



LIBERTY[®]

2023 LIBERTY CAMPAIGN MATERIALS INSIDE

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Religious Liberty on Trial

Tips and Resources for Planning a Religious Liberty Campaign in Your Church

Religious liberty is on trial in America today—not just in courtrooms but also in the court of public opinion. And for the Seventh-day Adventist Church, it's never been more vital that our voice and unique message is heard in legislatures and courtrooms across the nation.

On Sabbath, January 14, 2023, a special offering will be collected in the churches of the North American Division to support religious freedom. This is the time each year when the religious liberty work of the church is highlighted in a very special way, and it's a wonderful opportunity to engage the support of church members. The funds raised through this special offering help us to:

- » **Defend religious liberty in the courts.**
- » **Advocate directly with lawmakers in Congress and state capitals.**
- » **Support church members who face religious discrimination in the workplace.**
- » **Send Liberty magazine to judges and elected officials across the nation.**

As your church's religious liberty leader, we're grateful to you for carrying this message to church members.

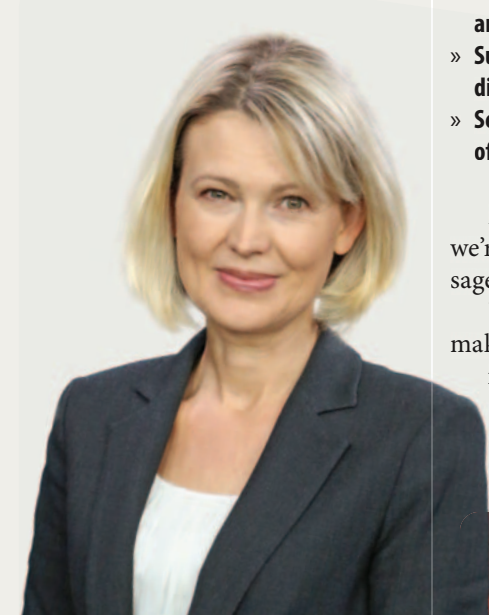
We've assembled this Campaign Kit to make planning a religious liberty campaign in your church as easy as possible. All the resources contained here—plus many more—are also available online

at www.religiousliberty.info/campaign.

There are many ways you can plan an effective Religious Liberty Sabbath program.

- 1. Use the sermon included in this Campaign Kit. You can either use or adapt the written version included in this kit, or you can play the video version, which is available online.**
- 2. Before the offering is collected, play the short video offering appeal. This year our video tells the compelling story of Teresa Brown, a church member in California, and her eight-year-long fight against religious discrimination.**
- 3. Following the video offering appeal, we ask that you also give your own offering appeal. We have some suggested scripts available online that you're welcome to use or adapt.**

There are many other resources available for you to use both in the lead-up to your special Sabbath program and on the day itself. On page 4 of this Campaign Kit we've outlined a step-by-step approach to putting together an excellent program. If you need more information, we also have a webinar you can watch that answers some of the common questions we receive about how to run a great campaign. You can access this, along with all the other resources, at www.religiousliberty.info/campaign.



**Experiencing religious discrimination? Call the
Religious Liberty Helpline: 877-721-3700**

QUESTION: What if I can't plan a Religious Liberty Sabbath program on Sabbath, January 14? Can I hold a Religious Liberty Sabbath on another date?

ANSWER: This is a frequent question. Although the division-wide offering is collected on January 14, you can *still* run an effective Religious Liberty Campaign on another Sabbath if necessary. You can ask church members to simply return their donations by mail (using the mailable form in the campaign brochure), or you can direct them to our online giving portal at www.libertymagazine/donate.

Thank You

It's clear we're living in uniquely troubled times. Yet, as followers of Christ and people of the Word, we have a unique perspective and message to share. Ellen White spelled this out in words we know well: "The banner of truth and religious liberty held aloft by the founders of the gospel church and by God's witnesses during the centuries that have passed since then, has, in this last conflict, been committed to our hands. The responsibility for this great gift rests with those whom God has blessed with knowledge of His Word."

This is the mission of *Liberty* magazine and the religious liberty leaders of the church. With each issue that rolls off the presses, we're holding high the banner of truth and religious liberty among our nations' lawmakers and thought leaders. With each article that reaches the desk of a local, state, or national decision-maker, we're sharing a unique biblically grounded message. With each visit to a legislator's office, or legal case argued, our religious liberty leaders are working to revive a culture of religious liberty that's firmly grounded on the God-given dignity and freedom of each of His created beings.

