

# ADVENTIST REVIEW

Weekly News and Inspiration for Seventh-day Adventists

March 9, 1989

T o D o J u s t i c e



T o L o v e M e r c y



T o W a l k H u m b l y



An Assessment of the Divine Requirement



## Money Matters

What next? Coke? Adventists have long rejected cola drinks, but two recent articles described the NAD's vote for a COLA (cost-of-living adjustment) that may prove more addictive than caffeine. Potent stuff—6 percent “catch-ups” and indexing salaries to the consumer price index (CPI).

The 70-member Church Finance and Employee Remuneration Task Force had enough ministers to qualify as a Sanhedrin, but it apparently had no economists. An economist would have quickly recognized that the ministers are only experiencing what the rest of the country has been moaning about for years: inflation reduces real wages.

In my profession of chemistry, real wages for a chemist with a B.S. have fallen 13.6 percent during the past decade, and no catch-up salary increases are on the horizon. Ministers aren't the only people who can't support a family without a working spouse. Why should ministers—who at least haven't faced layoffs—be singled out for COLAs? I know people—some with college degrees—who would willingly work for the present salary (\$23,000) of our ministers.

ROBERT T. JOHNSTON  
Lake Jackson, Texas

Having served for several years as treasurer of local conferences in North America, I am convinced that our members have plenty of money to support the work of God, but they are not returning it to the church because their confidence in the church has decreased:

1. As administrators change in conferences and unions, they seem to have their own pet projects. After spending considerable money on them, they are replaced by a new administrator, or set of administrators who have new ideas as to how to finish the work, so the old plan is scrapped, and a new plan is initiated. Our people are tired of seeing money spent on an entirely

new program every few years.

2. Church finance is a multi-million-dollar business today, with tithe alone running more than \$10 million in nine of the conferences in North America. The present church policy requires that the president be an ordained minister, which today basically means a pastor who has been moved into this position. This is satisfactory as long as this individual is willing to allow his treasurer to handle the financial affairs. This does not mean that the treasurer makes the final decision on all matters, but his counsel should be given a great deal of consideration.

3. The president sits on the various committees that set policies—including financial—and determine the steps to take to solve financial problems. The chairmen of the boards of most of our major institutions are also ministers instead of businessmen. Although many ministers are excellent administrators, we must assure that all our institutions are properly managed and financially secure.

4. The union president has a tremendous influence on the future of the local conference president. This often prevents the local president from being completely objective in making his decision in some of these meetings. ROSS LAUTERBACH  
Nampa, Idaho

## Not Indians

“Adventist Youth—On the Cutting Edge of Missions” (Jan. 19) mentions the Ifugao “Indians” in the Philippine Islands. *Indian* is a misnomer for Ifugaos. They are one of several subtribes of Igorotes, who inhabit the mountains of northern Luzon, and should not be called Indians. They have no connection whatever with any kind of Indian. I am certain of what I am saying, for it's there I worked for the Igorote tribes in the mountain province of northern Luzon from 1949 to 1952, and have been in the Ifugao country a number of times. AVERY DICK  
Mercedes, Texas

## Looking to Christ

Thank you for putting those stirring words by Calvin Rock (“Christ Our Righteous Standard,” Jan. 12) on the cover of the *Review*. They pulled me into an article I might otherwise have passed over—and the loss would have been mine!

While I was pondering this theology, the reality of my own expectations struck with unnerving force. How should we define people in light of their alleged failures? If only we could “see” our husbands and wives, our children, as being all that we desire them to be in relating to us, what fruits of the Spirit might be produced in the atmosphere of our loving approval? As we become more like every aspect of Christ's character, instead of licking our unfulfilled needs in self-righteous indignation, perhaps we, too, could impute “rightness” as a gift.

CHERI LINDSTED  
Yucaipa, California

So many Christians are struggling with an inadequate understanding of the real relationship Christ is extending to each of us. How long must we continue to fight the fight in our own strength? How long before we place *all* of our burdens at His feet? How long before we find the true joy of relationships—in Christ?

I for one, through the grace of God, am ready to set this whole process of sanctification in His hands and accept the fact that He truly is the only way.

AL FERRY  
Columbia, South Carolina

A God full of holiness that surpasses our wildest imaginations is wonderful and good, and I think we need to keep His holiness always in mind. However, this thought fails to give me, a sinner, any real comfort. I need a God who steps down to be with me, not one who holds Himself high above me and for the most part seems unreachable. CAROL EVANS  
Banning, California



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March 9, 1989

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## COMING NEXT WEEK



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■ "Morning Girl," by Joel Thomas Ingram. A missionary learns about friendliness and thankfulness from a 5-year-old girl.

■ "God Is With Us," by Roy Adams. Though we see no cloudy or fiery pillar, we may have confidence in the divine presence.

■ "Vegetarianism in Adventist Health Care," by James Walters. Vegetarianism has come and gone in SDA hospitals. Which way to go now?





## COMING SUDDENLY

**B**ut be sure of this, that if the head of the house had known at what time of the night the thief was coming, he would have been on the alert" (Matt. 24:43, NASB).

At first I thought nothing of it. Surely it was my wife making use of the loose change I kept in the glove compartment of our car to purchase small grocery items. But I became suspicious when the change kept disappearing even when my wife had not been using the car. After discussing the matter with her, I decided on a stakeout.

We were living at that time on a college campus and my work was heavy. Surely I couldn't remain awake all night seven days a week in order to confront this intruder. If only I had a more specific idea of the time of his coming, that would help. As we traced our losses in the recent past, we determined that the prowler's favorite night was Thursday. But what time of night? My wife came up with a hint. She thought she'd heard the door of our car slam softly shut about 1:30 a.m. some nights before. "That's it," I said. "That's the target hour."

### Exhaustive Preparations

My preparations to intercept were exhaustive and detailed. Our bedroom was on the far side of the house, away from the driveway where the car was parked, so I would sleep on the sofa in the living room instead—just beside the driveway. My low-noise watch alarm was set to go off just 15 minutes before the anticipated hour, since I wanted to lose as little sleep as possible. But I went through a

backup routine just in case my "guest" came while I was still asleep. I was to go to bed fully clothed. If awakened by any outside noise, I was to put on shoes and hat, grab flashlight with left hand, baseball bat with right (only to frighten), rush to door, blast out with surprise and speed, commando-style, flashing a blinding spotlight into eyes of the prowler, paralyzing him by the speed and efficiency of the operation. I rehearsed the procedure until I got it down to less than eight seconds. When night came I took up my position, set the alarm, then went fast asleep.

About 12:15 a.m., one hour early, my wife rushed into the living room, breathless with excitement. From away back in the bedroom she'd heard the car door slam. I hadn't heard a thing! By the time I came to, and realized what was going on and why I was out in the living room, the thief was gone, and so was the money.

If only I had known the time the thief would come!

### Unexpected

Jesus warned us over and over again that the day and hour of His coming will be unexpected. This should be of particular interest to Seventh-day Adventists, acknowledged experts of eschatology and the final movements. Notwithstanding our emphasis on prophecy, it is possible for that great event to overtake us as an overwhelming surprise. Especially are we at risk if we somehow think we know the exact time of His coming. My "prophetic calculations" that night had put the coming of the thief at 1:30. But alas, he came

an hour early! And that was my undoing.

And so it will be in the end: "For the coming of the Son of man will be just like the days of Noah. For as in the days which were before the flood they were eating and drinking they were marrying and giving in marriage, until the day that Noah entered the ark, and they did not understand until the flood came and took them all away, So shall the coming of the Son of Man be" (Matt. 24:37-39, NASB). Notice that this warning does not portray a state of degenerate evil, but rather a condition of bewitching normalcy.

### Date With Destiny

The hour is late, and notwithstanding its unparalleled scientific and technological strides, our civilization has a rendezvous with destiny. There is widespread awareness that something drastic and unparalleled is about to engulf us all, that there is a holocaust ahead. Like the animals of the forest before a natural calamity, we have sensed it. We have sniffed the odor of a global powder keg. And yet, somehow, life goes on as usual. We are consumed with sports, and fashion and trivia. We spend precious hours with our modern toys.

Sometimes I ask myself, What were the people of Babylon doing on that fateful day in 538 B.C. before Persian soldiers moved in to capture the city? What were the people of Carthage doing just before the Roman army moved in to ravage the place and butcher thousands of its inhabitants? What were the people of Pompeii doing just before red-hot volcanic lava made its deadly flow down into the city, burying them forever? What were they doing in Armenia just before the earthquake struck? What were the passengers on Pan Am flight 103 from London doing just before the fatal bomb exploded?

Jesus said: "Watch ye therefore . . . lest coming suddenly he find you sleeping" (Mark 13:35, 36).

ROY ADAMS





## TRENDS TO ANTICIPATE—2

Last week we looked at the first three trends in George Barna's "Seven Trends Facing the Church in 1988 and Beyond," from the *National and International Religion Report*. This week we consider the last four and their implications for Adventists.

**4. Declining mass media ministries.** The more than \$700 million given to religious radio and television programs in 1986 appears unlikely to be matched in the near future. The 1987 and 1988 scandals involving top media personalities had a negative effect on donations to such ministries.

The average age of donors to some organizations has reached 70 or more, threatening their financial security. The retirement of Billy Graham and the reduction by TV stations of time for religious programs will further limit the impact of these ministries.

Sales of Christian books and music have decreased and circulation of religious journals remains limited.

"Seven Trends" sees the media ministry decline as a potential boon to local churches. If money donated to radio and TV preachers were distributed to the 250,000 Protestant churches in the U.S., each would have received \$3,000 in 1986.

Fortunately, Adventist media ministries have been less affected by industry scandals because of their heavy support by SDA Church members. Our local churches can only appreciate the dollars spent on media outreach, knowing that evangelism constitutes the very lifeblood of the movement.

