

ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

MARCH 11, 1993

Church & State

*At the
Crossroads
Again...*



Church Challenges

The articles in the January 7 *Review* ("Seven Challenges Facing the Church") are so timely! We are near the coming of Jesus, and we need to know and understand what He wants us to do and our privilege to have a part in the closing work.

The 6:15 a.m. prayer band around the world will accomplish great things and hasten His return. I "remind" God of the tears of those who prayed for my family and who now lie sleeping awaiting the call of the Life-giver. God has answered some of those prayers in 1992, and already in 1993 I see Him doing more great things in my family.

*Dorothy Morgan
Naples, Texas*

I appreciated the January 7 issue—especially the article about connecting with God. I just wish that I knew earlier that not only does God long to communicate with us but that He gave us a detailed map to get there. I'm a fourth-generation Adventist, with many of the privileges that affords, and I am thankful for them. But for all the sermons, classes, Weeks of Prayer, etc., I didn't realize that there was a map pointing us directly to the throne of God. Finally the Lord was able to get my attention and show it to me recently. The sanctuary wasn't just for Jews or Levites or other "select" groups—it is God's map of how to come to Him.

Psalms 100 tells me to enter His courts with praise. After placing my sins on Jesus the Lamb (represented by the altar of sacrifice), I ask God to cleanse me by the Holy Spirit (represented by the laver) and cover me with Christ's righteousness. Asking God to enlighten my mind by the numerous attributes of the Spirit, as mentioned in Isaiah 11:2-4, enables me to see the way He sees (the candlestick). He then invites me to come and dine, to partake of the Word (the table of shewbread). The incense of Christ's righteousness ascends with my prayers to God (the altar of incense), who invites me to share what is on my heart: my fears,

joys, sorrows, concerns: anything that concerns either of us. As I agree with God, He will cleanse sin from my life, as was represented in the Day of Atonement. He begins that work and will finish it so long as I am willing to let Him and agree to it in my inmost life. Then Jesus gives me His own sweet peace, joy, and love. *Olive M. Dibble
Wildwood, Georgia*

I applaud the widespread acceptance and participation in the 6:15 prayer circle, a plan that will do so much for the finishing of God's work. But I have one concern. There is no question of God's eager response to these prayers—we don't have to beg the Lord for His Spirit. But implicit in these prayers must also be a prayer for the grace of Christ to enable us to respond positively to the guidance the Spirit gives.

The plan for global advance requires a great deal of sacrifice on the part of some, and surely a large outpouring of His Spirit. But the human need is for grace to respond to the guidance of that Spirit. Unless our prayers in this final great movement include the needed grace to do the work the Spirit assigns to us, we miss the blessing.

*W. N. Andrews
Burleson, Texas*

Thank you for the spiritual food you gave to us. All of you were Spirit-led. I've prayed for this for so long.

*Mrs. George R. Gittins
Cashtown, Pennsylvania*

Three Angels

I appreciated the actualization of the three angels' messages in the article by Kendra Haloviak ("Three Angels Over Sarajevo," Dec. 31). She opened a perspective for us, and also for the people who are directly involved.

I am convinced the international perspective of the first angel's message does indeed speak to the current issues of rising nationalism and elitist mentality. The application of the second angel's message to the areas of violence, drugs, and poverty indicates an

awareness of pressing needs in our society. It brings out the social dynamic of the apocalyptic message. The article also addresses the issue of worship (the third angel) by rightly focusing on God as a person and not on the details of the performance.

*Hans-Otto Reling
Berrien Springs, Michigan*

In Focus

"Focusing on Majors" (Dec. 17) was encouraging to an old veteran who has prayed for years that God would enable the leadership to face up to reality. Adventism has produced a great number of powerful promoters but very few spiritual pulpit giants. Time is the enemy. Who in Adventism with all its operations has the time for quiet meditation in prayer and Bible study? Our problem is the problem of any Protestant church. With such high budgets the demand of the hour is for pastors who can please people—pastors who can pour it *on* but avoid pouring it *in*.

God help us. No one else can.

*Ron Myers, Retired Pastor
Prince George, British Columbia*

Shout It Out

"The Giraffe Society" (Dec. 3) categorizes my position—"sticking my neck out" for younger Adventists. I want to shout, "Folks, please be kind to the youth and young adults who are struggling!" They need to hear us say, "I see you are troubled. How can I help you?"

I've learned that many youth and young adults love the Lord and others so deeply that they willingly sacrifice themselves for them. Sadly, some of us older "saints" nurse our own opinions, hurriedly closing doors to these struggling young souls, avoiding them rather than reaching out to them. Some adults, trying to maintain their own self-image, will sacrifice these potential young leaders.

We who would judge others need to wake up. Have we done all by God's design to love and labor with these over whom we tend to sit in judgment? Could our own hidden sins overshadow the overt sins for which we judge them?

*Mae Lewis-Essig
Sinking Spring, Pennsylvania*

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Cover photo by
Meylan C. Thoresen

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Painless Austerity

While a student at Andrews University in the late 1970s, I read an article in the Adventist Review that set fire to my imagination. Written by K. D. Smith from the Far Eastern Division, the article told about the earnest plea from a village chief in New Guinea for teachers—Adventist teachers! Mission officials, Smith reported, were initially forced to deny the plea because of lack of funds. Lack of funds? I thought. A mission-driven church like ours couldn't come up with a few paltry dollars to send a couple teachers to New Guinea where a leader, far from opposing us, was begging us to come?

I wrote a response to the piece, and it was published. And I remember having the naïveté to believe that church administrators and pastors would be falling all over themselves to put my proposal into operation. I'm older now and less sanguine. But I'm still captured by the idea I expressed then. I offer it again, modified and updated—still hopeful that someone, somewhere, will "bite" this time:*

The irony of this situation is obvious. Here is a church whose members spend millions of dollars each year on everything from Christmas trees to dog food, but yet are unable to move into this fertile, opening field with the gospel—because of lack of funds!

The thought forcefully struck me that perhaps we ought to try something new, something imaginative, something bold. Why not declare an Adventist Austerity Year, with the purpose of raising new funds for the immediate accomplishment of a specific number of projects around the world?

In the sense I'm using it, *austerity* would imply a denial of the many

nonessentials—the frills—on which we spend millions of dollars each year. The plan would be for each participating person or institution to compute the savings that result from such denials, and turn in either an equivalent amount or a part of it to the church for this special drive. This fund should be *separate* and *distinct* from regular church funds, and should in no way diminish our usual weekly or monthly giving.

Talking About Frills

Each member and each institution would be left absolutely free to determine what constitutes a frill for them. Just for the sake of illustration, frills may include such items as the following:

- costly Thanksgiving trips and expensive Thanksgiving dinners
- Christmas trees and Christmas cards (for that year)
- desserts
- unnecessary photography (Adventists probably spend millions of dollars in this area alone every year)
- unnecessary travel—personal and institutional (some of the meetings we attend each year might be canceled or postponed without damage)
- nonessential mailings by churches and institutions
- the proposed dog or cat addition to the family
- video rentals and purchases
- long-distance calls—cut by 50 percent, and write letters instead

The list is endless. But the items chosen should be left completely up to the participating individual or institution.

The moneys collected in this way would form a special General Conference fund earmarked for specific worldwide evangelistic or educational projects chosen in consultation with the world field. It would not be mixed or

combined with any other fund. Through the pages of the *Review*, the General Conference would report to the international constituency within six months following the austerity year (and every three months thereafter until the money was spent) the results of the drive, in terms of *finished projects* or *people converted* to Christ.

I believe that such a program would work. There are psychological and spiritual underpinnings to it that space will not permit me to develop. It is a project in which anyone who has enough for frills could participate. And while it might be repeated anytime, I would suggest that every drive be terminated after one year. To continue indefinitely would kill it.

This is *not* a call for sacrifice. We are talking about funds that are completely discretionary—extra moneys most of us have from time to time for nonessentials, moneys that the church will never see, except *through a program such as I'm describing here*.

The year 1994, the 150th anniversary of the beginning of our church, is upon us. What better time to reflect on the reason we're still here, and on whether the time has not come to give a mighty thrust to the work of God around the world.

No, I'm not suggesting that we can finish the work with money. But I believe that God will send the Holy Spirit when He sees that we mean business—that we are ready to put the preaching of the gospel above our own creature comforts and our pet indulgences.

Does any of this resonate with anyone out there? Why don't we try it? After all, what have we got to lose?

* See *Review and Herald*, Mar. 29, 1979, p. 13.



Giving God a Hand

It had been a busy week. I had hoped to get a load of clothes washed and dried before sundown Friday. But as the winter sun sank into the neighboring housetops, the dryer droned a semblance of "Day Is Dying in the West," racing the sun.

Now, I know that sundown Friday marks the beginning of Sabbath, and I prefer that my manservant, the dryer, cease from its labor before that time. But admittedly it came close to working too long that Friday (although the legalist could have argued that the sky was still light, and that the streetlights hadn't yet come on).

But my biggest desire at the time was to remove the clothes promptly, after the cycle finished, so wrinkles wouldn't set in over Sabbath. However, that wasn't to be. It was God's time now. And He who starches the mountains and irons out the plains, I reasoned, could certainly preserve my few little clothes from wrinkling until sundown Saturday. And He did! Whenever I've put God to the test, I've not been disappointed.

But why is it that we are still tempted to give God a hand, to help Him out in accomplishing His good in our lives (in my case, the temptation to fold the clothes rather than trust the matter to Him, since it was Sabbath)?

Crossing the Sea Today

For instance, I daresay that if God would call us to a water crossing of the Red Sea today, we probably wouldn't attempt it minus a powerboat, life jackets, paddles, and a cooler besides! And even then we'd probably risk returning to camp for canoes, boogie boards—anything we could find to help us in the crossing. We'd make sure we were completely equipped before blindly stepping into the water and trusting

God. Trusting God? For something we can do ourselves?

Sometimes I wonder if we haven't abused and misused the idea of copartners with God. True, Ellen White says that "to make God's grace our own, we must act our part" (*Prophets and Kings*, p. 487), and Paul challenges us to work out our own salvation with fear and trembling, "for it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:12, 13). But what about matters that don't pertain to salvation? The everyday little things—the things we are capable of doing ourselves? Trust God for these?

*We've become too quick
to take care of our own
needs and answer our
own prayers.*

I'm convinced that even in this automated, multifunction, self-sufficient, cybernetic society, we can still see God's miraculous hand in the routine, everyday things of our lives, if we would only look for Him there.

But we've become too quick to take care of our own needs and answer our own prayers. Unlike Bible times, if an axhead is lost in the river, we go buy a new one. If there's a drought, we seed the clouds. If we run out of food, we apply for food stamps. If the punch runs out at a wedding, we buy more. We don't need a miraculous God, because we take care of our own needs! Only the biggies, the things out of our con-

trol—like health or finances—do we still reserve for God, and even then, sometimes as a last resort. We've deprived ourselves of the many blessings—maybe even miracles—that could have been ours, because we were too self-sufficient to trust Him with the little things in our control.

My husband, Bobby, and I were going with another couple one night to a special program in which a friend of ours was being recognized. Getting caught in rush-hour traffic on a Friday evening, we were significantly delayed and began talking about how disappointed our friend would be if we were late.

