

Adventist Review

General Organ of the Seventh-day Adventist Church

August 19, 1982

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Adventists?

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to the
church

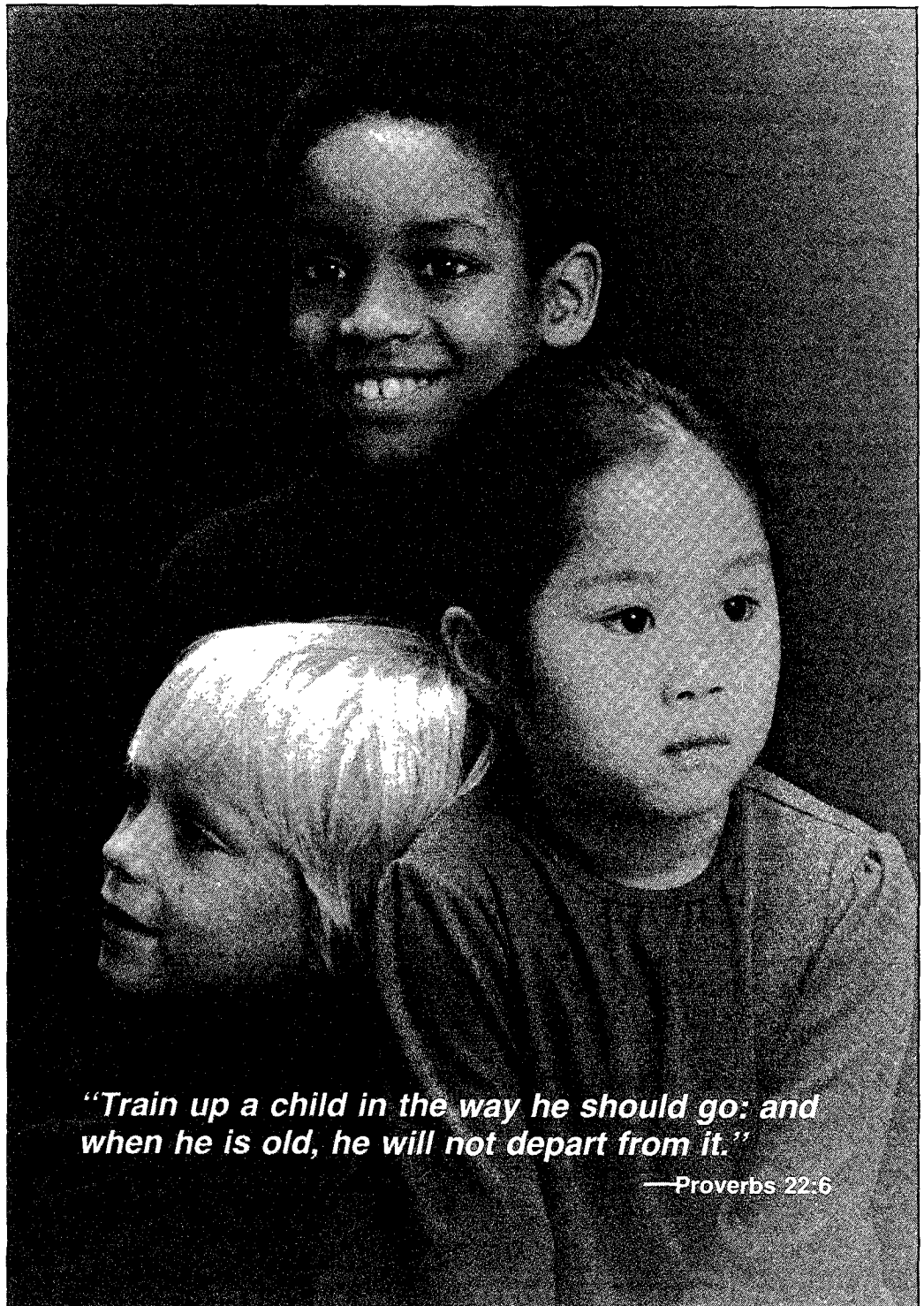
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*"Train up a child in the way he should go: and
when he is old, he will not depart from it."*

—Proverbs 22:6

THIS WEEK

This issue devotes considerable space, beginning on page 4, to a full report by General Conference President Neal C. Wilson on the involvement of church entities and personnel in loans to Donald J. Davenport.

A full discussion is possible at this time because the law and accounting firms investigating the matter for the church have given their report. When subscribers finish reading the president's article, they will know that their confidence in the church has not been misplaced, that it will deal with the matter thoroughly and responsibly.

Our cover picture and text reminds us that the training of

our children is an important duty. Since school will begin soon, parents need to consider carefully their plans for the education of these precious dependents, that they might be prepared not only for a life of service but also eternity.

An item in a recent "Neighbors" column in *Woman's Day* magazine (August 10) contributes to the thoughts expressed by Assistant Editor Jocelyn R. Fay in "The Forgotten Fourth?" (p. 13). The contributor to "Neighbors" commented that she would often remember to ask an elderly widow if she needed anything at the grocery store,

"mentally patting myself on the back for my act of charity. One day it dawned on me that I was 'feeding the body but not the soul.'" One day, the contributor continued, she asked the woman to accompany her on her shopping trip. "She accepted readily. Our time spent together that afternoon was a very warming experience—just one of the many we've come to share."

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LETTERS

Letters submitted for publication should contribute ideas and comments on articles or material printed in the *ADVENTIST REVIEW*. They should be brief, not exceeding 250 words, and must carry the writer's name, address, and telephone number (although this number will not be printed). Letters must be legible, preferably typewritten, and double-spaced. All will be edited to meet space and literary requirements, but the author's meaning will not be changed. Views expressed in the letters do not necessarily represent those of the editors or of the denomination.

Making people welcome

I am sure that the author of "My Answered Prayer" (July 29) was writing more in sorrow than anger, but implicit in her story was the feeling that there must be blame somewhere. However, for me there was not enough information to focus that blame. It may well be that the writer and her family share in the blame for failing to make the pastor aware of the special significance and importance of the occasion of her daughter's and son-in-law's being in church that morning.

Some churches highlight the addition of new members to the congregation by asking the new members to stand with the pastor as people leave the church. This could also be done in the case of baby dedications. There would be no lack of greeting and genuine joy if this were done. It might also be valuable if the church had an organized system to continue the contact, as by inviting the new members and dedicating parents to a fellow-

ship dinner or to a member's home to get better acquainted. This would surely give everyone involved a feeling of true Christian fellowship.

BONNIE WESTBERG
Takoma Park, Maryland

Views on Trinity

Re "A Comparison of Adventist Views on the Trinity in 1872 and 1980" (July 1).

The 1980 view of the Father states that He is the Creator, but is not Jesus Christ the Creator? Note John 1:1-3; Colossians 1:16-18; 1 Corinthians 8:6; and Isaiah 43:1.

In my years as a Seventh-day Adventist I have never known any of our books, ministers, or other sources to refer to the Father as the Creator. Why the change now? DEBBY MASTERA
Waverly, Nebraska

■ *The truth is that all the members of the Godhead participated in Creation. Genesis 1:2 says that "the Spirit of God moved upon the face of the waters." Ephesians 3:9 gives us this picture of "God, who created all things by Jesus Christ."*

Sinai and Golgotha

Re July 1 issue in which the articles "From Sinai to Golgotha" were reviewed.

Because we all have differing

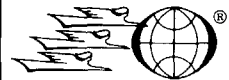
experiences, I found it hard to understand the aversion to the *Testimonies* of the author of "From Sinai to Golgotha." To me, they seem so full of real, practical Christianity and the love of God. Perhaps it is hard for some people to associate rebuke with love. However, "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6).

It might be that some of the difficulty in understanding "the blood dripping from Samuel's sword" and other such occurrences in the Old Testament is that we try to fit the divine mind into the mold of our limited human understanding. But the Creator, with perfect understanding, sees the whole picture; and absolute love, unmixed with human sentimentality, knows what must be done. Love is sometimes faced with hard choices.

The Old Testament does contain some "raw data," but these shocking things pertain to sinful human beings, not to God. Certainly God loves the creatures of His hand. And His love comes through *even* in the Old Testament. At the risk of sounding simple-minded, I will say that the thunders of Sinai were never a problem to me,

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Why Seventh-day Adventists?

The French have an expression for it—*raison d'être*. This means "justification for existence, or reason for being." People often ask, "What is the *raison d'être* of the Seventh-day Adventist Church? In a world where there are scores of organized Christian bodies, what possible justification can there be for the existence of the Seventh-day Adventist Church?"

Here is a partial, seven-point answer.

1. God wants the gospel to be proclaimed in the setting of the three angels' messages of Revelation 14. This gospel points to Jesus as a complete Saviour—the One who joined the human family and "was in all points tempted like as we are," the One who died as our Substitute on Calvary, the One who now ministers on our behalf as High Priest in the heavenly sanctuary, the One who is coming soon in power and glory. This gospel points to the solemn work of judgment now going on in heaven and sets forth the need for us to cooperate with Christ in His work of cleansing the sanctuary; it unmasks the deceptions and counterfeits in today's religious world; it calls for loyalty to God as manifested by keeping the seventh-day Sabbath, the true day of rest and worship, instead of the first-day counterfeit sabbath; it demands that all who are on God's side "step over the line" and be separate from "the world." Who but Seventh-day Adventists are proclaiming this gospel today?

2. Seventh-day Adventists exist because they believe, on the basis of Bible prophecy, that the second advent of Christ is near and that this truth must be proclaimed world-wide. It must go alike to Christians and non-Christians, to churchgoers and nonchurchgoers.

3. Seventh-day Adventists exist because God is calling for reform. In today's religious world the inspiration and authority of God's Word are being questioned, the deity of Christ is being challenged, the virgin birth is being denied, the reality of miracles is being scoffed at, the resurrection and ascension of Christ are labeled myths, the law of God is declared void, and God's very existence is being questioned. In this situation God needs a people to lift up His Word, to call the world back to the "old paths," to institute reforms. Seventh-day Adventists are to fill that role today.

4. Seventh-day Adventists exist to bring healing and comfort to a dying world. By sharing the principles of healthful living revealed to them through inspiration, they can help people live longer and better. Think of the benefits of abstaining from alcohol and tobacco! And how much better might be the health of millions if they knew how to choose the best diet. In their own lives Adventists are to demonstrate the benefits of following divinely revealed guidelines to health, thus attracting people to God and His saving message. To reveal all that a person may become physically and spiritually through Christ's saving grace is a major reason for the existence of the Seventh-day Adventist Church.

5. Seventh-day Adventists exist as a separate group in order to be able freely to proclaim their doctrines and persuade others to

believe as they do. During the Millerite awakening of the 1840s, Christians endeavored to proclaim their belief in the soon coming of Christ. But the churches to which they belonged forbade them and eventually disfellowshipped them. In view of the fact that the churches at that time rejected the Advent message, believers found it necessary to create a new organization. This alone is sufficient answer to the question, Why do Seventh-day Adventists exist as a separate church?

6. Seventh-day Adventists, as successors to God's messengers in the past, exist to preach present truth, praying that this may produce a great spiritual awakening. Noah warned of destruction by the Flood. Jonah preached that Nineveh would be overthrown. John the Baptist announced that the Messiah was coming and appealed for repentance. In later times God used men such as Luther, Zwingli, and the Wesleys to proclaim present truth and awaken the world's conscience. Always in times of great spiritual indifference and apostasy, God has depended on human beings to preach His Word and thus become instruments of revival. Seventh-day Adventists are among those called to fill this role today.

7. Seventh-day Adventists exist to reveal the nature and character of God. In a world where many think of God merely as an impersonal force, Adventists are to proclaim Him as a personal being, as our heavenly Father. They are to reveal

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A report to the church

By NEAL C. WILSON

The president of the General Conference provides an update on the "Davenport Affair"

On Tuesday, July 27, a 624-page report came to my desk from the highly respected international law firm, Gibson, Dunn, and Crutcher. Assisting in the preparation of this document was the well-known certified public accounting firm, Ernst and Whinney. This document, hereinafter referred to as The Report, consists of four volumes. The first paragraph of the covering letter, addressed to me, reads as follows:

"Attached is our report of the Special Counsel retained by the General Conference of Seventh-day Adventists on July 13, 1981, to conduct an investigation to determine the nature and extent of (1) the involvement of the entities of the Seventh-day Adventist Church in transactions with, or sponsored by, Dr. Donald J. Davenport, (2) any conduct amounting to impropriety or conflict of interest on the part of officers or financial administrators of entities of the Seventh-day Adventist Church, and (3) procedures which could be implemented to reduce risk of recurrence of the problems encountered with Dr. Davenport."

Over the past year, several statements by General Conference officers have appeared in the ADVENTIST REVIEW concerning the bankruptcy of Dr. Davenport and the financial implications to the church. C. E. Bradford, vice-president of the General Conference for North America, and L. L. Butler, treasurer of the General Conference, have sought to keep the church informed about the long, tedious process of information gathering and investigation.