Nevertheless, as public support diminishes, we must examine our

operations to make sure we receive the most for our money. And we must seek untried means to increase our book and periodical circulation.

**5. Change in church support base.** The Barna report sees a strong possibility that "the church could be entering a period of tighter finances." It points out that the baby boomer generation gives less money to religious organizations and that a national economic downturn will reduce giving to charities.

On the bright side, Barna believes some 50 to 70 percent of media ministries money "will be reallocated to local congregations." Churches can take advantage of estate and trust giving, as radio-TV evangelists have done.

The SDA organization will continue to experience tighter finances if disaffected members keep on sending their tithe elsewhere and the church's young people are not retained as supportive members. To counter these trends, the organization must prove itself worthy of support, while home, church, and school work together diligently for our youth. Our own baby boomers, as well as new and old members, should receive frequent spiritual instruction on stewardship.

We cannot expect increased support from rechanneled media ministry money, but Adventists have already utilized estate planning and trust giving on the conference level, and should continue to do so even more diligently.

**6. Polarization of evangelical and ecumenical movements.** "Seven Trends" observes that the pope's latest visit to America "seemed to heal many wounds that

had been festering between Catholics and Protestants." Many Protestants who desire a worldwide church support the pope's ministry. This "desire to snuggle up to Rome" results in part from continued Catholic membership growth accompanied by mainline Protestant decline. "Protestant leaders have suggested that by forging closer ties with Catholic bodies, the Protestants could learn more about what works for them."

The "demise of 'absolute theology'" and the "increasing liberalization of the Protestant seminaries" have eased the path toward church union. Conservative evangelical churches find themselves pitted against the liberal congregations and denominations, thus polarizing Christianity.

While Adventists point to these trends as a fulfillment of Bible prophecy, we need to beware of diluting our own doctrines with popular ideas on the one hand, and using confrontational tactics that needlessly alienate people on the other hand.

**7. Government involvement in church affairs.** "It seems highly likely that the next decade will bring with it an increased involvement of government in religious affairs," predicts Barna. He foresees also a corresponding "heightened participation of the church . . . in political and social affairs," as illustrated by recent campaigns regarding the homeless, pornography, and abortion, and ministers running for president. This will continue the 200-year "tension between what the founding fathers meant to establish and what many Americans would prefer in its place."

For more than 100 years our Adventist *Liberty* magazine and its predecessors have warned of these very dangers, based on our understanding of the book of Revelation. This is one trend we have long anticipated. Now others have joined the chorus. Is the Lord, as well as George Barna, trying to tell us something?

EUGENE F. DURAND



# William A. Fagal: A Pioneer Passes On

There is no power on earth that can neutralize the influence of the high, pure, simple, and useful life." This Booker T. Washington quotation accurately describes the life and ministry of William A. Fagal, 70. America's first national television pastor, William Fagal, died February 16 following complications of a stroke he suffered a year earlier.

Roger W. Coon gave Elder Fagal's life sketch to nearly 1,000 persons gathered at the Loma Linda University church in California for Fagal's funeral service on February 19. Elder Coon, an associate secretary of the Ellen G. White Estate, wrote his doctoral dissertation on Fagal's ministry.

Commenting that the atmosphere of the funeral service was upbeat, Coon said, "It was a celebration of life, rather than a commemoration of the dead. Even in his sermon, Neal C. Wilson, General Conference president and a former Faith for Today board chairman, spoke of the assurance of Christ's coming resurrection."

In Fagal's life sketch, Coon presented many little-known facts about the church's pioneer televangelist.

"Born in 1919 in Albany, New York, Fagal was ordained to the gospel ministry on Independence Day in 1942. Three days later," Coon commented, "he was invited to hold a full-scale evangelistic campaign in the 3,000-seat Kleinhans Music Hall in Buffalo, New York, after the originally selected evangelist declined."

"Amid dire predictions of premature professional suicide," Coon continued, "Fagal launched the campaign in September 1942 before an audience of 2,800, and began his broadcast ministry with a three-month-long daily radiobroadcast from the same hall. About 150 people were baptized."

## New York Broadcast

According to Shirley Burton, General Conference communication director, who presented the life sketch at the Thousand Oaks Memorial Service on February 20, Fagal became hooked after that first taste of broadcasting.

Three years later, when invited to pastor in New York City, "he took over a weekly radio program, *The Bible Auditorium of the Air*, begun earlier by Robert H. Pier-son and Ralph S. Watts, Sr.," Burton explained. "Pastoring Brooklyn's Washington Avenue Church, Fagal continued his weekly half-hour broadcast, held Sunday night meetings in Brooklyn's Academy of Music auditorium, watched his church grow from 200 to more than 700 members—and started a television ministry."

"In April 1950 Fagal was called to the Hotel Victoria in New York City by a delegation from the General

Conference," Burton said. "He learned that 'the brethren' had signed a contract with WABC for a year's trial on television and was asked to prepare the format, name the program, and be on the air by May 21." By December, *Faith for Today*, in its "experiment" for the church, had spread to a 12-station transcontinental hookup, thus becoming the first authentic national religious telecast in North America.

"The program added more firsts to its string of accomplishments," Coon said. "In 1956 it was the first religious program to switch from live production to film. In 1963 it was the first regularly scheduled religious broadcast to be produced in color. In 1966 FFT received approximately \$1.25 million in free airtime annually from stations in North America."

"Pastor Fagal was a phenomenal risktaker," recalls Donald Davenport, an FFT writer/producer/director from 1976 to 1981. "He was willing to try any approach that would offer him an access to people—even when the church was not sure about using drama."

Burton commented on Fagal's versatility: "Using several formats, Fagal employed the documentary as a storyteller and conducted interviews with Mrs. Norman Vincent Peale, Art Linkletter, former FBI director J. Edgar Hoover, and Yigael Yadin, the discoverer of Masada."

Coon said, "FFT's history is inextricably intertwined with the history of commercial television in the United States and abroad. Opportunities opened in Manila and the Philippines (1955), Australia (1956), Guam (1956), and Nigeria (1960).

"Such widespread operations generated an avalanche of mail—10,000 letters a week was not unusual. By 1966, FFT was carried on 286 stations worldwide."

Fagal and his board looked ahead and made transitions, preparing for the time when he would no longer be on camera. The program moved from dramas with sermonettes to documentaries, interviews, hour-long specials, and a chaplain's position in *Westbrook Hospital*. He last appeared on camera in 1981.

FFT has won honors from at least five organizations—including an Angel Award from Religion in Media for the best drama series in 1978 and the best dramatic TV special in 1979. In 1987 at the forty-fourth Annual National Religious Broadcasters (NRB) convention in Washington, D.C., FFT's latest format, *Christian Lifestyle Magazine*, received an Award of Merit in program production—one of only three television ministries to be so honored.



Elder and Mrs. Fagal

*Edited from a life sketch delivered at Fagal's funeral by Roger W. Coon, an associate secretary of the Ellen G. White Estate, and a news release prepared by the General Conference Communication Department.*



"In addition to a heavy schedule of program production and international travel, Fagal found time to write 21 books in 17 years," Coon said. "In spite of all the honors that came to Fagal, he remained a truly humble servant of his church."

According to Daniel G. Matthews, who now hosts and directs *Christian Lifestyle Magazine*: "When I think about the courage and stamina it took to create 52 live programs annually, I stand in awe of the man. He had a part through his TV ministry in bringing more than 30,000 accessions to the Adventist Church."

## LLU Dashes Consolidation Plans

**C**iting financial considerations and lack of support from the Loma Linda and Riverside, California, campuses and communities, the Loma Linda University board of trustees voted on February 13 to cancel plans for uniting both campuses at Loma Linda by 1995. The historic vote closed the book on two years of study by the board—a period often marred by intense opposition.

The 22-6 vote (with three abstentions) brings to a halt previous board actions calling for consolidation. However, "the action was not a reversal of the board's previous actions," explains Gordon Madgwick, executive secretary of the North American Division Board of Higher Education and an LLU board member. "In the previous actions it was stipulated that a viable financial and land-use plan must be approved by the board." The recent vote shows that these stipulations became insurmountable.

The action approved by the board reads as follows: *WHEREAS, the board of trustees has reviewed all relative information and determined that it does not now have available sufficient financial and land-use information, and WHEREAS, there appears to be little support for consolidation on either of the campuses, it was VOTED to terminate consideration of consolidation as a viable option for Loma Linda University.*

### Prohibitive Costs

Financing the consolidation proved to be a major stumbling block, says James Greene, LLU financial vice president. When the move was first proposed in January 1987, university officials estimated a cost of \$55 million, with the move to be financed from the sale of the La Sierra campus. However, when campus planning consultants Dober, Lidsky, Craig and Associates, of Belmont, Massachusetts, prepared cost projections last August, their cost estimates totaled \$100 million.

In explaining the difference, Greene said that the 1987 estimates were "based on the cost of taking the existing square footage at La Sierra and reproducing it" at the Loma Linda campus.

"When the consultants came in, they visited all the

departments and ascertained their needs," Greene says. "As a result they ended up with larger space requirements. The consultants took into account the growth expansion that we had not taken into consideration."

As the debate over financing the consolidation seemed to intensify, many church leaders decided that the move should be financed by developing the 343 open acres of the La Sierra property and leasing it rather than selling it. But land-planning consultants Gruen and Associates, of Los Angeles, informed the board that income from the property would only total \$30 million by 1996. The consultants projected that 10 to 15 years would be needed to finance the project.

Even though the consolidation plans were halted, the university is pressing ahead with plans to develop the 343 acres into residential and commercial developments. Proceeds from the developments are expected to be used for scholarships and physical improvements on the campuses.

