discussed within these categories. Seven should appeal to pastors because they deal with topics for which their church schools and academies are frequently criticized.

"The Myth of the Inflexible Prophet" discusses a submyth: the "blue-print" of Adventist education. "Myths About Educational Purpose" may catch some readers off-balance and certainly will cause the serious educator and pastor to reflect upon what their school's mission statement should include.

"The Myth of the Omnipotent School" contains this personal comment from the author: "Her statement effected what one might refer to as a 'Copernican revolution' in my educational thinking." Three other chapters of special interest to pastors are "The Myth of the Sacred and the Secular," "The Myth of the Best Method," and "Manual Labor Myths and Concept of Balance."

The book is written in plain English and contains enough ideas to keep thinking pastors and educators busy for a long, long time.

## The Great Rapture Hoax

Dave MacPherson, *New Puritan Library*, Fletcher, North Carolina, 1983, 210 pages, \$5.00, paper. Reviewed by Wayne Willey, Pastor, Seventh-day Adventist Church, Amesbury, Massachusetts.

MacPherson applies his skills, developed during twenty-six years as a newsman, to an investigation into the origins of the rapture doctrine. He has reported his discoveries in a series of four books, and this latest volume provides the most current conclusions of his continuing research. His readable style and substantial documentation make the book useful and authoritative.

One example of the results of MacPherson's research is the evidence he gives to demonstrate that both J. N. Darby and Edward Irving, who are often credited with originating the pretribulation theory, very probably received the idea from "revelations" received by a young Scottish woman in 1830.

## When a Congregation Cares: A New Approach to Crisis Ministries

Abraham and Dorothy Schmitt, *Herald Press*, Scottsdale, Pennsylvania, 1984, 128 pages, \$6.95, paper. Reviewed by Michael J. Lay.

The authors present the concept of the caring team as an effective way to minister to those undergoing a crisis. Developing such a team and getting it to work and be accepted by a congregation is the challenge. The authors' experience shows that this is possible and that the results are beneficial. The pastor and a clinically trained professional are two essential members in a caring team.

Through shared experiences, the value of such a team is illustrated. Persons hurting through divorce and marriage problems, or undergoing financial crisis, or experiencing anxieties that keep them separated from the church were among those who found the team's assistance helpful. But the book is not just a list of success stories. Limitations of the team's usefulness are also noted, but overall the team provides a caring image for the whole church, and the members find it good to know that there is somewhere they can turn for help in a crisis.

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