No doubt you have heard many rumors and conflicting versions of this whole situation. The public press and some irresponsible publications have purported to give the facts. While there is an element of truth in much that has been said, there also is a great deal of misinformation. For instance, it is alleged that I said that "the church did not plan to fire or reprimand anyone involved with Davenport investments" (San Bernardino Sun, June 2, 1982). This is a deplorable half-truth and misrepresentation. My position on this subject is a matter of public record. I have repeatedly stated that when the facts are available they could well reveal that some individuals have unfortunately, through their misconduct, forfeited their privilege of leadership. I have always said that naturally we would much rather not have to discipline anyone, but that we must be prepared to do so if the facts demand it. I use this to illustrate how some of us are misquoted and how others try to put words in our mouths.

There have been unwarranted accusations and many exaggerations. All of this has created confusion and caused many to become impatient. Many have written to me pleading that we take the initiative to lift the cloud of

embarrassment that has settled over the church and its leaders. There is the feeling on the part of some that the church would do little or nothing to deal with this matter in an open, honorable way. It has been alleged that leaders would cover for one another, and this has led to feelings of frustration, bitterness, and disillusionment. There has been a tendency to lose confidence and trust in leadership. A credibility gap has been developing. For this we truly are sorry, but until we had The Report it was not wise or prudent to say much.

It is always difficult to know what to say and what not to say. At times we need to defend leadership and those who hold responsible positions against unfair, cruel, and vindictive criticism. On the other hand, there comes a time when the only way to deal with matters is to face them head on. Many times, in complicated, involved situations, such as the one we are discussing, it is difficult to establish the truth without a great deal of effort.

Having now read The Report, I must acknowledge to you that the picture is a sad one. As leaders, we cannot completely exonerate ourselves. Most of the problems in the Davenport Affair could have been avoided if the church policies had always been followed. Some of us tried by persuasion, by appeal, and by warnings to obtain compliance with the policies, but most of these efforts went unheeded. Although the real scope and magnitude of the problem was not, and, indeed, could not, have been known, some of what has happened was predicted as a distinct possibility. But in the minds of some individuals and organizations, present gain seemed to outweigh all other considerations, and they were willing to gamble with the future well-being and integrity of the church. Warnings and appeals were ignored, and General Conference policies were disregarded. Some of us predicted that the experience might be like the one mentioned in the Bible where the first bite of bread was sweet, but "afterwards his mouth shall be filled with gravel" (Prov. 20:17).

It should be noted that neither the General Conference as such nor I as an individual have ever had any dealings with Dr. Davenport. However, from the point of view of the worldwide Seventh-day Adventist Church family, the General Conference is the sum of all the parts. Organizationally and constitutionally, conferences and unions have a recognized operational independence, but the *Working Policy* of the General Conference states clearly that the work in every organization should be administered in full harmony with the operating policies of the General Conference and of the respective divisions into which the world field is divided. It also states that no departure from these policies should be made without approval being first obtained from the General Conference or division committee. Only thus can a spirit of close cooperation and unity be maintained in the work of the church in all parts of the world field.

Because of the special role of the General Conference, I want to seek forgiveness for the heartache and loss that this case has brought to my brothers and sisters and for any betrayal of the sacred trust placed in us. I say this on behalf of my fellow leaders, even though the majority have had no personal or corporate involvement with Dr. Davenport.

One of the saddest of the seven penitential psalms—Psalm 102—is a prayer of the afflicted soul who is overwhelmed and pours out his or her heart to God. The cry was, “I have eaten ashes like bread, and mingled my drink with weeping” (verse 9). This is the way some of us feel about this whole episode. The prophet Hosea spoke of a time when God’s people planted a wind and reaped a whirlwind. This might also be descriptive of the case under discussion.

Fortunately, the number who have been involved in this type of activity is small, as compared to the organization of which we all are a part. While there is some consolation in this fact, it nevertheless hurts, because what happens in one place reflects on us all.

In addition to this introductory statement, I would like to answer several questions in this article:

1. Why hasn’t the North American Division or the General Conference kept the members of the church better informed on this subject?

2. Why has it taken so long to get The Report?

3. Now that the General Conference has The Report, what will happen to it?

4. If the fiscal policies of the General Conference are willfully violated or ignored, what action is recommended?

5. Why do we not put surplus money into God’s work instead of lending or investing it?

6. Is there any way of knowing how much of the loss sustained in the Davenport Affair can reasonably be recovered?

7. What lessons can be learned at this point?

Why hasn’t the North American Division or the General Conference kept the members of the church better informed on this subject?

First, we need to protect the church from unnecessary legal pitfalls, and to speak prematurely before we had documented facts could have precipitated adverse reactions.

Second, we did not wish to prejudge or to say anything that might be claimed as being slanderous or bordering on defamation of character.

Third, we needed to be careful of issuing a general indictment, because while some may be guilty of a conflict of interest and possibly other infractions, in all likelihood most acted in good faith. We needed documentation.

Fourth, we wanted to keep emphasizing the positive and not the negative. Priority must be given to the fulfillment of our God-given mission. The work must go on.

Fifth, the Bible tells us that there is a time to keep silent and a time to speak. Some of us thought that it was wise to keep silent until we had the full story in hand. You will recall that our Saviour indicated that there are times when the prudent thing is to remain silent—not in order to be secretive or to cover or to conceal or to “sweep under the rug,” but rather to keep from creating panic or making premature judgments, or interfering with that which is ultimately more important.

In Mark 1, Jesus instructed a man who had been healed of

leprosy to tell no one. Unfortunately, the man disregarded the warning Jesus gave, and he spread the story freely. This placed Jesus in a very difficult position and made it impossible to carry on His work in the way He wanted to in that particular locality. On the other hand, there was the occasion when Jesus told a man who had been healed to go and tell his neighbors and friends and everyone he met what God had done for him. Yes, there is a time to be silent and exercise restraint, but there is also a time to speak out.

Why has it taken so long to get The Report? There was a mass of documentation that needed to be accumulated, which in turn needed to be checked and audited. There were hundreds of conversations and interviews to be arranged, and then all the information gleaned needed to be compiled and analyzed. This type of operation and research requires an immense amount of time, and is an expensive undertaking. I am sure most of you know that quality firms seem to need considerable time to research a problem thoroughly and professionally.

One unfortunate side effect of a protracted investigation is that some individuals and organizations with inadequate information begin to minimize the seriousness of their involvement and usually search for reasons to justify past injudicious actions.

What will happen to The Report? First let me tell you just a little about it. It consists of 624 pages, and is divided into five segments: The General Summary of Findings; The Nature and Scope of the Investigation; The Findings With Respect to Transactions Involving Entities of the Church and Dr. Davenport; The Findings as to the Conduct of Certain Individuals, *vis-a-vis* Dr. Davenport; and finally, Certain Procedures That Could Be Considered With Respect to Possible Alterations in Practices Followed by the Church in Connection With Trust Administration, Treasury, and Auditing.

The Report deals with such topics as: (1) Historical Overview and Status of Loans to Davenport, (2) Findings as to Particular Entities and Events, (3) Interviews of Union and Conference Officers and Employees, (4) Conduct of Persons With Financial Responsibility, (5) Findings as to the Conduct of Certain Specific Persons, (6) Considerations With Respect to Auditing Procedure, (7) Schedule of Secured Loans by Entities, (8) Schedule of Unsecured Loans, et cetera.

The question is asked, May I see The Report? The answer must be negative—at least for the present time. It will be placed in the hands of a Review Commission, and until this commission has made its analysis based upon the facts presented in The Report, access to it will be restricted as confidential and privileged legal data.

There is also an attorney/client confidentiality protection that needs to be exercised at this point. There are unscrupulous persons who might try to use information in The Report to the detriment of the church and to the harm and embarrassment of individuals.

What are the General Conference policies with regard to administrative accountability in matters of fiscal responsibility? To begin with, there is a policy that stipulates that all union and local conference officers are to set an example by the careful way in which they handle the finances of the church, so that there will be no occasion for serious criticism or consequent loss of confidence. Another

policy reads: *“Leaders to be Changed—Leaders who show inability to operate the work in harmony with established financial policies shall not be continued in executive leadership.”—General Conference Working Policy, North American Division, P-15:45.*

Further, under the section, “Safeguarding the Funds of the Cause and Investments,” we read, *“Dealing With Offenders—When an employee of a conference or other organization takes a course in violation of the laws of the country and of the financial trust or responsibility reposed in him, church discipline shall be administered, and conference officials shall cooperate in proper punishment of such offenders.”—Ibid., P-30:15.*

In addition to the foregoing, the General Conference has a fairly comprehensive policy regarding conflict of interest, which states, “A conflict of interest arises when a trustee, an officer, or an employee of the organization has such a substantial personal interest in a transaction or in a party to a transaction that it reasonably might affect the judgment he exercises on behalf of the organization.”—*Ibid.*, P-35:05.

A number of specific items are included in the conflict of interest statement, but in the case of the Davenport Affair it seems clear that a church leader with membership on diverse committees and boards, and who held a position of influence, could be found to be in conflict with the work of the church if any of the following conditions exist:

1. If he invested more than minimal sums of money with Davenport while committees over which he presided or held membership also had loans with Davenport.

2. If it can be determined that he received higher rates of return on comparable investments than Davenport was granting customarily to church institutions and generally to individuals who had little or no influence (whether or not he ever withdrew these funds for his personal benefit or lost all of his investments).

3. If such an officer received special favors or preferential treatment or if his involvement with Davenport extended beyond usual investing and included business ventures and partnership relationships with Dr. Davenport.

Since it appears that the church has large sums of surplus money, why don't we put this money into the preaching of the gospel or the educational ministry instead of lending it or investing it as was done in the Davenport Affair?

This is a legitimate question, and it is asked frequently. As many of you know, the annual budgets of our churches, conferences, unions, divisions, and General Conference are very tight. However, we do have modest operating capital reserves that need to be held for possible emergencies. We also have certain funds that have been appropriated to various projects, but which have not yet been called for. Then, we have a very heavy obligation to our retired workers and to those who will be going on retirement in the years ahead. Rigid Federal and denominational requirements demand that we have an adequate retirement fund, which must be determined with the help of professional actuarial studies.

However, in the Davenport Affair most of the money loaned had accrued through the trust program of the church. Money that is generated through acceptance of revocable and irrevocable trusts is ours to manage, but not ours to consume. Such trusts are either under the ultimate control of trustors or

subject to legal conditions mandated in the trust agreement. It is our solemn responsibility to be faithful and prudent custodians and stewards by investing these funds and assets in a way that will not only protect the original value but will assure growth that keeps pace with the economy of the world. Such monies are to be invested under carefully developed investment policies and guidelines.

Until a few years ago these funds were pooled and invested in lump sums. More recently, however, revocable trust funds must be specifically invested according to the trustor's directions. Let me assure you that the denomination does not have surplus funds, nor do we have a practice of just piling up funds for investment purposes.

How much of the loss is likely to be recovered? In answering this question I have no choice but to defer giving any definitive response. In part, because of the slow progress of the Davenport bankruptcy, there is really no way to make a reliable prediction on this point. It should be emphasized that the amounts mentioned in the reports appearing in the ADVENTIST REVIEW (namely about \$18 million plus about \$3 million delinquent interest) represent amounts loaned plus interest—not realized losses. The extent of loss will not be known until securities have been sold, the Davenport bankruptcy and estate settled, and all other possible sources of income explored. It would seem, however, from the best information available at this time, that we cannot anticipate any substantial portion of the loans to be recoverable.

What lessons should we learn from this unfortunate experience?

First, this financial debacle likely could have been avoided if the investment policies of the church had been respected and followed.

Second, it takes only a few individuals acting irresponsibly to bring reproach upon the whole church. There is no way to live in isolation; what affects one part of the church affects all of us.

Third, there must be self-discipline. We can forgive, but this does not eliminate paying the price of administrative carelessness or transgression.

Fourth, even though some feel that their ideas are more sophisticated and that they are smarter than the denominational policy, which has been formulated through collective judgment and experience, the only safe course is to stay together and faithfully abide by policy until it is changed or modified.

Fifth, committees should require compliance with policies and deal with those who, acting in an irresponsible manner, jeopardize the financial standing of the church, as well as its integrity. It should be clear to all that the higher the rate of interest the more speculative is the investment and the higher the risk factor.

Sixth, in the future, when the General Conference or the division sincerely believes that a conference or union is on a course that will result in financial loss and embarrassment or will reflect on the integrity of the church, we intend seriously to consider exerting our influence by officially requesting that a special constituency meeting be convened so as to place the findings before the membership.

A few general conclusions, based on The Report, illustrate what I have tried to say. First it appears that the most

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The hour of His judgment has come

By CARL COFFMAN

The message and the mission of God's final warning movement have been clearly defined in the Scriptures.