"Why don't we pray?" I said all too quickly, forgetting that you just don't do that—even in some Adventist circles—without someone labeling you as an alien from outer space or some fanatic. But they agreed, and we did. I did. Out loud.

"... and whatever You see fit to work out, please don't let Hector realize we are late," I prayed.

We arrived late, of course, and found some seats toward the back. We craned our necks looking for our friend up front, but couldn't find him. Finally, after about 20 minutes, Hector arrived. He had been delayed to his own celebration.

The same God who made the sun stand still for Joshua was not too big to make time, theoretically, stand still for me.

"If you, then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask him!" (Matt. 7:11, NIV).

JACKIE ORDELHEIDE SMITH

NORTH AMERICA

Atlantic Union Reports New Member Record. The number of new members joining the Atlantic Union reached record levels in 1992, says union executive secretary Alvin R. Goulbourne.

Baptisms and professions of faith totaled 4,637 in 1992, a 12.4 percent increase over the 4,124 new members joining in 1991. This brings the Atlantic Union's membership to 74,129. "These numbers are a testimony to the increased public evangelism and personal witnessing," Goulbourne says.

Among the six conferences comprising the union, Greater New York Conference had the highest number of per capita baptisms with 1,448, representing 10 percent of the conference's membership of 14,761.

Alaska Camp Meetings Expand.

Nearly 80 Adventists gathered in frigid Nome, Alaska, January 21-24 for the annual arctic camp meeting. This year's camp meeting in Nome was the first of a series of camp meeting events throughout the state.

Conference leaders organized a second arctic camp meeting in Aleknagik, along with services at Savoonga for residents on St. Lawrence Island.

North Pacific Union communication director Ed Schwisow says the annual meetings are an attempt to increase the church's ministry to Alaskan Native Americans.

La Sierra University Launches Major Land Development Effort

After years of planning and design, officials at La Sierra University in Riverside, California, have unveiled a plan for developing approximately 350 acres of the university's valuable surplus land and thereby providing a stable source of income for decades to come.

The proposed plan calls for the construction of a retail office plaza, commercial and industrial park, and up to 1,500 residences—including townhouses, single-family homes, and homes or apartments for faculty and staff.

According to university public relations director Heather Miller, the proposal envisions a new 110-foot-wide landscaped roadway that will redirect traffic patterns around the campus and to a new entrance. Sixty acres (east of Pierce Street and the current campus) will be retained for future campus expansion.

University officials have been studying land use options since the 71-year-old school was split from Loma Linda University in 1991.

Though the total cost of the project is not available, university officials expect to fund the project through sale or lease of most of the parcels. The proposal now goes before the Riverside planning commission, which will hold public hearings on La Sierra's proposal later this year.

PUC Professor Honored for His Volunteerism.

A Pacific Union College professor was one of 45 persons honored as the San Francisco Bay Area's outstanding volunteers. PUC is located approximately 50 miles north of San Francisco in Angwin, California.

The Golden Gate Chapter of the National Society of Fund-Raising Executives honored Terrence Trivett, a biology professor at PUC, for his fund-raising efforts. Over the past two summers Trivett visited his former premedical and premedical students and received more than \$700,000 in pledges to refurbish the college's biology building, says Jeff Scoggins, editor of the *Philanthropic Dollar*.

WWC Students Help Local Residents.

Students at Walla Walla College in College Place, Washington, are making their faith come alive by helping residents in nearby communities.

The WWC Student Sharing Network helps residents by linking them with specific community agencies that can offer care. The students in the network also provide residents with many routine services, such as lawn fertilizing, painting, caring for children, and collection of clothes.

"There is an action side to our nature that nothing fills better than giving our time and abilities," says Tim Koch, student coordinator for the network.

To New Positions. Alf Birch, North Pacific Union Conference church ministries



Alf Birch

E. Wayne Shepperd

director, was elected executive secretary of the union on February 18. Birch replaces Paul Nelson, who retired on February 1.

E. Wayne Shepperd, multicultural ministries director and an associate church ministries director for the North Pacific Union, was elected as Pacific Union vice president on February 19. Shepperd replaces David L. Taylor, who became Atlantic Union president.

WORLD CHURCH

Central America Sets Global Mission Strategy.

Church leaders in the Central American Union have targeted 251 cities, towns, and barrios in which to establish new churches in the next 27 months, says George W. Brown, Inter-American Division president.

With 737 churches and 234,801 members (as of September 1992), the union territory covers Belize, Costa Rica, El Salvador, Guatemala, Honduras, Nicaragua, and Panama.

West Brazil Measure Favors Adventists.

A proposed amendment to the constitution of the Acre province in Brazil would guarantee religious freedom for Sabbath,

observers, says *Revista Adventista*.

According to the measure, no public functions would be held between sundown Friday and sundown Saturday, and municipal or state workers would be guaranteed the right to worship on either Saturday or Sunday.

In introducing the measure, state deputy Luiz Garcia cited provisions made for Sabbathkeepers in other Brazilian states.

Inter-American Food Service Directors Meet. More than 90 food-service directors and nutrition students met for the creative food service workshop at Montemorelos University in Mexico, January 29-February 4.

Cosponsored by the university and the Inter-American Division, the workshop drew 35 directors from 10 countries and 57 students from the university. The workshop was conducted by Food Systems International and included food-preparation techniques.

GC Leader Leads Evangelistic Series in Curacao.

General Conference church ministries director Israel Leito recently returned to his homeland in Curacao and served as speaker for a four-week evangelistic series.

The meetings drew an average nightly attendance of 700. On January 31, 35 persons were baptized. Forty others are scheduled for baptism, and local church leaders are nurturing 200 interests, says Leito.

Described as reaping meetings, the interests were

Evangelism Progresses in South America

Upon his return from a trip to the South American Division, General Conference vice president Robert Kloosterhuis reports that baptisms for the second year of the Global Mission thrust increased by 10 percent in the division, from 100,772 for the year ending June 30, 1991, to 110,934 for the 12 months ending June 30, 1992. This brings the division membership to 1,124,772.

In the North Brazil Union, four pastors reported 1,000 baptisms each after their members conducted many small evangelistic meetings in their homes. Overall, church members organized 600 of these "micro evangelistic series."

The Central Brazil Union has carried the Adventist message to 460 previously unentered territories. The *Voice of Prophecy* radio program is being carried on 355 radio stations, and 1,514 students completed Bible courses. Of these graduates, 660 have been baptized.

Of 331 persons studying the Bible as a result of watching *It is Written*, 179 have been baptized.

drawn from listeners to Leito's radio program, which is heard on five stations in the Netherlands Antilles.

FOR YOUR INTEREST

Adventist Review Seeks an Assistant Editor. The *Adventist Review* has an opening for an assistant editor. Applicants should be practicing members of the Seventh-day Adventist Church, with training and experience in journalism.

We are looking for a high-output person who has published articles, has skills in copy editing and proof-reading, and who can meet deadlines.

Send resumes by May 1 to: *Adventist Review*, 12501 Old Columbia Pike, Silver Spring, Maryland, 20904-6600.

Literature for Zimbabwe. In response to the Editor's Report on Zimbabwe (Feb. 11), the Review has received numerous calls and letters asking for an address to which literature might be sent for distribution in Zimbabwe. Here is the information. Send packages to: General Conference Transportation, 6620 Amberton Drive, Elkridge, Maryland 21227. Attention: Zambesi Union.

ALSO IN THE NEWS

Pentecostals Revive Strict Holiness Code. The 500,000-member United Pentecostal

Church is reviving a strict holiness code and expects its 7,500 ministers to recommit or leave, says the *National & International Religion Report*.

In the new conduct code are prohibitions against mixed swimming, television, women with short hair or makeup, dancing, worldly amusements and sports, immodest dress, theater attendance, and unwholesome music.

Church officials say the code is based on the Bible. United Pentecostal Church ministers have 90 days to decide whether to resign or remain.

Charles Colson Gets Templeton Award. Charles Colson, the Watergate figure who went on to establish



Charles Colson

Prison Fellowship, the largest prison Christian outreach program in history, has

won the 1993 Templeton Prize for Progress in Religion.

The Templeton Prize is awarded annually to a person who has shown extraordinary originality in advancing humankind's understanding of God. The prize this year will pay more than \$1 million, says Religious News Service.

CHURCH CALENDAR

Mar. 13 North American Youth Week of Prayer begins

Mar. 27 Sabbath School Community Relations Day

Mar. 27 Thirteenth Sabbath Offering for the Middle East and Southern Africa unions



ow, Jehoshaphat was king of Jerusalem
a long, long time ago

When the children of Judah all worshiped the Lord
from the high on down to the low.
And Judah was a wealthy kingdom and
everybody's children were fed
Because Jehoshaphat studied the Word of the Lord
and did everything that He said.

But out of the East came an army one day
after Jehoshaphat's gold.
And they were marching straight to Jerusalem
and Jehoshaphat soon was told.
So he called all the people together
and everybody fasted and prayed.
The Lord God answered the people and said,
"There's no need for you to be afraid.

"Because the battle is Mine tomorrow.
It's not yours and it's not the king's.
"And all you've got to do is stand and watch
to see the salvation I'll bring.
"Just believe that what I've told you
is exactly what I'm gonna do.
"And go out tomorrow against them now
because the Lord's gonna fight for you."

Well, the army rose early next morning.
They marched on out with the king.
Jehoshaphat chose some singers
and he told those singers to sing.
And they praised the beauty of holiness
instead of shouting out a battle cry.
And all the way down to the enemy's camp
they sang to the Lord on high.
They were singin' . . .



raise ye the Lord
His mercy endures forever and ever
Praise ye the Lord our God
His mercy will never end

Well, the Lord God set up an ambush—
got the enemy all turned around.
Started them to killing each other, you know,
till they all lay dead on the ground.
And the riches and the jewels that they left
behind
it took them three whole days to haul.
The children of Judah all praised the Lord
because He saved them one and all.
They were singin' . . .

Well, if the parallel's not real obvious now,
I'll spell it right out for you.
When you see trouble coming to rip you off
here's all that you need to do.
Just pray to your heavenly Father
and believe that His Word is true,
And then step out and shout the salvation of God
because He'll win that battle for you.*



Fighting Jehoshaphat-Style

Using a different kind of weapon

BY CLAYTON PECK

This poem and the music to accompany it were written by Don Francisco. It describes one of the most exciting accounts in the Old Testament. This story, found in 2 Chronicles 20, was "written for our admonition, on whom the ends of the ages have come" (1 Cor. 10:11).†

We do not face armies from Moab or enemies from Ammon, but we do have an enemy. His name is Satan, and he has an army—one third of all the angels of heaven. They march against us individually every day. They are marching against our churches now with renewed energy because we have declared war against the powers of darkness and united to accomplish Global Mission.

There is no avoiding the battle ahead. I say: Let's fight Jehoshaphat-style!

I find in the story of Jehoshaphat some practical pointers on how to prepare for spiritual battle and how to fight the spiritual battle.

How to Prepare

First, we must seek the Lord. The first priority for Jehoshaphat was not counting troops or sharpening swords. Rather, he "set himself to seek the Lord" (2 Chron. 20:3). The most important preparation for spiritual battle is seeking the Lord—daily, individually, putting on the full armor of God.

