

**N.A.D.
EDITION**

ADVENTIST **REVIEW**

May 7, 1987



ADVENTISTS *and the* **SOVIET UNION**

A New Era?

Hands Up

I'd like to raise my hands (that's right, both of them) and say "Praise the Lord" for the two hands-on editorials in the March 26 REVIEW. They were the most thought-provoking material in the issue. Hands down.

DENNIS FERREE
Rohrersville, Maryland

Alone in Church

Thank you for "Married, in Church, and Alone" (Mar. 12). I married my Pentecostal (inactive) husband in 1984 and was baptized into the SDA family a year ago. While I miss him when he doesn't come to church with me, I'm thrilled when he sometimes does.

My church family is very loving and supportive, and it's wonderful to feel this. They understand why I don't insist that he accompany me. It gives me great peace to know that when my husband eventually joins the church, whether it is this year or next year or longer, he will be welcomed in Christian love.

LYNDA MCCLELLAN
Port Charlotte, Florida

The article didn't mention another situation in the church. How many members think of the heartbreak for the one whose companion has apostatized by turning back to the world as a result of influences of inconsistent Adventists?

After my marriage to an active church member and after establishing a Christian home, my life companion turned away and was then disfellowshipped. I always have hidden sorrow and loneliness. So few seem to understand.

NAME WITHHELD

Guests

I was quite disappointed in Miriam Wood's response (Mar. 12) to the concern of handling TV and radio problems while entertaining guests over Sabbath. The basic problem is the confusion as to what is a guest's responsibility and what

is the responsibility of the hostess. It would seem presumptuous for guests to use appliances or equipment without a request or an invitation, which would make it unnecessary to remind them of the household rules.

Having pleasant and tactful control of one's home should never be construed as coercion.

NELLIE ONDRIZEK
Coalmont, Tennessee

Wiser?

The March 5 REVIEW announced Glendale Adventist Medical Center's decision to be involved in in vitro fertilization, artificial insemination, sperm banking, sex selection, etc. The next week the Vatican announced their opposition to the same. Could it be that one day in the future we will discover how at times the "children of this world" were wiser than the "children of light"?

BILL BRACE
Norfolk, Massachusetts

Big Apple

"New York City—The Apple of God's Eye" (Feb. 19) lost focus of some contemporary facts, while at the same time defending an idea whose time has passed.

To say Ellen White counseled working the city from outside is only half the truth. She also counseled that members build relationships with their neighbors and that

consecrated and talented workers should enter the city and set to work (*Evangelism*, p. 34), and that large corps of workers be organized to work the city (*Medical Ministry*, pp. 299-301). Where are they expected to live? The van people are not working the city from outside but from inside, where they are coming to know the pain, hurt, language, and culture of city folk.

Local churches were conducting a feeding program from their basements before the van ministry. Grand Concourse, a church in the Bronx, started that program in 1981, and still feeds 150 persons every Tuesday. Two lay Bible institutes—Adventist Lay Bible Institute (English) and Instituto Biblico Laico Adventista (Spanish)—in Greater New York, have graduated 150 persons during the past three years. Other church-based, church-related city projects in the Northeastern Conference are making fantastic contributions to city evangelism.

D. ROBERT KENNEDY
Manhasset, New York

When we lived in Queens in the late 1960s, the pastor of the Jackson Heights church, Gilbert Anderson, and at least two of the members, Brother and Sister Murphy, started a van service. They had vans equipped with food and bedding and went to where the disaster was.

THELMA MOORE
Longwood, Florida

Questions About the Mail Service?

The NAD edition of the ADVENTIST REVIEW, the first issue of each month, is sent by third-class mail because postal regulations require magazines not paid for by the recipient to be sent in this class. The remaining weekly issues are sent by second-class mail. Third-class mail is a little slower than second-class mail and could possibly arrive late or out of sequence.

The U.S. Postal Service has made numerous procedural changes in their handling of the ADVENTIST REVIEW. The end result will be improved service for our customers.

At the present time, though, the changes have actually caused many increased delays and problems for our subscribers. We hope within a reasonable time the Postal Service will become adjusted to the new procedures.

LARRY BURTNETT, Subscriber Services, ADVENTIST REVIEW

ADVENTIST REVIEW

May 7, 1987

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Editor, R. S. Lessa, Portuguese; editor,

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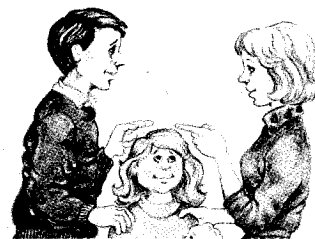
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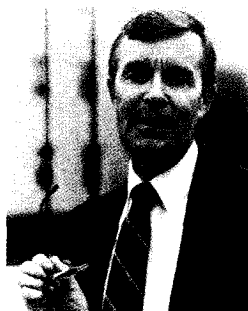
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COMING NEXT WEEK

mately, you can't make their choices. But you can influence their values.

■ **"Christ's Coming Is Near!"** by Samuele Bacchiocchi. Faith in Jesus without expectation of His coming is like a staircase to nowhere.



NEW AGE, OLD ERROR

In a San Francisco ballroom, people crowd together to hear Jack Pursel, medium for a spirit known as "Lazaris, the consummate friend." With seminars, counseling, and sales of videocassettes, Pursel grosses more than \$1 million a year.

A Stanford business professor guides his students in meditation. He tells them to let go of whatever keeps them "from tapping that reservoir of magnificence" within each of them.

Popular movie actress Shirley MacLaine's two books on mystic experiences sell 4 million copies. In January 1987 ABC-TV devotes five hours of prime time programming to her "personal trek through a psychic world." In her second book, *Dancing in the Light*, the spirit guide informs her, "If everyone was taught one basic spiritual law, your world would be a happier, healthier place. And that law is this: Everyone is God. Everyone."

And consider these statistics from "Mystics on Main Street" (*U.S. News & World Report*, Feb. 9, 1987):

- 67 percent of the American public claim psychic experiences.

- One in four believes in reincarnation (rebirth of the soul in another body).

- About 2,500 psychic-oriented bookshops operate in the United States.

- America's leading publisher of paperbacks, Bantam Books, increased its number of psychic-type books by 1,000 percent during the past decade.

- The Unity School of Christianity, a mystic organization in Kansas City, Missouri, reaches about 3 mil-

lion Americans through its publications.

What is happening in our culture?

The dabbling in Eastern religions, practiced by the "flower children" of the 1960s and early 1970s, has become respectable. The flower children have gone, but their ideas have been taken up by people in every field—business, education, health, sports, entertainment. To a greater or lesser extent, they subscribe to the New Age philosophy.

"The NAM [New Age movement] is not tied to any particular organization, has no overarching hierarchical structure, is diverse in both practice and belief, and although it has prominent spokesmen, has no official leadership," wrote Robert J. L. Burrows in "Americans Get Religion in the New Age" (*Christianity Today*, May 16, 1986). "What unites it and links it to the traditions that preceded it is a set of common worldview assumptions about God or ultimate reality, humanity, and the nature of the human predicament."