Many years ago men began to warn that God's judgment day was coming. Martin Luther put it about 300 years in the future from his day. His great work of reformation took place in the early sixteenth century. In the early nineteenth century many, in various parts of the world, proclaimed coming judgment and the second coming of Christ. "To William Miller and his collaborators it was given to preach the warning in America. . . . It was here that the prophecy of the first angel's message had its most direct fulfillment."—*The Great Controversy*, p. 368.

After announcing a worldwide proclamation of the everlasting gospel, the first angel of Revelation 14 warned with a loud voice: "Fear God, and give glory to him; for the hour of his judgment is come" (verse 7). The original language of the text reads "*has come*."

Speaking of this first angel's message, Ellen White makes an important comment: "The message itself sheds light as to the time when this movement is to take place. It is declared to be a part of the 'everlasting gospel'; and it announces the opening of the judgment. The message of salvation has been preached in all ages; but this message is a part of the gospel which could be proclaimed only in the last days, for only then would it be true that the hour of judgment *had come*. The prophecies present a succession of events leading down to the opening of the judgment. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal 'to the time of the end.' Not till we reach this time could a message concerning the judgment be proclaimed, based on a fulfillment of these prophecies. But at the time of the end, says the prophet, 'Many shall run to and fro, and knowledge shall be increased.' (Dan. 12:4)."—*Ibid.*, pp. 355, 356, [emphasis hers]. At the right time, in the last days, the sealed prophecies of Daniel would be opened, knowledge of the content would be increased, and judgment would be proclaimed.

William Miller and those associated with him saw the judgment hour in connection with Daniel 8:14 and the cleansing of the sanctuary, but they mistakenly understood the sanctuary to be the earth and its cleansing to be the second coming of Christ. These beliefs they preached mightily as they looked forward to the close of the 2,300 years in 1843-1844.

From the Millerite movement, with all its earnest Bible

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study, zealous proclamation, and mistakes, we have much that we should learn. From those days, and events before and after their great disappointment, we can find the assurance that God has laid His hand upon us as He laid it on ancient Israel. We can find great confidence in the timing, identity, message, and mission of our own church. The Millerites did not fail their mission. Israel did. We must not fail ours.

The judgment hour of the first angel's message links several remarkable prophecies. The first of them occurs in Daniel 8. When Daniel received this vision, he was a prisoner during the Babylonian captivity. The year was 550/549 B.C. He saw, basically, four things: A ram, a he goat, a little horn, and the time for something to take place in the sanctuary. The angel Gabriel appeared and gave Daniel understanding of the symbols of the ram and goat and quite detailed information as to the time and work of the little horn. But he supplied no explanation of the 2,300-day period, except that it concerned the future. As Daniel contemplated the vision, he became ill.

Eleven or 12 years later, after the fall of Babylon in 539 B.C., Gabriel returned to give further explanation to Daniel. In chapter 9, Daniel was in his 80s. He recognized that the end of the 70-year Babylonian captivity was near, as foretold in Jeremiah 25:11, 12. He was concerned with time, possibly believing that the 2,300 days of the chapter 8 vision were to be an extension of the 70 years, owing to the sins of his people.

The vision explained

Daniel prayed—a beautiful, moving prayer, expressing concern over Jerusalem and the sanctuary, both in ruins since 586 B.C. (Daniel 9:3-19). Then Gabriel returned, about the time of the evening offering, to help the beloved Daniel "understand the matter" and "consider the vision" (verse 23). "What follows in chapter 9 is therefore not a new and independent vision, but is the continuing literal explanation of the symbolic 'vision' of chapter 8."—*Seventh-day Adventists Answer Questions on Doctrine*, p. 271.

Daniel 9:24-27 clarifies the starting point of the 2,300-year period, of which the 490 years is the first part. The first 69 weeks of years extend from the decree of Artaxerxes in the autumn of 457 B.C. (see Ezra 7:11-13) to the baptism of Christ in A.D. 27, at which time the Messiah was anointed (see Luke 3:22; Acts 10:38). The 490 years of Daniel 9 ended with the rejection of the Jews in A.D. 34. There were then 1,810 years left of the period of Daniel 8:14, thus leading to an ending date in late 1844. It was this conclusion that Miller and his followers finally reached after much study, two earlier disappointments, and continued preaching of the coming of Christ to cleanse the earth.

We are all well aware that the dates predicting the close of the 2,300 years prior to October 22, 1844, were incorrect. Years of careful study by a number of Adventist scholars

have shown the validity of this date. But even in connection with October 22, Miller and his brethren were mistaken about the event. They did not see that the judgment hour would then come in heaven.

Not all Adventists have been proud of a heritage in which there were such mistakes. But what is important and of which we can be proud is how much the Millerites uncovered of truth in their day.

In the first century, at the time for the concluding events of the 490-year period and the cutting off of the Messiah, most Jews, and the disciples also, misunderstood the nature of the event to take place. Their error was not with a judgment, but with what would happen to the Judge—the Lord Jesus. They looked for Him to become King on earth, rather than to die and live again, thus to become Mediator at the right hand of His Father, and Mediator and Judge in the last days of earth's history. In A.D. 31, they suffered great disappointment. With them also the time was right but the event was wrong. But: "the disciples still clung with undying affection to their beloved Master."—*The Great Controversy*, p. 346. They were the founders and leaders of the early Christian church,

which shook the world—after their great disappointment.

And many emerged from the great disappointment of 1844 to become founders and leaders of a last-day church that was and still is to shake mightily the earth. I am proud of my heritage, even though clarification of truth took time and still continues today.

The idea of future judgment was not something new to Daniel, in chapter 8. In his vision received two years earlier, recorded in chapter 7, he was shown four great beasts representing, in succession, Babylon, Medo-Persia, Greece, and Rome. Then he saw ten horns, representing the ten divisions of Rome, which took place between about A.D. 350 and 476. Following this, Daniel saw a little horn, symbolic of the great apostasy of 538-1798, and which in rising uprooted three of the ten kingdoms. Finally, in verses 9-13, he saw the Ancient of days, with myriads of angels about His throne, at a time when "the judgment was set, and the books were opened," and one like "a son of man" (verse 10, N.I.V.) came to the Ancient of days. Verses 22 and 26 of the same chapter further describe this judgment scene.

Near the close of the first century, John, another prisoner

WINDOWS ON THE WORD

By WILLIAM G. JOHNSON

Paul at Athens

Was Paul's approach at Athens (Acts 17:16-34) a failure? Did he decide to abandon any appeal to reason in his subsequent ministry?

Students of the Bible who hold that Paul changed his preaching strategy after his Athens visit base their position on 1 Corinthians 2:1-5. Here Paul states: "I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. . . . That your faith should not stand in the wisdom of men, but in the power of God."

We know from Luke's account that Paul went to Corinth immediately after his Athens visit (Acts 18:1). Hence, it is argued, Paul changed his approach after Athens. The rational appeal he made on Mars' Hill failed, so

he determined to try out a new strategy when he came to Corinth.

The question thus is of more than academic interest. Ultimately it touches the issue of how we should take up the task of proclaiming the gospel in all the world (Matt. 24:14; 28:18-20). Some Adventists feel that we should preach Bible truth in just the same way all over the world. Others, however, while holding that the Bible and its message must ultimately be the center of preaching, adapt their approach depending on the audience. To non-Christians they may not necessarily start with Christ and the Scriptures, as they would for Christian hearers.

In seeking to understand aright Paul at Athens, we need to be clear concerning two aspects of Acts 17 and 1 Corinthians 2.

First, nowhere in the Bible is Paul's preaching at Athens called a failure. Although

some of the Athenians mocked (Acts 17:32), others believed: "Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them" (verse 34). When Paul describes his approach to the Corinthians in 1 Corinthians 2:1-5, he does *not* say what we often have inferred—that he changed his strategy at Corinth because his method at Athens had been unfruitful.

Second, the context of 1 Corinthians 2:1-5 is important. In chapter 1 of the letter, Paul locates the heart of the problems in the church at Corinth. In a word, it was "wisdom"—worldly, ego-centric, prideful, boasting wisdom. Corinth was a Greek city with traveling debaters. Its inhabitants gloried in clever phrases and the artifices of human wisdom. Unfortunately, the Christians living in Corinth had imbibed its spirit.

Paul seeks to correct their wrong thinking by two arguments. In chapter 1 he sets out the true wisdom that centers in Christ Jesus and Him crucified. That divine wisdom is something that neither Jews nor Greeks had been able to comprehend by human reasoning. Then in chapter 2 he

reminds them of his own approach when he came to Corinth. He relied on the power of the Holy Spirit, not on human strength.

Ellen White's comments on Paul's efforts at Athens and Corinth are instructive. Rather than describing his approach in Athens as a failure, she refers to "the victory he gained for Christianity in the very heart of paganism." She attributes the comparatively slight success of Paul's preaching to the Athenians' "pride of intellect and human wisdom." Further, she commends the tact of Paul in his preaching at Athens, stating, "Paul's words contain a treasure of knowledge for the church." When Paul came to Corinth, realizing the different character of his audience, he adopted a different approach (see *The Acts of the Apostles*, pp. 240, 241).

We should not overlook the fact that while Paul began his address on Mars' Hill on common ground with his hearers, eventually he directed their attention to Jesus. We cannot improve on that method. While we must seek to gain people's attention, the center and power of our proclamation must be nothing other than Jesus Christ.

like Daniel, banished to the Isle of Patmos for his faith, was given an important vision. Understanding it helps us further to grasp the significance of Daniel 8:14, the judgment-hour message of the first angel, and the misunderstandings of Miller and his brethren. John's vision is found in the entire tenth chapter of Revelation. It even predicts that there *would* be a disappointment, centuries before it happened!

Revelation 10 begins with the words, "And I saw another mighty angel come down from heaven." This angel was Christ Himself. "He had in his hand a little book open" (verse 2)—a description that reminds the reader of the sealed part of the book of Daniel (Dan. 12:4, 9). The opening of the book was the understanding of the time aspects of Daniel—not of the 70-week prophecy of Daniel 9, since this already had been fulfilled about six decades earlier than John's vision, but of the 2,300 days of Daniel 8:14.

Then Christ revealed to John that "there should be time no longer" (Rev. 10:6). Some translations read, "no more delay" meaning that the last prophetic time period of Scripture would be completed. The time of Daniel 8:14 came to an end on October 22, 1844. Ellen White wrote: "This time, which the angel declares with a solemn oath, is not the end of this world's history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord."—*Seventh-day Adventist Bible Commentary*, vol. 7, p. 971.

Commission to continue proclaiming truth

Revelation 10:8-10 then portrays the "sweet as honey" experience of those who looked for the Lord to come on October 22, 1844, and the bitter disappointment that followed. Finally, the chapter closes in verse 11 with the commission to continue the proclamation of truth to all the world after the Disappointment. This task includes the messages of the first and second angels that already had been given, and the third, as the pioneers came to understand its meaning, in the latter part of the same decade.

If Daniel 8:14 applies to a judgment in heaven after October 22, 1844, what does it mean for the sanctuary to be cleansed? The term "be cleansed" might better be translated "be put in a rightful condition," "be declared right," or "be vindicated." We need to restudy carefully Leviticus 16. Since the beginning of the great controversy between Christ and Satan, God has been accused of unfairness, of giving an unjust law, and that He cannot offer mercy to a breaker of the law. In reality, every person, since the Fall recorded in Genesis 3, faces "judgment" every day. And his destiny is sealed when he dies. In the investigative judgment, since October 22, 1844, the cases of all who have ever professed faith in Christ since the days of Adam are demonstrations that the requirements of God are totally fair, that God can offer mercy to a sinner who has accepted Christ's death in place of his own deserved eternal death. In the closing days of the great controversy, this demonstration of God's holiness, fairness, and mercy is vitally necessary.

The amazing thing is that you and I, today, can help prove to the entire universe that God is all that He claims to be. What a motivation to be "in Christ" and be enabled by His Spirit to live in such a way that God can say of us as He did of Enoch, "he pleased God" (Heb. 11:5). □

To be continued

FOR THE YOUNGER SET

Hospital stay

By KAREN NUESSELE

Any minute now, Diana thought, they're going to wheel me into the operating room.

Lying back on a very hard and flat gurney (a table with wheels used to move patients from place to place), a sheet draped over her, Diana felt like the main dish on the menu.

"Hospitals surely are lonely places," she muttered to herself, focusing on the fluorescent lights above her head.

Mom and Dad had signed her in and told her they would return soon to see her. A nurse had taken her to a ward. The ward walls were glass partitions, so she could see lots of children, almost a dozen in the ward next door. But there was no one in her ward, and Diana was lonely.

The children in the next ward played games, laughed, joked, even made funny faces and weird gestures through the glass at Diana.

Hospitals surely are lonely places, she thought.

One by one Diana watched as the children were settled into their beds. They did not seem to like that. One even hung onto the bed to keep from being put between the sheets.

Diana grinned a little. At least she had not done that!