Each year your faithful and creative efforts keep this vital mission of *Liberty* before church members. As you prepare for this year's campaign, please know that the financial support of church members continues to play an absolutely central role in the work of *Liberty*. Thank you for your steadfast commitment to this vital mission. May God help each one of us to remain both vigilant and faithful until the wonderful day of His appearing.



Bettina Krause, Editor, *Liberty* magazine

CAMPAIGN INSTRUCTIONS

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LETTERS TO PASTOR, RELIGIOUS LIBERTY DIRECTOR, AND TREASURER

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POSTER

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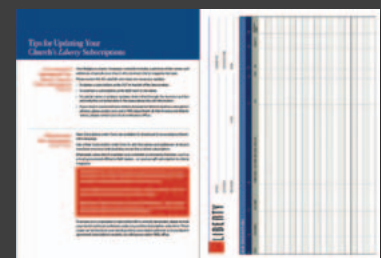
SERMON

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CHURCH PRINTOUT INSTRUCTIONS

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Tips for conducting the 2023 Religious Liberty Campaign

1 Timeline

DECEMBER
2022

Begin promoting January 14, 2023, as Religious Liberty Sabbath.

JANUARY
14

Religious Liberty Sabbath

2 How to Plan for Religious Liberty Sabbath

During December 2022:

- » Go online to view all the Religious Liberty Campaign resources.*
- » Display poster (contained in this kit) in church foyer.
- » Work with your pastor to choose your speaker for Religious Liberty Sabbath (whether it is the pastor or a guest speaker), or plan to use the special sermon provided in this kit. Alternately, you can simply show the video version of this sermon presented by Pastor Justin Kim, available online.*
- » Watch the Webinar: *Planning an Impactful Religious Liberty Campaign*, also available. online.*

In the first week of January 2023:

- » Ask your church secretary to email church members the special Liberty Sabbath email graphic or include it in your church's electronic newsletter.
- » Ask your church communication director to post the Religious Liberty Sabbath social media graphics on your church's Facebook page, Instagram account, and Twitter. A range of different social media graphics are available online.
- » Share the link to offering appeal video and Religious Liberty Sabbath PowerPoint slide with your AV team.
- » Plan how you will distribute the printed campaign brochure to church members on January 14. (We suggest inserting them in your church bulletin.)

On Religious Liberty Sabbath, January 14, 2023

- » Ensure church members have a copy of the campaign brochure.
- » Play the campaign offering appeal video.
- » Give your own offering appeal. (Suggested scripts are available online.)*
- » During your offering appeal, display the Religious Liberty Sabbath PowerPoint slide, which has a QR code directing church members to online giving options.
- » If you don't have a special speaker, use the text of the Religious Liberty sermon or play the Religious Liberty sermon video.

* All the campaign resources mentioned above are available online at www.religiousliberty.info/campaign.

MARCH
15

Deadline for you to mail Corrected Printout and New Subscription order forms to your union Public Affairs and Religious Liberty office.

- » You can download and print New Subscription order forms at www.religiousliberty.info/campaign.
- » Use the self-addressed return envelope included in this kit. (In Mid-America and Atlantic unions, please send forms to your local conference PARL office.)

MARCH
31

Deadline for church members to turn in religious liberty offering at church.

3 Other Event Ideas

During the remainder of Religious Liberty Campaign season (which extends through to the end of March) you can continue to hold special religious liberty events, such as:

- » a Sabbath afternoon panel discussion on religious liberty
- » featuring a church member who has had a Sabbath work challenge
- » interviewing a local attorney who specializes in religious liberty discrimination issues

For more ideas, watch the Webinar *Planning an Impactful Religious Liberty Campaign*, available at www.religiousliberty.info/campaign.

4 Important Facts

- » The 2023/2024 subscription starts with the May/June issue of Liberty.
- » Campaign subscription rate is \$7 (U.S. and Canada). Regular subscription rate is \$10.
- » Subscriptions to addresses outside the U.S., Canada, and Bermuda cost \$9 (Cdn \$11). U.S. territories such as Guam, Micronesia, Virgin Islands, and Puerto Rico are not foreign subscriptions.