And that worldview directly contradicts the Bible's:

1. **God.** According to NAM, ultimate reality doesn't exist apart from the universe itself. Whether "God" is described as pure life force, power, or consciousness, the end result is the same—all is God.

Nothing could be further from a biblical perspective. "In the beginning God," God as the source of all, the sustainer of all, the end of all, but *separate* from all—this is the Bible's view. And Adventists see our mission as calling humanity back to God: "Fear God, give glory to him; . . ." (Rev. 14:7).

2. **Man.** Since God is all, God is also man. So we all are God. By physical or mental exercises, by the use of drugs, crystals, or pyramids, we are to reach our potential. This worldview undergirds programs of self-help for corporate executives and professionals like Lifespring, which has 200,000 alumni—and which the *U.S. News & World Report* article identifies as a secular wing for the New Age phenomenon.

The Bible also deals with fulfillment of the self. It sets out a goal of continual growth and development, of the energizing and elevating of all aspects of humanity—physical, mental, social, spiritual. But the difference is this: in the biblical worldview we find our true self only in relation to God. We seek the restoration of the image of God, not to be God Himself.

We find our true self only in relation to God.

3. **The human problem.** The NAM philosophy has no place for a Fall or lostness. The human problem isn't sin but lack of knowledge. Psycho-spiritual techniques bring us into the experiential knowledge of our godhood.

But the Bible says: "All have sinned, and come short of the glory of God" (Rom. 3:23). It tells us that we, creatures, have pitted our wills against the Creator, rebelled against Him, lost fellowship with Him. We need salvation, not enlightenment.

4. **Death.** Humanity craves immortality; we shrink from the prospect that death is the final curtain. So NAM appeals: by teaching reincarnation and that people long-since departed speak through

spirit mediums—it proclaims that death isn't real.

These ideas run directly counter to biblical teaching. Our life is only in God—we have no inherent immortality. The dead are dead, awaiting the resurrection at the second coming of Jesus (1 Thess. 4:14-16). Reincarnation is a myth.

And spiritism comes from Satan (Deut. 18:9-12).

New Age? Rather, old error, as old as man's first temptation, when the serpent said, "You will not surely die. . . . You will be like God" (Gen. 3:4, 5, NIV).

—WILLIAM G. JOHANSSON



SEX AND THE SINGLE STUDENT

No less an authority than United States Surgeon General C. Everett Koop has declared that "we need sex education in schools . . . at the lowest grade possible" because of the "deadly health hazard" of AIDS. His warning raised the percentage of Americans favoring such education from 80 to 86.

This overwhelming majority apparently wants schools to give sex information to children because parents have failed to do so. In a recent poll, 69 percent of adults agree they are not doing a very good job of teaching their children the facts of life. Said Koop, "Most parents are so embarrassed and reluctant, you can't count on getting the message across at home." Nearly three of every four adults feel their own sexual education was inadequate. A child psychiatrist at Duke Medical Center believes "we should bring it [sexuality] out of the closet and talk about it in school and [at] home."

While about 80 percent of public school children in large U.S. cities now take a sex education course, less than 15 percent of the nation's children receive a really good sex education. Yet a poll showed an overwhelming majority of adults

believes 12-year-olds should be taught not merely about reproduction but about intercourse, AIDS and other sexually transmitted diseases, birth control, premarital sex, homosexuality, and abortion.

An Obvious Need

Obviously something needs to be done. In the United States more than a million teens will become pregnant this year, many as young as 13 and 14. A teacher recently asked a college class of 200 how many knew someone who had had a baby out of wedlock or an abortion. Almost every hand went up. While teens are more sexually active than ever, they often remain woefully ignorant as to what sex is all about. What little they know, they learn on the streets, in back seats, and from television.

Many wonder why sex education classes have failed to discourage the shocking epidemic of teenage promiscuity and soaring numbers of unwanted pregnancies. Does the fault lie with the lack of education, or the type of education? A teacher offers a clue when she explains, "The state . . . has guidelines [that] allow us to address sexual issues without instilling values in the students. Values education is the parents' right."

Herein lies the main objection to public school sex education. This lack of moral guidelines leaves the impression that teens are expected to have sex. Recommending birth control to students places a stamp of approval on premarital intercourse. Seventy percent of adults agree that these programs should include moral values. One writer declares, "More sex education in public schools will not reverse the damaging legacy of the sexual revolution unless the clear message is premarital chastity and marital monogamy."

The Best Solution

Probably most of us would agree that our Adventist homes provide the best setting for teaching our children about sex. (See Alberta Mazat's article in this issue of the REVIEW.) Says one expert, "Any parent who relinquishes the right to talk to his child about sex is giving up one of the most wonderful experiences he can have."

If we are reluctant to broach the subject, our Adventist church schools, academies, and colleges provide the next-best place for presenting this vital information. Our schools are seeking to meet this need in seventh- and eighth-grade science and health classes, in academy Bible classes, and in college family life courses. How much better that our youngsters and teens learn the facts of life from godly teachers than from amoral public school courses!

We must do our part as parents to teach our children what they need to know about sex. And we should take advantage of the support our schools provide in helping us with this obligation. Only teaching that includes the guidelines laid down by the Creator of sex will give young people both the information and the moral values they need to use their sexuality in a way that will prove a blessing rather than a curse.

—EUGENE F. DURAND

SDA Accessions Hit Record Levels in 1986

With 426,678 new converts joining the church in 1986, the Seventh-day Adventist Church recorded the largest number of baptisms and professions of faith in its history, says Carlos Aeschlimann, associate director of the General Conference Ministerial Association. This represents a 4.9 percent (or 19,971) increase in accessions when compared with 1985.

On the strength of the evangelistic thrust, the worldwide church membership crossed the 5 million mark with 5,033,062 recorded members, a 6.7 percent increase in total membership over 1985.

In the first six quarters of Harvest 90, which began on July 1, 1985, 607,162 people joined the worldwide church, which represents 125.9 percent of the Harvest 90 goal to date. So far the church has reached 30.3 percent of the five-year evangelism goal.

"We see a tremendous response to Harvest 90," Aeschlimann says. "Enthusiastic reports are coming in from all over the world, and the divisions are making aggressive plans for evangelism. However, we cannot rest because God has reserved larger victories for us in the future."

GC Sets Site for Silver Spring

It's official! The Seventh-day Adventist Church's world headquarters will have a Silver Spring, Maryland, address.

After several negotiating sessions with officials of the Maryland-National Capital Park and Planning Commission and Montgomery County, the General Conference has reached a mutually acceptable agreement on traffic-reduction solutions (see Newsbreak, Apr. 23).