Then two young men dressed in white outfits came into her room and pushed the gurney out of the room and down the hall. Diana watched the ceiling lights flash by and doors open and close automatically until the gurney finally stopped. She found herself in a brightly lighted room that was

slightly chilly. A doctor dressed in green bent over her, and several other people dressed in green clustered around her.

"Diana, would you start at one hundred and count backward?" the doctor asked.

The one time this place is not lonely is now, she thought. Now I have more company than I want. "One hundred, 99, 98 . . ." Diana began to repeat.

A funny mask was placed over her nose and mouth as she began to count.

* * *

Diana opened her eyes.

She touched her throat. It did not feel any different on the outside. Carefully she swallowed. It hurt, but not much worse than other sore throats she had had.

Relaxing on her pillows, Diana spied a small bowl of gelatin. Grinning, she picked it up.

When she heard a small sound opposite her, she whirled her head around.

Another girl was propped up on pillows in the next bed.

"Who are you?" Diana whispered.

"Another person with tonsils," the girl said.

"This is quite a place," Diana said. "Kind of lonely."

"Not any more." The pigtailed girl grinned.

"Yes, I guess you're right." Diana straightened in surprise. "Yes, you are right. When there are two people to share, it's not lonely anymore! I can tell you just what to expect in the operating room."

How healthy is your marriage?*

A questionnaire for husbands and wives on eleven principles of the marital relationship.

By GORDON MAC DONALD

Your marriage is faced with a constant barrage of challenges from all sides. If your marriage is a healthy one, those challenges will do nothing more than constantly strengthen the bond between you. If, however, your relationship is unhealthy, the same stresses will tend to weaken the marital tie and will pave the way for a serious problem.

The following paragraphs may assist you in doing a mutual assessment of the health of your marriage. There are eleven sections, each headed by a principle of the marital relationship. Once each of you has meditated upon the statement and measured his/her own experience against it, he/she should mark the appropriate conclusion statements. After both have completed the questionnaire, husbands and wives should compare answers. It may be extremely valuable to do this in the presence of a third party who can give an added perspective to the discussion.

It is important not to approach this diagnostic test with a negative attitude. For example, some will worry should the slightest disagreement emerge. If both husband and wife are committed in love to one another, the discovery of a difference in opinion will be a healthy experience in itself, and it will give an opportunity to compare convictions, and chart a course of action.

Principle 1. Our marriage has some mutually understood convictions and priorities to which we are both committed.

Couples are ruled either by *circumstances* or *convictions*. If you are ruled by circumstances, it means that events, feelings, or other people outside the marriage are shaping your values, responses, and actions. If, however, you agree

ahead of time about things you believe together concerning, for example, the expenditure of time, money, and energy, then you will act in concert because you are moved by conviction rather than circumstance. What are those things in your relationship that will remain constant, no matter what happens?

Response:

- a. _____ I see some progress in our development of convictions and priorities.
- b. _____ We have no convictions or priorities that I can think of.
- c. _____ We both have convictions and priorities for our own lives, but we do not share them together.
- d. _____ Given the amount of time that we have been married, this principle is in satisfactory working condition.

Principle 2. Our marriage is marked with friendships and responsibilities aimed at the betterment of other people outside our home.

The opposite of this principle is a marriage smothering in possessiveness or inbredness. Newly married couples are sometimes guilty of forgetting the importance of relationships outside of the home. Your marriage will be healthy if both of you understand that God has a "ministry" for you to perform. In sharing with other people, couples are drawn together into a deeper love and communication. Does your marriage have such relationships and responsibilities?

Response:

- a. _____ We have no meaningful friendships, nor are we active together in anything outside of the home.
- b. _____ Given the amount of time we have been married, this principle is in satisfactory working order.
- c. _____ Each of us has his/her friends and activities. We seldom share in this area.
- d. _____ I see some progress.

Principle 3. Our marriage does not make the pursuit of material things the all-consuming motivator. Our relationship would be the same if we were either rich or poor.

Few would admit that money is the key to their happiness, when in fact it is. The insidious joke of our culture is that it has often led us to place our sense of well-being, our pleasure, our feeling of acceptance, our idea of success, on the dollar sign. Such a married couple find themselves always reaching forward to the next thing that can be bought, improved upon, or made larger. A healthy marriage makes money a secondary objective. There is an agreement upon a philosophy of saving and spending. Debts are not a serious

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* Excerpted from *Magnificent Marriage*, by Gordon MacDonald. Copyright 1976 by Tyndale House Publishers, Wheaton, Illinois. Used by permission.

problem, and husband and wife are living within their means of income.

Response:

- a. _____ This is a serious problem for me.
- b. _____ We are making progress here.
- c. _____ Money matters are a serious problem for us. We tend to rest our happiness on how much there is to spend.
- d. _____ This is a problem for my partner.
- e. _____ Given the amount of time we have been married, this principle is in satisfactory working order.
- f. _____ My wife/husband and I do not agree on how money should be handled in our home.

Principle 4. In our marriage there is a general freedom to always be able to take the time to talk about our feelings, struggles, and matters of personal importance without being crushed, humiliated, or misunderstood by each other.

A strong symptom of an unhealthy marriage is that there are many things that husband and wife cannot discuss. This generally means that the atmosphere is highly charged with defensiveness or domination. In contrast, a strong and healthy marriage is marked by the ability on the part of both

partners not only to express themselves but to hear and understand what the other is saying. Before making any response to this principle, ask yourself whether there are any subjects that cannot be discussed under any circumstances.

Response:

- a. _____ We are making definite progress here.
- b. _____ I honestly do not think that my partner listens to me or understands me.
- c. _____ Our conversations have no limits and are fully satisfying to both of us.
- d. _____ I find it very hard to express myself on important matters.
- e. _____ We seldom talk about matters of personal significance. Conversations tend to center only on superficial subjects.
- f. _____ Talk on deeper levels only causes conflict, so we avoid it.

Principle 5. In our marriage we are usually able to resolve conflicts.

In order to fully resolve a conflict, two things must happen: both of you must have a willingness to forgive and apologize when wrong has been identified; and, second, either of you must effectively change when a conflict has shown you to be wrong. If, on the other hand, the conflicts destroy, humiliate, or result in the total surrender of one of you, conflicts are not being resolved. Resolution has not happened when conflicts are allowed to dissolve away in silence, with no answer. Rather, these conflicts should be discussed in an atmosphere of reasonable self-control and exchange of viewpoints.

Response:

- a. _____ One or the other of us finds it very difficult to say "I'm sorry."
- b. _____ One or the other of us shies away from conflict, because we do not know how to express ourselves under fire.
- c. _____ Given the amount of time that we have been married, we have learned how to conflict on honest issues, and resolve our differences.
- d. _____ Conflicts in our marriage are explosive and destructive.
- e. _____ We are making progress in this area.
- f. _____ One or the other of us holds grudges and does not forget very easily.

Principle 6. In our marriage there is a conscious attempt to reserve our best for each other.

There is a subtle trap into which many of us fall: that of dressing, behaving, and sharing our best for everyone else in the world but each other. It becomes easy to spend the worst hours with our husbands/wives—when we are exhausted, tense, beaten by circumstances, or irritable. This principle suggests that you both should set aside times when your minds and bodies are at their best for one another.

Response:

- a. _____ This is a disaster for our marriage.
- b. _____ I am reasonably satisfied that we are doing our best at giving our best.
- c. _____ This is a problem for my partner.



- d. _____ I see progress in this area.
e. _____ This is a problem for me.

Principle 7. Our marriage is filled with a freedom of affection and sexual experience.

When God made the first man and woman, He designed them to enjoy a relationship of perfect freedom . . . no inhibitions. Sin has damaged that capacity, and it has created tensions and misunderstandings that often threaten a marriage. In marriage, you should reach out to retrieve as much of that freedom as possible, and one of the areas where this is done is in the physical experience of affection and sex. If your marriage is healthy, there will be a high degree of satisfaction in touching, holding, and other expressions that symbolize your love for each other. There will be a high understanding of each other's sexual desires and needs. These are met with a frequency mutually agreed upon. There is no embarrassment, no reluctance, no fear, and no revulsion. Selfishness does not exist on the part of either partner, but rather, each consciously attempts to fully satisfy and please the other.

Response:

- a. _____ This is a disaster area for our marriage.
b. _____ I think my partner is satisfied, but I'm not.
c. _____ Given the amount of time we have been married, this principle is in satisfactory working order.
d. _____ We have made considerable progress here.
e. _____ My partner does not understand me sexually.
f. _____ This is a very difficult area for us to even talk about.

Principle 8. Our marriage is set in a climate of affirmation that makes each partner feel significant in terms of his/her abilities and his/her self-image. In other words, we deeply appreciate each other and are not ashamed to frequently express our gratitude.

There is health in a relationship when both partners are constantly seeking ways to communicate their approval, pride, and appreciation for each other. In such situations, we all grow and expand ourselves to meet the level of the other's expectations. Honest affirmation also implies constructive criticism in which you will learn from the other's observations. Your marriage will be unhealthy if there is no expression of appreciation and when criticism is frequent, biting, and destructive.

Response:

- a. _____ My partner is always criticizing me.
b. _____ There is progress.
c. _____ Given the amount of time that we have been married, this principle is in satisfactory working order.
d. _____ I find it hard to give compliments or good criticism.
e. _____ Our marriage is drowning in nonacceptance and hypercriticism.
f. _____ I seldom feel appreciated.

Principle 9. Our marriage is built on a foundation of absolute commitment and trust.

A marriage is immediately unhealthy when one partner

cannot always believe what the other person is saying or doing. In such a climate, there is suspicion, doubt, and fear. Everything stops growing. If you have a healthy marriage there will be complete trust in each other's word. Your conduct with members of the opposite sex should be above reproach, and then it will not spawn jealousy and insecurity.

Response:

- a. _____ I find it hard to keep the trust in our relationship.
b. _____ I find it hard to trust my partner.
c. _____ This principle works fine in our relationship.

Principle 10. In our marriage there is an understanding of the lines of leadership and authority.

In a home where anarchy is the order of the hour, everyone is insecure and unhappy. Husbands and wives who share a healthy relationship, on the other hand, learn who is the leader in every situation. Before God, the husband is the spokesman for the family. He is responsible for providing the conditions in which each family member can grow to the fullest of his/her God-given potential. Husbands, this does not mean that you are dictators. Rather, you wisely delegate authority and responsibility to each member of the household, and hold them accountable. You act as peacemaker, pastor, and coprovider. Before God, your wife shares many of these responsibilities. She is the center of affection in the home, giving tempo to the mood of daily relationships. She provides you with the valuable data of feminine insight and together with you oversees the conduct of the family.

Response:

- a. _____ Leadership is nonexistent in our home.
b. _____ I do not know how to be a leader in our home.
c. _____ Given the amount of time we have been married, this principle is working well.
d. _____ We are making progress.
e. _____ My partner does not let me lead in those areas where I am capable.

Principle 11. God is in the center of our married life, shaping our life style, our love, and our response to difficult situations.

God is the author of marriage, and without Him, a fully healthy relationship will be virtually impossible. He has introduced Himself to us through His Son, Jesus Christ. For God to be part of the home, each of you must commit your life to the lordship of Jesus and ask for His power to live the kind of life-design that God has provided for you to experience. When such a relationship with God is established, it makes it possible for you to grow together in the area of the inner spirit. Without this, everything else will be stunted in its growth.

Response:

- a. _____ God is the Lord of our marriage.
b. _____ We've never discussed this together.
c. _____ We don't know how to make God the center of our lives.
d. _____ I would like to know more about how to make God the center of our relationship.
e. _____ This is a problem for me.
f. _____ God does not have anything to do with our marriage. ☐

The forgotten fourth?

A few days after we published William G. Johnsson's editorial "The forgotten third" (July 8), pointing out that the church must come to grips with the needs and problems of its single members, we received a letter from a reader in the central United States suggesting the existence of another forgotten group—the elderly and disabled.

Referring to this segment of the church as the "forgotten fourth," she wrote, "No one even knows we are here. If we cannot get to church, we never even have a quarterly brought or sent to us. Our only church now is in our homes. Our only services come from our old books, worn with decades of study. Our only music is provided by a record player and a few records. So many of us spend countless Sabbaths alone in our rooms. No one visits us, no one calls."

After telling of her 45-year involvement in a number of church activities before her health failed, she continued, "We are the ones who built the church, paid for it, labored in it. Now what? There isn't even a ramp to enable us to enter it. We have a Community Services van sitting idle on Sabbaths. We are told it cannot be used to bring to church those who have no transportation, although there are a dozen who need rides. Isn't bringing the disabled to church the finest kind of missionary work?"

The most jarring comment in this reader's letter is that "this situation must be very common in our churches." While this may be true in her church, we hope it is a rare exception to the general rule. We know that in some churches the

opposite is true. Just a few months ago (April 15) we reported that youth of the Calimesa, California, church adopted as grandparents the members who are 70 years of age or older. The author of the article, a retiree, concluded with the encouraging comment, "The Calimesa church has no generation gap."