### Heated Debate

From the first announcement of consolidation, a heated debate began to take place over the issue. Opponents voiced their sentiments in discussion groups, forums, and at the General Conference Spring Meeting (see *Adventist Review*, Apr. 16, 1987). However, the strongest show of opposition came on January 29, when the Southeastern California Conference constituency voted 371 to 57 in favor of continuing the La Sierra campus.

In the face of such opposition, "several board members felt that continuation of the consolidation effort would be unproductive," says Augustus Cheatham, LLU vice president for public affairs.

After the vote to suspend consolidation plans, the board approved the formation of a committee to study the feasibility of continuing the operation of a "single university" on two campuses and the option, initiated by the Pacific Union Conference, of operating the La Sierra campus as an independent college—the same as it was before it became part of LLU in 1967.

Participating in the committee will be representatives from the General Conference, North American Division Board of Higher Education, Pacific Union Conference, and university faculty and administration. The committee is expected to bring a report to the next board meeting August 28-29.

## WORLD CHURCH

**AWR Offering Set for March 11.** The Adventist Church's shortwave radio ministry will benefit from the annual Adventist World Radio Offering, scheduled for March 11. The offering contributes to the operating budgets of AWR-Africa, -Asia, -Europe, and -Latin America.

Nearly 200 countries have been reached by the four shortwave stations, says Tulio Haylock, an associate director of the General Conference Communication Department.





This new set of character-building children's books designed especially for direct marketing is slated for release in August or September.

# MARKETING ADVENTIST BOOKS

**Lingering prejudice keeps most Adventist books out of Christian bookstores—but times are changing.**

BY DOUG MORGAN

**G**etting Adventist literature into the hands of non-Adventists presents an ongoing challenge for publishers of Seventh-day Adventist books and literature.

While the successful methods of the past—door-to-door sales and sponsorship of periodicals by Adventist members—remain viable today, most Christian bookstores across North America refuse to put Adventist-produced books and literature on their shelves. Why? Because of lingering prejudice.

But the doors aren't closed tight. In fact, they might be opening, as both Pacific Press and Review and Herald publishing associations have begun to explore new marketing techniques for reaching non-Adventists.

Pacific Press is developing a line of products expressly for sale in Christian bookstores, while the Review and Herald is initiating a "direct marketing" approach that

utilizes television advertising for direct sales to homes.

It is too early in the implementation of both endeavors to judge their level of success, but they do signal an attempt to break down prejudice and to reach whole groups of people who have never been reached before.

Such measures are necessitated in part by the fact that door-to-door literature evangelism, while still effective (see *Adventist Review*, Oct. 6, 1988), reaches only a limited segment of the market. Door-to-door sales of books in English have taken a mild downward turn during the past five years, and the probability of greatly expanded sales through this means does not appear strong at this time. Direct marketing and bookstore sales have the potential for reaching a vast number of buyers that subscription (door-to-door) sales cannot.

"Seventh-day Adventists have something to say to the world, and marketing our books through Christian bookstores is one way to help say it," comments Bob Gorton, vice president for marketing at Pacific Press. Moreover, he points out that if Pacific Press can penetrate the huge non-Adventist market effectively, it can widen the financial base from which to expand its product lines, both for the non-Adventist and Adventist markets.

## Christian Bookstores

A program to market books through bookstores affiliated with the Christian Booksellers Association is now in its third year. Pacific Press officials express cautious optimism about the program, as sales figures remain relatively small. But this year's total doubled last year's. Gorton estimates that at least three more years will be needed before he can evaluate the program's ongoing viability.

In the mid-1970s Pacific Press had attempted to get bookstores to carry doctrinal books such as *The Great Controversy*, as well as drug- and health-education books. That effort completely failed, says



Gorton. Attempting to learn from the past, Pacific Press is now designing products with the non-Adventist reader specifically in mind. Terminology familiar only to Adventists and controversial doctrinal points are avoided.

Such an approach has both a financial and evangelistic rationale. From the sales standpoint, non-Adventist booksellers and buyers simply don't respond well to books that argue distinctive Adventist doctrines. Only books with themes that appeal to the general Christian public and don't alienate them with Adventist polemics will sell. From the evangelistic standpoint, such books can favorably dispose readers toward other Adventist books or contacts with Adventism in the future.

To gain access to non-Adventist bookstores, Pacific Press places ads in *The Christian Booksellers Journal* and has been sending representatives and a display booth to the Christian Booksellers Association convention for the past two years. Books in the Pacific Press catalog address a wide range of Christian lifestyle concerns, such as marriage and family issues, health, personal growth and relationships, and knowing God's will. The catalog also offers inspirational stories, two "romances," children's books, and records.

Morris Venden's devotional study *How Jesus Treated People* has been the most successful in non-Adventist bookstores thus far, according to Rick Robinson of the Pacific Press Marketing Department. Robinson also reports some success beyond the Christian Booksellers Association market, placing vegetarian cookbooks in general bookstores, mostly in southern California.

Lingering prejudice against Seventh-day Adventist literature among Christian booksellers still poses a barrier, says Gorton. But he sees progress in breaking down that barrier, as Pacific Press seeks to establish itself as a trustworthy Christian publisher. "As more stores see

our product and see that we're not preaching dogmatic doctrine that will immediately turn readers off, they're finding it more acceptable and becoming willing to sell it. But they have to trust us, and at first lots of them don't."

### Direct Marketing

In explaining Review and Herald's direct-sales approach, marketing vice-president Bill Skidmore notes that this method has the advantage of bypassing bookstore owners reluctant to carry Adventist products. It appeals through the media directly to consumers by advertising products with a toll-free number for telephone orders.

group—a small, selected group whose responses would be representative of potential buyers. This group is asked to make choices between different product ideas, and their responses will be used to evaluate and modify product concept, design, and content.

Then a controlled regional television advertising experiment will be conducted in the Atlanta market, lasting about six months. This experiment will yield data for analyzing the effectiveness of advertising and will provide more feedback on the appeal of the products. Based on these steps, the Review and Herald will refine its products and advertising for the greatest possible suc-

## Direct sales to customers through television advertising holds great potential for Adventists.

Working in conjunction with a national corporation, the Review and Herald is preparing a comprehensive advertising campaign for character-building children's books. Skidmore says the Review and Herald has chosen children's books for the non-Adventist market because marketing experts predict that sales of Christian products for children will grow in the near future. In fact, entire stores for children's religious products have recently come into existence.

Preceding the general advertising campaign is a process of test marketing to gauge the appeal of the product and the effectiveness of the advertising. Currently the Review and Herald is conducting the first phase of test marketing, in which the product idea or prototype is presented to a focus

group in a nationwide advertising campaign.

Corporations that intend to introduce new products typically follow such a process. "Anybody who plans to succeed has to do his homework first," Skidmore observes.

"The church is becoming more sophisticated and careful about taking advantage of opportunities to reach the public with its literature," adds Skidmore. "And it needs to be. We live in an entirely different commercial world than we did even two decades ago. Most consumers are better educated and have different expectations, so we have to approach them differently." □

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We all experience a sense of distance as we read the

Scriptures—the perception that these documents were not written in our time. Especially is this true of the Old Testament. Even those familiar with its original language struggle to decipher the meaning of the text. Unfamiliar pictures and images, prophetic conundrums, and obscure historical, geographical, and sociological allusions puzzle and confuse them.

But even so, there are large sections of the Old Testament that seem quite clear in translation to the ordinary reader. Among these are what some Bible students call mountain peaks—statements, pronouncements, and sayings that seem to contract the distance of the centuries and speak directly to our time.

One of these mountain peaks is Micah 6:8: “He has told you, O man, what is good; and what does the Lord require of you but to do justice, to love [mercy], and to walk humbly with your God?” \* This passage, a literary masterpiece, has been called the epitome of the prophetic message—the “Magna Charta” of biblical religion. Like a lighthouse, it towers high above the restless sea of 2,700 years of human philosophy and speculation.

### Understanding the Text

But what does it mean? Could it serve as the answer to the question “What must I do to be saved?” Is it an equivalent to the gospel formula “Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of your sins” (Acts 2:38)? What do we have going on in Micah 6:8, and what is its relevance for us today? Perhaps the context can help us.

Chapter 1 of Micah (verses 1-5) portrays a judgment scene of cosmic scope. The earth and its peoples, the



Albert Schweitzer, renowned philosopher-theologian-physician, devoted his life to service in a humble walk with God.

BY ROY ADAMS

# To Walk Humbly

## An assessment of the divine requirement

hills and the mountains, form the jury. God appears as both prosecutor and judge. And Israel stands arraigned on charges of rebellion and high treason. The verdict issues from God’s holy temple, the heavenly sanctuary (cf. Micah 6:1-3).

As the hearing commences, the Lord addresses Israel with this poignant question: “My people, what have I done to you, and how have I wearied you? Answer Me” (6:3). But there is no answer from the witness box. Israel bows the head in guilt, and tears of repentance flood the courtroom floor. It is high drama. And the mind’s eye needs to see it.

As we watch, the lips of Israel

move, at last, and in words brimful of tears she speaks: “With what shall I come to the Lord and bow myself before the God on high? Shall I come to Him with burnt offerings, with yearling calves? Does the Lord take delight in thousands of rams, in ten thousand rivers of oil? Shall I present my first-born for my rebellious acts, the fruit of my body for the sin of my soul?” (6:6, 7).

One important thing to note is that at this point in the drama Israel is already pardoned. Her admission of guilt and her submission to Jehovah have already restored a badly severed relationship. So her question now is not “How can I be right



with God?" but rather "How shall I live from this day forward? What kind of worship will God find acceptable from a pardoned rebel? How shall I be perfect in the eyes of a holy God?"

Against this background, Micah 6:8 becomes the description, par excellence, of the sanctified life, the life we live after we have experienced Him, after the tears of repentance have flowed. This is what the Lord required of His repentant covenant people in Micah's day; and this, I suggest, is what He requires of His people in our time.