During its annual Spring Meeting, the General Conference Executive Committee authorized church leaders to take another look at the Silver Spring site. According to that action, if the GC president, legal counsel, and building committee reached an acceptable agreement with governmental authorities, the church would move to the Silver Spring site, notwithstanding any previous committee actions.

By moving to the 30-acre farmland site at Route 29 and Randolph Road, the General Conference continues its 84-year residence in Montgomery County. The action also signals the end of a 30-month delay in the approval of the church's subdivision application and



Sidney Kramer

site plan. County Executive Sydney Kramer (below) aided the church with unprecedented cooperation from his office.

"We're very grateful that this phase of the process is behind us," says Don Gilbert, General Conference treasurer. "It's taken us a long time to reach this point. We are hoping to break ground in June and start site preparation in July or August.

"Actual construction will probably start in September, after obtaining a building permit. Occupancy is expected in January or February of 1989."

NORTH AMERICA

Health Leaders Study AIDS Education. The ad hoc committee on the development of an AIDS education program met at Loma Linda University on March 26.

The committee, comprised of Adventist health leaders, made initial plans for an education program that includes a statement of the Adventist Church's view on acquired immune deficiency syndrome. The program will be directed at the church and local communities within each of the 91 countries reporting AIDS cases, says Dr. Elvin Adams, associate director of the General Conference Health and Temperance Department.

PUC Students Assist in Revelation Seminar.

One hundred sixty people recently attended a Revelation Seminar at Pacific Union College. The seminar, sponsored by the college's Religion Department, was conducted by John McVay, assistant professor of religion, and assisted by several theology students.

Fourteen people desired further study, says Thomas S. Geraty, college spokesperson.

Golf Pro Donates Winnings to AHS Institution.

Professional golfer Payne Stewart contributed his \$108,000 winnings from a March 15 golf tournament to Florida Hospital's Circle of Friends Home.

Winner of the 1987 Hertz Bay Hill Classic, Stewart gave his entire championship earnings in memory of his father and in honor of his mother, says Brooke Sadler, executive vice president of the Florida Hospital Foundation. The home provides lodging and a fellowship place for the families of cancer patients who must travel long distances for treatment.

Monterey Decathlon Team Garners Honors.

For the second year in a row, the Monterey Bay Academy decathlon team (pictured above) won first place in a competition against eight high school teams in Santa Cruz County, California, on February 10.

The six-member team was tested in economics, social science, math, literature, fine arts, and speech. With Saturday being the day for the state competition, the



Monterey team did not compete. However, by turning down the state invitation, academy officials witnessed for their faith before state education personnel, says Don Slocum, decathlon team coach.

WORLD CHURCH

Brazilian Adventist Wins Marathon. Joel Antonia Ferreira, 49, a member of the Rio Claro church, São Paulo, won the Brazil Ultramarathon by posting a 10-hour-8-minute finishing time for the 100-kilometer (62-mile) course, reports the South American Division.

Ferreira, a vegetarian who also won last year's marathon, was invited to participate in Argentina's Ultramarathon on September 15.

ADRA Director Featured on Mozambique Radio. The national radio of Mozambique featured Jacky Chevrier, the country's Adventist Development and Relief Agency director, in an interview on March 7.

The broadcast aired in Portuguese and English and was published in *Noticias*, the country's national newspaper, reports John Graz, Euro-Africa Division communication director.

Peru Church Offers Community Witness. In response to a request from the district governor in northwest Peru to set up a plan to aid alcoholic families, Manuel Perez, the local pastor in Piura, started a tent meeting. He felt that the best way to help the families was by converting them to Christ.

After 50 nights of preaching, Perez baptized 50 people, reports *La Revista Adventista*. Government officials then donated land to build a new church sanctuary.

GC Brings Help to Guyana Hospital. The General Conference Health and Temperance Department and the Adventist Development and Relief Agency recently provided emergency help to the Davis Memorial Clinic and Hospital, Georgetown, Guyana.

With more than 100 people hospitalized from poisoning with thallium sulfate, the Health and Temperance Department provided a test for thallium poisoning and arranged for a shipment of 5,000 capsules of the antidote Berlin Blue from Germany, says Gary Swanson, GC Health and Temperance Department associate director.

FOR YOUR INFORMATION

Breath of Life Offers Video Album. The Breath of Life television ministry now offers a home video pack that features two hours of music from the telecast and eight BOL programs featuring speaker Charles D. Brooks.

Religion in Media recently honored BOL by awarding it a Silver Angel Award. For more information, write Breath of Life, P.O. Box 744, Newbury Park, California 91320, or call (805) 373-7600.

ALSO IN THE NEWS

American Lutherans Merge. A historic gathering in which three U.S. Lutheran bodies will merge to form the nation's fifth-largest Protestant church opened April 30 in Columbus, Ohio, reports Religious News Service.

The constitutional convention of the 5.3 million-member Evangelical Lutheran Church in America is the culmination of formal negotiations that began in 1982.

Representing the merging partners (from left to right) are Bishops James Crumley, of the Lutheran Church in America; David Preus, of the American Lutheran Church; and Will L. Herzfeld, of the Association of Evangelical Lutheran Churches. One major Lutheran body, Lutheran Church—Missouri Synod, declined the unity move because of substantial doctrinal differences.



RNS PHOTO

CHURCH CALENDAR

- May 7** National Day of Prayer
- May 9** Disaster and Famine Relief Offering
- May 16** Spirit of Prophecy Day
- May 16** Church Budget Offering
- June 8** Fourth Triennial Conference on Philanthropy begins at Union College, Lincoln, Nebraska. For information, call (202) 722-6138.



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ADVENTISTS AND THE SOVIET UNION: A NEW ERA?

**The editor analyzes the recent flurry
of contacts between Adventist and Soviet leaders.**

General Conference president Neal C. Wilson's recent address at a gathering of world political and cultural leaders in Moscow marks a new era in relations between the Seventh-day Adventist Church and the Kremlin.

Wilson challenged Soviet leaders to release all "prisoners of conscience" while respecting the right to observe religious holy days as well as the freedom to witness in Soviet society (see Roland Hegstad's report with this article, "Peace Words Flying").

Speaking in Moscow at the three-day International Forum for a Nonnuclear World and the Survival of Humanity last February attended by luminaries like Mikhail Gorbachev, Andrei Sakharov, and Henry Kissinger, Wilson linked peace to freedom of religion.

He pointed out that many Christians in Western nations believe there can be no peaceful coexistence, because Communists do not recognize God as supreme and the source of truth and therefore they cannot be trusted. They also mistrust Communism because one of its objectives is to eliminate religion and imprison nonviolent religious dissenters. "This may be only a perception," Wilson noted, "but perception is often just as damaging and destructive to trust as is reality."