Then we must worship with other believers. Scripture says that "they gathered together to . . . seek the Lord" (verse 4). How important this is! Worship attendance is not optional for Christians.

Notice again why they came together: they came to seek the Lord. That should be our purpose when we assemble. Not to hear the latest gossip, not to show off our new clothes, not because we are afraid we will be lost if we do not attend, not even to "get a blessing," *but to seek the Lord. To worship Him!*

And how did they worship? First, they prayed to the Lord (see verses 5-12). "All Judah and the inhabitants of

less of a man who is unwilling to accept his God-given responsibility as the spiritual leader in his family.

The scripture says that they listened to the Word of the Lord (verses 14-17). True worship does not take place without a message from God. The prophet said, "Thus says the Lord" (verse 15). The people did not need to hear about what Jahaziel thought. They did not need a philosophical discourse. They did not need a string of quotations. They needed the Word of God. And that is what we need if we are to be prepared for spiritual battle.

Finally, the Bible says, they praised the Lord through song. They "stood up to praise the Lord God of Israel with voices loud and high" (verse 19).

Is that the kind of praise and worship that takes place in our homes and churches? When people visit your church for the first time, do they believe you are really excited about worshipping God?

The next day they "appointed those who should sing to the Lord, and who should praise the beauty of holiness" (verse 21).

Notice that they sang not *about* the Lord, but *to* the Lord.

They praised "with stringed instruments and harps and trumpets" (verse 28). We get the impression that this was no funeral dirge, but rather a joyful celebration of victory—even before the actual victory was realized.

This musical offering accomplished at least four things. First, it brought honor and praise to God. Second, it

When they routed the enemy,
they did not start handing
out trophies and slapping one
another on the back.

Jerusalem bowed before the Lord, worshipping the Lord" (verse 18). The picture is that of a whole congregation involved in prayer—praying silently as someone led audibly, not rummaging through purses or pockets for offerings, or wondering if the timer got set on the oven at home.

"Now all Judah, with their little ones, their wives, and their children, stood before the Lord" (verse 13). Whole families stood to pray together. Some men think it is a sign of weakness to be spiritual. Just the opposite is true. A man is

united the hearts of God's people, bringing encouragement. Third, it expressed the joy they felt because of certain victory. Fourth, it put the enemy on the run. The Bible says that "when they began to sing and to praise, the Lord set ambushes against the people . . . who had come against Judah; and they were defeated" (verse 22).

There is power in praise! It was when they sang and praised God that the Lord set the enemy to fighting one another (see verse 23). I have often wondered if Satan's evil angels start fighting one another when the people of God unite in praise. I hope so!

In order to be ready for spiritual battle, then, we must seek the Lord, both individually and as a group—consistently, regularly, and with our hearts as well as our minds.

How to Fight

1. *Put your trust fully in the Lord—not in yourself.* Jehoshaphat advised the people, "Put your trust in the Lord your God" (verse 20, NASB). He prayed, "O

our God. . . . We have no power against this great multitude that is coming against us; nor do we know what to do, but our eyes are upon You" (verse 12).

The people were greatly outnumbered and, in their own strength, sure to fail. So are we. But praise the Lord for the encouragement of 1 John 4:4: "He who is in you is greater than he who is in the world." And Proverbs 18:10 says: "The name of the Lord is a strong tower; the righteous run to it and are safe."

2. *Stand and see the salvation of the Lord.* The people were told: "You will not need to fight in this battle. Position yourselves, stand still and see the salvation of the Lord, who is with you" (2 Chron. 20:17).


Ephesians 6:12 reminds us that we wrestle "against spiritual hosts of wickedness in the heavenly places" and commands us to "stand" (verse 14). God gives the power. He gives the victory. But we have a part to play. We must decide to stand for Him. Victory power is available to those who choose to unite their wills to God's will. When the

enemy brings temptation, we must "stand firm" (Eph. 6:11, NASB), and the Holy Spirit will honor our choice with heavenly victory power. Let us remember that the people of God "stood before the Lord" before they were ready to stand before the enemy.

3. *Practice God's presence.* As the army of God marched into battle they sang, "Praise the Lord, for His mercy endures forever (2 Chron. 20:21). Too often we start the day with God and then forget Him. Let's take Him with us through the day. Let's learn to "pray without ceasing" (1 Thess. 5:17), walking "in the Spirit" (Gal. 5:16). The enemy cannot overcome one "whose mind is stayed on" the Lord (Isa. 26:3).

4. *Remember who gets the credit for victory.* When the enemy was routed, the people of Judah "blessed the Lord. . . . Then they returned . . . with joy, for the Lord had made them rejoice over their enemies" (2 Chron. 20:26, 27). They did not start handing out trophies and slapping one another on the back. Their first thought was not writing up a story for the church paper. Rather, they "blessed the Lord."

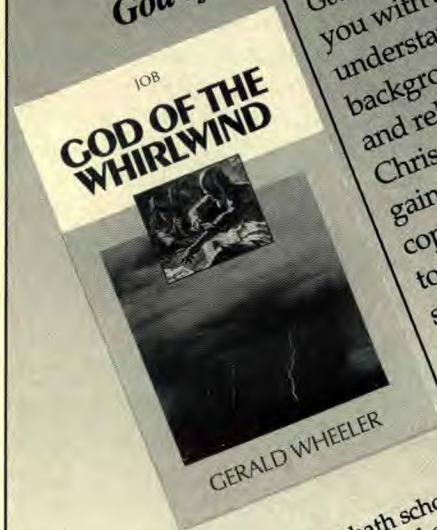
As long as we depend on God's power we will experience victory—victory over temptation, victory in soul-winning endeavors, and victory in church growth. But let's give God the credit.

We are in a war. There is still unentered territory to conquer. There are strongholds to tear down (see 2 Cor. 10:4). There are "prisoners of war" to free. There are "missing in action" to look for. The enemy is organized and powerful. But victory is certain. Let's fight Jehoshaphat-style! 

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Clayton Peck is pastor
of the Courthouse
Road SDA Church in
Richmond, Virginia.

Sexual Harassment



By Calvin B. Rock

I am a single female working in one of our large church institutions. We have a number of non-Adventists working here, some of whom are overly friendly at times. In fact, on several occasions I have felt harassed not only by them, but by some Adventists as well. I'm afraid to say much because I don't want to lose my job, but I just might the next time. Do we have a policy on sexual harassment?

Yes, we do have a sexual harassment policy. It was voted by the world church at the 1988 Annual Council in Nairobi. The policy reads in part:

"1. Personal Conduct—Employees of denominational organizations are to exemplify the Christlike life and should avoid all appearance of wrongdoing. They should not for one moment indulge in sexual behavior that is harmful to themselves or others and that casts a shadow on their dedication to the Christian way of life. . . .

"3. Definition—Sexual harassment includes but is not limited to the following:

"a. Unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature affecting an individual's employment status. . . .

"b. Unwelcome sex-oriented comments (kidding, teasing, jokes, etc.); . . .

"d. Unnecessary touching of an individual (e.g., patting, pinching, hugging, repeated brushing against another person's body, etc.); . . ."

During the discussion at the time of the vote, a significant number of delegates from many parts of the world questioned the need for such a protective policy. It is a sad commentary upon human nature and our church commu-

nity to say that this policy is sometimes needed, but that is true. The involvement of Adventists in such activity is particularly disappointing. But we should remember our Lord's warnings that there will be some "tares" among the wheat until the harvest (Matt. 13:30).

You should not wait to address the problem. First, speak with the perpetrator; if that does not resolve the situation, go to the person's supervisor. To delay will not only prolong your misery but make you a party to encouraging transgression in another.

*To delay will prolong your
misery and encourage
transgression in another.*

A s purchasing agent for a Seventh-day Adventist institution, I have difficulty understanding the difference between accepting bonus gifts from equipment companies and receiving frequent flier bonus tickets from airlines. The money for purchasing both office equipment and airline tickets comes from the same organization. Why does my company say the equipment gifts are wrong while allowing me to keep the bonus tickets?

No doubt your employers have a written policy that explains their position. Even without such a rationale, however, it is possible to note a number of differences between the kinds of acquisitions to which you refer.

One of the more obvious has to do with vulnerability. By receiving gifts from suppliers, an employee who is in a position to influence buying patterns generates not only suspicion but often very difficult temptations. For this reason, some such gifts are legally referred to as commercial bribes. In fact, there are a number of state and federal laws that prohibit gifts of this kind to public employees. Some states have laws prohibiting them in private employment as well. Bonus airline tickets do not fall into this category.

Another difference is that gifts from suppliers are usually very private—even secretive—and therefore not subject to inventory or control. Airline bonus flier programs, on the other hand, are publicly advertised, so the benefit possibilities are clearly recognizable.

A third contrast is that suppliers who offer desks, air conditioners, computers, etc., to employees for their personal possession do so selectively and by virtue of formulas that reward some and deny others in similar employment. Frequent flier bonuses are awarded via calculations that are standardized for all travel and are therefore nondiscriminatory.

Should an employing organization decide to claim frequent flier bonuses, it is within its rights to do so. Should it permit its employees to retain this type of bonus, it takes a far lesser risk than it does in allowing equipment gifts to those dealing with material or financial acquisitions of any kind.

Calvin B. Rock serves as a general vice president of the General Conference. He holds doctoral degrees in ministry and religious ethics.

At the Crossroads, Again

The U.S. Supreme Court is about to rule on three religious cases.

BY MITCHELL A. TYNER

Virtually all eyes in Washington, D.C., are on the new administration—new president, new appointments, new policies. Those who look for the implications for religious institutions are also looking in the same direction.

President Bill Clinton has indicated his support for the Religious Freedom Restoration Act and his appreciation for the necessity of safeguarding religious liberties.

But as the Restoration Act works its way through the congressional labyrinth, more immediate news from the church-state front will come from the United States Supreme Court. As the *Washington Post* observed after reviewing the docket for the 1992-1993 term, "the most striking aspect so far is the justices' interest in religion."

The potential impact of the three religion cases accepted by the Court for this term should be viewed in light of two recent High Court rulings.

In a 1990 case, *Employment Division v. Smith*, the Court's ruling seriously undercut the valuable protections afforded by the U.S. Constitution's First Amendment: "Congress shall make no law respecting an establishment of reli-

gion [the establishment clause], or prohibiting the free exercise thereof [the free exercise clause]."

Before the *Smith* case, any governmental interference with religious practice had to be justified by a compelling public interest of the highest order. The government had to prove the necessity of interfering.

Now, after the *Smith* case, any governmental interference with religion can be done as long as it is generally applicable and is not intended to burden religious practices. Religious exemptions are not considered because religious practices are not singled out to be burdened any more than other practices. The result is that even if the government doesn't intend to interfere with religion—but does so anyway—the victim has no legal remedy. However, *Smith* says that if a law intends to prohibit a religious activity, the government must still produce compelling evidence for such prohibition.

The Religious Freedom Restoration Act is a congressional attempt to return to the former standard of protection—forcing the government to prove that its interference in religion is justified by a compelling public interest.

Last term the Court also appeared ready to reinterpret the establishment clause. In *Lee v. Weisman* the Court heard arguments for and against allowing a benediction at a public school graduation ceremony.

Before the *Lee* case, the Court held that governmental relationships with religion would be upheld under the establishment clause only if shown to have a secular purpose and neutral effect, and not lead to excessive entanglement between church and state.