We are sure that the majority of our church members would respond to needs if they were aware of them. Perhaps our elderly members should consider gently nudging us younger folks by phoning and asking us to drop by with a quarterly or whatever. It may be that we don't know of the need, or have forgotten about it, or are assuming that someone else is filling it. Our failure to reach out to them in most cases is not intentional. A pleasant visit or phone conversation with them might be the very break we need in our often-frantic-paced lives.

At the same time, we urge our pastors to be sure the aged and infirm members of their flocks are receiving both physical and spiritual care; church elders to visit these members at least once a quarter so they can take part in the communion service; Sabbath school members to keep in touch with missing members and be sure they have current study materials; church boards to consider whether their facilities need to be made more accessible to the disabled and whether transportation can be arranged for those who need it; lonely singles to consider adopting an "aunt" or "uncle" and

developing a mutually beneficial relationship.

In an upcoming Reader to Reader column we will be asking for specific suggestions as to how to make the lives of our senior citizens more pleasant and how to integrate them fully into our church activities.

As our reader commented with sadness, "The church that forgets its old is not following Christ or doing His work." We agree. The church that forgets its elderly members is lacking the love of Jesus, who told His followers, "By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:35). J. R. F.

Why Seventh-day Adventists?

Continued from page 3

Him as a God of both mercy and justice. They are to show that He takes no pleasure in punishing sinners, but delights in forgiveness. He is the God who loved the human family so deeply that He gave His only begotten Son on Calvary "that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

What is the *raison d'être* of the Seventh-day Adventist Church? In short, it is to proclaim to the entire world the gospel in the setting of God's special threefold message and thus prepare a people for the second coming of Christ. To achieve this purpose quickly through personal commitment, sacrifice, and Christ-revealing living and witnessing should be the *raison d'être* of every individual church member—especially now as the church begins the Thousand Days of Reaping.

K. H. W.

from my very first acquaintance with the Bible more than 40 years ago.

Jesus of the New Testament was the Jehovah of the Old. It was He who descended on Sinai with fire and smoke. When John was given a vision of God on His throne, there were "lightnings and thunders" (Rev. 4:5). Considering that God is the source of all energy, from which comes matter, the electrical display is not surprising. It might be that God staged a fiery display at Sinai, but I rather think He simply came in His own Person.

I believe that the main difference in Sinai and Golgotha is the Incarnation. God (Father, Son, and Holy Spirit) is "the same yesterday, and to day and for ever" (Heb. 13:8). Only after God the Son veiled His divinity with humanity could He communicate with sinful human beings on a level we are better able to understand.

But make no mistake about it; when the Son, still bearing the form of humanity, comes again in the clouds of heaven, all who "received not the love of the truth" will perish; "the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2 Thess. 2:8).

ELIZABETH COOPER
Lowndes, Missouri

I wish to thank you for the forthright and timely discussion of Ellen White's spiritual growth and its effect on her writing which appeared in number four of the series "From Sinai to Golgotha" (Dec. 24, 1981) and the follow-up "The Prodigal Son Revisited" (July 1).

How important that we understand that Ellen White was, as we are, often frightened and unsure of herself and sometimes lacked the more complete understanding she would have later. Just because God inspired her did not mean she was automatically immune from human foibles and immaturities. After all, Satan chose to attack Job because he was

favoured of God, but the attack showed his areas of need; Christ chose Peter, with all his problems, some of which continued to surface after Pentecost (Gal. 2:11, 12); David, a man after God's own heart, certainly had areas in which he needed to grow.

Thank you also for the candid comparison of past and present views of the Trinity that appeared in a box with the latter article.

GARY L. IVEY
Decatur, Georgia

"Christie": two views

"Christie" (April 15) was provocative. Since I have been a church school teacher, I immediately identified with the story, which I fear has had more than one repetition. Initially one might wish to scold the Adventist children, but to do so is not addressing the problem. True, the Christies need our sympathy, but are not the real victims in your story the Adventist children? Because Adventist children describe the acceptance of a peer in terms of behavior, they must understand their own acceptance to be based on behavior.

When will Adventist parents begin to understand and teach the unconditional love of Jesus? Is this not what we Seventh-day Adventists believe intellectually? There is creeping compromise with worldliness going on, true, but I know from experience that behavior change does not result from information (or denunciation), but from relationship. We cannot expect future stories about other Christies to have a happy ending until we send from our homes converted children, secure in knowing who they are to Jesus and what He is to them.

BRETA WHITE
Yaoundé, Cameroon

The reason for the existence of Adventist schools is to lead boys and girls to Jesus. When a non-Adventist wishes to place his child in an Adventist school, it should be made very clear to him that Adventist doctrines are taught there on a daily basis and that his child will be exposed to

them. Then if he still chooses our school, there can be no complaint. It is up to him to handle the difficulties it may cause his child.

The July 8 letter titled "Christie" asks, Am I cheating our own youth when I put less emphasis on our doctrines because of non-Adventist children in the group? The answer is Yes! We must by all means be kind and careful, but never compromise. Our schools are for *our* children. IVY CONIBEAR
Sedona, Arizona

One more truth

I would like to add one more truth to those mentioned in "All Things Through Christ" (Editor's Viewpoint, June 24)—which Adventists have always considered of great value—that is unique to us and makes all other truths meaningful. Namely, the great controversy over the character of God.

Satan accused God of being arbitrary, revengeful, exacting, unforgiving, and severe. But "Christ came to represent the Father. We behold in Him the image of the invisible God. He clothed His divinity with humanity, and came to the world that the erroneous ideas Satan had been the means of creating in the minds of men, in regard to the character of God, might be removed. . . .

"Jesus came to teach men of the Father, to correctly represent Him before the fallen children of earth. Angels could not fully portray the character of God, but Christ, who was a living impersonation of God, could not fail to accomplish the work. The only way in which He could set and keep men right was to make Himself visible and familiar to their eyes. . . .

"Christ exalted the character of God, attributing to Him the praise, and giving to Him the credit, of the whole purpose of His own mission on earth—to set men right through the revelation of God. . . . When the object of His mission was attained—the revelation of God to the world—the Son of God announced that His work was

accomplished, and that the character of the Father was made manifest to men."—Ellen White in *Signs of the Times*, Jan. 20, 1890.

BARBARA BABER
Boise, Idaho

Wrong impression

Re "When God Overrules" (April 1).

This article gives the impression that General Conference leaders are not led by God in their decisions; only Ellen White seems to have had revelations about God's will.

I resent this very much, since I have always been convinced that the decisions of the General Conference are made after much prayer, asking for the Lord's guidance.

EDITH SITTLINGER
Hanover, Ontario

■ *Human beings are fallible, hence at times make mistakes. Committees, being made up of people, also are fallible. In general, however, the decisions of a group are more likely to be correct than are those of an individual, especially if the group, as happens at the General Conference, seeks the guidance of the Lord before making decisions. (See Testimonies, vol. 3, p. 493.)*

Thus Ellen White, though inspired, accepted the decision of the General Conference that she should go to Australia. She recognized that God had invested in the General Conference the authority for this type of decision-making. So far as determining duty is concerned, the voice of the General Conference is to be considered "the highest authority the Lord has upon the earth" (ibid., p. 492). The General Conference is the delegated group of leaders assembled "from all parts of the field" (see Testimonies, vol. 9, pp. 260, 261).

Ellen White never claimed infallibility. She wrote, "In regard to infallibility, I never claimed it; God alone is infallible. His word is true, and in Him is no variability, or shadow of turning."—Selected Messages, book 1, p. 37.

God leads African to Adventist Church

By GERHARD PADDERATZ and WILLIAM TAZVIVINGA

Jonas grew up in one of the Central African countries. Dissatisfied with the colonialism that still existed at that time, like many of his friends he joined the underground liberation movement. But his political activities did not last very long, for in 1959, when he was just 26 years old and working as a teacher, he was arrested by the colonial authorities and sentenced to four years' imprisonment for "conspiracy to commit felony."

After his release from prison in 1963, his political party made arrangements for him to study in Israel. There he was to be trained as a government administrator in preparation for the soon-anticipated independence of his country.

On his way to Israel, life began to change for Jonas. While he was in Dar es Salaam, Tanzania, waiting for final arrangements to be made by his political connections in that city, difficulties arose. Instead of waiting only a few days, he had to wait several months. One day a friend of his who had noticed that Jonas liked to study his Bible, told him about some public lectures on Biblical questions that were being held in town by a black American evangelist, E. E. Cleveland. Jonas, who was a member of a Protestant church, agreed to join his friend in attending the meetings.

Gerhard Padderatz is history teacher at Solusi College in Zimbabwe. William Tazvivinga is a second-year theology student at Solusi.



Deciding to put God first in his life, Jonas turned away from a government career to farming and operating a bakery.

At first, it was not so much the Adventist message that attracted Jonas, but the musical presentations of Mrs. Cleveland, the speaker's wife. Jonas continued to attend the meetings. He appreciated more and more Elder Cleveland's interpretation of the book of Revelation. He took his stand for Jesus Christ and was baptized into the Seventh-day Adventist Church.

A week after his baptism the long-awaited scholarship finally was granted to Jonas. But his destination was changed. Instead of going to Israel he was sent to the Soviet Union, where he was to study cooperative economics.

On his arrival in Kiev he began to study the Russian language. Then he went to Moscow for his economics studies. Still young and inexperienced in his newly found

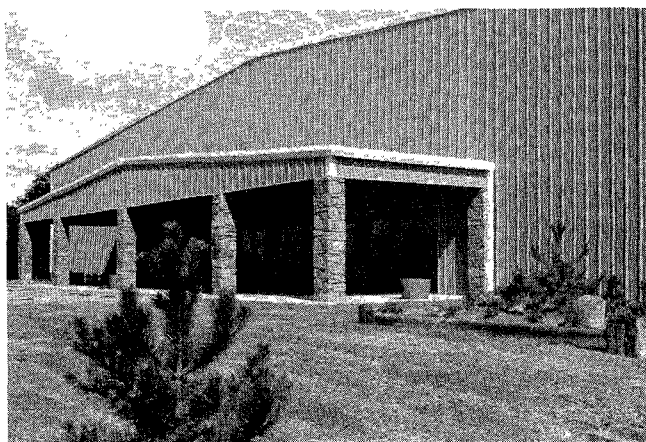
faith, Jonas sought the fellowship of his Seventh-day Adventist brothers and sisters in that city, and he was welcomed warmly. After three years of studies, during which time he enjoyed the Christian fellowship in the Moscow church, he returned to his home country in Africa. He began to work as a provincial executive officer for the new government that had been formed by his party after the country had received its independence.

In Moscow, Jonas had developed not only intellectually but also spiritually. He was determined to put God first in whatever he did, and he had decided to be faithful in keeping the Sabbath. He informed the government of this, and at first there was no conflict between his faith and his job. But after about a year things changed. Tensions arose. When Jonas was asked to

make a decision for either his religious principles or the continuation of his career with the government, he did not hesitate.

"I have decided to put God first in my life," he answered. "I cannot break one of His commandments."

It was not an easy decision, but God blessed Jonas for his loyalty. Today, he is respected in his community and his church. The father of seven children, he operates a bakery with 13 employees and is a farmer. Besides that, he performs duties as a church elder and field committee member. At present he is taking a course in scientific vegetable gardening at Solusi College to improve his skills as a farmer. Even though he may not say so, his warm smile reveals that he is happy about the way God has led him, happy to be a part of the Advent Movement.



Oklahoma Conference completes auditorium at Wewoka Woods

A 2,000-seat air-conditioned auditorium was completed in time for the first camp meeting of the Oklahoma Conference at the newly developed Wewoka Woods Adventist Center. The campground used by the conference in Oklahoma City for the past 40 years was sold recently. Wewoka Woods, a 450-acre tract (including a lake), about 80 miles from Oklahoma City, serves the conference for its youth camping program and for various meetings, large and small, besides the annual camp meeting.

CHARLES R. BEELER
Communication Director
Oklahoma Conference

New Sabbath school curricula are adopted by committee

By LEO R. VAN DOLSON

Sabbath school lessons in the years to come will take on a new look and a new dimension as a result of the work of the World Sabbath School Curriculum Committee that met in Loma Linda, California, June 1 to 11. A new format has been developed to fit the adult Sabbath school curriculum. Designed to meet felt and observed needs of Sabbath school students around the world, the new adult lesson curriculum will be based on a study of every book of the Bible.

Beginning in 1985, Adventist youth throughout the world field will join in studying a revised version of *Cornerstone Connections*. Youth lesson materials will be published in a pocket-sized book form that will serve as a daily devotional.

Junior and earliteen quarterlies will be distinguished by their differences in size and a four-year curriculum that is to be based on developmental characteristics and needs of the young people who will study the lessons.

These and other changes in Adventist Sabbath school lesson studies were adopted by those attending a historic Sabbath school event. For the first time in the history of Adventist Sabbath schools a World Sabbath Curriculum Committee convened in Loma Linda to give world input into the planning and design of future curricula. Eighteen of the 34 committee members represented the world divisions outside North America. Six others of those attending represented the world field as General Conference officers and Sabbath school directors.