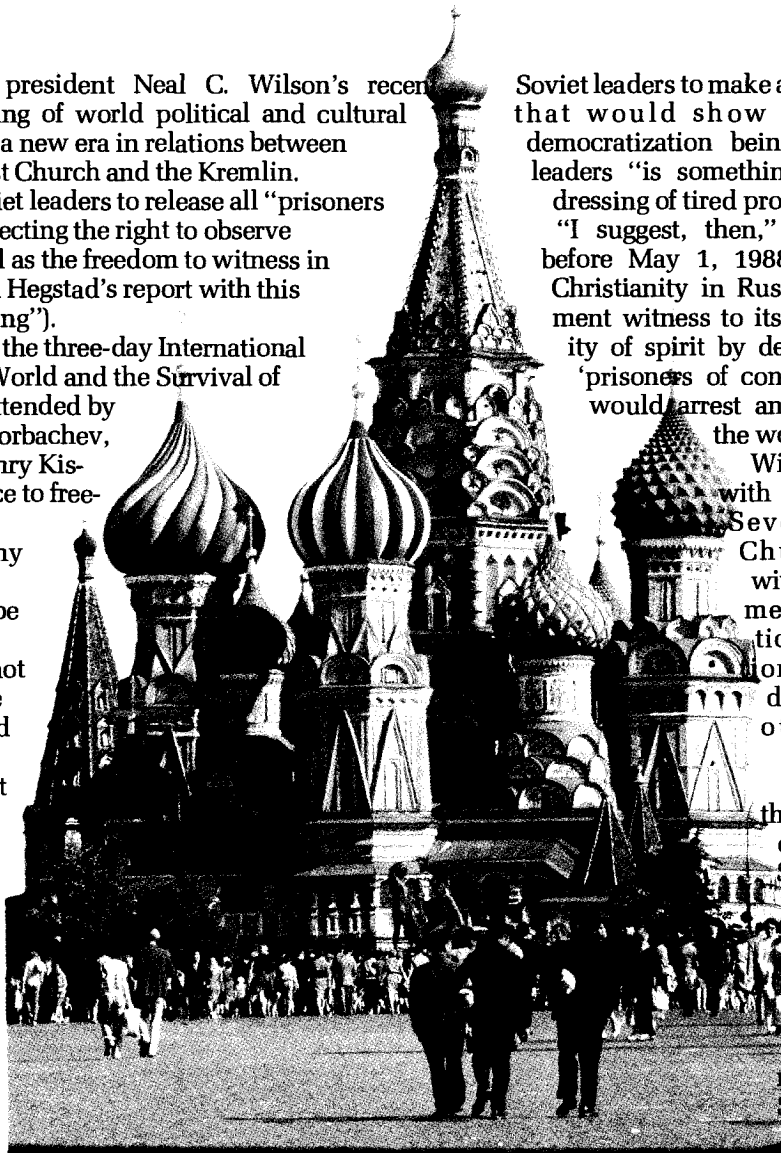
Wilson challenged

Soviet leaders to make a dramatic policy change that would show the world that the democratization being promoted by Soviet leaders "is something more than 'window dressing of tired propaganda.'"

"I suggest, then," he said, "that on or before May 1, 1988—the 1,000th year of Christianity in Russia—the Soviet government witness to its greatness and generosity of spirit by declaring amnesty for all 'prisoners of conscience,' a gesture that would arrest and grip the attention of the world."

Wilson offered to explore with Soviet leaders ways the Seventh-day Adventist Church can cooperate with the Soviet government in science, education, medicine, prevention of alcoholism and drug abuse, as well as other humanitarian activities.

This speech marked the high point of a year's dialogue between the Seventh-day Adventist Church and Soviet leaders. After decades of little change in church relations with the Soviet Union, church leaders have responded to the new Soviet policy of glasnost



BY WILLIAM G. JOHNSON

(openness) by meeting with Soviet leaders five times in the past year to discuss improving conditions for Adventists in the U.S.S.R.

The first breakthrough in relations occurred last May when Wilson visited the Soviet Union shortly after the Chernobyl nuclear disaster. Wilson used his 19-day trip, taken at a time when many Western visitors had canceled tours, to press for official recognition of the SDA Church organization, a church headquarters in Moscow, printing of more Adventist literature, and a seminary training program in the U.S.S.R.

"A building will be built," Konstantin Kharchev, chairman of the Council on Church Affairs, told Wilson and the Adventist delegation. "We are happy with your visit. You have been good ambassadors."

In September J. Robert Spangler, editor of *Ministry*, met Kharchev when he presented the \$25,000 check from the General Conference for Chernobyl relief. Learning that Kharchev intended to visit the United States in October, Spangler, on behalf of Elder Wilson, invited him to visit Adventist centers.

In October Kharchev visited church headquarters in Washington, D.C., as well as the Review and Herald Publishing Association, Shady Grove Adventist Hospital, and Takoma Academy.

"The sole purpose of my visit is to learn more about religious organizations and their leaders," he told General Conference leaders, "and to

create more favorable conditions for strengthening ties with religious organizations in our countries.

"It is my firm belief that religious organizations can do a lot to improve and strengthen relations between our countries, and to further understanding and friendship between our people," he said.

During this visit Kharchev suggested publishing a joint magazine in Russian and English. Both versions of the magazine will feature the same layout and stories; only the languages will be different. Both editions will highlight the lifestyle of Seventh-day Adventists in the U.S.S.R. and in the United States. (Work has already begun on this project.)

Kharchev later invited Harold F. Otis, Review and Herald Publishing Association president, for a two-week tour of the Soviet Union. **In January** Otis and his wife, Rose, visited six Russian cities and were told of Soviet approval to print 30,000 copies of the special Christian magazine. Otis also received permission to send 50 sets of *The SDA Bible Commentary* for Adventist pastors in the U.S.S.R.

Analysis: A Door of Opportunity

These visits already have created concrete gains for our Soviet brothers and sisters. Authorities have turned over a building about 75 miles (120 kilometers) from Moscow that the church will develop into a seminary and publishing center.

Another benefit to the church, intangible but nonetheless real, has been the lift in spirits that the high-level contacts have brought to our members in the U.S.S.R. Across the vast reaches of the Soviet Union, covering more than 10 time zones, Adventists number only about 31,000. To see our leaders welcomed into the Kremlin and participating in discussions with the top Soviet leadership has given Adventists a tremendous boost in morale.

Soviet authorities have learned more than ever before about Adventists and their teachings. And Adventists have had opportunity to voice concerns vital not only to the church



Rose Otis with Mrs. Ivan Gumeck from the city of Beltsy in the Republic of Moldavia.

but to humanity. Elder Wilson's call for freedom and justice—in the midst of the predictable speeches on peace and security—made an important contribution to the recently concluded peace conference in Moscow.

In my judgment, the Lord has opened a door of opportunity during this past year. Adventist leaders have done right in grasping the opportunities that have come our way.

But there are dangers.

We do well to keep a discreet distance from political ideologies and leaders of government. Political pressures and short-term arguments, coupled with the headlines that come from being received and welcomed in high offices, can combine to sway our judgment.