Dear Pastor and Local Church Religious Liberty Leader:

The annual North American Division Religious Liberty Offering is scheduled for January 14, 2023. Every year we have an opportunity to highlight God's sacred gift of freedom of conscience, and make an appeal to church members to financially support the Public Affairs and Religious Liberty (PARL) ministry of the Seventh-day Adventist Church.

Here are a few of the many ways PARL advocates for your religious freedom:

- Each year 1 million copies of *Liberty* magazine are put into the hands of thought leaders in the government and community across the Division.
- The Seventh-day Adventist Church defends you in religious workplace accommodation challenges. Many legal precedents have been set over the years on behalf of your right to uphold your freedom of conscience and keep the seventh-day Sabbath holy.
- We maintain a close communication with legislators at the state and federal levels to protect against legislation that might inhibit your free exercise of religion.
- The North American Religious Liberty Association, our church's member-driven advocacy organization, mobilizes church members for freedom action.

As citizens of this world and ambassadors for Christ, we have the responsibility to emphasize the meaning of religious freedom. It is our responsibility to keep before the thought leaders of our governments the importance of religious accommodation and freedom of expression.

Thank you for your commitment as you support and promote religious freedom!

A handwritten signature in black ink, appearing to read "G. Alexander Bryant". The signature is fluid and cursive.

Elder G. Alexander Bryant
President, North American Division of Seventh-day Adventists



Dear Church Treasurer:

The North American Division Religious Liberty Offering Sabbath is January 14, 2023. However, you will receive significant religious liberty offerings in February and March, and donations may be made throughout the calendar year. As treasurer of your church, you are greatly needed by your pastor and religious liberty leader to make the offering a success.

On Religious Liberty Sabbath when the offering is taken, all church members will be given a brochure with a tear-off envelope labeled “My Gift.” Church members should put their offering in the tear-off envelope and place it in the offering plate. After you receive these envelopes, please do the following:

1. Make sure the “Amount Enclosed” is correct and the money is enclosed.
2. Receipt the offering and give the envelope with the donor’s name and address back to the religious liberty leader each week. **(Step 2 must be done in order for each church member who requests it to receive *Liberty* magazine. If you do not give this information back to the religious liberty leader, your church members will not receive *Liberty* magazine.)**
3. Send the offering to your local conference treasurer with your regular monthly remittance. You must retain the donation envelope at the local church level according to tax regulations. Your church will not be billed for subscriptions. **The deadline for your offerings to be turned in is March 31.**

Thank you for your part in making the 2023 Religious Liberty Offering the most successful ever. We pray that the message of religious freedom and the mission of *Liberty* magazine may reach its full potential!

If you have any additional questions, please contact your union or local conference Public Affairs and Religious Liberty Department.

Sincerely,

A handwritten signature in black ink, appearing to read 'Randy Robinson', written over a light blue horizontal line.

Randy Robinson, Treasurer
North American Division of Seventh-day Adventists



LIBERTY

VISIT WWW.LIBERTYMAGAZINE.ORG/DONATE

TO GIVE YOUR OFFERING ONLINE



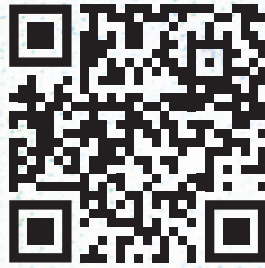
RELIGIOUS LIBERTY



LIBERTY ON TRIAL

RELIGIOUS LIBERTY OFFERING **JANUARY 14, 2023**

YOUR GIFT MATTERS!



Navigating Through Politics: *Lessons From Adventist History*

There are some topics that are taboo during the holidays. Bringing up religion, salaries, and weight gain results in loud pauses of awkwardness. But the conversation that eclipses these is politics. It strains family relationships, leads to loud verbal exchanges, and causes indigestion even before the meal is finished. Stanford scholar Shanto Iyengar opines that politics overrides other social categories of self-identification, such as gender, race, religion, language, and ethnicity, because these are assigned at birth, whereas the former can be decided by yourself.¹ Because of the heat associated with politics, we often relegate it to the inner sanctum of privacy to avoid further pain.