After the *Lee* decision, the Bush administration urged (and the Court was assumed to be favorable to) an alternate test that would approve all government actions that did not coerce a citizen to participate in a religious exercise in which he/she did not believe. That standard would arguably allow government to conduct a prayer meeting as long as no one was forced to attend. Rather than adopting that standard, the Court fractured. A majority of the Court agreed that the prayers were improper, but they could not agree on why.

Smith has been heavily criticized by religious groups of every stripe, and *Lee* left constitutional interpretation sadly unclear. Various groups, including the North American Division of Seventh-day Adventists, are urging the Court to revisit—and hopefully revise—the *Smith* decision and provide religion with more protection from governmental interference. Here are the cases that could enable the Court to do so this term.

1. Animal Sacrifices

The first is *Church of the Lukumi Babalu Aye v. Hialeah*, argued November 4. At issue are ordinances enacted by the city of Hialeah, Florida, to outlaw animal sacrifice. These laws were passed when members of the Santeria religion, for whom animal sacrifice is a core doctrine, tried to open a church in the Miami suburbs. The city justified the ordinances as necessary to control the disease-producing dumping of animal remains and to prevent cruelty to animals.

If so, responded the Santeria group, why didn't they just pass laws regulating animal disposal and methods of

slaughter, or outlaw all killing of animals? According to Santeria leader Ernesto Pichardo, "you can kill a turkey in your backyard, put it on the table, say a prayer, and serve it for Thanksgiving. But if we pray over the turkey, kill it, then eat it, we violate the law."

Significantly, the ordinances do not even outlaw all religiously motivated animal slaughter—which would arguably prevent kosher slaughter. They prohibit only such slaughter as a sacrifice. Says Santeria's attorney, "This is a case about open discrimination against a minority religion."

Although Santeria is admittedly several tributaries removed from the religious mainstream of America, a blatant attempt to outlaw an unpopular religion must disturb members of other unpopular groups—or groups that might become unpopular.

Will this case cause the Court to revisit *Smith*? Not necessarily. Remember, *Smith* stated that laws intended to prohibit religious activity will still be subject to the previous strict scrutiny test. The Court could strike the Hialeah ordinances as an example of the type of intentional restriction prohibited even under *Smith*, and thus allow animal sacrifices.

2. Interpreter Needed

The second case, *Zobrest v. Catalina Foothills School District*, involves an Arizona law that provides all needed aid—including an interpreter—to deaf students. One such student, James Zobrest, was told he would be supplied an interpreter only if he attended a public school, not the parochial school in which he was enrolled.

The Ninth Circuit Court of Appeals said that providing the publicly financed interpreter, who would also translate religious services and classes, would be an unconstitutional payment of government funds to transmit a religious message. Zobrest claims that *not* to do so violates his right to equal protection under the law.

Is it an unconstitutional denial of equal rights to deny a student otherwise available benefits just because he or she wants a religious education? Is it an unconstitutional support of religion to

pay a state employee to attend and translate religious classes and services? One of the continuing difficulties in interpreting the laws protecting religious freedom is to know how to protect the believer's right to equality while simultaneously restricting government's involvement in religious matters. This case may clarify that delicate balance.

3. School Property Use

The third case, *Lamb's Chapel v. Center Moriches Union Free School District*, asks whether a Long Island, New York, school district can deny a group the use of school facilities after hours simply because of the religious

"The most striking aspect so far is the justices' interest in religion."

content of the group's program. The lower court decision, upholding the school's denial of use, conflicts with other federal court decisions in similar cases that said public facilities that are available to secular groups must give equal access to religious groups.

Will the Court use these cases once again to alter First Amendment interpretation? Or will the justices maintain the status quo? The answers are on the way. Decisions will be released before July 1, 1993.

Other Cases Coming

In the meantime, other matters are working their way up the judicial ladder. Other American courts have recently held that:

❑ A Seventh-day Adventist U.S. Postal Service employee was not denied her rights when she was forced to choose between a position that afforded a secure method of avoiding Sabbath work scheduling but allowed no overtime and another position that offered

overtime but an insecure accommodation of her Sabbath observance (*Mann v. Frank*, USDC W. Mo., June 10, 1992).

❑ A church's right to give employment preference to its own members is not forfeited if it on occasion employs nonmembers (*EEOC v. Presbyterian Ministries*, USDC W. Wash., Mar. 19, 1992).

❑ A state income tax credit for parochial school tuition payments is constitutional (*Luthens v. Blair*, USDC S. Iowa, Mar. 17, 1992).

❑ Even though a church may have violated its own rules in firing a pastor, a civil court cannot get involved without impermissible interference in religious matters (*Lewis v. Lake Region*, Nov. 4, 1992).

❑ The propriety of court jurisdiction over employment suits against religious institutions depends on the religious nature of the employee's duties, not on his/her clergy status (*Alicia v. New Brunswick Theological Seminary; Welter v. Seton Hall University*, Sup. Ct. N.J., June 1, 1992).

❑ The Age Discrimination in Employment Act applies to a maintenance employee in a Catholic hospital, but not to a teacher in a Catholic high school, because of the degree of religious duties involved (*Lukaszewski v. Nazareth Hospital*, USDC E. N.Y., May 7, 1992; *DeMarco v. Holy Cross*, USDC E. Pa., July 17, 1992).

❑ Government funding of remedial education in church schools is permissible (*Barnes v. Cavazos*, 6th Cir., June 5, 1992).

❑ Sincere belief that God will provide a way to buy food without having to use tithe money for that purpose is no defense to a murder charge when a child dies of starvation (*Commonwealth of Pennsylvania v. Cottam*, Sup. Ct. Pa., Sept. 17, 1992).



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Codependent or Caring?

How we can be caring Christians without contributing to unhealthy relationships

BY SANDRA JOHN

A young man, serious about his faith and about his work in a helping profession, listened to a speaker on codependency. The speaker stressed making choices, setting boundaries, learning to say no.

The young man turned to a colleague. "I'm really confused about some of this," he said. "It sounds like one can't be caring and nice to others without being codependent. Whatever happened to bearing one another's burdens?"

With the popularization of the concept of codependency, many people who want to take seriously both the Scriptures and a personally healthy lifestyle have begun to wonder if there is a contradiction between them. I am a nurse, a pastor, a pastoral counselor, one who practices a 12-step program to learn how not to be codependent. I have struggled personally with this issue and have talked with many persons in counseling and in churches about it. I believe Scripture and our learning from the behavioral sciences can help us to sort out this dilemma.

"And during supper Jesus, knowing that the Father had given all things into his hands, and that he had come from

God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him" (John 13:2-5, NRSV). Here in the example of Jesus we have the basic principle in distinguishing codependency from healthy caring and serving.

Jesus, we are told, knew where He came from and where He was going. He was very sure of His own identity. He knew who He was and whose He was. He knew His purpose and plan in life, and His destiny. He chose to do what He did. He did not do it out of a sense of need or shame.

In his delightful little book (whose title pithily states the issue) *A Stranger to Self-hatred: A Glimpse of Jesus*, Brennan Manning says: "In my personal life many fears and insecurities lead me voraciously to seek the approval of others, to assume a defensive posture when I am unjustly accused, and to feel guilty over refusing any request, to doggedly live up to others' expectations, to be all things to all in a way that would make

... Paul shudder" (p. 39). In contrast, he says: "Christian freedom is the joyful acceptance of this unprecedented and scandalous reversal of the world's values. In sovereign liberty [Jesus prefers] to be the servant rather than the lord of the household" (p. 25).

The Lost Self

Codependency is rooted in not having a sense of self. Persons who act out of codependency have a limited or false sense of self. They are not clear about their own identity. Rather, their sense of self—perhaps their sense of meaning and purpose and self-worth—comes from other people. It is as though such persons don't know who they are unless there is another person there to reflect back to them who they ought to be.

They are likely to be motivated by a need to please other people, to be liked, understood, complimented, to feel some worth or meaning, rather than by a genuine sense of empathy. Or they may be motivated by guilt—a feeling that they owe something to another person, that they will be thought of as selfish, mean, bad in some way—or by fear that they will be punished, deserted, or abandoned, that no one will like them if they don't take care of others.

When our sense of ourselves comes *only* from our relationship with God, as Jesus did, then, and only then, can we truly reach out in caring for others.

Many schools of thought would view the concept of empathy as one of the highest steps toward maturity. Empathy is the ability to put oneself in the shoes of another and momentarily view the world through the eyes of the other *while at the same time not losing the sense of oneself or of one's own perspective and feelings*.

This latter is the crucial difference. The codependent person is likely to lose himself or herself in another, to begin to feel the feelings of another, to take on the burdens of another with the responsibility to rescue the other, to live the life of another. The more mature person retains the full sense of self *and* is able to feel *with* the other person, thus truly caring and being of support and usefulness.

The same action as viewed from the outside may appear indistinguishable. Mary and John are asked to take an overtime nursing shift. Both say yes. However, the internal process and the motivation may be entirely different.

Mary may ask for a few moments to think about it. She looks over her calendar, considers her own needs and the needs of the unit, assesses whether she is fresh enough to perform adequately on the second shift and also feel well enough to take care of her own personal agenda, and checks in with herself as to how she will feel later if she says OK, whether or not she feels resentful and angry.

On the other hand, John says yes immediately, but later finds himself out of sorts, short with the patients and staff on the second shift, making small errors in judgment, with building resentment. He may not be aware enough of himself to check out his motivation before he responds, to realize that he has a choice, to recognize his own limits.

Had Mary decided to say she was unavailable, she would have let it go and not continued to think about her choice once it was made. The next time the request came, she could again decide, evaluating her own and the unit's needs at that particular time.

Had John said no to the extra shift, he would have continued to ruminate about his decision and not enjoy the time he was not working. He may have felt guilty or ashamed of himself for not working harder or pleasing the supervisor. He may have thought, *I'm always the one asked to do this. I always have to say yes.* His extremes in thinking

would have been keeping him from making a well-thought-out decision in each situation.

Guilt, Shame, and Humility

In evaluating feelings and motives it is helpful to clarify some terms. Guilt is what one feels when one's actions have been hurtful or wrong. Shame is what one feels when one's whole person seems to be wrong or bad. Often people confuse these feelings.



When a person is acting out of a codependent need, shame is part of the motivation. But that person may not even be able to put the shame into words, because we learn shame at an age before we are able to verbalize our feelings.

Humility is a term that has received a bad reputation and also needs a new definition. True humility does not mean having a poor sense of self. Again, that is shame. True humility is thinking correctly of oneself, able to name both strengths and vulnerabilities, able to make a realistic assessment of oneself.

The humble person is able, because of a solid sense of self, to do without bragging or showing off. Falsely humble people cut themselves down while hoping others will throw them a compliment, contradict the cut down, and build them up. False pride is based in a falsely inflated self, as though we were trying to convince ourselves and others that we are OK; whereas humility is based on a solid, calm sense of oneself.

It is what Paul talks about in Romans 12:3: "For by the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned" (NRSV).

Paul is saying that we should have neither a false sense of pride nor a false sense of humility, that we are not to think of ourselves more highly or more lowly than is deserved. The ability to do this is based on faith, faith in who God is and who I am because of God's abiding presence with me.