We are here for the long haul—until Jesus returns to earth. Always we must think and plan for the long haul.

Political climates change suddenly. Leaders of government fall from power, their places taken by others of opposing views. Then, if we have been too closely aligned with one set of political leaders or philosophy, we will find ourselves out of step with the new order. And the church, identified with the "old regime," can be hurt. We need to heed the lesson of some of our unhappy experiences from the past.

For Seventh-day Adventism seeks to promote no particular political ideology or system. We exist to wor-



Kharchev and Deputy E. E. Milovanov look at picture presented by Harold F. Otis.

ship God and to take the good news of salvation in Jesus and His soon return to every nation, kindred, tongue, and people. We can, and do, function in a variety of political systems.

We seek the good of the state and pray for leaders of government. We teach our people to be loyal citizens. We encourage and support all agencies that seek to uplift humanity. Without endorsing any political ideol-

ogy, we promote freedom and justice for all mankind.

Some Adventists confuse faith with culture. For example, U.S. Adventists may think American, White, and Republican as their model of the church. Some missionaries have imposed Western, rather than Adventist, values upon converts.

That type of thinking is outmoded. The worldwide Adventist brother-

hood must grow up out of native soil, indigenous, not a Western transplant.

So Soviet Adventism brings its richness to the world church. Along with African Adventism, American Adventism, and every other region's contribution, it forms the body of Christ. □

William G. Johnsson is editor of the ADVENTIST REVIEW.

PEACE WORDS FLYING

An eyewitness report of the Moscow Peace Conference

Pace words flew like doves through the crisp air of mid-February Moscow—in Russian, English, French, Bulgarian, German, Japanese, Arabic, Pashto, and a dozen languages even the official translators couldn't handle.

One engaging delegate to the Soviet-sponsored International Forum for a Nonnuclear World and the Survival of Humanity persisted in switching from Urdu to Parsi and back again, to the consternation of a volunteer translator. It didn't matter. We met under an emblem depicting the globe as seen from outer space. If for only three days, and even though from some 60 nations, we were one world.

On February 16, from the Grand Kremlin Palace, General Secretary Mikhail Sergeyevich Gorbachev sent his own covey of peace words winging around the world via newspaper, radio, and television. They included "democratization," "new thinking," "verification," "revolutionary changes," and "glasnost" ("openness"). I heard the peace words as one of four delegates from the Seventh-day Adventist Church.

The general secretary assured the 850 delegates in the Grand Kremlin



Neal C. Wilson meets head of Russian Orthodox Church at dinner held in connection with Moscow Peace Conference.

Palace and a worldwide audience that the "new thinking" on the "humanitarian problem" was already reality. And in a sense, its reality sat only five or six seats from me, in the person of physicist Andrei Sakharov, released from a seven-year Gorki exile only two months before. During the week before the Peace Forum, 142 dissidents were released from prison camps and, in a few cases, psychiatric hospitals.

Our Peace Words

Our delegation was headed by Elder Neal C. Wilson, president of the General Conference of Seventh-day Adventists. It included also Dr. Jan Paulsen, president of the Trans-European Division, and Dr. Ray Hefferlin, a molecular physicist and head of the physics department of Southern College of Seventh-day Adventists, in Collegedale, Tennessee.

We accepted an invitation to the peace forum for several reasons. Among them, first, because we believe further proliferation of nuclear weapons is insanity and nuclear war unthinkable. Second, because we had something other than the window dressing of tired propaganda to communicate. And third, because General Secretary Gorbachev's call for democratization and glasnost emboldened us to speak to a subject addressed by virtually every speaker in the religious section of the forum: How can a climate of trust be created in which the two superpowers can disarm?

Our peace words, however, differed somewhat from many we heard. Our words included "prisoners of conscience," "amnesty," and "religious liberty." They were set forth in "Pro-

BY ROLAND R. HEGSTAD

posals for Peace and Understanding," a paper addressed to General Secretary Mikhail Gorbachev and to the chairman of the Council on Church Affairs, Konstantin Kharchev. Elder Wilson gave an abridged version orally to the religious section of the forum.

Whether Soviet intolerance was reality or only perception, Elder Wilson said in presenting the proposals, the consequence was the same: "Perception is enough, in and of itself, to frustrate mankind's hope for peace." Western concerns about human rights and religious liberty must be addressed, he insisted, if nuclear disarmament is to become more than a hope phrase.

The Adventist proposals argued that much American suspicion of the Soviet Union originates with believers who find the atheism of the Soviet system repugnant and the persecution and imprisonment of fellow believers intolerable. Defuse this antipathy and provide a basis of trust, the paper urged, by granting amnesty to all prisoners of conscience—Christian, Jewish, Muslim—on or before the 1,000th anniversary (1988) of Christianity in Russia.

Elder Wilson asked for revision or reinterpretation of the laws governing religions to permit not only freedom of belief and worship within the church but the right to witness freely. (In the Soviet Union believers do not have equal rights with unbelievers to promote their faith.)

In private conversations with

Areas of Cooperation

In his "Proposal for Peace and Understanding" Elder Wilson outlined the following areas for cooperative effort:

"1. We are very actively involved in antidrug and antialcoholism programs. Through the International Commission for the Prevention of Alcoholism and Drug Dependency, we work with many governments. We



Wilson with Kharchev and Jewish rabbi.

Chairman Kharchev, Elder Wilson further defined "prisoners of conscience" to include those whose political "crimes" originated in conscientious conviction, but not prisoners who had resorted to violence or threats of violence in support of their views.

Our proposals suggested several areas of cooperation (see sidebar), and Elder Wilson elaborated on these with government officials, including Chairman Kharchev and Peter Demichev, first deputy of the Presidium of the Supreme Soviet. The General Conference president likely will return to the Soviet Union this summer with more detailed programs.

Point of No Return

Mr. Gorbachev's speech in the Grand Kremlin Palace emphasized the horrors of a nuclear conflict. He spoke movingly of the "point of no return" that man faces. He reminded us that one nuclear submarine carries several times the destructive potential of all the damage caused by World War II. Chernobyl, though of relatively local proportions, Gorbachev said,

would be happy to help train people who could reduce absenteeism, accidents, and other alcohol-related problems in industry and elsewhere.

"2. In our hospital system—including some 500 hospitals and clinics worldwide—we have pioneered certain methods that are being used successfully in major medical centers. Among them: heart catheterization, angiography, transurethral prostatectomies, and proton-beam acceleration. We are also giving special postgraduate training at our Loma Linda University Medical Center, near

hinted of the tragedy nuclear warfare would bring. He addressed several problems and then observed somberly: "Nuclear war would leave no problems."

Our proposals did not address the technical problems intrinsic in nuclear disarmament, nor, as Elder Wilson observed, did we reflect that "peculiar psychology" of which Mr. Gorbachev has spoken—"how to improve things without changing anything." Instead, we stuck to "constructive proposals and programs within the purview of our Christian commitment and theology." And these proved central to the issue with which all delegates wrestled in one form or another: How can the superpowers be led to trust each other?