However, with the constant news cycle and the pressure of public dialogue, there are always waves of political conversations that try to force a position out of us. Whether it be presidential elections, the latest tragedy in race relations, or a pending Supreme Court decision, we shrink from the weariness of politics, yet are tempted to engage its passion. Social media, with all its promise to promote dialogue and discussion, has only added to and accelerated this condition.

As Bible-believing Seventh-day Adventists, how are we to navigate through the rapids of politics? At what point do we participate or disengage? Which values of political parties do we subscribe to, and which should we avoid? How are we to vote as contributors to democracy but also as those looking forward to the Second Advent?

With these questions, perhaps you are already questioning the political position of the author? This suspicion already evidences our sensitive and politicized milieu. The goal of this article is not to provide a resolution to a political question or persuade a political presupposition of a party. Rather it is an attempt from a politically fatigued soul to provide principles on navigating faith amid politics. The author has no legal background, does not enjoy political discussions, but merely hopes to offer practical approaches. For the purposes of this article, we look at Scripture, the writings of Ellen White, as well as quotes from a few historical Adventist leaders as sources for our principles.

Romans 13:1-7 states, “Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment. For rulers are not a terror to good conduct, but to bad. . . . For the same reason you also pay taxes, for the authorities are ministers of God, attending to this very thing. Pay to all what is owed to them: taxes to whom taxes are owed, revenue to whom revenue is owed, respect to whom respect is owed, honor to whom honor is owed” (ESV).²

First, it is clear that Christians are to obey governments because they have authorization by God to exercise power. Second, Christians are not called to anarchy or other forms of chaos or lawlessness. Third, we are to pay taxes, obey laws, and respect the offices of power. Notably, we must also couple this passage with the admonition of Revelation 13, where Bible-believing and Christ-following believers will be called to be civilly disobedient to government powers when they exceed the authority given to them by God.

Though given by God, the question arises of what the role of government power is. Based on where the old houses of French government sat, right wing/side denotes the stance for limited power of government whereas the left wing/side denotes the stance for increased power. Though political discussions should focus on how much power government has, they have been relegated to who has power, whether it be the rich/poor, White/Black, educated/uneducated, or whatever social delineation you choose. Rather than *who*, we must turn our attention to understanding the role of power in government. While our knee-jerk instinct may be to hold back power, in some instances power must be exercised for justice, mercy, and the good.

This is where the separation of church and state comes in. Church and state represent the two great powers. If one were to take the state and boil it in a pot until the water evaporated and it became a syrup, and continued to reduce it until it became a crystal, what would be at

its central core? Essentially the state is the power of force. This force has been given to the state by the people through a social contract, giving it the ability to “force” citizens to pay financial penalties, pay taxes, remove them from society as the incarcerated, and even in some jurisdictions to die. The state uses force.

If one were to do the same experiment with the church, what would be the prime component at its core? Any congregation would offer a myriad of answers (often all correct), but essentially the church encapsulates the power of conversion. In the Christian’s church context, the Holy Spirit works through the preached Word of God made possible by the ministry of Christ and the individual heart is supernaturally changed—converted.

At the core of separation of church and state is a healthy relationship between force and conversion (as epitomized in Matthew 22:21). In other words, the state ensures that the church (and all religions) to do “its thing.” In the United States, through the establishment clause of the First Amendment of the Constitution, religious liberty is founded where religious organizations are free to preach, teach, and grow (and, in the case of Christianity, promote the spiritual regenerative conversion of the heart). That’s the role the state has—it allows religion, and all religions, to be free.

Most liberal democracies do not have a state church. But imagine if the state’s force was used to promote the church’s conversion: a tax for those who are late to church; those sleeping during the sermon would be imprisoned; missing tithe remittances would result in 401k deductions. Wouldn’t that be ridiculous? However, there are indeed advocates for this relationship of church and state. After all, it would surely increase religious attendance, religious donations, and religious participation! History attests to the further abuses of the mish-mash of church and state, but we also see its modern manifestations in some Latin countries and Roman Catholicism, various European countries and Protestantism, the Middle East and Islam, and Southern Asia and Buddhism.

As Christians, though we believe in the power and authority of the state to protect, we also believe in the inherent power of the Spirit to convert through the power of the Word. If the state enforces what the church should be preaching, this combination ironically demonstrates

the weakness of the church and its message. Governments must stay neutral regarding religious truth; they must protect the ability of religions to promote, communicate, and preach their truth.