## To Do Justice

"*And what does the Lord require of you but to do justice?*" I like the ring of that word *justice*. For me it is an exceedingly comforting word.

It would appear from Micah's report that justice in both Samaria and Jerusalem was in shambles. Notice these excerpts from the divine indictment: "Woe to those who scheme iniquity. . . . They covet fields and then seize them, and houses, and take them away. They rob a man and his house" (Micah 2:1, 2). "Hear now . . . rulers of the house of Israel," God says to them. "*Is it not for you to know justice?* You who hate good and love evil . . . and who eat the flesh of my people. . . . [You] . . . build Zion with bloodshed and Jerusalem with violent injustice" (Micah 3:1-10).

Here Micah speaks about scheming and premeditated embezzlement on the part of the rich and powerful in Israel. In their insatiable greed, these ancient bagmen were mopping up real estate property left and right, adding to their already sumptuous holdings, evicting widows whose husbands had died—presumably fighting for the nation, throwing these hapless victims out on the street with their children. Micah's anger boils, as he marshals all the skills of his rustic poetic imagery to describe these despicable specimens of humanity, bereft of any vestige of decency and compassion.

There has always been a very strong social element in God's prophetic message to this covenant people. Conservative evangelical Christians, Adventists included, stand in grave danger of forgetting

this. It will be fatal to come up to the judgment and discover that the righteousness that we worked so hard to build, far removed from the needs all around us, was really worthless in the eyes of God.

When I think of the social callousness of conservative evangelicalism on the one hand and the excesses of the social gospel on the other, I often wonder why it is so difficult to have balance. Why do we find it so difficult to support evangelism on the one hand and social community action on the other? Why can't we "reach out and touch someone and make this world a better place if we can," while at the same time pointing people to the scriptural realism that "here have we no continuing city, but we seek one to come"? (Heb. 13:14, KJV). To be faithful to the gospel is to learn how to do both.

## To Love Mercy

"*And what doth the Lord require of thee, but . . . to love mercy?*" (KJV).

The Hebrew word for mercy is *chesed*—a very difficult word to translate. Its English equivalents are "favor," "goodness," "kindness," "pity," and so on. Three of its meanings interest me here: kindness, pity, and mercy.

**1. Kindness.** One little girl prayed, "Lord, make the whole world Christians and make all Christians kind." I think that's a good prayer. Everybody needs kindness. Everybody reacts to kindness—even the crudest among us, the most hardened. Kindness is the lubricant that makes the machinery of society run smoothly. If we are not kind, then whatever our profession of righteousness, it is useless.

**2. Pity.** Another dimension of *chesed* is pity—in the sense of compassion. Pity is an essential characteristic of true religion. It leads the righteous person to respond to human need wherever that need exists—to respond naturally, willingly, unselfishly, and disinterestedly. James puts it this way: "This is pure . . . religion in the sight of our God . . . to visit orphans and widows in their distress" (James 1:27).

The importance of this dimension of righteousness is captured in this

significant statement by Ellen G. White: "In the story of the good Samaritan, Christ illustrates the nature of true religion. He shows that it consists not in systems, creeds, or rites, but in the performance of loving deeds, in bringing the greatest good to others in genuine goodness. . . . Unless there is practical self-sacrifice for the good of others, in the family circle, in the neighborhood, in the church, and wherever we may be, *then whatever our profession we are not Christians*" (*Welfare Ministry*, p. 42; italics supplied).

This statement finds support in Jesus' own portrayal of the judgment, in Matthew 25:31-40. The righteous "sheep" inherit the kingdom because they unselfishly ministered to Jesus in the person of the hungry, the naked, the sick, the disadvantaged.

**3. Mercy.** It is difficult for a human being to love mercy who has never consciously experienced it. But those in particular who have known the pardoning grace of God can show mercy toward others and be understanding of their weaknesses and foibles. The legalistic, self-righteous person is a stranger to mercy, for he has forgotten what the Lord has done for him and is doing still. He has a hunger for the sinner's "blood."

But when we realize how rotten we have been, and that "it is of the Lord's mercies that we are not consumed" (Lam. 3:22, KJV), then we are more eager to show mercy toward others.

The three elements of *chesed* discussed here—kindness, pity, and mercy—are molded together by Ellen G. White in a statement that ought to undergird our whole strategy of mission: "If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one" (*Testimonies*, vol. 9, p. 189).

## To Walk Humbly

"*And what does the Lord require of you but . . . to walk humbly with your God?*"

This is the third and final component of the divine prescription



for life within the covenant. It is not an addendum or afterthought, but a vital part of the equation.

To walk humbly implies an openness to the voice of God, a readiness to listen—the attitude of young Samuel in the night: “Speak, Lord, for Thy servant is listening” (1 Sam. 3:9). It means that we remember the pit from which He lifted us, a memory that fills our lives with praise and adoration for His love and kindness.

To walk humbly takes away that holier-than-thou mentality that makes us so insufferable. It gives us the penitent spirit of Daniel. “O Lord,” he prayed, in solidarity with his backslidden compatriots, “we have sinned . . .” (Dan. 9:5).

To walk humbly implies that we

the church at large. The gifted writer who thrills his readers with his literary prowess, The skillful physician whose talents earn him kudos from the medical fraternity and thrust him into the limelight. The eloquent preacher who charms and stimulates and sets the people in the pew ablaze with his mastery of the homiletic skills and his command of oratory. The person who senses victory over besetting sins and who thinks he knows a closer walk with God than all his friends. All these need to learn the lesson of this text: “To walk humbly with your God.”

How different the picture for the church if a physician by the name of John Harvey Kellogg had learned this lesson! How different if a cer-

And with Charles Fitch we say at the end of day:

“One precious boon, O Lord, I seek, While tossed upon life’s billowy sea; To hear a voice within me speak, ‘Thy Saviour is well pleased with thee.’”

### Practical Righteousness

So this, in Micah’s terms, is the lifestyle for God’s covenant people—those who have surrendered to His power and been justified by His grace: church-pew righteousness; committee-room righteousness; main-street righteousness; marketplace righteousness; living-room, dining-room, around-the-restaurant-table righteousness; secret-chamber righteousness—in short, practical righteousness.

That’s what we need now. The Lord says in Amos: “Take away from Me the noise of your songs; I will not even listen to the sound of your harps. But let justice roll down like waters—and righteousness like an everflowing stream” (Amos 5:23, 24).

So what does the Lord require?

Certainly not an exercise in mystical, introspective navel-gazing. Nor a disguised, whitewashed legalism, parading under the guise of righteousness and engendering a perpetual spirit of criticism, judgmentalism, faultfinding, and stale admonitions about corporate confession. Not a gritting of the teeth in reclusive exercises to achieve some puritanical, unbiblical, man-made perfectionistic standard of righteousness. But rather a practical, outward-looking, people-centered demonstration of the power of God in terms of justice, mercy, and humility. □

\*Unless otherwise indicated, texts in this article are from the *New American Standard Bible*.

## To walk humbly takes away that holier-than-thou mentality.

do not take the glory to ourselves. We pass it on to God. Surrounded by the glitter and tinsel of a show biz world, we sometimes copy the models we see. We want the spotlight trained on us; we covet the applause.

As leaders within the church, we sometimes feel the tempter’s urge to think we own the outfit. We ride roughshod over others, ignoring all constraints of ethics, as we climb our way to what we consider the higher echelons of the ecclesiastical power structure. So often we forget that apparently competing departments of the church are working for the same cause, in the same task, for the same God.

### A Common Peril

Those among us whom God has blessed with success in one field of endeavor or another should be watchful to maintain a humble walk with God: The successful musician who brings the audience to its feet with his virtuoso performance. The accomplished vocalist after whose singing the congregation, not content with a more vigorous than usual “Amen,” rises to its feet in generous applause. The effective administrator who enjoys the praise and commendation of his colleagues and of

tain editor-administrator, Alonzo T. Jones, had learned it! How different if a preacher by the name of Dudley Marvin Canright had mastered it!

Canright was to deliver the message at a certain place in a certain meeting one night. He requested his friend and coworker D. W. Reavis to attend, and to critique his presentation. But as Canright launched into a powerful sermon on the saints’ inheritance, Reavis forgot completely his assignment and listened spellbound to the masterful pulpit oratory of his colleague.

The sermon ended, the two men went into a nearby park. Canright turned to Reavis and said to him, “D.W., how did I do?” Reavis confessed he had become so wrapped up in the masterful presentation that he had forgotten to take notes. Flattered, Canright turned to Reavis: “D.W., I believe I could become a great man were it not for this unpopular message.”

And we know today the outcome of this man who turned his back on that “unpopular message.” Someone said it: “When a small man casts a long shadow, his sun is about to set.”

To walk humbly means we give God all the glory. We take the humble place. We do the menial task.



*Roy Adams is associate editor of the Adventist Review. This article is condensed from a sermon given at the 1988 NAD year-end meeting in Minneapolis, Minnesota.*



# NEEDED: REAL MEN!

BY JIM BRAUER

**T**he greatest want of the world is the want of men—men who will not be bought or sold, men who in their inmost souls are true and honest, men who do not fear to call sin by its right name, men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall. . . .

“Such a character is not the result of accident; it is not due to special favors or endowments of Providence. A noble character is the result of self-discipline, of the subjection of the lower to the higher nature—the surrender of self for the service of love to God and man” (*Education*, p. 57).

Jesus said, “But whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many” (Mark 10:43-45).

When you think of a real man, what image comes to mind? Do you picture a robust he-man, swaggering, boasting of his accomplishments? Or do you see a humbly dressed Man kneeling to wash dirty feet, His muscles developed by years as a carpenter, flexed not to show off, but in service?

## Opposing Views

We find diametrically opposed views of a real man; the world has its definition, and so does Scripture. God needs real men!