The future is grim only to those who have not accepted citizenship in the new world. And this perspective is shared by our Soviet believers. Above and behind me in the Moscow church, where I taught the Sabbath School on February 14, is a round stained-glass window. The Russian words on it read: "God is love."

We who worshiped there love each other. We also trust each other. And we prayed together that our nations might learn the basis of love and trust. □

Roland R. Hegstad is editor of Liberty, a magazine of religious freedom. This article is condensed from the May-June issue of Liberty, which contains the text of Neal Wilson's "Proposals for Peace and Understanding."

Los Angeles, California, U.S.A.

"3. We seek further participation in cultural exchange programs.

"4. We would welcome opportunity to sit down and discuss any of the above technologies, procedures, specialties, and programs—as well as others—that might be of mutual benefit.

"Whatever the field and however small our contribution, we welcome opportunities to enhance understanding and aid humanity in its social, moral, physical, and spiritual needs."



CHURCH HISTORY QUIZ

BY JAMES R. NIX

Since 1984 Adventist Scrapbook has been a regular feature of the REVIEW, covering a variety of topics on Adventist history. This time we are giving a quiz, the answers to which have appeared in one of the previous columns. Why not test your knowledge of Adventist history? The date after each question gives the issue of the REVIEW containing the Scrapbook column where the answer can be found.



E. G. White

As a bonus, the Loma Linda University Heritage Room has reproduced a supply of the engravings of James and Ellen White originally done in the 1870s. Send us your answers (you need not have a perfect score), and we will send you a set of the engravings as long as our supply lasts. Answers to the quiz will be given in the next North American Division issue of the ADVENTIST REVIEW, June 4.

Send to:

James R. Nix

Adventist Scrapbook Quiz

Loma Linda University Library

Loma Linda, CA 92350

1. Name the man who in 1892

served as president of Battle Creek College, Union College, and Walla Walla College at the same time. (Dec. 13, 1984)

2. Who was the first Black minister elected as a vice president of the General Conference (1962)? (July 7, 1985)

3. M. Carol Hetzell was the most recent woman to direct a General Conference department. Name that department. (July 5, 1985)

4. In 1859 the Battle Creek, Michigan, church adopted a program of offerings to support the ministry. Name this plan that preceded the current tithing system. (Aug. 7, 1986)

5. Where was the first Adventist camp meeting held in Europe (June 1887)? (July 26, 1984)

6. Which American historical symbol, while on tour across the United States, stopped briefly in Loma Linda, California, at the time of the 1915 Fall Council? (Nov. 8, 1984)

7. Name the man considered to be Seventh-day Adventism's first minister. (Apr. 18, 1985)

8. Who was the first overseas delegate to attend a General Conference session (1870)? (June 27 and July 18-25, 1985)

9. In what year and place did the church hold its first General Conference session? (July 1, 1985)

10. What man who later became General Conference president was converted to Adventism by J. N. Andrews and ordained by James White (former church presidents)? (July 2, 1985)

11. What woman became the first Adventist missionary to India (1895)? (Sept. 27, 1984)

12. What man introduced to Adventists the doctrine of the unconscious state of the dead? (Sept. 4, 1986)

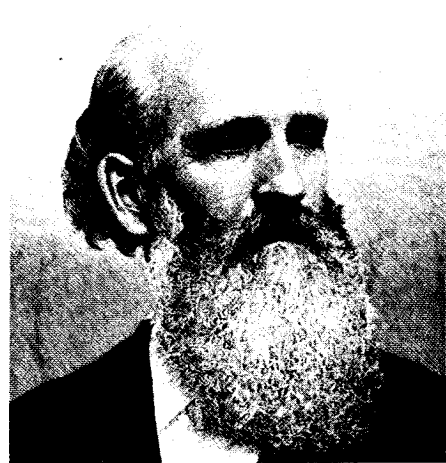
13. Name the early convert to Adventism in California who later emigrated to South Africa and there shared his beliefs with others. (Oct. 31, 1985)

14. In 1845 a Black minister published a pamphlet containing accounts of visions that he received prior to those given Ellen White. What was his name? (Dec. 4, 1986)

15. Name the Adventist tent-maker who in 30 days constructed the Great Tent used by the Millerites in the early 1840s. (Aug. 16, 1984)

16. During the period when national banks could issue their own currency, what was the name of the only bank owned by Adventists to do so? (Feb. 14, 1985)

17. Give the year and the place where a General Conference session



James White

was first held in a non-Adventist facility. (June 27, 1985)

18. Which large exhibition, or fair, was the first in which Seventh-day Adventists entered an exhibit? (Sept. 12, 1985)

19. In what year did the General Conference officially adopt Pathfinder Clubs? (Nov. 14, 1985)

20. Who first suggested the idea of inviting nonchurch members to help with the humanitarian outreach of the Adventist Church, eventually leading to the current annual Ingathering program? (Dec. 12, 1985)

Sponsored by the Heritage Room, Loma Linda University Libraries.

NINETY-ONE DAYS OF BLESSING

A World War II death march leads a prisoner of war to the Way and the Life.

My 91 days of blessing began on February 3, 1945, at about 7:00 a.m. I was 21 years old and hardly knew that God existed when I joined 1,799 other prisoners of war in the "death march" evacuation of our prison in western Poland.

Throughout the march we lived in filth. For 93 days I wore the same clothing, never taking it off. My hair, matted and fouled with animal dung from the barn floors we slept on at night, grew to my shoulders. Infested with body lice, my torso was scabbed from neck to beltline from my scratching.

We walked from 10 to 15 miles a day in that frigid, frozen land, through ice, snow, sleet, hail, and mud. Our captors fed us only a couple of potatoes a day. Between diet and disease, we rapidly wasted away. I had dysentery only 16 of the 91 days, but that was enough to devastate my body, racking me with weakness and pain. My weight dropped to 90 pounds. Somehow I found the strength to keep putting one foot in front of the other. But with every step pain shot through my legs and back—pain from untreated injuries I sustained when my plane was shot down.

Then one day I truly was too weak to move. Unable to rise from the barn floor, I saw through glazed eyes two sets of hands reach down to lift me up—the hands of Dave and Tom, two of my crew members who were still with me. With all their strength,

which was not very much, these men carefully pulled me to my feet, draped my arms around their shoulders, and

dragged me out of the barn. In so doing they saved my life, saved me from the soldiers who periodically came



around to execute those no longer able to walk.

Dave and Tom took me to what we called the "meat wagon"—the cart that carried the day's dead. Standing me up to the back of the wagon, they gave me a push, and I fell into it with my legs hanging out. For three days I rode in that wagon, rode with the dead piled around me. Nothing to eat. Nothing to drink. Each day they took the bodies off. I was still alive so they left me on.