Reports from the representatives from the world field highlighted the almost impossible

task of developing Sabbath school lessons that can meet the needs of people in various cultures and language groups throughout the globe. However, the fact soon emerged that the international Sabbath school leaders gladly accepted this challenge in order to be able to keep the world church together in a unified study program. There was strong resistance to suggestions that a portion of the world field might study the lessons a year later than the rest of the world as a result of translation and publication problems or that divisions be allowed to produce their own Sabbath school lesson materials.

It was voted to recommend to the next Annual Council that the adult Sabbath school lessons in each language be translated

from the standard or abridged manuscript provided by the General Conference Sabbath School Department, and that Sabbath school lesson committees may be established by the executive committees of the divisions for the purpose of making adjustments in the manuscripts to meet the educational and cultural needs of the division involved.

Because the Bible contains principles and examples designed to guide the Christian throughout life, the following philosophy of lesson content was adopted: "The Sabbath School lessons should develop Bible truths in such a way as to make plain what constitutes the harmonious development of the Christian way of life. God's love as evidenced in Christ and His cross should be central to all study, and those studying are to be given a sense of mission that will help them, and those with whom they share their faith, to prepare for Christ's second coming. 'Our freshest thought, our best methods, and our most earnest effort' (CT 181) must be put into making the lesson so

helpful that those studying are led to discover for themselves what is truth and to apply it in a practical way in their lives. Words of error are not to be echoed, but principles of right and truth are to be inculcated" (see TM 237).

The committee adopted curricula beginning in the first quarter of 1985. Two major proposals surfaced for the adult lesson curriculum. One was a challenge to do something that had never been attempted in the Sabbath school before. That is, to study every book of the Bible in a given period of time. From a survey, to which 2,118 Sabbath school members around the world responded, a list of felt and observed needs was drawn up by the adult lesson subcommittee. There was a strong desire to see that the curriculum was developed around these needs.

The committee decided to accept both challenges and came up with a combined curriculum designed around the list of needs that would be met by studying the books of the Bible. Some of these studies will be



Adventist Radio Network board meets in Texas

The board of directors of the Adventist Radio Network (ARN), made up of representatives from the 12 ARN stations in North America and of other communication specialists, met this spring at Southwestern Adventist College, Keene, Texas, to elect new officers and to discuss the "problems and the promise of Adventist radio," according to Bob Mendenhall, outgoing ARN president and general manager of KSUC-FM, Southwestern's noncommercial radio station.

Pictured above, the board members, seated from left, and their organizations include Allen Steele, WAUS, Andrews University; Bob Wareham, KPRN, Pacific Union College; Lee McIntyre, newly-elected ARN president, KSGN, Loma Linda University; Olsen Perry, WSMC,

Southern College; and Don Wheeler, WGTS, Columbia Union College.

Those standing include, from left, Robert Strickland, Pacific Union College; Eric Graham, KUCV, Union College; Don Martin, National Public Radio; David Brillhart, manager of the network's Washington bureau; Bob Mottaz, Andrews University; Bruce Potterton, Loma Linda University; David Jones, "It Is Written"; Mike Wiist, Union College, under appointment to the Africa-Indian Ocean Division; Bob Mendenhall, Southwestern Adventist College; Glenda Salsberry, WDNX, Harbert Hills Academy; Jerry Mathis, Harbert Hills; and Tulio Haylock, associate director of the General Conference Communication Department.

Leo R. Van Dolson is editor of the adult Sabbath school lessons.

approached in an exegetical fashion, whereas others will be more topical in approach. There also will be room in the curriculum for the historical-narrative method of study.

How this will be accomplished is illustrated in the lessons planned for 1985. The new curriculum will be introduced in the first quarter with a study of the Gospel of Mark that will concentrate on how Christ meets human needs. The second quarter's lessons are based on the needs of the contemporary Christian to deal with religious life as he finds it today. In a time when cults and the occult as well as many new religious movements are being introduced, the lessons will focus on the contributions of the book of Esther and Second Timothy in helping Adventists understand what is happening in the religious world.

Because of the need for each Christian to discover his/her personal identity, purpose of existence, and the power God has given each of us over our own destiny; the third quarter's lessons will concentrate on what the book of Genesis has to teach concerning who we are and what our purpose for existence is.

One of the major problems in both the church and the world today is the question of marriage and the Christian home. The fourth quarter will develop a topical approach to this problem that will turn to the book of Ephesians and its theme of unity in order to help Christians sense the importance of security in the home relationship.

The committee expressed the conviction that Adventists everywhere would be excited by the challenge of studying the entire Bible during the course of the new curriculum.

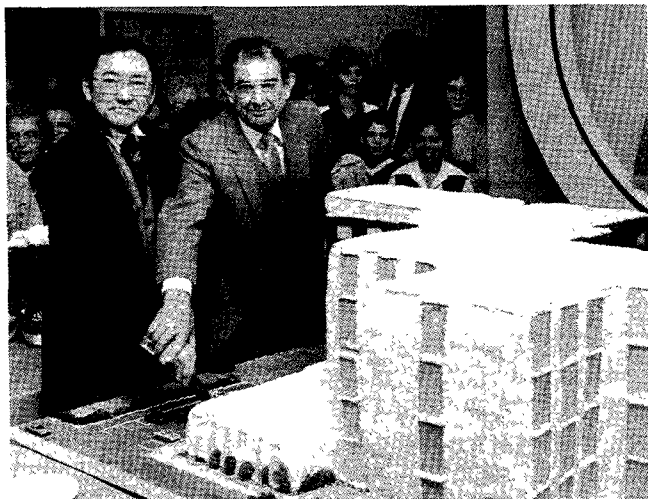
The plan for the new adult lesson format includes using two colors in the quarterly. Daily parts will be eliminated in favor of a logical development of the Scripture portion being studied. However, in order to facilitate and encourage daily lesson study, there will be sections designated for study each day of the week.

The need of Adventist youth

to better understand the Bible and the beliefs of their church, to communicate clearly and witness about Jesus as a personal friend, to understand the implications and risks of committing their lives to God's call, and to enhance their ability to apply Biblical answers to contemporary issues as well as personal and social problems led to the adoption of a new worldwide youth curriculum that will begin in 1985. This will be met by developing a revised international edition of *Cornerstone Connections*. It was recommended that the devotional pocket-sized book that will be published quarterly in conjunction with the youth lessons include the following features in the devotional readings: date, reference to the Bible passage for the day, illustration or story, application, thought question, and prayer thought.

The junior and earliteen lesson subcommittee proposed structuring a four-year cycle that includes the following yearly goals: "The goal for the first year of the four-year cycle is to seek to discover a deeper understanding of God's divine love, how this love is expressed in Creation, how it brings redemption to fallen humans, and how it may be reflected and expressed through our response to God's love. The second-year goal is to examine the meaning of the restoration of the image of God in human beings as this restoration relates to decision making. It emphasizes the significance of individuality and the importance of clear thinking that is to be followed by appropriate action. The third-year goal is to help the student to understand and experience the meaning of Biblical faith and to provide ideas and leadership opportunities for sharing that faith with others. The fourth-year goal is to help the student gain an understanding of the dynamic issues of the great controversy and to see how obedience is the response of love which enables God to reveal His character, grace, and justice to the universe."

The earliteen quarterly will be increased slightly in size but



Cake cutting is part of Maryland hospital's anniversary festivities

During the seventy-fifth anniversary celebrations at Washington Adventist Hospital, Takoma Park, Maryland, on June 13, Neal C. Wilson, General Conference president, helped Herbert Z. Shiroma, hospital president, cut the first slice of a 500-pound birthday cake shaped like the hospital. Earlier Elder Wilson delivered the main address at a service commemorating the hospital's 75 years of medical care.

Takoma Park Mayor Sam A. Abbott, representative of Maryland Governor Harry Hughes, Washington Mayor Marion Barry, Columbia Union Conference President Wallace O. Coe, and Washington Adventist Hospital's medical staff president-elect Naor Stoehr opened the commemorative service by commending the hospital for its 75 years of compassionate, competent service.

Despite heavy rains that forced the festivities indoors and caused cancellation of many Founders' Day activities, several hundred employees and area residents attended the ceremonies and visited food, craft, and informational booths set up by hospital departments. The hospital also conducted guided tours for Founders' Day visitors.

still will be smaller than the junior quarterly. A two-color design will continue to be used and suggestions for improvement in layout are being made. The recommendation was to reduce the junior quarterly to about 7½ inches by 10 inches. It also will continue to be printed in two colors.

Many who attended the world curriculum committee expressed the same sentiment that Donald Lowe, Sabbath school director of the Northern European Division, wrote in a letter to the General Conference Sabbath School director, Howard Rampton: "The council in Loma Linda was, for me, the most worthwhile I have ever attended in that I am sure it will be a tremendous blessing to the world church in the future. I am sure that having brethren attend

from the entire world field was of great benefit in helping us all to see the needs of our people worldwide." H.C. Barritt, Sabbath School director of the Australasian Division, adds, "It is my deep conviction that the world curriculum committee was absolutely essential and successfully achieved its objectives."

Others in attendance were impressed with the amount of work that goes into the preparation of Sabbath school lessons. One division president who was not present but who received a "very enthusiastic" report from the division Sabbath school director, who attended, wrote: "There is no doubt but that it is absolutely necessary for the world field to deal with the same Sabbath school lesson topics. This makes for church unity."

SDA health-care institution changes life of diabetic

By JANE LISTON

It was the first evening meal of a new session at Total Health Foundation.* The whole house was alive with excitement and activity as another group of guests began to settle in. The dining room rang with the laughter and conversation of people enjoying themselves and making new acquaintances.

Among them was Ericka, who had come to THF because of a seriously deteriorating medical problem—diabetes. Having suffered from this for about ten years, she was on a strict nutritional regimen that required six carefully prescribed meals per day.

Jane Liston, formerly a nurse at the Total Health Foundation, Yakima, Washington, is attending Loma Linda University.

In the bustle of activity, Ericka drew me aside and quickly explained her concern.

"I need one protein exchange for supper tonight. Can you help me?"

I glanced up at the guests, who were all enjoying fresh fruit salad and popcorn.

"Well, let's see," I said, turning back to Ericka. "How about some peanut butter and bread? That would be adequate."

And so we learned to work together.

Ericka was a 34-year-old

* Total Health Foundation is an institution of the Upper Columbia Conference. Because of its health orientation, it is managed by Northwest Medical Foundation, a subsidiary of Adventist Health System/West, according to H. H. Hill, Northwest Medical Foundation vice-president.

high school teacher from western British Columbia. She was alert and sharp. Her condition had not been well regulated for a number of years, and some complications had developed. She had sought medical help, and for some months prior to coming to THF she had been following a carefully outlined program. As appointed director of her chapter of the Canadian Diabetic Association, she was thoroughly aware of the seriousness of her condition. As a result, she followed her strict medication and dietary program precisely.

In spite of Ericka's vigorous efforts to deal with her disease, the diabetes continued to worsen. In fact, it had progressed so far as to affect the nerves of her legs (a condition defined as diabetic neuropathy). She experienced shooting pains and aching so severe that she could not even sleep without pain medication. At first the neuropathy was only in one foot and ankle, but gradually it spread to include her entire leg. Then it reached the other leg. Now her left arm was beginning to ache and become sensitive to touch.

Ericka was frightened. She had been careful to do everything prescribed, but the increasing pain convinced her that things were rapidly deteriorating. She also had poor circulation and found it difficult to keep herself warm. This all added up to a bleak picture and an uncertain future.

Then Ericka heard about Total Health Foundation, a unique concept in health care. A friend told her about this conditioning program, where a qualified medical staff worked with a person's whole life style to help combat disease. Ericka was desperate, and even though Yakima, Washington, was a long way from her home, she realized that it might be to her advantage to give THF a try.

So Ericka came, a little resistant and a little skeptical of the simple approach that she found. However, motivated by her pain and sense of critical need, she was willing to try anything reasonable.

"If I rated my health on a

scale of one to ten, it would be pretty close to a one right now," Ericka told us. "I really am a very active person, but I just don't have any more energy to be involved. I've tried everything I know. This is the last resort."

An intelligent, well-educated woman, Ericka brought an abundant supply of reading material with her, including several thick novels. She thought she would probably have plenty of spare time over the next three and a half weeks, and she did not want to be bored.

But to Ericka's surprise, time began to pass rapidly. The activities associated with the comprehensive medical exam, blood tests, a graded exercise tolerance test, walking, meals, hydrotherapy treatments, and health lectures filled her days. She devoted time to probing our medical staff about the rationale behind our life-style approach to treating disease. It was a totally new concept to her.

Instead of being bored, Ericka was fascinated by this new experience. She was in the midst of an intriguing environment. She soon recognized that what appeared so simple and basic was based on the most profound principles that the Lord has given His people and that have emerged from medical and therapeutic investigation. Now, instead of requiring two pain pills to sleep, she could get through the night with only one and sometimes none at all.