As we shift to early Adventism, many took to the separation of church and state to the other extreme: apoliticism. Politics was discouraged; many did not discuss issues that were relevant to the second coming of Christ. Moreover, some early Adventists thought if they voted for a particular party or body, they were held culpable for all its actions and abuses. “Under these circumstances, if I cast my vote at all, it will . . . tell for, or against the making of the image. If I vote in favor of the formation of the image, I shall aid in creating an abomination which will persecute the saints of God. . . . On the other hand, if I vote against this work, I shall vote against the fulfillment of the prophecy. . . . Therefore, I cannot vote at all.”³

Later Adventism transitioned its political attitude. Many rallied against the legalization of alcohol in the temperance movement. Ellen White herself wrote, “Men of intemperance have been in the office today in a flattering manner expressing their approbation of the course of the Sabbathkeepers not voting and expressed hopes that they will stick to their course and like the Quakers, not cast their vote. Satan and his evil angels are busy at this time, and he has workers upon the earth. May Satan be disappointed is my prayer.”⁴ “‘Shall we vote for prohibition?’ she asked. ‘Yes, to a man, everywhere,’ she replied, ‘and perhaps I shall shock some of you if I say, If necessary, vote on the Sabbath day for prohibition if you cannot at any other time.’”⁵

Adventists were so involved in politics that then-General Conference president George Butler admonished against too much involvement.⁶ Yet simultaneously he advocated for the temperance movement: “We hope every Seventh-day Adventist voter in the state [of Iowa] will vote for this law, and induce all others to do so whom he can influence by honorable means.”⁷ Clearly a shift had occurred from apoliticism to full political engagement.

The temperance movement came to an apex when the Eighteenth Amendment, for prohibition, was proposed in 1917. Two years later the amendment was ratified, and one year after that, the amendment was implemented. Because of its political success, temperance organizations were unfunded. By 1933 the Twenty-first Amendment

had repealed the Eighteenth, and it was too late to recapture any political momentum.

Ellen White did not get to see what happened to her temperance advocacy, as she died in 1915. But it is interesting to see her support of politics, especially in light of service. “Many a lad of today, growing up as did Daniel in his Judean home, studying God’s Word and His works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings.”⁸ “Are you ambitious for education that you may have a name and position in the world? Have you thoughts that you dare not express, that you may one day . . . sit in deliberative and legislative councils, and help to enact laws for the nation? There is nothing wrong in these aspirations.”⁹ “But the life of John was not spent in idleness. . . . He was ever an interested observer of what was passing in the world. From his quiet retreat he watched the unfolding of events.”¹⁰ Clearly she saw the value of the political office, its influence, and was not a proponent of apoliticism.

Those are the large principles that we are working with. Adventists acknowledge and respect government. Adventists should separate church and state. Adventists should get involved in society. But on the individual level, how are we to interact with the world of politics? As a good Seventh-day Adventist, seven practical principles are proposed.

1. Vote for Virtue. “How can Christian men and women tolerate this evil? . . . There is a cause for the moral paralysis upon society. Our laws sustain an evil which is sapping their very foundations. Many deplore the wrongs which they know exist, but consider themselves free from all responsibility in the matter. This cannot be. Every individual exerts an influence in society. In our favored land, every voter has some voice in determining what laws shall control the nation. Should not that influence and that vote be cast on the side of temperance and virtue?”¹¹ Adventists should look at the motive of which they vote. Is it for virtue and for that which is good? Or are there ulterior motives: retirement security, financial prosperity, identity justice, or anything else based on self? Hebrews 4:12 says the Word discerns the inner heart, and we are to take each decision to the Lord where we can honestly say that we are voting for virtue.

2. Voting Is Private and Personal. “Keep your voting to yourself. Do not feel it your duty to urge everyone to do as you do.”¹² In an age of social media the pressure exists to push on our social circles the ideas we hold dear, or to react to what others have posted. Rather than publicize our political preferences and urge them to conform, voting should remain private and personal.