At the end of the third day a guard jumped out of the wagon and thrust a machine gun into my mouth. He began shouting for me to get off the wagon. I was so weak, so emaciated, and yet I felt strength—strength beyond my human power or emotion, strength I believe that came from God. I bounded off the wagon and walked

the balance of those 91 days.

Soon after this they took us to an international prison. There we contracted head lice—half-inch-long monsters that nearly ate our scalps off.

Allied forces were moving in from the west and the south, so just days after our arrival, our captors decided to evacuate us from the international prison. I was so sick I could hardly stand.

A guard came to me. "You're sick."

"Yes," I replied, "I'm sick."

"Do not worry," he told me. "You will die anyway." I began the last leg of the march with those words ringing in my ears.

Then came the ninety-first day—the day American forces liberated us from our death march. Tom and I were in a barnyard, barely able to stand. We hadn't eaten for days. Someone took

pity on us and gave us a handful of weevil-ridden flour.

We found a tin can in the barnyard. After knocking the manure out, we used it to mix the flour with a little water from the horse trough. Then we took our only two matches and some dry manure and tried to make a fire to heat the gruel. A puff of flame, a little smoke, and the first match went out. The second did the same. And there we stood, grown men, weeping over two dead matches and a handful of weevil-ridden flour.

Blessing?

So ended the 91 days. At the time they seemed cursed. But during the months following the march, I learned to trace in those days of death God's hand, preserving, drawing, and saving me at a time when I did not know Him.

Maybe we need a little pain now and then so we can learn to rejoice in the times when we don't have any. Passing through hardship helps us see how little is worth complaining about, how good are the simple things we take for granted.

After hunger, filth, pain, and disease, what a luxury it was to have wholesome food, pure water, warm showers, clean clothes, good health, and physical strength! It's easy to focus on what's wrong with life, church, and other people and miss the blessings. But my march through the valley of death has left me glad simply to see a new day.

I think of Psalm 32:8—"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye"—and I remember that God never leads His children other than we would choose to be led if we could see the end from the beginning.

But as I reflect on those 91 days, I think the greatest blessing is that I came away from that death march, from the imprisonment, with no hate. Not the slightest bit of hate, and not even a Christian yet.

I think that was God's greatest gift of all. The love. ☐

James H. Harris is personnel director at the General Conference.



PATRICK SOPER

THE INSPIRED WITNESS OF ELLEN WHITE

**A veteran theologian's testimony
regarding "the testimony of Jesus"**

Ellen G. White has a right to demand a hearing when she testifies to her experience with Jesus Christ. Her gracious and noble character presents an open book for all to read. Her union with God becomes plain to any sincere reader of her writings.

At the very core of these writings we find the message that Jesus Christ is on our side as our Saviour and Friend. His righteousness and victory belong to us. Deliverance from sin through Christ becomes a living reality.

Christ should not be looked upon merely as one who introduces us to justification—a change in our legal status—and then politely bows out as if that were enough. Only as we live in Him and by Him, the living Christ, are we truly Christian. Ellen White insists that others should see the evidence that we have been with Jesus in our transformed lives.

The chief value of Ellen White's writings lies in their guidance for our spiritual lives. They call forth certainty and assurance in Christ that give us Christian freedom and the joy of a triumphant Christian experience.

The movement that culminated in Adventism owes much to the writings of Ellen White. These writings justify the conclusion that the pioneers of our

church had actual contact with the living God.

In this skeptical age people love to argue and debate. Pride of intellect keeps many from hearing the call of God to surrender to Him. Much criticism of Ellen White and her writings is based on this human pride. Such an attitude can cause men and women to lose their hold on the church. Conflict often results in adverse judgments that negate faith in the Advent message, silence hunger for truth and spiritual life, turn spiritual strength to weakness and attendance at church to indifference.

Ellen White calls the church to a new unity in Christ and His Word. There should be mutual trust and cooperation with fellow believers and renewed personal Bible study.

It is impossible to place a high value upon her life and character and a low value upon her writings. Ellen White never betrays the truths of the Bible; her writings were published with no other purpose than that we might know what constitutes life with Christ and obedience to His Word. Continually she bears witness to the fact that the presence of the living Christ is a divine reality, and His power is available to the church through the Holy Spirit.

• "God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines, and the basis of all reforms" (*The Great Controversy*, p. 595).

• "The Spirit was not given—nor can It ever be bestowed—to supersede the Bible, for the Scriptures explicitly state that the Word of God is the standard by which all teaching and experience must be tested" (*ibid.*, p. vii).

• "So closely will the counterfeit resemble the true, that it will be impossible to distinguish between them except by the Holy Scriptures. By their testimony every statement and every miracle must be tested. . . . None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict" (*ibid.*, pp. 593, 594).

• "In our time there is a wide departure from their [the Scriptures'] doctrines and precepts, and there is need of a return to the great Protestant principle—the Bible, and the Bible only, as the rule of faith and duty" (*ibid.*, pp. 204, 205).

• "We are to receive God's Word as supreme authority" (*Testimonies*, vol. 6, p. 402).

Ellen White calls upon us to make sure that all the truths we hold are

BY EDWARD HEPPENSTALL

firmly established upon the Scriptures. Therefore we deplore the idea that anything else should have prior authority over the Bible. Let her writings be our guide but not our jailer, our shield but not our strait-jacket. The Scriptures comprise God's final word to us.

Use of Other Sources

Does her inclusion of material from other Christian sources, often without giving credit, call into question Ellen White's claim to inspiration and genuineness as a messenger of the Lord?

Ellen White sought to deceive no one. Thoughts, facts, and truths written by one person may be used by another without plagiarism. She made original applications of older material, while furnishing herself with thoughts and words of other books. She can hardly be reproached as a plagiarist, any more than the architect or sculptor can be censored as a copier of Christopher Wren or Michelangelo

because he digs his marble from the same quarry, squares his stones by the same art, and unites them in columns of the same order. The freedom to adopt and adapt form the common property of scholars the world over. To use the arguments and follow the truths of other writers is by no means incompatible with originality. In fact, absolute originality is almost impossible.

No valid objection can be brought against Ellen White when she enlarges and clarifies her own ideas in the light of other men's works. To establish the charge of plagiarism, one must prove a deliberate attempt to use another's work to exalt oneself rather than the glory of God. Her whole purpose was the communication of truth, believing that whatever the source, the truth must be exalted and God glorified.

As finite beings, the full knowledge of what is involved in God's method of communication can easily escape us. God chose Ellen White and spoke to

and through her in a way that He does not speak to us. Belief in all such supernatural communication of God's truth requires faith on our part.

Love "thinketh no evil." There is too much denigration of the church and its doctrines; too much disapproval and rejection among us because others do not think exactly as we do.