When it comes to serving as priest of the home, most men fail. They usually aren't the ones who plan

family worship and make sure that it takes place. When it comes to providing for the wife's spiritual nurture, praying with and for her, men usually don't do that.

Why are men so hesitant to be considered spiritual? We may have our own devotional life, may even preach wonderful sermons and convert many. But in our own homes we can't seem to find time to lead out spiritually.

Even a cursory reading of Ephe-

**Real men  
not only eat  
quiche but  
wash the  
dishes  
afterward.**

sians 5 will remind us that home leadership involves service. Wives are to be submissive to their servant husbands. I don't know a wife who wouldn't love to see her husband as a servant, and be a servant with him.

Divorce lawyers and social workers will tell you the world is dying for lack of real men. Women would be willing to settle for men to provide for the physical and emotional needs of the family, to communicate with and appreciate them as individuals. They hardly dare to hope

their husbands will also care for the spiritual needs of the family.

Is the male ego so fragile it has to hang on to its teenage insecurities? Are we so insecure that we have to pretend to be the boss of everything?

## Beyond Equality

As the church wrestles with the equality of men and women, may I suggest we go beyond equality and follow the biblical mandate to become servants? No more sitting in the armchair reading the paper while our spouse slaves around the house. It's perfectly all right for us to do the dishes, change the diapers, wash the clothes, cook, or clean the house. But we find it so hard to change ingrained habits that we have seen modeled by our parents.

Are we willing to take seriously Jesus' words about being a servant? The whole universe operates on that principle. To become great, you become a servant. Greatness is not found in becoming “someone.” It is found in sacrificing yourself for the most insignificant.

The integrity of the gospel we preach lies in whether we adopt the model we speak of, for people are not convinced by words, only by actions. When it becomes our very nature to be servants, the world and the church will have what they need—real men.

*Jim Brauer serves as church ministries director for the Kansas-Nebraska Conference.*

The editors of the ADVENTIST REVIEW do not necessarily agree with the opinions expressed in Speaking Out, but publish these articles to stimulate thought, produce constructive discussion, and allow readers to test the validity of the ideas presented.





# “AND WHAT ARE YOU DOING NOW?”

**The challenge to prove in two minutes or less that you are successful may be tempting—but irrelevant.**

BY SANDRA DORAN

**T**he question plagues me. It comes just when I think I've made sense of my life and established my priorities.

Meeting old friends at get-togethers, bumping into casual ac-

quaintances at class reunions—in the middle of a laugh the face will become serious, the eyes will focus directly on my innocent pupils, and suddenly I'll realize it's too late to premeditate a response.

“So,” an old friend will query, “what are you doing now?”

The question demands a badge-flashing of some kind. The question may as well have been worded “In two minutes or less, prove that you are successful.”

One of my friends has an instant reply. “I've recently received a promotion at a multinational corporation.” (She just went from Whopper wrapper to checker at Burger King.)

Why is it that we all seem to search for a title, a badge, some type of tangible symbol, with which we can validate our lives in order to feel worthy of looking another squarely in the eye?

Since my graduation from college more than a decade ago, I have structured my career around my life—choosing to work full-time, part-time, or not at all, depending on my current situation. I have chosen to leave titled positions for jobs with half the salary but twice the rewards. I have forfeited dollars for dreams, a day at a desk for a walk on the beach, a daily commute for a neighborhood stroll. And I have been happy with my choices.

My life is not an easily defined, focused climb up the well-marked ladder of distinction. Rather, it is a collecting, a gathering, of that which is meaningful for the moment, a striving for today's significance. And somehow I find such things much easier to say with pen in hand than with head upraised.

## **Backward or Forward?**

Several years ago a former acquaintance cornered me on a campus tour during homecoming weekend. She cleared her throat ever so slightly, settling her gaze on me in sudden seriousness. “So, what are you doing now?”

“I've retired from the work force for a while,” I found myself saying. “I'm doing things I've wanted to for a long time.” Noticing the disapproval beginning to creep across her face, I hastily went on. “I'm taking art lessons, keeping a journal, doing a lot of reading . . .”



"Retired?" she asked. "You? Do you have any children?"

"No," I responded, removing the only rationale possible for unemployment.

"Well then," came the next question as she shot an accusing glance at Eric, my husband, "who retired you?"

"It's my choice," I came back. Was there a defensive note in my voice? "I enjoy working with Eric, pursuing avenues I've never had time for before."

"So," she laughed, "you're going backward instead of forward."

Backward instead of forward. I've thought of those words for a long time. Is life a lateral experience—a one-dimensional progression toward a definable goal? Or is it an empty cup waiting to be filled with the warmth of family relationships, the overflowing richness of friends, the tang of creative endeavor, the fullness of Christian growth? And who can define for another just where those things are concentrated?

The rhythm of my days has now changed radically from that earlier period of quiet and reflection. My life is punctuated by the staccato steps of 10-month-old Jeffrey in his walker, the exuberant entrances and exits of 4-year-old Eric on his training-wheel adventures, the chatter and complaints of the five students I tutor. Today, as yesterday, I would have it no other way.

### Too Superlative

As Seventh-day Adventists, we are so accustomed to looking at life in terms of superlatives. We are to live only in bodies that are tuned to the finest shape. We are to be the best parents, the most diligent workers, the keenest Bible students, the model professionals. And such goals are certainly worthy of our pursuit. But when the search for excellence extends beyond a simple commitment to God and ourselves, when it becomes a quest to validate our own existence, then we have gone too far.

Employed or unemployed, sin-

gle or married, with children or not, the essence of the matter is: "No place, no profession, in itself can effectuate a life; it is the individual perception, the insight, the grasp, the quality of the ecstasy and the pain that make it whole, that fill the cup."<sup>1</sup>

Perhaps this is what Jesus sought to communicate to Martha when, as she scurried from room to room, to-do list in hand, she paused just long enough to appeal, "Lord, don't you care that my sister has left me to do the work by myself? Tell her to help me!" (Luke 10:40, NIV).

Our work ethic—the desire to ac-

The children's book *Frederick*<sup>2</sup> makes this point with colorful imagery, a story not unlike a parable. As fellow mice work gathering corn, nuts, wheat, and straw for the approaching winter, Frederick is caught sitting quietly apart from the group.

"Frederick," the laboring mice query, the artist's depiction showing them with corncobs held high above their heads as they march by, "why don't you work?"

"I do work," he replies. "I gather sunrays for the cold dark days."

Later when Frederick is found staring out at a meadow, the ques-

## Is life just an easily defined, focused climb up the well-marked ladder of distinction?

complish, live up to our fullest potential, and use our capabilities to the highest—can sometimes block out that which is most significant.

Martha's ambition was certainly not to be spurned. But when attention to detail rose above the seizing of an opportunity that could never be regained—sitting at the feet of Jesus Himself—then she had gone too far.

From the time we are very young, we gear toward the measurable task. We perform and we are rewarded. We bravely pull out a tooth, and two quarters appear beneath our pillow. We learn our spelling words, and a glossy sticker decorates our paper. We immerse ourselves in our textbooks, and a diploma is placed into our outstretched hand.

### Obscured Vision?

And such work and reward is, to some extent, good. But when desire for that which is measurable obscures the vision of that which is immeasurable, something of infinite value is lost forever.

tion is repeated. He answers, "I gather colors, for winter is gray."

Finally, Frederick is discovered almost half asleep. "Are you dreaming?" his fellow mice want to know.

"Oh no," he responds. "I'm gathering words. For the winter days are long and many, and we'll run out of things to say."

What are you doing now? As for me, I gather sunrays for cold, dark winter days. I look for colors, I treasure words. The more significant question is not "What are you doing now?" but "Who are you becoming now?" And that, of course, can never be answered until the journey is complete. □

<sup>1</sup> Agnes Sligh Turnbull, *The Golden Journey*, p. 117.

<sup>2</sup> Leo Lionni, *Frederick* (New York: Pantheon, 1967).

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## KEOME HILT: ENERGY IN MOTION

**Where's the action now for this  
fire fighter and basketball champ?**

BY CARY ALLINGTON

**M**ost people walk through life. Keome Hilt seems to sprint. For those who know her, she is synonymous with energy.

□ Last summer while Yellowstone National Park burned, and towering orange and red flames licked the surface of our television screens, Keome Hilt was at the blaze for 21 days helping fire fighters in the battle.

□ At her public high school in Montana, most of the kids who went to basketball games cheered from the bleachers. But Keome was on the court playing the game, pushing herself, leading her team to regional victories.

□ When the tough choices started coming between working for success in this world and striving for success in the world to come, Keome decided to put God first in her

life. To the surprise and dismay of many of her hometown friends, Keome vigorously determined to enter Pacific Union College (PUC) last fall rather than accept a basketball scholarship at her state university.

"She has energy looking for a place to be used—and she's willing to use it unselfishly," remarks Keith Jacobsen, PUC's campus chaplain. Jacobsen remembers a beautiful Sabbath afternoon "when most people would prefer going to the ocean." Keome was the only college student who showed up to help collect canned goods door-to-door for Thanksgiving baskets.

### **While Yellowstone Burned**

Last summer, after Keome landed a job with the Forestry Department, an opportunity arose to challenge her vitality. The telephone's urgent ring awoke her the morning of July 15. Yellowstone was on fire. They needed extra help immediately. Within hours she was headed for the fires, which had been ignited by lightning storms.

Assigned to an engine crew, Keome worked to keep the trucks filled with water and stocked with supplies that the fire fighters might need. She also helped shovel dirt barriers around houses threatened by the massive conflagration. Even though the long hours were physically demanding, Keome thrived on the satisfaction she gained.

She exclaims, "The payoff was great when I could say to myself myself 'I saved that person's house!'"