3. Avoid Parties. “We cannot with safety vote for political parties; for we do not know whom we are voting for. We cannot with safety take part in any political schemes. . . . It is a mistake for you to link your interests with any political party, to cast your vote with them or for them.”¹³ “God employs the strongest figures to show that there should be no union between worldly parties and those who are seeking the righteousness of Christ.”¹⁴ Partyism is a tool in which strong social reinforcement overrides rationale. There is an inherent ingroup bias with parties, in that no matter how reasonable and logical “the other side” is, there is deep antagonism. Partyism appeals to identities that people have of themselves, which outrank any other sociological category. It causes unnecessary disagreements that tear the middle apart to gain votes. Political parties lead to groupthink, addiction to political pundits, and ultimately disrupt relationships, contradicting the message of Christ.

4. Avoid Political Questions. “The Lord would have His people bury political questions. . . . Let political questions alone. . . . The tithe should not be used to pay any one for speechifying on political questions. Every teacher, minister, or leader in our ranks who is stirred with a desire to ventilate his opinions on political questions should be converted by a belief in the truth, or give up his work. . . . God calls upon the teachers in our schools not to become interested in the study of political questions.”¹⁵ These political questions are the politicized issues of the day; they are different from moral stances. As tithe has been set apart for the salary of those in the gospel ministry, those teachers, pastors, and leaders using their platforms for political issues are violating the holiness of tithe. We should let alone the political issues of the day, but rather focus on the underlying moral principles.

5. Vote as From an Adventist Framework. “The ‘image to the beast’ represents that form of apostate Protestantism which will be developed when the

Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas.”¹⁶ “How the Roman church can clear herself from the charge of idolatry we cannot see. . . . And this is the religion which Protestants are beginning to look upon with so much favor, and which will eventually be united with Protestantism. This union will not, however, be effected by a change in Catholicism; for Rome never changes. She claims infallibility. It is Protestantism that will change. The adoption of liberal ideas on its part will bring it where it can clasp the hand of Catholicism.”¹⁷ Although we may share the values of a particular party or denomination, we must be careful of the prophetic warnings given to us. We are not to vote from Democratic, Republican, liberal, conservative, Protestant, Catholic, or even American frameworks, but from an Adventist one. Though we occupy between king of the north and the king of the south, we serve the king of the universe!

6. Get Involved as an Adventist. “The people of God will recognize human government as an ordinance of divine appointment and will teach obedience to it as a sacred duty within its legitimate sphere. . . . The banner of truth and religious liberty . . . has in this last conflict been committed to us. . . . And we can appreciate these truths only as we search them out by personal study.”¹⁸ “These schools [of the prophets] were intended . . . to promote the prosperity of the nation by furnishing it with men qualified to act in the fear of God as leaders and counselors. To this end, Samuel gathered companies of young men who were pious, intelligent, and studious. . . . These schools proved to be one of the means most effective in promoting that righteousness which ‘exalteth a nation.’ In no small degree they aided in laying the foundation of that marvelous prosperity which distinguished the reigns of David and Solomon.”¹⁹ Adventists should continue training Waldensian students to sit in legislature, educating our own Daniels and Josephs. Let us not trust others, but involve our own.

7. Rely on Sacred Faith. “We are not to come down from our position of ever remaining a people distinct and peculiar from the world. Our vocation is high, holy, and elevated. Our faith, if appreciated, will keep all true believers from political strife. . . . The fires of the last day will consume many souls who might have been saved if the church had but comprehended her sacred

responsibilities.”²⁰ As ambassadors of heaven, may we use our involvement in a sacred way.

Though individual Adventists are called to sacred political involvement, the church is not a political organization. Adventist leader and editor F. M. Wilcox best summed it up here: “The Seventh-day Adventist Church does not seek to dictate to its members as to how they shall vote or whether or not they should vote at all. It is left for each one to act on his own judgment in the fear of God. We have been told by the servant of the Lord that we should not link up with political parties, that we should not agitate political questions in our schools or institutions. On the other hand, we have been instructed by the same authority that when certain moral issues, such as prohibition, are involved, the ‘advocates of temperance fail to do their whole duty unless they exert their influence by precept and example--by voice and pen and vote--in favor of total abstinence.’ This instruction is not mandatory, it is still left for each one to determine for himself what he shall do.

“While an individual member of the church has a right, if he so likes, to cast his vote, the church as such should hold itself entirely aloof from politics. It is one thing for the individual members of the church to vote, and another thing for these same individuals in their church capacities to endeavor to influence political measures.”²¹

¹ Politics often overrides gender, race, religion, language, and ethnicity (see Milenko Martinovich, “Americans’ Partisan Identities Are Stronger than Race and Ethnicity, Stanford Scholar Finds,” Stanford News Service, Aug. 31, 2017).