The person who is acting out of codependency often feels that he or she is helping another person and that his or her sacrifice for the other ought to be rewarded. In true caring, one is not concerned about a reward, does not expect something from the other, and is truly not resentful for not receiving recognition or acknowledgment.

The mature caregiver knows that often the best way to help is to do less instead of more. To overhelp can prevent another person from taking appropriate responsibility for his or her own life. The codependent person is likely to

try to meet the needs of another at the expense of his or her own needs, so that no one's needs are met. The helper is left feeling angry. The helpee is left feeling dependent and useless.

The mature caregiver will find a way to meet, as much as possible, both his or her own needs and the needs of the other. The helper will not do too much for the helpee, so the helper is not left drained and resentful and the helpee feels more useful, empowered, and strengthened.

The Mature Caregiver

How can I discern in a given situation whether I am being codependent or usefully caring? How can I move toward being a genuinely and freely helpful and giving person rather than a bound-up, codependent one? How can I be centered rather than self-centered in a navel-gazing kind of way that ends up

hurting both myself and others? Here are some guidelines:


1. Be gentle with yourself. Remember that the journey toward maturity and wholeness is always the journey of a lifetime. Be gracious with yourself on this journey, as God is gracious with you. The discernments are sometimes fine, and even knowing what seems right, we often fall short.

2. For those who have been codependent, it is necessary for a time to set firm boundaries. You may have to seem uncaring before there is a readiness in you to swing back to a centeredness where there can be genuine giving.

3. In making a specific decision, check in with your motivations and feelings using some of the guideline examples in this article.

4. Find some people with whom you can be ruthlessly honest, with whom to discuss, pray, and discern.

5. If you find your feelings and motivations consistently unclear and muddled, you may benefit from professional counseling to help you clarify the mass of feelings and help with the discernments.

6. Most of all, spend consistent time in meditative prayer, drawing your sense of self from your relationship with God, not from anyone or anything else. Practice the prayer of letting go of everything but God. 

Sandra John is a pastoral counselor in Silver Spring, Maryland. This article appeared originally in The Counselor, a publication of the Pastoral Counseling and Consultation Centers of Greater Washington.



Charley's Dream

BY EDNA MAY OLSEN

Come along, Charley, get up; you can't stay here," said the policeman, gently stirring the sleeping man with his foot. Charley opened one eye and slowly pulled himself to his feet.

"All right," he muttered, gathering up the thin mattress on which he'd been sleeping and stuffing the rest of his possessions into a carrier bag. "I'm going."

Charley joined the line of homeless men walking up the steps from one of London's vast underground railway stations. He spent the rest of the day wandering the streets, looking for handouts. When it grew dark he went back to the railway station, unrolled his mattress, and huddled upon the cold concrete.

Winter, with its driving sleet and frost, had barely arrived when Charley got sick—so sick that someone eventually called for an ambulance to take him to the hospital. For days he could hardly speak. In fact, the doctors said he was on the verge of starvation.

And then they discovered a strange thing about Charley. For a long time he had been hoping to meet the beautiful Princess Diana and tell her how much he loved her. And he seemed equally confident that once they met, she would return his love. He deprived himself of food and shelter in order to spend the money on flowers and letters, none of which ever reached her. And if he had anything left over, he'd buy another pic-

ture of her, all of which he kept carefully wrapped in plastic in his bag.

Poor Charley. He'd spent so much on a dream that would never come true, since it is almost impossible for a stranger to meet the princess.

But I guess all of us at one time or another have dreamed of meeting someone famous, perhaps the queen of England or the president of the United States.

All of us who love Jesus, though, can be sure of one thing: that one day we'll meet a King, the King of the universe.

So let's all dream of that wonderful day when we'll meet King Jesus and tell Him we love Him. That's a dream that will come true one day.

Women Who Made a Difference

These seven Adventist sisters served their church with distinction.

BY ALWYN NICHOLAS

I wanted to tell you that you had better set that Communion table back and put the cloth over it until you begin to keep the commandments of God." Those words greeted Pastor Frederick Wheeler, a Methodist and Adventist minister of Hillsboro, New Hampshire, as he visited one of his members in early 1844.



Rachel Oakes Preston

They came from a woman who was upset because the group of believers there worshiped on Sunday. Rachel Oakes (1809-1868), a Seventh Day Baptist, had just moved to Washington, New Hampshire, to be with her daughter, Delight Oakes, an Advent believer.

Rachel went to church one Sunday morning in 1844 with her daughter. Pastor Wheeler admonished the mem-

bers that "all who confess Communion with Christ in such a service as this should be ready to obey God and keep His commandments in all things." As he preached he noticed an uneasiness in the woman sitting next to Daniel Farnsworth. It seemed she wanted to get up and say something.

On his pastoral visit to her home, Mrs. Oakes confronted Pastor Wheeler. "You said everyone who confesses Christ should obey all the commandments of God." Rachel informed him that this includes the fourth commandment about the seventh-day Sabbath.

Pastor Wheeler left that home thinking about what she had said. Should the Adventists really be worshiping on Saturday? He studied the topic in detail and became convinced that Rachel Oakes was right. The Advent believers should be worshiping on Saturday instead of Sunday. He preached a sermon about it. As a result, many of his members joined him and became the first "Seventh-day Adventists."

So before the founders of the Seventh-day Adventist Church had heard of it, and before Ellen White had been called of God, Divine Providence used a woman to introduce the Sabbath truth to the Adventist group.

Songwriter

Uriah Smith was an outstanding pioneer writer of the Adventist Church whose name became synonymous with *Daniel and the Revelation*, a book in

print even today. Uriah had an older sister, Annie Smith (1828-1855), who played an important part in the church's early years.

In 1844 she became a part of the Advent movement. After teaching for a while, she was forced to stop because of eye problems. Upon hearing Joseph Bates speak in 1851, Annie became convinced of the Sabbath and began sending poems to the *Review and Herald*. James White, then editor of the publication, gave her a job as one of his assistants.

Annie Smith's greatest contribution



Annie R. Smith

to the church was her songs. Although she died of tuberculosis at the age of 27, her songs live on in our *Seventh-day Adventist Hymnal*: "How Far From Home," "I Saw One Weary," and "Long Upon the Mountains." Describing

Annie, Adventist historian Arthur W. Spalding wrote: "A sweeter, more self-effacing, yet talented woman has never been known among us, nor, we may say, elsewhere, than Annie R. Smith."¹

J. N. Loughborough, a leader in the pioneering work of the church, had a sister who also left her mark on the pages of Adventist history. Minerva Jane Chapman (1829-1923), a financial administrator, served for six years as treasurer of the General Conference (1877-1883). Concurrently, she was also treasurer of the Tract and Missionary Society, secretary of the Publishing Association, and editor of the *Youth's Instructor*. She worked at the *Youth's Instructor* for nine years (1875-1879, 1884-1889) without accepting any salary!



Minerva Jane Chapman

Such sacrifices were needed in those days, and men weren't the only ones called of God to put their faith in the Lord.

After 26 years of service at the Review and Herald Publishing House, Mrs. Chapman retired in 1893. She continued to live in Battle Creek, Michigan, until she died at the age of 93.

Nearly a Dozen Redheads

One can hardly follow SDA history without coming across the "Rankin Girls," a family of almost a dozen redheads who worked in many areas of the church, mostly as teachers. One was outstanding—Helen Nellie Rankin (1844-1937). She married a business-



Nellie H. Druillard

man, Alma Druillard, and became known as "Mother D" and "Aunt Nell."

"Mother D" was always good at figures. In 1888 she became treasurer of the Nebraska Conference. With her husband she went to South Africa in 1889 and served as secretary and treasurer of the Tract Society. In Africa she spent her spare time as a nurse and later became secretary of the South African Woman's Christian Temperance Union.

Returning to America, she served as matron and accountant for the Boulder Sanitarium, where her husband was treasurer. From 1901 to 1903 she worked as treasurer at Emmanuel Missionary College.

But what "Mother D" will long be remembered for came after the death of her husband in 1904. By then they had accumulated a sizable fortune that permitted her to lend money for the purchase of land for a school in Madison, Tennessee. She then organized the Madison Sanitarium and its school of practical nursing.

At age 78 Helen Druillard met with an auto accident in California. While recuperating, she promised to do something for Blacks in the South. Returning to Tennessee, she established Riverside Sanitarium and Nursing School.

"Mother D" spent the next 10 years there until the institution was transferred to General Conference management. Two years before her death at age 94, she retired to Madison College, where she attended meetings and counseled other institutions in the area.

Help From England

Maud Sisley (1851-1937) emigrated from England at the age of 11 to find her brother keeping the Sabbath in America. Soon the entire Sisley family emigrated, and all became Seventh-day Adventists. Encouraged by James and Ellen White, the family moved to Battle Creek, Michigan, where Maud, then 15 years old, found a job at the Review and Herald.

Maud Sisley is known to Adventist historians as a Bible instructor and colporteur. When Adventists began paying tithe, she was one of the first in Battle Creek to pay a full tithe.

J. N. Andrews, the church's first overseas missionary, needed help in Europe. Maud was commissioned to go and help him in Switzerland in 1877, about nine years before Ellen White crossed the Atlantic. There she set in type the first SDA tract in Italian, even though she did not know the language. In 1879 she went as a Bible instructor and colporteur to Southampton, England.

Shortly afterward Maud returned to America, where she married Charles Boyd, president of the Nebraska Conference. In 1887 the General



Maud Sisley-Boyd

Conference sent the Boyds in the first group of missionaries to Africa.

After many years in South Africa and Australia (at Avondale College), Mrs. Boyd went to Loma Linda and Glendale Sanitarium in California, where she retired in 1927 after working there for 17 years.

John Harvey Kellogg, pioneering doctor of the Adventist Church, and his brother Will, of cornflakes fame, will always be remembered by Adventist historians. But a woman also made an invaluable contribution to the medical work of the organization, at times working alongside Dr. Kellogg. She was Dr. Katherine Lindsey (1842-1923), a woman who gained the respect of the more than 1,000 male students at Michigan Medical College when she debated in favor of enfranchising women. As one of the 10 female students at the college, she graduated at the head of her class.

Dr. Kate, as she was called, was a distant cousin of the famous David Livingstone. She left her home in Wisconsin in 1867 to offer her services in Battle Creek at the Western Health Reform Institute, which the Adventists had started in 1866. Soon after, she left for New Jersey to take a two-year course in nursing, before going to the Michigan Medical College.



Dr. Katherine Lindsey

Returning to Battle Creek, Dr. Kate began working at the new Medical and Surgical Sanitarium, where she specialized in women's and children's diseases. About that time Dr. John Kellogg became the institution's medical director, and she persuaded him and the board to start a nursing school. Her dream became a reality in 1883, and for more than 10 years she served as the foremost instructor there before she left for Africa in 1895.

Her work in the medical profession in the United States, Africa, and Europe gave her a wealth of satisfaction and respect. During the time she spent at Battle Creek, her only home was a little room right next to her office, where she was always available for service. In her honor, the dormitory for student nurses at Loma Linda University is named Kate Lindsey Hall.

Overcoming Obstacles

But life was not always as bright for some of these women in SDA history, as in the case of a Mississippi Black girl. With no chance of a formal education, she listened to her little White neighbors read and spell. She had no paper or pencil, so she used a stick to write on the ground. By the time she reached her teens she had completed the school requirements, even though she had never entered a classroom.