Ericka is classified as a juvenile diabetic. This means that at a young age the body's pancreas stops producing insulin. The insulin is needed to help the body absorb the glucose from the blood. Therefore, a juvenile diabetic must receive insulin injections in order to control his blood-sugar level.

But even with this additional insulin, Ericka's blood-sugar level had been extremely difficult to regulate. She had been hospitalized several times to adjust her insulin dosages. At THF, we found that her blood sugar was much higher than the normal range. However, as Ericka conscientiously adhered to the new life style she was



Ericka, pictured with her husband, is a diabetic who found a new life style during her 26 days at Total Health Foundation.

learning, her blood sugar began to come back down to normal without increased insulin. In fact, we were able to decrease her insulin dosage slightly.

Ericka also started an exercise program. As she walked in the fresh air and sunshine of the orchards, she began to find a restful, balancing effect to the hectic pace of her urban life style. While walking, she could relax and rethink some of her values and priorities.

Diabetes and poor circulation often go hand in hand. This combination results in cold extremities, tingling and numbness, sores that are difficult to heal, ulcers, and eventually gangrene. Ericka's hands and feet were always cold, and it was becoming difficult to warm them up. At THF, we have found that the skillful application of hot and cold water can be a wonderful aid in improving poor circulation.

Benefits of treatment

To Ericka's delight, she began to feel the benefits of this treatment as she participated in our hydrotherapy program. The increased blood supply improved the condition of her nerves, thus helping ease the pain, and she found that her arms and legs were beginning to warm up too.

New horizons opened to Ericka in nutrition. As she began to understand more about how her body uses food, she found she could function very well on three meals a day—as long as she ate the right kinds of food. At Total Health, Ericka learned how to prepare these foods in a delicious, nutritious way. The combination of our nutrition program with other basic health principles made Ericka's future look brighter.

Ericka also developed some valuable relationships at THF. Instead of being in the midst of strangers in a foreign land, she made friends among the staff and other guests. She found she could appreciate each person. She also came to see Jesus as a Friend with whom she could communicate. This was new for Ericka, because she had always felt religion was a crutch to protect people from the real

world. But now she saw that Jesus was Someone who would help her face reality, rather than being a means of escape.

Ericka started to change in other ways too. One morning at breakfast, she said, "You know, I'm just filling my mind with trash. All those novels I've been reading—it's like eating junk food. I never thought there would come a day when I would throw them all away and want to read the Bible, of all things! But the Bible really has a lot to offer. I'm fascinated. It's so far beyond all this other stuff."

And so the days at Total Health Foundation passed. Ericka thought through and tested out each new concept she encountered. She was not about to accept anything just because someone said it. She wanted to know for herself *how* and *why* everything worked.

By the end of the 26 days, Ericka was convinced. She had found her way of life. The pain in her legs was almost gone. Her eyes sparkled with new vitality, and she glowed with a new radiance.

Ericka went home and began to share some of these new concepts with her friends. It was not long before she wrote back to say that she had helped about half the people in her neighborhood get started on a low-fat vegetarian nutrition program.

Ericka is still a diabetic. She still has to take insulin and regulate her life carefully. But things are different. "No more pain pills for me," she says. "My medications now are my walks every day and talks with the Lord. I haven't felt this well since I was 16 years old. I'm so grateful to Total Health Foundation. It's changed my life—what more can I say?"

At Total Health Foundation we are convinced that God's medicines are the very best available—even in 1982! Sunshine, fresh air, physical exercise, water, wholesome food, temperance, adequate rest, and a trusting friendship with Jesus are nature's doctors for true healing. With a natural, yet medically sound, approach, Total Health Foundation helps people put these concepts into action.

Inside Washington By VICTOR COOPER

■ **Health systems coordinated:** Articles of incorporation and bylaws for a new not-for-profit corporation, Adventist Health System/United States, have been approved by the North American Division committee. The new Washington-based corporation is to strengthen the spiritual goals and ministry unique to Adventist health-care work and to give general leadership to the regional health-care systems of which there are five: Eastern and Middle America, in Shawnee Mission, Kansas; North, in Hinsdale, Illinois; Sunbelt, in Orlando, Florida; West, in Glendale, California; and Loma Linda, in Loma Linda, California. Officers for the corporation have not been named.

■ **Sermon in shoes:** Six Washington-area Adventists accompanied Hubert Morgan, the 60-year old pastor from Sayre, Pennsylvania, on a portion of his cross-continent run as he set out from Takoma Park for Baltimore, Maryland, June 20. Pictured below, from left to right, are Dan Hunt, publishing department appointee to Africa; Peter Hare, geochemist for the Carnegie Institution of Washington, D.C.; Pastor Morgan; and Don Yost and Ron Flowers of the General Conference. Warren H. Johns, also of the General Conference, and William Johnsson, ADVENTIST REVIEW editor elect, joined the run later that morning.

Elder Morgan, who began his coast-to-coast trek in Los Angeles, California, on March 24, ran to raise funds for a new church for his congregation. Various businesses, running clubs, and individuals pledged donations for each mile run, and 3,392 miles later—for initial earnings of \$12,000—he arrived home in Sayre on July 5 for a city-wide celebration ending at the site planned for the new church.



■ **New legal branch:** The office of general counsel to the General Conference, Johns & Carson, will be opening a West Coast office to better serve the church's legal needs. Attorney Robert Ziprick will be in charge of that office. In addition to his other duties he will be general counsel to the Loma Linda University Medical Center.

■ **Audio-visual Bible:** More than 800 New Media Bible films, each portraying a portion of Genesis or Luke, have been purchased by a variety of entities in the Seventh-day Adventist Church. The materials, in English and Spanish, still are available from the Genesis Project in Washington, D.C. Those who operate overseas missions and who need these films for evangelistic outreach should contact their division president.

■ **Literary investigation continues:** The General Conference Committee has granted an additional year to Fred Veltman, of Pacific Union College to research the literary sources of *The Desire of Ages*. The two-year project was to have concluded on June 30, 1982, but the Biblical Research Committee appealed for an extension with the hope that the project, which already has cost \$100,000, could be concluded speedily. Using a computer and many volunteers for assistance, Dr. Veltman is looking at some 200 books on the life of Christ that were available to Ellen G. White. Neal C. Wilson, General Conference president, said that it was expected that Dr. Veltman would not be able to completely research more than 15 chapters of *The Desire of Ages*.

CORRESPONDENTS,

WORLD DIVISIONS—Africa-Indian Ocean, J. B. Kio; Australasian, R. M. Kranz; Eastern Africa, Bill Edsell; Euro-Africa, Heinz Hopf; Far Eastern, M. G. Townsend; Inter-American, Fred Hernandez; Northern European, H. J. Smit; South American, Arthur S. Valle; Southern Asia, A. M. Peterson; Trans-Africa, Barbara Mittleider

CORRESPONDENTS,

NORTH AMERICA—UNIONS: Atlantic, Leon H. Davis; Canadian, P. F. Lemon; Columbia, Ernest N. Wendt; Lake, Jere Wallack; Mid-America, Halle G. Crowson; North Pacific, Morten Juberg; Pacific, Shirley Burton; Southern, George Powell; Southwestern, Richard W. Bendall

UNIVERSITIES: Andrews, Chris Robinson; Loma Linda, Richard Weismeyer

Australasian

■ Australasia's literature evangelists will launch a special part-time program under the slogan "1,000 Hours in 1,000 Days." The plan is to spend 1,000 hours selling Adventist literature during the One Thousand Days of Reaping.

■ A series of spot advertisements prepared by the Australian Adventist Media Center have been popular and have received about \$2 million worth of free time on 43 stations.

Euro-Africa

■ Young Adventists from the Swiss Union made headlines in several Swiss newspapers by conducting a relay race for 175 miles, from Lake Geneva to Lake Constance. At 10:00 P.M., Saturday, May 15, the first runner began in Vevey-Lac, carrying a bottle of lake water with him. Twenty-two hours and 44 minutes later, the fifty-second runner poured the water into Lake Constance at Romanshorn. The runners and their accompanying crew distributed copies of *Come Alive!* to interested persons by the roadside.

■ The Union of Churches in the German Democratic Republic has called Lothar Reiche to be president and G. Richter to be secretary. The former president, Manfred Boettcher, was

appointed director of the seminary in Friedensburg. Two thousand members and delegates from the union's 302 churches attended Sabbath services in the famous Nicolai church in Leipzig. Guest speakers included Edwin Ludescher, Euro-Africa Division president, and M. Kulakov, of Tula, Union of Soviet Socialist Republics.

■ Serving refugees is a challenge that is being met by Community Service groups in Germany, France, and other Western European countries, according to Harald Knott, Euro-Africa Division SAWS director. In Bavaria (southern Germany) for example, 3,800 people are being cared for by Dorcas Societies from the South Bavarian and North Bavarian conferences. These people, who come from 19 countries, are waiting in these refugee camps for permission to stay in Germany. Besides distributing clothing, shoes, and other relief goods, the Adventists provide other services such as helping the refugees cope with language and legal problems. Once a refugee family leaves the camp, the work of the Community Service groups continues until the family is settled. As friendships between the refugees and the church members are established, evangelism becomes possible.

Far Eastern

■ Japan's sixth Voice of Prophecy seminar for Bible correspondence students was held May 30 at the Harajuku Center in Tokyo. A VOP Bible camp was scheduled for June 19 and 20 in Sapporo, Hokkaido; another is scheduled for October 10 and 11 in Naha, Okinawa.

■ Elected recently as top officials of the Ngetpang State, Republic of Palau, were

Ngiratkel Etpison, governor, and Sam Whipps, executive officer. Both are members of the Koror church.

■ On Sunday, May 9, the Manila Sanitarium and Hospital launched a mini-health fair on the sanitarium grounds in connection with National Hospital Week.

■ Thomas E. Becraft, pastor of the Himeji company in Japan, recently led out in an evangelistic series in Vigan, Ilocos Sur, Philippines. Z. L. Manalo, Northern Luzon Mission president and series translator, conducted follow-up meetings.

■ As part of their desire to improve the quality of nursing education throughout the Far East, Dioscorides Salmin and Iris Hayden visited Mountain View College in the Philippines to explore plans for nursing education. While at the college Mrs. Hayden also visited a mission school, where she was shown plans for a proposed vocational program for cultural minorities. Mountain View College has several established mission schools for the Manobo tribe of central Mindanao. Through assistance from Seventh-day Adventist World Service it plans to expand the program to provide a more meaningful and holistic approach to the education of the Manobo tribe.

■ Flor B. Conopio, editor of the Philippine Publishing House, presented a copy of the Bible to Cardinal Sin on July 13 at the cardinal's residence. He also gave the cardinal *Your Food and You, Healing Wonders of Water*, and *The Desire of Ages*. The cardinal, who earlier had issued a letter of endorsement for the ten-volume set of *The Bible Story*, said, "Starting tonight I will read these books, and I will show them to my priests."

Inter-American

■ Judith Vizquez, a physician in a government hospital in Panama City, organized an evangelistic team and conducted a crusade that resulted in the baptism of 31 persons in January and February.

■ The El Salvador Mission and SAWS have begun a provisional clinic in the town of Sensuntepeque to care for refugees. Marvin E. Llanez, a local physician, assists by seeing an average of 15 clinic patients a day.

■ Antillian College, Mayaguez, Puerto Rico, has received word from the Council on Higher Education (the Board of Governors for the University of Puerto Rico) that all its programs have been reaccredited until 1986.

Trans-Africa

■ Ground has been broken for the establishment of a clinic, church, and office buildings in Lilongwe, capital of Malawi. Phase one of the project will be a maintenance building, dental clinic, and dentist's house.

■ One hundred and eight adults attended the cooking demonstration held at the Soweto Tabernacle in South Africa. More than \$700 from a Canadian international organization was used during the cooking classes to prepare packets of food to give to mothers for their children. While the mothers were attending the classes, the children listened to Bible stories told by some of the church women.

■ Three burglaries last year left the Shabani church in Zimbabwe with no chairs for its members to sit on. Old park benches and bus seats were found and used while the church members began a drive to raise

funds for new pews, which now have been installed.

■ Bethel College, Butterworth, Transkei, suffered heavy losses when a recent fire destroyed all school records, office equipment, and furnishings in the administration building.

■ Douglas Chalale, division Ministerial secretary, saw the firstfruits of his series at the Highfields church in Harare, Zimbabwe, when 65 persons were baptized.

■ With an increased budget, the staff of the Pieter Wessels Library on the campus of Helderberg College in South Africa are striving to reach a basic goal of 50,000 books. They are 17,000 short of the goal. The library subscribes to 170 journals and periodicals. An Ellen G. White Research Center will open there on January 1, 1983.

■ Since the introduction of tithe goal charts by the division stewardship director, there has been a marked increase in tithe in many fields. This is especially true in the South-East Africa

Union, where some of the fields have seen their tithe double, and others have seen a 75 to 90 percent increase.