George Bissonette, one of Keome's fire chiefs, remembers her unbeatable attitude. "After coming back from the fire dead tired and dirty, she was one of the few who still had a smile. She not only had a lot of energy, but used it beneficially."

"A lot of people thought I was crazy," says Keome about the firefighting experience. "My mom was petrified, but my dad was proud of me." Fighting the fires produced tense moments, but it also bonded people together. "I met really nice people. We looked out for each



other. They are my friends for life." For Keome the experience seemed relevant to her Christian experience. Although the fire fighters came from different social and religious backgrounds, the concern and love they felt for each other transcended these differences.

## Basketball Dynamo

Keome grew up in the very small town of Noxon, Montana. The best way to see more of the world, she discovered, was to join the high school basketball team. Raised in an athletic family, Keome made the varsity team even as a freshman. Twice she received the coveted Most Valuable Player award as she led her

# Twice she won the coveted Most Valuable Player award.

team to second place in district tournaments in her sophomore and junior years. Both of these years she was picked as an all-conference team member, basketball's version of an all-star team.

During her senior year Keome moved to Sandpoint, Idaho. Again, she and her new teammates fought their way to second place in the regional tournament.

Hearing about this girl dynamo and observing her on the court, a coach with the University of Montana in Missoula offered Keome a full tuition scholarship if she would play basketball for them. But most of the games would fall on Friday night or Saturday.

The decision was one of the hardest Keome had ever had to make. Basketball had always consumed her. Now she had to question her priorities.

For one semester of her junior year Keome had attended Auburn Adventist Academy in Washington State. While there she had given her life to Christ and was baptized. But not having enough money to return for her senior year, she resorted to the high school in Sandpoint. Basketball once again became the outlet for her energy and the focus of her drive.

When the scholarship offer came from the University of Montana, Keome had to make a choice. "I decided that I didn't want basketball to come first," Keome says. "I wanted God to be the most important part of my life."

The decision affected not only Keome but her extended family and hometown friends back in Noxon. The Missoula scholarship was a big deal in a small town. "I was ostracized by everyone because I had chosen God over basketball. My friends told me I wouldn't amount to anything." Even her grandparents ignored her.

But Marv Gebhardt, one of her basketball coaches from Noxon Public School, supported Keome and her decision. "Of course, I'd like to see her keep playing ball," Gebhardt comments, "but unlike basketball, Christianity will stay with her all her life."

Keome stands strong with her new faith in the heavenly Father and feels that He has a purpose for her life.

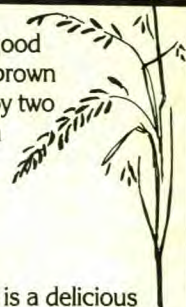
"My spiritual life is just getting started, but I want to use all this extra energy for God," she states. Keome is dedicating her drive—which beat forest fires and won basketball games—to a renewed commitment to the Lord. □



*Cary Allington is a freshman at Pacific Union College in Angwin, California. He is majoring in international communication and business administration.*

## CREAMY AND CRUNCHY

If you appreciate the good taste and nutrition of brown rice, then you will enjoy two breakfast cereals from Lundberg Family Farms.



Organic Creamy Rice is a delicious hot cereal made from organic brown rice. The rice is roasted and ground to enhance its nutty flavor, while



retaining maximum nutritional value. Because of these preparations, Creamy Rice cooks in only ten minutes.

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# Actions of General Interest From the 1988 NAD Year-end Meetings

The following actions, voted by the 1988 North American Division Committee, meeting in Minneapolis, Minnesota, October 30-November 2, apply to the North American Division only. Annual Council actions for the world field that are applicable also to North America are not repeated.—Editors.

Continued from the March 2 issue.

## General

### COMPARATIVE REPORT—GENERAL CONFERENCE AND NAD PERSONNEL

VOTED, 1. To request that the General Conference and the North American Division administrations present to the 1989 Annual Council a comparative report for the years 1985 and 1988 with the following data and pertinent information:

a. A list of personnel including elected, non-elected, secretarial, and other help, full- and part-time, for every unit (departmental, administrative, and service organizations)

b. A list by category of the cost of operation covering salaries, travel, health, and all perquisites and allowances

c. A list of the functions and actual services or materials developed by personnel.

2. To require administration, when considering requests for personnel, services, and projects, to submit such proposals to the appropriate committee with full data, estimated costs, and source of funding.

3. To request the General Conference and North American Division administrations to present a plan for implementing the recommendations of the 1985 Commission on Personnel Reduction.

4. To request the conferences, through their unions, to present to the administration of the North American Division and the General Conference a list of the services most appreciated and desired in order of priority.

### SPOUSE EMPLOYMENT

VOTED, To encourage conferences to employ the spouse of a pastor who indicates a desire to assist the pastor in serving as a secretary, Bible worker, etc., in order to obviate the necessity of seeking other types of gainful employment. When a spouse is employed in such a capacity, conferences shall determine whether the spouse shall be remunerated on an hourly or salary basis. The spouse shall be required to submit monthly reports of activities.

### REMUNERATION RATES AND ALLOWANCES 1989

VOTED, To approve the following remuneration rates and allowances:

1. Remuneration factors, including cost-of-housing (COH) adjustment factors, effective July 1, 1989

Category	U.S.A.	Canada
A	\$1,505 up to \$1,520	CS\$1,825 up to CS\$1,835
B	\$1,520 up to \$1,620	CS\$1,835 up to CS\$1,935
C	\$1,520 up to \$1,730	CS\$1,835 up to CS\$2,045
D	\$1,520 up to \$1,850	CS\$1,835 up to CS\$2,165
E	\$1,520 up to \$1,985	CS\$1,835 up to CS\$2,300
F	As may be approved	

2. Ministerial scholarship rate—effective as indicated

While attending seminary, July 1, 1989, US\$645

While attending NADEI or other eighth-/ninth-quarter programs,

July 1, 1989, US\$1,957 up to US\$1,976

3. Pension factors, effective January 1, 1989,

U.S.A.	US\$1,409
Canada	CS\$1,701

Notes on remuneration factors and cost-of-housing adjustment factors for 1989:

1. Remuneration factor — a. The Category A remuneration factor is being increased by 4.5 percent, the approximate amount of the CPI increase, in harmony with the recommendation of the Church Finance and Employee Remuneration Task Force (CF&ERTF).

b. Future annual increases in the Category A remuneration factor and the COH factors shall be based on the CPI increase in harmony with the recommendation of CF&ERTF.

c. There is a catch-up provision of up to 1 percent in the Category A remuneration factor for 1989. This is to be increased 1 percent each year for six years including 1989 (CF&ERTF had recommended 2 percent each year for three years).

d. The Canadian Union is authorized to increase its Category A remuneration factor as may be appropriate, with approval of NADCOM, to catch up on the Canadian CPI over the past eight years.

2. Cost-of-housing adjustment factors — a. Provision is being made for organizations located in high-cost-housing areas to phase in, as funds are available, significantly higher cost-of-housing adjustment factors (formerly cost-of-living adjustment factors) for their employees.

b. In the future, remuneration differentials by areas shall be based almost exclusively on housing cost differentials (principal, interest, taxes, insurance, and utilities or rental costs) except for special situations such as Alaska, Bermuda, and Hawaii. The Runzheimer cost-of-living studies have confirmed that the cost of housing is the major cost-of-living differential that denominational employees are facing today.

c. Organizations may provide up to the following cost-of-housing (COH) adjustment factors as of July 1, 1989 (actual COH allowance is the factor times the employee's remuneration percentage):

Category	July 1, 1988	July 1, 1989
B	\$ 45	up to \$100
C	95	up to 210
D	150	up to 330
E	210	up to 465

d. A union shall be granted authority to approve COH categories for the various areas of its territory based on objective housing-cost data. In areas where General Conference institutions are located, the union shall consult with the administration of the institution and the General Conference treasury and reach a mutual agreement before making a decision that would change a COH category.

e. At the end of the year, the unions shall submit

to the North American Division treasurer a report on the changes in COH categories that have been implemented during the year.

f. If and when organizations are able to implement the full cost-of-housing provisions for the various categories, the need for special housing assistance—special relocation assistance, special rent assistance, and special homeowner assistance—will cease to exist.

### NORTH AMERICAN DIVISION CONCILIATION AND DISPUTE RESOLUTION PROCEDURES—GUIDELINES—REVISION

VOTED, To approve the following North American Division Conciliation and Dispute Resolution Procedures Guidelines as amended to read as follows:

#### NORTH AMERICAN DIVISION CONCILIATION AND DISPUTE RESOLUTION PROCEDURES

##### Purpose

The North American Division Conciliation and Dispute Resolution Procedures were developed in order to provide a method whereby the church may resolve disputes between local church members; lay members and various church leaders; employees and church employers; church organizations (service organizations, departments, associations, etc.); or between conferences and/or institutions (see Appendix A).

Unless specifically adopted by the employing organization, these procedures are not intended to apply to any church employer/employee relationship, nor are they intended to supersede any employer/employee grievance procedures or currently available dispute resolution procedures.

##### Church Policy

The North American Division Conciliation and Dispute Resolution Procedures are subject to the policies recorded in the *Seventh-day Adventist Church Manual* and the *General Conference Working Policy* and *North American Division Working Policy*. Before applying the following procedures, all of the parties involved in the resolution of a dispute should read pages 158-160 of the chapter "Safeguarding Unity of the Church" of the 1986 revised edition of the *Seventh-day Adventist Church Manual*.

The role of the Seventh-day Adventist Church in resolving disputes among its members has a long historical tradition. These procedures were prompted by a doctrinal concern based on the Bible and counsel given to the church by Ellen G. White.

##### Conciliation and Dispute Resolution Methods

The following methods are available to the church (local church, local conference, union conference, division) for resolving disputes in ways that lead to reconciliation. The parties in dispute must agree upon the method that will be utilized.