Anna Knight (1874-1972), a cousin of Goodwin Knight, who later became governor of California, accepted the Adventist message through correspondence with the *Signs of the Times* magazine. On accepting this faith, she ran into much oppression and had to leave home. With help she was able to attend Mount Vernon Academy in Ohio, and later entered the School of Nursing at Battle Creek College.

After graduating in 1898, Anna decided to return to her home in Mississippi to work among her own people. First she organized a school. The same folks who had earlier despised her because of her faith were now willing to work together in the construction of a building dedicated to book learning.

In 1901 Anna Knight went to India as a missionary for six years. While there, she learned that her little school had been burned by enemies who preferred to have their children in the fields working. During her furlough she returned to America and spent two years rebuilding the school.

In 1909 Anna was called as a Bible instructor to the Southwestern Union, working in Atlanta, Georgia. Later she served as supervisor of the elementary schools supported largely by Black members. She has written her life's story in the book *Mississippi Girl*.



Anna Knight

At 98 years of age Anna Knight still served as president of the National Colored Teacher's Association. Just before her death in 1972 she was awarded a Medallion of Merit for her work in Adventist education.

Women have been a source of spiritual strength in our denomination's history. The story of Ellen G. White has often been told, but there were many more notable Adventist women even beyond those mentioned in this article. Space will not permit us to consider Flora Plummer, Ida Burden, Mrs. John Couch, Georgia Anna Burrus, Angeline and Mary Andrews (wife and daughter of John N. Andrews), Martha Amadon, and many others.

In this regard, Ellen White left us some counsel to ponder: "God is a God of justice, and if the ministers receive a salary for their work, their wives, who devote themselves just as disinterestedly to the work as laborers together with God, should be paid in addition to the wages their husbands receive, notwithstanding that they may not ask this."²

¹ Arthur Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, p. 213.

² *Manuscript Releases*, vol. 5, p. 30.



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Actions of General Interest

From the 1992 NAD Year-End Meeting

The following actions, voted by the 1992 North American Division committee meeting in Silver Spring, Maryland, October 12-15, 1992, apply to the North American Division only. Previously published Annual Council actions for the world field that are applicable also to North America are not repeated.—Editors.

THINK TANK ON EVANGELISM/ CHURCH GROWTH

VOTED, To approve the Think Tank on Evangelism/Church Growth recommendations, which read as follows:

A Think Tank on Evangelism was convened by the North American Division president on May 21, June 15-16, and October 4-5 to evaluate the status of evangelism in the North American Division and to develop plans for its revitalization to be presented to the 1992 North American Division committee year-end meeting. It included seasoned evangelists, pastors, proven lay evangelists, conference presidents, key personnel from the ministries at the Adventist Media Center and Adventist Information Ministries (AIM), union conference presidents, and North American Division officers and staff.

Three priorities were identified:

1. The need for concerted emphasis on prayer, revival, and church renewal.
2. Efforts to reclaim the large number of inactive and former members.
3. Specific strategies to target population groups with comprehensive evangelism. Teams have been assigned to develop detailed working papers for each of these three priorities.

Particular concern was expressed that, although evangelism is strong in some sectors, there is little or no growth in other areas, and public evangelism does not seem to have widespread support or success.

Operational goals recommended by the Think Tank on Evangelism are as follows:

1. During 1993 the Seventh-day Adventist Church in North America will continue to affirm and support the strong evangelistic base that is presently in place, but recognizing that at the present rate we will not finish the work and see Jesus come. During 1994 a quantum leap in evangelistic activity and funding is envisioned; a major new strategic plan for targeted and comprehensive evangelism will be implemented and funded. Detailed work plans and budgets will be finalized at the 1993 North American Division committee year-end meeting. It is recommended that the North American Division officers also invite to the 1993 North American Division committee year-end meeting the thought leaders and implementers related to this plan.

2. During 1993 the Seventh-day Adventist Church in North America will focus on prayer for revival, church renewal, and the evangelization of our cities and nations. It will begin to work to reclaim the hundreds of thousands of inactive and former Seventh-day Adventists, provide evangelism involvement and training for youth, and raise new funds for evangelism.

3. To mandate the implementation of these operational goals by the evangelism steering committee and related project teams and allocate the funds necessary for the projects.

THINK TANK RESOLUTION: "SEEKING HIS SPIRIT FOR SERVICE"

Because we wish to respond to our wonderful Saviour's invitation to seek His Spirit, and because unity

and service are the results of that seeking, we support the desires of leaders and laity alike to cooperate in activities to seek a full empowering of God's Spirit;

Because we accept the admonition of our wonderful Lord and Saviour, Jesus Christ, "that men ought always to pray" (Luke 18:1);

Because we believe His promise in Acts 1:8:

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth";

Because we seek the application of the biblical instruction by the servant of the Lord in words like the following:

"Let us seek the Lord that we may learn how to work His works in the world" (*This Day With God*, p. 75; italics supplied);

Because we recognize that in our seeking the steps articulated in *Selected Messages*, book 1, page 121, are to be emphasized, and we see these steps as often working together:

"But it is our work, by confession, humiliation, repentance, and earnest prayer, to fulfill the conditions upon which God has promised to grant us His blessing"; and

Because we appreciate leaders like Alfred C. McClure and Robert S. Folkenberg, as well as pastors, teachers, and other members, who have been responding to the inspired counsel, and in view of our wonderful Lord's plans and our great need, it is

VOTED, To invite our membership, pastors, teachers, and various organizations to band together in a most earnest endeavor of "Seeking His Spirit for Service."

As leaders assembled at the 1992 North American Division committee year-end meeting, we believe information should go out articulating the following:

1. All persons and organizational leaders are invited to focus on "PrayerWorks!" [see No. 3].

2. To determine to use our own example, influence, and this resolution to focus new priority on "Seeking His Spirit for Service," beginning here at the 1992 North American Division committee year-end meeting and continuing in the future.

3. To invite leaders to share and develop new tools to assist in this prayer service activity ["PrayerWorks!"]. (This will likely include many different types of approaches, e.g., 6:15 a.m. Holy Spirit Prayer Watch, Pentecost Again, Prayer Warriors, etc.)

4. To encourage wide participation by all members of the church in North America so that the local church, church periodicals, as well as media programs and all other channels of communication, will be saturated with this call to prayer.

5. To implement the following activity time line:

- a. Resolution of support at year-end meeting with some sample materials.

- b. Fall 1992: development of plans at division, union, conference, and local church levels, with information distributed to appropriate leaders and laity.

- c. Between now and January 1, 1993: Each entity should designate a person of responsibility to foster the seeking through prayer. (On the conference level, suggest ministerial/pastor and education director/teacher.)

- d. Between now and January 1, 1993: Each local conference should also consider appointing a layperson willing to take leadership in sponsoring prayer groups throughout the conference.

- e. Pastors should consider the advantages of appointing prayer leaders on the local church level to touch the various sectors of interest such as youth, women, and men.

- f. Fall 1992: continual material development. (Note materials under development in attached materials list.)

- g. Late fall or early winter: Issue a call for uniting "Seeking His Spirit for Service" with testimony and activity that "prayer works!" This should be a focus across our division on all levels of the church.

- h. Late fall: The ministerial department should give serious study to exploring the possibility of having some events for resource people who could be especially skilled in helping others in "seeking His Spirit for service."

- i. 1993: Responses generate more and more participation and new realization that "prayer works!" Therefore, let us rejoice at this stirring among God's people; let us accept the challenge to be a people seeking His spirit for service who can proclaim that prayer works.

6. To request the Think Tank to add to this document a statement that reflects the fact that only as we develop a relationship with Jesus Christ will we experience the outpouring of His Spirit.

THINK TANK ON EVANGELISM/ CHURCH GROWTH

VOTED, To approve the concept of the Evangelism Think Tank Action Plan Project, Rejoice With Me: A Strategy for Reclaiming Former Seventh-day Adventists, as funding becomes available, which reads as follows, and to refer the financing to the North American Division officers:

EVANGELISM THINK TANK

ACTION PLAN PROJECT:

REJOICE WITH ME: A STRATEGY FOR RECLAIMING FORMER SEVENTH-DAY ADVENTISTS

Goal: To appeal personally and individually to every former and inactive Seventh-day Adventist in North America to return to active participation in the Seventh-day Adventist Church. The strategy includes gathering the names and addresses of all former members; mailing inspirational information to their homes; and training the 4,700 congregations across the North American Division in up-to-date methods on how to visit, welcome, accept, nurture, and integrate returning members into the community of Seventh-day Adventist believers.

Observable Outcomes Objectives

1. To gather 500,000 names of inactive and former members by July 1993 for the master list in the computer at Adventist Information Ministries (AIM).

2. To welcome at least 10 percent (50,000 individuals) of former members on the master list at Seventh-day Adventist churches on Sabbath, November 20, 1993.

3. To reclaim 5 percent (25,000 individuals) of former members on the master list to active church participation by June 30, 1994.

(Note: The rest of the action furnishes details on how to carry out these objectives.)

NORTH AMERICAN DIVISION EVANGELISM INSTITUTE PROPOSAL

VOTED, To accept the proposed plan of the North American Division Evangelism Institute, which reads as follows:

1. Move NADEI to the Theological Seminary campus at Berrien Springs, Michigan, during early 1993.

2. Develop a plan whereby the NADEI staff and the Theological Seminary staff would work together more closely.

3. The Theological Seminary and NADEI staff will work together to create an integrated evangelistic program whereby the student will be involved in practicum for the entire two and one-half years of seminary training.

This integration should result in a better ministerial product and would alleviate much of the burnout currently experienced by seminary students.

4. In the integrated program the student will work with the same church for the entire two and one-half years of seminary. In the assigned church he/she will be involved in personal Bible studies, small groups, sequential evangelism, and public evangelism. There will be adequate time for the student to prepare the church for meetings, which he/she will conduct, as well as participate in the post-evangelism activities.

5. The ability to tailor the NADEI program more directly to the needs of the individual student will be of great benefit, since he/she will be involved with NADEI for a longer period of time.

6. NADEI will continue to be operated by the North American Division, independent of the seminary. However, a close cooperation with the seminary will be maintained.

AIDS AD HOC COMMITTEE RECOMMENDATION

The AIDS committee presented a report that shows the need for AIDS awareness and education in the Seventh-day Adventist Church.

VOTED, To approve a recommendation concerning ministry to AIDS patients and their families as follows:

The need: As the numbers of AIDS patients continues to grow exponentially, so does the likelihood of Seventh-day Adventist pastors being called on to minister to their spiritual needs and the needs of their families, and to meet the evangelistic potential of this hurting population.

The objective: To equip pastors to minister effectively to those in crisis related to the AIDS virus, and to affirm AIDS patients as part of the mission of the church.

The means: It is recommended that the North American Division

1. Mobilize, equip, and train Seventh-day Adventist pastors to address HIV issues in such a manner as to make clear God's gracious love to those affected by this epidemic.

2. Request that Adventist Community Services materials and programs be prepared for use by the church members in order that they may respond with compassion.

3. Request that educational institutions at all levels provide appropriate training and materials regarding HIV and associated challenges as recommended by the AIDS committee.