² Scripture quotations credited to ESV are from the *Holy Bible*, English Standard Version, copyright © 2001 by Crossway Bibles, a division of Good News Publishers. Used by permission. All rights reserved.

³ Roswell F. Cottrell, in *Review and Herald*, Oct. 30, 1856.

⁴ Ellen G. White, *Temperance* (Mountain View, Calif.: Pacific Press Pub. Assn., 1949), p. 256.

⁵ Arthur L. White, *Ellen G. White: The Lonely Years, 1876-1891* (Hagerstown, Md.: Review and Herald Pub. Assn., 1984), vol. 3, p. 160.

⁶ Jared Miller, “Adventists, Prohibition, and Political Involvement,” *Liberty*, November/December 2011.

⁷ George Butler, in *Review and Herald*, Apr. 11, 1882.

⁸ Ellen G. White, *Education* (Mountain View, Calif.: Pacific Press Pub. Assn., 1903), p. 262.

⁹ Ellen G. White, *Fundamentals of Christian Education* (Nashville: Southern Pub. Assn., 1923), p. 82.

¹⁰ Ellen G. White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Pub. Assn., 1948), vol. 8, pp. 221, 222.

¹¹ Ellen G. White, *Gospel Workers* (Washington, D.C.: Review and Herald Pub. Assn., 1915), p. 387.

¹² Ellen G. White, *Selected Messages* (Washington, D.C.: Review and Herald Pub. Assn., 1958, 1980), book 2, p. 337.

¹³ E. G. White, *Fundamentals of Christian Education*, pp. 475-478.

¹⁴ E. G. White, *Gospel Workers*, p. 392.

¹⁵ E. G. White, *Fundamentals of Christian Education*, pp. 475-484.

¹⁶ Ellen G. White, *The Great Controversy* (Mountain View, Calif.: Pacific Press Pub. Assn., 1911), p. 445.

¹⁷ Ellen G. White, in *Review and Herald*, June 1, 1886.

¹⁸ E. G. White, *Testimonies*, vol. 6, p. 402.

¹⁹ E. G. White, *Education*, pp. 47, 48.

²⁰ Ellen G. White, *Manuscript Releases* (Silver Spring, Md.: Ellen G. White Estate, 1990), vol. 9, p. 12.

²¹ F. M. Wilcox, in *Review and Herald*, Sept. 13, 1928.

Tips for Updating Your Church's *Liberty* Subscriptions

Correcting and Maintaining Your Church's Current *Liberty* Subscription Printout

Your Religious Liberty Campaign materials includes a printout of the names and addresses of people in your church who received *Liberty* magazine last year.

Please review this list carefully and make any necessary updates.

- To delete a subscription, write OUT to the left of the line number.
- To maintain a subscription, write KEEP next to the name.
- For partial name or address updates, draw a line through the incorrect portion and write the corrected data in the space above the old information.
- If your church sponsored subscriptions last year but did not receive a subscription printout, please contact your union PARL department. (In Mid-America and Atlantic unions, please contact your local conference office.)

Filling Out the New Subscription Order Form

New Subscription order forms are available for download at www.religiousliberty.info/campaign

Use a New Subscription order form to add the names and addresses of church members who have indicated they would like a *Liberty* subscription.

Alternately, some church members may nominate a community member—such as a local government official or faith leader—to receive a gift subscription to *Liberty* magazine.

PLEASE NOTE: The *Liberty* office maintains a National Priority List of sponsored subscriptions, which covers federal and state government officials, so there is no need to include those individuals on your church's list.

It is very helpful, however, if members of your church can identify local-level leaders who should receive gift subscriptions to *Liberty*.

Where there's frequent turnover in the name of officeholders—such as mayor, chief of police, librarian, school principals, etc.—we recommend using the position title instead of the name of that individual.

To ensure your congregation's subscription list is correctly designated, please include your church and local conference codes on your New Subscription order form. Those codes can be found on your existing *Liberty* subscription printout or, if you haven't sponsored subscriptions recently, by calling your union PARL office.

MY GIFT

Here is my gift:

I want to support religious freedom in action, and help set at liberty those who are oppressed.

Please use my gift of:

\$250 \$100 \$50 \$_____ Thank you!

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