■ Twelve Adventists completed their studies at Chancellor College in Zomba, Malawi, recently. The graduates were honored at a special meeting of the Adventist Youth Club at the college.

■ Two revivals were held simultaneously on Likoma Island in Malawi in June. H. S. Johnson, South-East Africa Union Ministerial secretary, conducted the meetings nightly in Yofu and daily in Mbungo, seven miles away.

■ E. M. Dzimiri, Botswana Field youth director, has been conducting youth ministry training classes. More than 125 have attended the three classes conducted so far.

■ Fifty persons made decisions for Christ during a series of revival meetings conducted in the South Lake Field by H. S. Johnson, South-East Africa Union Ministerial secretary.

North American Canadian Union

■ The 23 members of the Osoyoos, British Columbia, church recently paid for an advertisement in their local newspaper, the *Osoyoos Times*, in order to warn the public against false Christs and tell people the truth about Christ's return. They took this action in response to full-page newspaper announcements in many large U.S. cities claiming that "the Christ is now here."

■ A major evangelistic crusade conducted by Bob Hossack recently ended in Moose Jaw, Saskatchewan. Twenty-two persons have been baptized. After the meetings Pastor Hossack began a three-month growth-and-integration program for the new members.

Mid-America Union

■ Ten persons recently were baptized by Carroll Brauer at the Chapel Haven church in Colorado. In Longmont, Colo-

rado, 31 were baptized as a result of Richard Halversen's evangelistic series.

■ The church in Casper, Wyoming, was dedicated in May as the congregation celebrated the sixtieth anniversary of its organization. The previous building was destroyed by fire in 1974.

■ Cleo Johnson has been named president of Shawnee Mission Medical Center, Shawnee Mission, Kansas. Formerly he was associate executive director.

North Pacific Union

■ Oregon Governor Victor Atiyeh received the Oregon Conference annual Liberty Award at camp meeting. The award is presented to individuals who, during the previous year, have worked to preserve individual rights in religious matters.

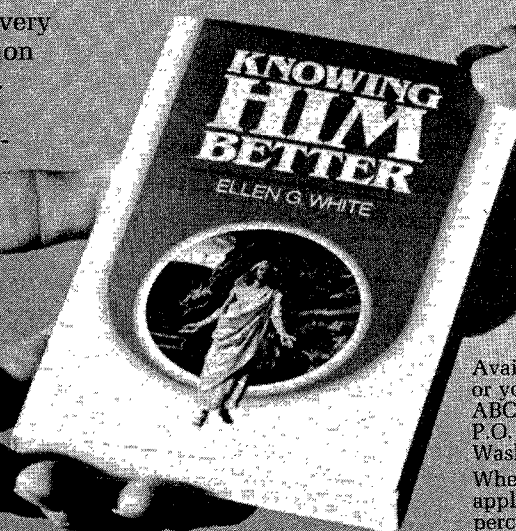
■ A gift of 30 acres of land has been donated to Walla Walla College by a friend of the school. The agricultural land, valued at \$250,000, is being developed by the college.

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A report to the church

Continued from page 6

pervasive cause of the nature and extent of the indebtedness was the encouragement of a limited number of vocal supporters of Davenport's program. As a result, workers charged with administering funds failed to observe General Conference guidelines or normally prudent practices required in real-estate lending.

A second general cause of the problem appears to have been the widespread failure of officers and committees to exercise properly their authority. In many cases a small number of people routinely made investment decisions that were not within their clear authority, without involving other officers or investment committees. Such exceeding or abdicating of the authority granted in charter documents appears to have been common in many entities.

It may be of little comfort at this juncture, but I think it is important and reassuring to mention one more conclusion that may now be stated with some confidence. Except for a very small group of individuals, there is no indication that the leadership, ministry, or trust administration of entities of the church attempted to utilize their influence with respect to the funds of the denomination and its members for personal profit.

The President's Review Commission. Now, let me share with you what we intend to do. Painful as the task may be, we must deal with The Report in a forthright manner. Therefore, I have asked the 25 officers of the General Conference to

authorize a special group to be known as The President's Review Commission. This commission consists of 15 members, eight of whom shall be lay business and professional persons. None of the 15 members shall have been directly or indirectly involved in any way in business transactions with Donald J. Davenport in the past 20 years. This commission is asked to recommend (1) appropriate discipline, (2) corrective measures, and (3) corporate strategies with respect to the Davenport case.

The commission is responsible to the president of the General Conference and will report to the officers through the president. There are two general purposes—(a) Investigation, and (b) Policy and Administrative Recommendations.

The commission is authorized and empowered to investigate and review business transactions between Seventh-day Adventist Church entities and Donald J. Davenport with respect to applicable financial policies of the church and report the following:

1. Determine whether and under what circumstances church policies were violated.
2. Where policy violations are found to exist an analysis of the performance of the responsible parties as to
 - a. Conflict of interest
 - b. Dishonesty
 - c. Incompetence
3. Make recommendations as to the sanctions to be imposed on church employees improperly involved in the Davenport transactions.

With regard to policy and administrative recommendations, the commission is asked to review relevant church

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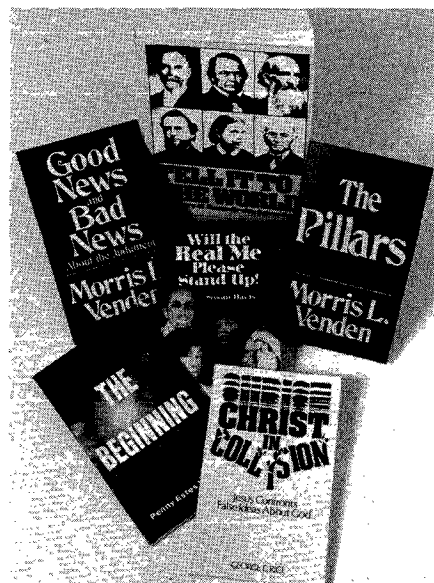
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financial policies and make recommendations as to corrective measures that should be considered in order to protect the future integrity and finances of the church in such areas as:

1. Investment policies.
2. Church auditing and enforcement procedures.
3. Internal organizational structure, possibly including:
 - a. The desirability of a single North American entity for the holding and investment of all trust funds.
 - b. Local and union conference trust officers as field representatives or agents rather than investment managers.
4. The future utilization of revocable or irrevocable trusts.

The commission shall have free and open access to all documentation of any kind, recognizing that all such material released for the review of the commission shall be considered privileged and confidential; shall not be copied; and shall be used for no other purpose except the review process of the commission as described above.

The authority of the commission shall be to make specific recommendations to the officers through the president. It is understood that definitive action will be the express prerogative of the General Conference officers. It is also understood that the General Conference officers may adopt or revise recommendations and forward such to executive committees, boards, or constituencies. In selected situations, the General Conference officers may also elect to initiate the implementation of certain recommendations, on any level of church organizational structure, through the direct or indirect involvement and/or action of the General Conference Committee.

The members of the commission shall not be compensated except for reimbursement of actual cost of travel, meals, and lodging to participate in the commission process.

The commission members are requested to demonstrate a willingness to execute affidavits assuring confidentiality, Christian objectivity, and no conflict of interest, as may be required by the chairman of the commission.

Phase 1 dealing with the Investigation is to be completed and submitted to the president on or before December 31, 1982. Phase 2, or the section dealing with Policy and Administrative Recommendations, is to be completed and submitted on or before June 30, 1983.

I am happy to tell you that in spite of severe time constraints, the following individuals have accepted the church's invitation to serve their church as officers and members of the President's Review Commission.

Lance L. Butler, Chairman of the Commission. Elder Butler has been General Conference treasurer since 1980, and prior to that was treasurer of the Australasian Division for 12 years.

Terrence M. Finney, Vice-chairman. Judge Finney lives in South Lake Tahoe, California. For five years he has served as judge of the Superior Court of California in and for Eldorado County. Prior to this he was the county district attorney.

Edward D. Armbruster, Kansas City, Kansas. For the past 18 years Mr. Armbruster has been a stockbroker with Kidder Peabody & Company, Inc. Prior to that he was a sales counselor with the General Electric Company.

Frank E. Ashby, Siloam Springs, Arkansas. Mr. Ashby is

owner and operator of a food distribution business.

J. William Bothe, Washington, D.C. Elder Bothe is an associate secretary of the General Conference and assigned to the North American Division as secretary.

Robert H. Carter, Berrien Springs, Michigan. Elder Carter is president of the Lake Union Conference.

Kenneth H. Emmerson, Walla Walla, Washington. Elder Emmerson is chairman and chief executive officer of the Harris Pine Mills and formerly treasurer of the General Conference for 14 years.

Aubrey H. Liles, Atlanta, Georgia. Mr. Liles is an accountant specializing in accounting and tax work.

John R. Loor, Portland, Maine. Elder Loor is president of the Northern New England Conference.

Andrew A. McDonald, East Orange, New Jersey. Judge McDonald has been judge of the East Orange, New Jersey, Municipal Court since 1977.

Shirley T. Moore, Takoma Park, Maryland. Mrs. Moore is a certified public accountant specializing in tax work, trusts, and foundations.

Frank V. Potts, Florence, Alabama. Mr. Potts is an attorney and the senior partner of a law firm. Among other assignments in the State of Alabama, he has served as a county prosecuting attorney and a member of the governor's cabinet.

Jack W. Provonsha, Yucaipa, California. Dr. Provonsha is chairman of the Department of Christian Ethics of Loma Linda University.

Allan Roth, Walla Walla, Washington. Since 1970 Mr. Roth has been senior vice-president of First Federal Savings & Loan Association of Walla Walla.

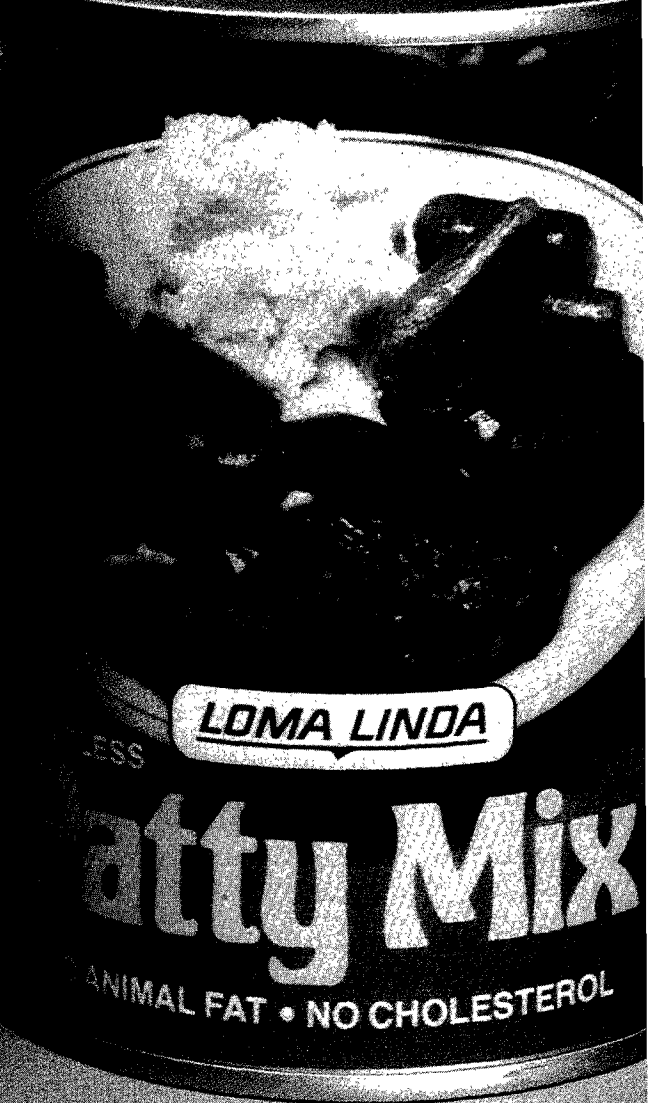
G. Ralph Thompson, Washington, D. C. Elder Thompson has been General Conference secretary since 1980 and formerly was a General Conference general vice-president.

To conclude, I entreat your continued commitment to, and confidence in, the church. Patience and prayers for the work of this commission are requested. While many of the things I have reported are very sobering, yet I want to assure you that the Lord has promised that when we are willing to admit our own insufficiency, seek Him with all of our hearts, acknowledge our mistakes, and by His grace turn from our selfish ways, then He will hear and heal and prosper. Our Lord has promised to bless abundantly if we bring ourselves into right relationship with one another and with Him.

Our cause is the most important and crucial undertaking ever assigned to men and women. We cannot and must not fail in our unequivocal commitment to carry out the mission for which we live and die.

"Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard."—*The Acts of the Apostles*, p. 12. And let us also remember the precious promise "When in faith we take hold of His strength, He will change, wonderfully change, the most hopeless, discouraging outlook. He will do this for the glory of His name."—*Testimonies*, vol. 8, p. 12.

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