4. Request that the AIDS committee provide leadership, coordination, and materials necessary to provide continuing education for students, teachers, members, and pastors in dealing with the HIV epidemic.

5. Request that North American Division officers study funding provisions necessary to implement this recommendation.

AFFIRMATIVE ACTION POSITION OF THE NORTH AMERICAN DIVISION OFFICE—GUIDELINES

(Affirmative Action Position of the North American Division Office)*

VOTED, To approve the Affirmative Action Position of the North American Division Office—Guidelines, which reads as follows:

Introduction

The official position of the Seventh-day Adventist Church is that all individuals in good and regular standing be given full and equal opportunity within the church to develop the knowledge and skills needed in the building up of the church. This position requires that jobs on all levels of church activity be opened to all persons on the basis of qualifications. Consistent with this position, the North American Division office offers equal opportunity for appointment and promotion and does not discriminate

in its employment policies and practices on the basis of race, national origin, gender, color, age, marital status, disability, or any other basis prohibited by law.

As a religious organization, the North American Division office is not mandated by public legislation or by the Seventh-day Adventist Church to formulate affirmative action policies or guidelines. Rather, it bases its position on theological principles clearly enunciated in the Scriptures, the writings of Ellen G. White, and the official pronouncements of the North American Division of the Seventh-day Adventist World Church. It is the intent of these guidelines to promote consistency with the basic theological principles of the church and to provide for diversity within the policies, practices, and programs of the North American Division office with regard to affirmative action.

Nondiscrimination Qualifying Statements

Federal, state, and provincial constitutions guarantee the free exercise of religion, including the right to establish and maintain religious organizations. Further, constitutions, guidelines, and case law clearly recognize the right of religious organizations to seek personnel who support their goals, including the right to give preference in employment to members of the church who sponsor and support the organization's goals.

The North American Division office reserves and relies upon the constitutional and statutory rights it has as a religious organization, including its right to give preference to Seventh-day Adventists in good and regular standing in employment situations. The North American Division office expects its employees to follow the religious teachings and practices of the Seventh-day Adventist Church and uphold biblical principles of morality, deportment, health, and dress, as interpreted by the church. The North American Division office claims the constitutional and specific statutory exemptions that are either set forth specifically or implied within state, provincial, and national legislative documents.

The words "all positions" and "all services" used in these guidelines refer, in the case of women, to positions other than those requiring ordination to the gospel ministry. The term "qualified" refers to theological eligibility as well as training, education, and experience. In addition, wherever the term "underrepresented groups" appears in the guidelines, reference is being made to groups such as minorities, women, and members with disabilities.

AFFIRMATIVE ACTION GUIDELINES OF THE NORTH AMERICAN DIVISION OFFICE

A delicate balance must be found between affirmatively seeking to assist members in underrepresented groups and providing equal opportunity for all individuals. The North American Division office is committed to reaching and maintaining this delicate balance. It has, therefore, taken this voluntary action to ensure the vigorous recruitment and inclusion of qualified women, minorities, and members with disabilities within its hiring program.

General and Specific Goals

The general goal of the division office is to recruit and hire qualified persons from underrepresented groups, such as women, minorities, and members with disabilities. Hence, the practices and procedures outlined in these guidelines are designed to assist the North American Division office in attaining these specific goals:

1. Actively seek applications for positions from qualified persons in underrepresented groups, such as women, minorities, and members with disabilities.

a. Job openings for nonelected staff within departments, offices, and services of the North American Division office, and all applicants for job openings, shall be reported to the Office of Human Resource Services for the purpose of maintaining job logs, applicant lists, and making required reports.

b. Nonelected staff positions below the 154 percent level that become available in the North American Division office will be posted for a period of three working days (72 hours) in order to alert interested employees of their availability. This posting will be placed on the

bulletin board at the employee entrance. Job openings that are to be filled by intradepartmental transfers or by individuals that administration needs to relocate or place may be excluded from this posting plan. (See 230.60 in *GC Employee Handbook*.)

c. Openings and applicants for salaried positions will be reported to the North American Division assistant to the president.

d. In cases of recruitment of qualified women, minorities, and members with disabilities for leadership or staff positions, it shall be the responsibility of all North American Division office supervisors and employers to utilize potentially fruitful channels of recruitment.

e. Where committees are used to search for qualified persons from underrepresented groups for leadership positions, such committees will be specifically charged with the responsibility of following affirmative action policies, and such committees will endeavor, to the extent practical, to include among their memberships persons from underrepresented groups.

f. In cases where potentially qualified individuals are married or are single parents, the committee will not make assumptions as to their eligibility for relocation, nor shall they permit any other such factor to exclude these members from possible employment.

2. Publicize affirmative action guidelines applicable to the North American Division office.

a. Guidelines on employee selection and affirmative action for the North American Division office shall be distributed to and discussed with all personnel involved in the hiring process.

b. Wherever practical, all departments and services within the North American Division office that do not presently employ members from underrepresented groups above the entry level should develop an aggressive plan for addressing this concern and present it to the North American Division president through the affirmative

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* The Affirmative Action Position of the North American Division Field is essentially the same and thus not included here.

action committee. The plan should include a timetable for implementation.

c. A continuing effort shall be made to cultivate and utilize potential sources to locate qualified candidates from underrepresented groups.

3. Publicize job vacancies.

a. All full-time positions shall be posted within a reasonable amount of time to allow an adequate selection to be made.

b. The Human Resource Services director will be responsible for the local distribution and posting of job notices at designated posting areas within three working days and for receiving notice of the availability of positions.

c. Clearly dated notices shall indicate that job duties and qualifications are made available in the office of the Human Resource Services director.

4. Afford all members from underrepresented groups equal opportunity in appointment, promotion, salary, and other organizational benefits.

a. Division office positions: Open all leadership positions to qualified members from underrepresented groups. (See qualifying statement.)

b. Appointed representation/membership on committees and boards: Appoint qualified members from underrepresented groups, such as women, minorities, and employees with disabilities, on committees and boards.

c. Job descriptions and wage scales: The division office shall develop realistic job descriptions, titles, and wage scales for all positions. These shall be reviewed annually to assure nondiscrimination of members from

underrepresented groups in any of these areas. A report of deviations from acceptable affirmative action guidelines shall be made to the North American Division President.

5. Provide for fair opportunities that relate to the upgrading and retention of employees from underrepresented groups.

a. Equal opportunity: Internal personnel shall be notified of job openings at the same time that external sources are notified.

b. Departmental responsibility: Where appropriate, upgrading (training) for employees from underrepresented groups shall be initiated within departments.

c. Promotional policies: Promotional policies and requirements shall be administered to ensure that employees from underrepresented groups have full participation in promotional opportunities.

d. Retention reductions/terminations: In cases of reductions in personnel due to financial exigency or other causes, the North American Division office will implement the termination of employees in a manner that is fair to the interests of employees from underrepresented groups.

e. Hiring and firing: Equal opportunities shall exist in the hiring and firing practices of the division office. Clearly developed and unbiased policies on termination shall be applied with fairness to employees from underrepresented groups.

f. Grievance procedures: Grievance procedures of the division office shall be used in all instances in which discrimination by an employee of the North American Division office is alleged.

g. Appeal process: An appeal mechanism as delineated by the grievance procedure shall ensure that employees from the underrepresented groups are treated equitably in salaries, wages, and benefits. This process shall protect the interests of these employees as well as their job security during the appeal process.

Administration and Implementation of the Affirmative Action Guidelines of the North American Division Office

The North American Division president has the overall responsibility for the administration of affirmative action. The president shall appoint an affirmative action officer and an affirmative action committee for the North American Division office and shall provide adequate staff or membership and funding for a vigorous affirmative action effort. The responsibilities of the officer and committee shall be:

1. To develop recommendations for policies, procedures, goals, and timetables to increase the representation of members of underrepresented groups in staff and leadership positions in the North American Division office.

2. To participate with the North American Division office search committees in their efforts to recruit potential candidates for positions and to review these efforts for compliance with affirmative action policies.

3. To review the Affirmative Action Guidelines of the North American Division office periodically and make recommendations to the president concerning appropriate revisions.

4. To investigate alleged incidents of discrimination within the North American Division office.

5. To review materials and make recommendations to the North American Division president involving charges of discrimination within the division office.

6. To coordinate the internal and external affirmative action communications of the division office.

7. To provide affirmative action information, counsel, and assistance to all management and supervisory levels of the North American Division office.

8. To perform internal and external research relative to equal opportunity, and to keep abreast of trends and government regulations that pertain to nondiscrimination and affirmative action.

9. To be aware of and inform the proper officials of the North American Division office of any affirmative action reports that are required to be filed with governmental agencies, to ascertain that such are filed, and to prepare such other reports as are desired by the North American Division office.

10. To perform other duties related to affirmative action as assigned by the North American Division president.

Monitoring and Reporting

Annually, at a time selected by the president, the affirmative action officer or committee chair and the Human Resource Services director will evaluate the progress of the North American Division office in the implementation of its Affirmative Action Guidelines and report their findings in writing to the president, who will make it available to the North American Division committee. To facilitate the monitoring process, it is recommended that:

1. A survey instrument be developed for use in monitoring the implementation of these adopted procedures internally. This instrument will be administered at intervals appropriate to the need for information.

2. A committee be appointed and given the responsibility to collect and report to the officers of the North American Division office the results of the information gained from the survey.

3. The committee members be responsible for assisting the North American Division office in developing strategies of implementation that suit its unique needs.

4. The affirmative action committee of the North American Division office will, to the extent possible, represent members from underrepresented groups. Accordingly, committee members shall be knowledgeable of equal opportunity and affirmative action policies and guidelines. They shall assist the North American Division office in achieving equal employment opportunities for all qualified members.

5. Members of the committee shall be appointed for five years on a staggered basis.

Accountability

The North American Division committee shall determine disciplinary action in the cases of administrators, department heads, and other supervisory personnel of the North American Division who willfully fail or refuse to cooperate with the Affirmative Action Guidelines of the North American Division Office.

DENOMINATIONAL STATUS FOR SEVENTH-DAY ADVENTIST ORGANIZATIONS CRITERIA (Organizational Structure, Governance, and Operation)—NEW POLICY

VOTED, To adopt a new policy NAD C 47 10, Organizational Structure, Governance, and Operation, to read as follows:

C 47 10 Organizational Structure, Governance, and Operation: Organizations included in the *Seventh-day Adventist Yearbook* must be affiliated with, and subject to, the general supervision or control of the Seventh-day Adventist Church, and must comply with the following requirements to hold denominational status:

1. Governing documents: The governing documents of the organization (i.e., articles of incorporation, constitution, bylaws, articles of association, trusts, etc.) shall provide for the following:

a. Relation to denomination: The organization shall be affiliated with and/or be an integral part of the Seventh-day Adventist Church, and its primary purpose shall be in harmony with, and supportive of, the mission of the church.

b. Corporate membership: All persons who serve as corporate members, members of the constituency, or shareholders of the organization shall be members of the Seventh-day Adventist Church. Not less than a majority of the corporate membership, constituency, or shareholders shall be comprised of persons who are members of specific denominational constituencies, boards, or executive committees of organizations that are listed in the *Seventh-day Adventist Yearbook*.

c. Board: The board of directors or trustees (or comparable governing body if not a corporation) shall serve by appointment of the corporate membership, constituency, or shareholders, who shall have the right to elect, appoint, or remove any member of the board. A

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majority of the board shall be members of the Seventh-day Adventist Church, although the corporate membership, constituency, or shareholders may make an exception in unusual, limited cases where it can be assured that the best interests of the organization and the mission of the Seventh-day Adventist Church can be protected and served.

d. Dissolution: In case of dissolution, the net owned assets of the organization shall be transferred to an organization holding Seventh-day Adventist denominational status, which qualifies as a tax-exempt organization described in Section 501 (c) (3) of the *Internal Revenue Code* or Section 149.1 of the Canadian Income Tax Act, consistent with state or provincial law.