1. Informal Negotiation—Informal negotiation is a process in which the parties in dispute voluntarily meet with one another in order to resolve their differences and become reconciled (Matt. 18:15). A pastor or other spiritual counselors may prompt the parties to meet for these purposes.

Adequate time for spiritual preparation should be allowed in order for the Holy Spirit to work in the hearts of the parties in dispute. The disputing



parties must begin the conciliation and dispute resolution process with informal negotiation (see Appendix B).

2. Mediation—If the informal negotiation process does not suffice, the parties in dispute should seek to resolve their differences through the more formal mediation process. In this process the parties in dispute voluntarily meet together with one or more mediators. The mediator(s) serve(s) as facilitator(s) to guide the negotiation as the parties seek to agree and become reconciled (Matt. 18:16) (see Appendix C).

3. Binding Arbitration—Binding arbitration is a quasi-legal procedure in which the parties in dispute meet voluntarily in the presence of one or more arbitrators for a hearing. The verdict of the arbitrator(s) is binding upon all parties. There should be no binding arbitration without prior efforts to negotiate or mediate (see Appendixes D, E, F).

4. Nonbinding Arbitration—There may be situations in which nonbinding arbitration is advisable. In nonbinding arbitration, the arbitrator(s) renders an opinion rather than a verdict. The parties in dispute may accept or reject the opinion.

5. Mediation/Arbitration—On either the local church, local conference, union conference, or division level, the parties in dispute may request a combined mediation/arbitration hearing in which the mediator/arbitrator, if mediation is not successful, will render a decision.

#### Exemptions

The North American Division Conciliation and Dispute Resolution Procedures may not apply in certain situations, such as cases that are clearly within the

jurisdiction of the civil courts and not within the authority of the church, or for which the church agrees that it has no adequate process for orderly settlement. Examples of such cases may include but are not limited to:

1. The settlement of insurance or self-insurance claims in excess of \$50,000, or where the General Conference of Seventh-day Adventists Risk Management Services has no claims management authority.
2. The issuance of decrees affecting the boundaries and ownership of real property.
3. Matters arising from marital differences between husbands and wives.
4. The awarding of custody of minor children.
5. The deciding of some matters involving the administration of estates.
6. Debt collection.

The following items are not covered by these procedures:

1. Matters involving an individual's dispute with any branch of civil government or law-enforcement agency.
2. Specific theological questions.
3. Questions regarding the transfer or reinstatement of membership.\*
4. Church elections.\*

#### Jurisdiction

The local church has jurisdiction in local church disputes that do not affect the employment of per-

\*Covered by policies in the *Seventh-day Adventist Church Manual*

sons hired by a conference, a conference institution, or the division.

In disputes between lay members belonging to different Seventh-day Adventist churches, unless otherwise agreed to by all of the parties involved, jurisdiction should be with the church of the member whom the claim is against.

The local conference has jurisdiction in disputes between:

1. Local conference employees.
2. Local conference churches, organizations, and/or institutions.
3. Lay members and the local conference.
4. Local church conference employees and the congregation.
5. Congregational splits.

The union conference has jurisdiction in disputes between:

1. Intraunion conference employees.
2. Intraunion organizations.
3. Union institutions.
4. Local conferences within the union.
5. Lay members or the local church and the union conference.
6. Local and/or union conference employees.

The North American Division has jurisdiction in disputes between:

1. Division employees.
2. Division organizations.
3. Interunion conference institutions.
4. Unions within the division.
5. Lay members and the division.
6. Local and union conference employees and the division.

#### Initiation Process

A local church member should initiate on the

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local church level the conciliation and dispute resolution procedures. To do this, the parties in dispute should make a written request for a mediation or an arbitration hearing to the local church pastor or board. Pastors or other church leaders should ensure the use of the North American Division Conciliation and Dispute Resolution Procedures.

On the local conference, union conference, or the division level, personnel having a grievance should initiate on their level the conciliation and dispute resolution procedures. Local conference personnel may initiate the arbitration procedures on either the local or union conference level. To do this, the parties in dispute should make a written request for a mediation or an arbitration hearing to the secretary of the conference or division.

Normally, within 15 working days after a church pastor or the secretary of a church board, a conference, a union conference, or the division has received a written request for a mediation or an arbitration hearing, a written acknowledgment and statement as to when and how the request will be processed should be sent to the person(s) making the request. A mediation or an arbitration initiation form for the persons in dispute should be enclosed for signatures and returned as soon as possible (see Appendix G).

After the initiation forms have been signed and returned, the following steps should be taken by the recipients:

1. Present the request and the initiation forms to the church board or, on the conference, union conference, or division level, to the administrative committee of these bodies for appropriate action.
2. Set the date, time, and place for the mediation or arbitration hearing.
3. Develop the arbitration or mediation agreement (see Appendixes H, I).
4. Select the mediator(s) or arbitrator(s). The persons selected must be approved by the parties in dispute.
5. Send the following documents to the parties in dispute, the mediator(s) or arbitrator(s), and the observers (see Observers):
  - a. The conciliation and dispute resolution procedures spiritual preparation study.
  - b. A mediation or binding arbitration protocol statement (see Appendix J).
  - c. A confidentiality agreement statement. This statement should be signed and returned at least 10 working days prior to the mediation or binding arbitration hearing date (see Appendixes K, L).
6. Supply to the mediator(s), arbitrator(s), and observers within 10 working days prior to the mediation or arbitration hearing date a copy of the mediation or arbitration agreement, signed by the parties in dispute, with the following information:

- a. Time, place, and date of hearing
- b. Complaints, charges, or the defense
- c. Issues to be discussed
- d. Positions taken relative to the issues
- e. Documents of evidence, proof, or verification
- f. Names of invited witnesses
- g. Nature of settlement requested

Under normal circumstances the mediation or the arbitration hearing should be held within 45 calendar days after the receipt of the signed mediation or arbitration initiation forms.

#### Institutions

When an in-house grievance process has failed in a local conference institution, the administration of the institution may request of the local conference administration a binding arbitration hearing. The acceptance or rejection of this request is left to the discretion of the local conference administration.

When an in-house grievance process has failed in a union conference institution, the administration of the institution may request of the administration of the union conference a binding arbitration hearing. The acceptance or rejection of this request is left to the discretion of the union conference administration.

When an in-house grievance process has failed in a General Conference institution based in the North American Division, the administration of the institution may request of the president or secretary of the General Conference a binding arbitration hearing. The General Conference officers may ask the administration of the North American Division to conduct the hearing. The acceptance or rejection of this request from the institution is left to the discretion of the General Conference administration.

#### Mediation and Arbitration Panels

The credibility of the mediation and arbitration panels in the eyes of the parties in dispute is of utmost importance. The panel should be perceived by the parties in dispute to be neutral.

A mediation procedure may be conducted with either one, two, or three persons serving as mediators, including the moderator. The parties in dispute must agree to the persons as well as to the number of persons appointed to serve as mediators.

An arbitration hearing may be conducted by either one or three persons, including the moderator. The parties in dispute must agree on the person(s) as well as to the number of persons appointed to serve as arbitrator(s).

On the local church level, the mediator(s) or arbitrator(s), as well as the moderator of a panel, are appointed by the church board and must be acceptable to all in dispute.

On the local conference, union conference, or division level, the mediator(s) or arbitrator(s) of the panel are appointed by the secretary of these organizations. The mediator(s) and arbitrator(s) must be acceptable to all in dispute.

#### Qualifications of Mediator(s) and Arbitrator(s)

Mediator(s) and arbitrator(s) should be church members in good standing. Preference should be given to persons who have aptitudes, skills, or understanding that relate to the case and who, therefore, have the potential for bringing about a resolution.

Mediator(s) or arbitrator(s) should include ethnic minorities, women, nondenominationally employed persons, and retired former church employees. A panel of three may consist of a pastor, an attorney, and a businessperson. Other classifications of panel members may be more appropriate in some situations (see Appendix M).

#### Legal Representation

North American Division Conciliation and Dispute Resolution Procedures are designed to be semiformal, flexible, and nonlegalistic. Therefore, legal representation for the parties in dispute at an arbitration hearing is discouraged unless the attorneys are present to provide expert counsel on a specific legal matter. All parties must agree to attendance by attorneys.

#### Observers

At a union conference arbitration hearing, the union conference secretary and a representative from the North American Division should be present as neutral, participating, nonvoting observers. They attend to ensure that the hearing is conducted in keeping with church policy and the arbitration agreement. If all parties in dispute agree, observers may answer questions addressed to them by either the arbitrator(s) or the parties in dispute.

#### Conflicts of Interest

The mediator(s), arbitrator(s), and observers shall commit themselves to strict confidentiality and shall disclose all real or potential conflicts of interest in the dispute. When such conflicts of interest are disclosed, the person(s) involved shall be replaced.

#### Witnesses

Witnesses appear in an arbitration hearing at the call of the moderator. They are present in the hearing only at the time they are to testify and must leave when they have completed their testimony.

#### Transcripts and Recordings

No formal transcript or electronic recording shall be made during a mediation hearing. However, agreements that arise out of the hearing should be in writing. Formal transcripts or electronic recordings are permissible in arbitration hearings.

#### Duration of a Mediation or an Arbitration Hearing

A mediation or an arbitration hearing should normally consume one day or less.