2. Operation: The organization shall function in accordance with Seventh-day Adventist beliefs, standards, and working policies through its bylaws, policies, administration, and financial practices.

3. Property: The organization shall own or otherwise control all its assets in order to ensure continuous use over extended periods of time without undue interference or restriction.

MISSIONARY JOURNALS TO NEWLY BAPTIZED MEMBERS—GUIDELINES

There is a need to strengthen the assimilation of new members in order to cut down on the dropout rate and to increase membership support of traditional Seventh-day Adventist programs and institutions. The circulation of our missionary periodicals has, overall, decreased in recent years. Survey research indicates that almost all of the support for these journals comes from members who joined the church prior to 1960. The tens of thousands who have been baptized in the past two decades seem to be unaware of the existence of our missionary journals and the traditional Seventh-day Adventist expectation that they will purchase copies to give away as well as gift subscriptions for nonmember friends, relatives, neighbors, and work associates. In order to address this need, it was:

VOTED, To approve the document *Missionary Journals to Newly Baptized Members—Guidelines*, which reads as follows:

1. Objectives

a. Supplement the basic new member assimilation tools, which include the book *Welcome to the Family*, a video by the same name, and a leader's guide for a seven-week small group or class. The lessons can also be used in the form of a correspondence course. The materials are available in English and Spanish.

b. Make new members aware of Adventist missionary journals and the potential of using these journals in their personal witnessing.

c. Encourage sharing of missionary literature during the crucial months immediately after baptism, when new members have the greatest influence on their friends, relatives, neighbors, and work associates who are not church members.

d. Build the constituency of direct support for sponsoring gift subscriptions to missionary journals.

e. Improve coordination between the publishing houses, church ministries departments at all levels, and the local church in the utilization of the evangelistic potential in missionary journals.

f. Increase the circulation of missionary journals.

2. Strategy

Within 90 days of their baptism, and after receiving the *Welcome to the Family* book and/or video, each new church member will receive a packet of samples of the missionary journals published for the North American Division, along with a letter of introduction and a brief video telling how to use missionary journals as a tool in their personal witnessing. Included in the packet will be an offering of a free introductory subscription to one journal of their choice, as well as the option of subscribing to additional journals at a reduced rate. Near the end of the introductory subscription, a letter asking for their evaluation and then a series of letters will be sent urging that they renew their subscription (at normal cost).

3. Implementation

a. The sample packets will be assembled and

mailed at the North American Division distribution center. The publishing houses will provide sample copies of their missionary journals and underwrite that cost. The North American Division will cover the cost of the envelopes, cover letter, and assembly. Local conferences will submit names and cover the cost of postage for mailing to their newly baptized members. The introductory video will be an option for those conferences that choose to underwrite the additional cost of duplication and mailing. The cost of discounting special subscription offers will be underwritten by the publishing houses, as well as the cost of the promotional materials for these offers to be inserted in the sample packet.

b. Local conference church ministries directors will have the responsibility of submitting to the North American Division distribution center the names and addresses of newly baptized members within 60 days of the baptism. The lists shall be organized so that packets go one to a household, with the children in each Seventh-day Adventist household clearly indicated. A check for the postage cost must be enclosed with each list of names.

c. Local conferences that choose to have a free introductory subscription sent to their newly baptized members must clearly indicate their willingness to share the cost of these introductory subscriptions on a release form at the time they submit names. The coupon with the free offer will be included only in those sample packets so indicated. The North American Division distribution center will code each coupon so that publishing houses will know which local conference to invoice.

d. When the publishing houses receive the free introductory subscription coupons, they will expedite response and invoice the local conference for one half of the actual cost of the introductory subscription. The introductory subscriptions will be for six issues, usually a half year.

e. The publishing houses will take responsibility for and cover the cost of the evaluation letter and renewal letters sent at the end of each introductory subscription.

f. The cost of the production of the introductory video will be divided equally between the marketing budgets of the participating missionary journals and the North American Division Church Ministries Department. The North American Division Church Ministries Department will coordinate the production and oversee the production team.

4. Evaluation

The North American Division adult ministries coordinator will be responsible for conducting an evaluation of this program after two years of operation and submit a report to the North American Division officers and union presidents and the North American Division Year-end meeting. The evaluation will include data on participation, response rates, renewal rates, and the opinions of the publishing houses, local conferences, and new members who participated.

This item will be placed on the agenda of a future North American Division year-end meeting with the evaluation report, and an affirmative vote for continuation of the program for a specified period of time will be recorded at that time, or the program will end and these guidelines will automatically terminate.

INGATHERING COMMISSION

There are continuing problems and tensions regarding trends in Ingathering, especially in the ratio between solicited and donated funds. There also seems to be much concern regarding the allocation and use of funds. Study should be given to appropriate statements and/or reorganization of this vital witnessing program. Therefore, it is

VOTED, To request that the North American Division officers select appropriate personnel from across the division to study the needs of the Ingathering program and to make appropriate recommendations.

YOUTH REVITALIZATION

VOTED, To accept the report of the North American Division evangelism think tank subcommittee on youth revitalization, which reads as follows, and to refer the financing to the North American Division officers:

Report of the North American Division

Evangelism Think Tank

Subcommittee on Youth Revitalization

In scrutinizing the factors that contribute to involving our youth in the accomplishment of the mission of the church, the following goals are recommended:

First Goal

1. Academies offer at least one class that includes Bible labs that involve students in giving Bible studies or presenting a youth evangelism series such as *Voice of Youth*, *Revelation Seminar*, or *Daniel Seminar*. This program will require the help of many volunteers from outside the school staff, such as parents and laypersons, to transport students and provide the stabilizing and protecting atmosphere for the students.

2. Teachers of such Bible classes be provided with the necessary support materials (such as "Teens on the Witness Stand," promotional leaflets or "door hangers," along with a recruitment video provided by the North American Division).

3. A one-week intensive be provided annually by the North American Division for teachers and pastors, providing them with training in conducting such classes. This intensive will be taught by qualified personnel who have demonstrated effective leadership in Bible labs.

A suggested name for the project is "Location Youth Challenge."

Second Goal

Congregations provide outreach evangelism opportunities that will involve as many of the youth as possible at least once each year. These opportunities are to be designed especially for teens and young adults who do not attend Seventh-day Adventist academies or colleges.

1. Churches provide materials that are needed to conduct evangelistic projects such as "Teens on the Witness Stand" Bible study program, *Voice of Youth*, public evangelism, or a *Revelation Seminar*. Youth may also assist their church pastor in conducting public meetings.

2. Conferences lead out in establishing youth evangelism projects in at least 20 percent of their churches by fall of 1993; 40 percent of their churches by fall of 1994; 50 percent of their churches by the fall of 1995.

3. Conference youth ministries leaders promote this plan to their network of youth leaders in local congregations.

4. North American Division develops and makes available necessary materials such as *Voice of Youth*, "Teens on the Witness Stand," with accompanying brochures and doctrinal study guides to be used in this ministry.

Third Goal

Provide every student who graduates from a Seventh-day Adventist elementary school the opportunity to have a Bible lab witnessing experience, which gives the thrill of seeing Christ bring change to the lives of others.

Fourth Goal

1. Equip teachers in Seventh-day Adventist elementary and secondary schools to win students to Christ and to teach them the art and love of soul winning.

2. Include in the curriculum of senior colleges and universities a unit on soul winning in the undergraduate degree. This could be done through a lab course on personal evangelism giving Bible studies, a summer intensive in a Bible lab seminar, or a summer scholarship program, working with an experienced soul winner.

Fifth Goal

1. The short-term mission service projects conducted by many Seventh-day Adventist academies and other youth groups offer life-changing experiences for the youth of the church.

2. It is recommended that such projects be planned in a way that they will include faith-sharing experiences by the participants (such as in school or church building projects, conducting vacation Bible schools, or assisting in evening evangelistic meetings).

GLOBAL MISSION BAPTISMAL DAY 1993

VOTED, To designate Sabbath, May 29, 1993, as Global Mission Baptismal Day for the North American Division.

Mrs. Hardy and the Heavy Laden

The other day I was shopping at a local supermarket when I spied Mrs. Hardy, a woman of mature years, with neat gray hair and blue eyes that hold distinct possibilities for pleasantness. A lover and enabler of strays, once she provided our family with a yellow kitten, and her eyes did sparkle over the verse I wrote about its purring, underfoot habits.

Along with a friend from her congregation, Mrs. Hardy also visited me from time to time to study the Scriptures. Though we never came to view them in the same light, we parted amiably, I thought. I was not prepared for her coolness—even avoidance—at the supermarket from that time on. She passed by me as though I were a head of cabbage. It was very odd.

Then one day, standing in line at the bank, I overheard an unusual conversation between tellers—and I understood.

Teller 1, obviously a member of a congregation like Mrs. Hardy's, seemed to have a Bible on hand.

"You see," she explained to Teller 2, "it says that if people refuse the truth, you should have nothing to do with them. You shouldn't even speak if you meet them on the street."

Teller 2 squirmed.

"I think it must have another meaning," she offered.

"These aren't my words," Teller 1 countered triumphantly. "It's right here in the Bible."

I noticed the bank president moving in the direction of the two tellers, and I thought he eyed them strangely. The Bible study halted, and bank business resumed.

But I knew then why Mrs. Hardy seemed not to recognize me anymore. It would be sin.

When I first noticed her yesterday, we were somewhere near the bananas. I knew better than to speak. We passed like



*She passed me in
the supermarket
as though I were a
head of cabbage.*

ships in the night, she moving toward the celery and green onions; I toward the cereal aisle. As I paused and glanced at my grocery list, I suddenly remembered. *Celery.*

Making a quick U-turn with my cart, I headed toward the celery—and Mrs. Hardy.

For a time we maneuvered our carts around in the same area without meeting face-to-face, and then it happened. She was coming, I was going. We looked each other full in the face.

And I risked it. Not an overt greeting, to be sure. Required to speak, Mrs. Hardy could not, would not, comply. But a smile? If not a broad, open smile—a little tentative curling of the lips . . . ?

She responded! A little curling of *her* lips. A fleeting unmistakable recognition in the blue eyes.

In retrospect, I wonder if she "sinned," if she left the market with a weight of guilt and defeat.

I hope not. I hope her conscience permitted her that tiny smile.

And I reflect—as I often do—that a conscience is a funny thing, not always the trustworthy voice I once assumed it to be.

I think of Mrs. Hardy. I think of myself. I think of the One whose words I must never forget.

"Come to Me, all you who *labor* and are heavy laden, and I will give you rest" (Matt. 11:28, NKJV).



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**BY ANN CUNNINGHAM
BURKE**