#### Financial Arrangements

The costs for conducting mediation or arbitration hearings are to be allocated in the following manner unless otherwise agreed to by all parties involved:

1. The parties in dispute pay all of the travel expense (transportation, per diem, lodging) for themselves and the witnesses they invite.
2. The parties in dispute pay on a 50-50 basis the travel expense of any layperson or retired former church employee who serves as a mediator or arbitrator.
3. The local or union conference pays the travel expense for their employees who are mediators or arbitrators.
4. When a local conference employee is asked to serve as a mediator or arbitrator in another local conference, the inviting conference pays the travel expense.
5. When a union conference employee is asked to serve as a mediator or arbitrator in another union conference, the inviting union conference pays the travel expense.
6. The North American Division pays the travel expense for its employees who are mediators or arbitrators. It also pays the travel expense for the observer to a union conference binding arbitration hearing.
7. Incidental expenses incurred by the moderators, such as secretarial help, telephone calls, postage, etc., are to be paid by the local church, the conference, the union conference, or the division that appointed them.

#### Statute of Limitations

Unless otherwise provided, the applicable statute of limitations that pertains to any matter under these conciliation and dispute resolution procedures shall be in the state/province in which the act of injury or complaint occurred.

#### Follow-up

After-the-fact details are to be cared for by (a) person(s) assigned the responsibility by the local church, a conference, a union conference, or the division:

1. Filing of any materials generated by the arbitration hearing with the secretary of the denominational entity that had original jurisdiction.
2. Healing relationships hurt by the dispute.
3. Effectuating and monitoring the settlement.
4. Filing annual reports of union conference and division arbitration hearings with the NAD Office of Human Relations by the secretaries of these organizations (see NAD B 60).



BY JIM ROBERTSON

# LARA'S SAILING LESSONS

Lara had taken a junior sailing course that summer and was eager to practice her newfound skill.

When Lara and Father arrived at the river, the wind was blowing much harder than it had been at home. Lara wasn't sure she wanted to sail, but they rigged up the sailboat anyway.

"I'll just sail around in the harbor, where the wind isn't as strong," said Lara.

"That's fine," said Father. "I'll make the sail smaller so it will be easier for you to handle."

They slid the boat into the water, put on their life jackets, and pushed away from the dock. Lara steered the boat as Father controlled the sail.

"This wind is so gusty here in the harbor," said Father. "I think we

should sail out into the river, where sailing would be smoother."

"I'm not sure I want to," Lara said. "The wind is blowing so hard, I might be scared."

"Let's at least give it a try, and if it's too much for us, we can turn around. I'll control the sail and make sure we don't tip over. And even if we did, you learned what to do to get us back up."

"Well, I guess we can try," replied Lara. She steered the boat out through the harbor and onto the river. As the boat glided over the whitecaps, Lara became less frightened and even began to enjoy it.

"This is fun, Daddy," she exclaimed. "There's really nothing to worry about when I'm sailing with you, because you control how much

wind the sail holds and how far the boat leans."

"That's true," said Father. "I don't want to tip over any more than you do."

As they sailed back into the harbor, Father said to Lara, "I was thinking about how our experience sailing is much like the way God takes care of us.

"Sometimes the problems of life blow hard and stir up the waters of circumstances around us. We get scared and feel that we can't deal with them ourselves. But we have nothing to fear if God is with us. He controls the sail and makes sure the gusty winds don't blow us over."

"That's a good thought," said Lara. "I do the steering, and when God gives directions, I can choose whether to obey or not. But because I trust Him, just as I trust you to give me directions about sailing, I'll obey."

"I like that," said Father. "I'm sure we can learn much from sailing."

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Light  
Through the Dark  
Glass







# COMPASSION FATIGUE

BY GARY M. ROSS

**A**t the level of one on one, it's apparently true. We extend sympathy and succor, perhaps over protracted periods, to people who are suffering. Then we become batteries in need of a charge. We draw back, look the other way, or rest in seeming indifference. The desensitizing villain? Compassion fatigue.

Maybe you have experienced it. Worse, maybe you suffered because someone on whom you depended developed the malady. You felt alone—beyond people's regard and concern.

The phenomenon of compassion fatigue also afflicts people as they address the more dramatic collective needs of life—whole populations suffering from drought and starvation, floods, earthquakes, or other calamities. Just now I grieve over the death toll resulting from Armenia's devastation and recent airplane crashes. But in all such circumstances, after humanitarianism soars to incredible heights, after unselfish people reach out and help, the spirit wanes, even when the crisis that prompted it continues or deepens. Compassion fatigue, by which I refer to generous people reaching the point of having had it, sets in.

## Crucial Church Entity

In this context consider a crucial church entity, the Adventist Development and Relief Agency International (ADRA). Established by the Seventh-day Adventist Church and now enjoying international recognition as a nongovernmental organization, ADRA functions as a needs-oriented agency. It stimulates

*development* by addressing the sources of poverty, building self-reliance in the individual, and fostering equitable social relationships. It provides *relief* through its mastery of disaster preparedness and response.

As one would expect, when Ethiopian starvation became front-page news in 1984 and 1985, ADRA raised and channeled millions of dollars to Africa. But gifts plum-

# The cure for the malady lies in converting erratic giving into systematic benevolence.

meted in 1986—even as needs deepened and our ability to meet them remained intact. Here we saw but the most recent case of achieving and then not sustaining the emotional highs that usually generate financial largess.

The syndrome's solution? Let socially sensitive Adventists move beyond a value system that concentrates on immediate tragedies and their appeal to human emotions, says ADRA, *to a value system that sees tragedy as pervasive in the world and ongoing through time*. With such an altered perspective, giving would become a habit of the mind, impervious to the daily news and whims of the heart. Giving would become, to use a familiar Adventist phrase, systematic benevolence. What might have been a com-

mitment to, say, Ethiopia, would change into a persistent regard for mankind.

## United Nations Report

Recently the United Nations reported in *The State of the World's Children 1988* that nearly 3 million youngsters died last year from preventable disease. Could people who practice erratic financial giving respond to this invisible crisis better than they respond to dramatic events that seize but do not hold their attention? Clearly not.

A saner philanthropy based on what life inevitably is, rather than on life's particular vicissitudes, must govern us. Habituated to give, we should be less apt to tire of that responsibility.

But how to instill such thinking? That I am not competent to answer. Yet consider this common-sense

suggestion: if you wish no longer to be prompted in your giving by particulars that at best can only momentarily captivate you, try climbing to the higher, spiritual plane on which giving becomes *an act of worship to God*. He—our Creator and the Source of all good things—deserves gratitude, and benevolence is a sure form of gratitude. In this frame of mind giving always equals giving to God. Incidentally, of course, human agents will target the needs of the world with the things that are given.

*Gary M. Ross serves as an associate director of the Public Affairs and Religious Liberty Department and congressional liaison for the General Conference.*



# JESUS' DINNER COMPANIONS

Jesus never refused a dinner invitation. In fact, His choice of dinner companions occasioned the sneer "This man welcomes sinners and eats with them" (Luke 15:2).<sup>\*</sup> He ate with tax collectors, prostitutes, Samaritans, and outcasts. He touched unclean people without hesitation, and accepted costly perfume from the "woman who had lived a sinful life in that town" (Luke 7:37).

His critics refused to eat with such people. "Come not near me, for I am holier than thou," they said, determined to preserve their holiness at all costs. Some even fled to the desert to avoid contamination. Many have sought perfection in isolation.

Jesus attracted the very people the Pharisees avoided—and repelled. Lepers came; AIDS sufferers would have been welcome. He made the people whose lives He touched believe they could do better. He awakened hope and created joy. He inspired sinners to change direction and walk with Him.

## What Is Holiness?

Jesus' holiness came from His heart and controlled His whole life, while the Pharisees' holiness was external. We see Jesus' holiness in His commands: avoid anger and lust; love your enemies; forgive those who sin against you; exercise justice, mercy, and faithfulness.

We glimpse the Pharisees' holiness in their commands: don't eat with the wrong people; don't heal

the sick on the Sabbath; fast twice a week; wash your hands properly; tithe your garden herbs; circumcise your sons.

Because Jesus' holiness is internal, it is (from a human standpoint) unnatural and impossible. When I talked with Cambodian Buddhist monks about Jesus' command to love our enemies, they would chuckle and say, "That's impossible. If you could love your enemy, he wouldn't be your enemy!" Exactly!

Because the Pharisees' holiness was external, it was (although difficult) natural and possible. It is always easier to enforce rules than to change hearts.

Jesus' holiness came from God; the Pharisees' from men. For this reason, only the holiness of Christ is recognized by God. The holiness of external rules is useless if the heart is not right. Not even the Adventist lifestyle will open the gates of heaven to anyone who is not holy in heart.

I once studied the Bible with a Cambodian lady who fit our lifestyle very well. Finally I asked if she would like to be baptized. To my surprise, she refused, exclaiming, "Baptized? No. I don't want to be a Christian. I just fit in wherever I am." I did not baptize her!

The difference between Jesus' holiness and the Pharisees' is that they washed the outside and hoped the inside would be right; Jesus washes the inside and knows the outside will be clean as well.

How can our hearts be changed? How can we be like we ought to be, like we want to be?

## The Miracle

This is a miracle. It is the work of the Holy Spirit. In Ezekiel 36:26, 27 the Lord promises, "I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws." The Jesus who sat down to eat with sinners and prostitutes and publicans made a difference in their desires and in their choices.

Two college students go into the Kwik Shop, where the latest *Playboy* is on display. Neither of them buys it—the one because he loves a beautiful girl and does not want to distort his relationship with her, the other because the dean of men is standing near the cash register. The first is happy with his choice; the second grumbles over his bad luck.

What is the nature of our holiness? Is it internal or external? □

<sup>\*</sup>Bible texts in this article are taken from the New International Version.



*Ralph E. Neall is chairman of the Division of Religion, Union College, Lincoln, Nebraska.*

BY RALPH E. NEALL





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## Face to Faith Confrontation

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"Dr. Hamm has taught me a lot more than literature. She makes me think. 'Base your opinions on facts,' she says. She makes me dig deep, even when it hurts, to find out what I really believe and why. And she shows me how her beliefs have grown into a consistent Christian lifestyle. I know she truly cares about me—as her student, as her friend."

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