The issue is this: Is her witness to Jesus and to the Scriptures true? Is her claim to have received communications from God genuine? Let us be persuaded that God has spoken and still is speaking to us; that the truths we hold came from God Himself; and that they will lead us to triumph and life everlasting through our Lord Jesus Christ. ☐

Edward Heppenstall, now retired in Carmel, California, was for many years professor of theology at the Seventh-day Adventist Theological Seminary, Andrews University.



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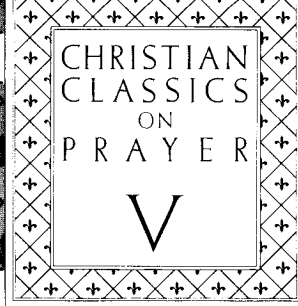
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“A Word About Praising”

C. S. Lewis reflects on a troublesome aspect of the Psalms.

It is possible (and it is to be hoped) that this chapter will be unnecessary for most people. Those who were never thick-headed enough to get into the difficulty it deals with may even find it funny. I have not the least objection to their laughing; a little comic relief in a discussion does no harm, however serious the topic may be. . . .

When I first began to draw near to belief in God, and even for some time after it had been given to me, I found a stumbling block in the demand so clamorously made by all religious people that we should “praise” God; still more in the suggestion that God Himself demanded it. We all despise the man who demands continued assurance of his own virtue, intelligence, or delightfulness; we despise still more the crowd of people round every dictator, every millionaire, every celebrity, who gratify that demand. Thus a picture, at once ludicrous and horrible, both of God and of His worshippers, threatened to appear in my mind.

The “Right” to Be Praised

The Psalms were especially troublesome in this way—“Praise the Lord,” “O praise the Lord with me,” “Praise Him.” (And why, inciden-

tally, did praising God so often consist in telling other people to praise Him? Even in telling whales, snowstorms, etc., to go on doing what they would certainly do whether we told them or not?) Worse still was the statement put into God’s own mouth, “Whoso offereth me thanks and praise, he honoureth me” (Ps. 50:23).^{*} It was hideously like saying, “What I most want is to be told that I am good and great.” . . . Nor were matters mended by a modern author who talked of God’s “right” to be praised.

I still think “right” is a bad way of expressing it, but I believe I now see what that author meant. It is perhaps easiest to begin with inanimate objects which can have no rights. What do we mean when we say that a picture is “admirable”? We certainly don’t mean that it is admired (that’s as may be), for bad work is admired by thousands and good work may be ignored. Nor that it “deserves” admiration in the sense in which a candidate “deserves” a high mark from the examiners. . . .

The sense in which the picture “deserves” or “demands” admiration is rather this; that admiration is the correct, adequate or appropriate, response to it; that, if paid, admiration will not be “thrown away;” and

that if we do not admire we shall be stupid, insensible, and great losers, we shall have missed something. . . .

It was from this end, which will seem to some irreverent, that I found it best to approach the idea that God “demands” praise. He is that Object to admire which (or, if you like, to appreciate which) is simply to be awake, to have entered the real world; not to appreciate which is to have lost the greatest experience, and in the end to have lost all. The incomplete and crippled lives of those who are tone deaf, . . . have never cared for a good book, never enjoyed the feel of the morning air on their cheeks, never (I am one of these) enjoyed football, are faint images of it. . . .

The miserable idea that God should in any sense need, or crave for, our worship, like a vain woman wanting compliments, or a vain author presenting his new books to people who never met or heard of him, is implicitly answered by the words “If I be hungry, I will not tell thee” (Psalm 50:12). Even if such an absurd Deity could be conceived, He would hardly come to *us*, the lowest of rational creatures, to gratify His appetite. I don’t want my dog to bark approval of my books. Now that I come to think of it, there are some

humans whose enthusiastically favorable criticism would not much gratify me.

Spontaneity

But the most obvious fact about praise—whether of God or anything—strangely escaped me. I thought of it in terms of compliment, approval, or the giving of honor. I had never noticed that all enjoyment spontaneously overflows into praise unless (sometimes even if) shyness or the fear of boring others is deliberately brought in to check it. The world rings with praise—lovers praising their mistresses, readers their favorite poet, walkers praising the countryside, players praising their favorite game. . . .

I had not noticed how the humblest, and at the same time most balanced and capacious, minds praised most, while the cranks, misfits, and malcontents praised least. The good critics found something to praise in many imperfect works; the bad ones continually narrowed the list of books we might be allowed to read. . . . Except where intolerably adverse circumstances interfere, praise almost seems to be inner health made audible. . . .

I had not noticed either that just as men spontaneously praise whatever they value, so they spontaneously urge us to join them in praising it: "Isn't she lovely?" "Wasn't it glorious?" "Don't you think that magnificent?" The psalmists in telling everyone to praise God are doing what all men do when they speak of what they care about. . . .

I think we delight to praise what we enjoy because the praise not merely expresses but completes the enjoyment; it is its appointed consummation. . . . It is frustrating to have discovered a new author and not to be able to tell anyone how good he is; to come suddenly, at the turn of the road, upon some mountain valley of unexpected grandeur and then to have to keep silent

because the people with you care for it no more than for a tin can in the ditch; to hear a good joke and find no one to share it with (the perfect hearer died a year ago). . . .

If it were possible for a created soul fully (I mean, up to the full measure conceivable in a finite being) to "appreciate," that is to love and delight in, the worthiest object of all, and simultaneously at every moment to give this delight perfect expression, then that soul would be in supreme beatitude. It is along these lines that I find it easiest to understand the Christian doctrine that "Heaven" is a state in which angels now, and men hereafter, are perpetually employed in praising God.

This does not mean, as it can so dismally suggest, that it is like

Praise almost seems to be inner health made audible.

"being in church." For our "services," both in their conduct and in our power to participate, are merely attempts at worship; never fully successful, often 99.9 percent failures, sometimes total failures. We are not riders but pupils in the riding school; for most of us the falls and bruises, the aching muscles and the severity of the exercise, far outweigh those few moments in which we were, to our own astonishment, actually galloping without terror and without disaster. . . .

Meanwhile, of course, we are merely, as Donne says, tuning our instruments. The tuning up of the orchestra can be itself delightful, but

only to those who can in some measure, however little, anticipate the symphony. The Jewish sacrifices, and even our own most sacred rites, as they actually occur in human experience, are, like the tuning, promise, not performance. . . .

Shocking Thoughts

As for the element of bargaining in the Psalms (Do this and I will praise you), that silly dash of paganism certainly existed. The flame does not ascend pure from the altar. But the impurities are not its essence. . . .

Of course, we would not blunder in our words like them. But there is, for ill as well as for good, a wordless prayer. I have often, on my knees, been shocked to find what sort of thoughts I have, for a moment, been addressing to God; what infantile plactions I was really offering; what claims I have really made; even what absurd adjustments or compromises I was half-consciously proposing.

There is a pagan, savage heart in me somewhere. For unfortunately the folly and idiot-cunning of paganism seem to have far more power of surviving than its innocent or even beautiful elements. It is easy, once you have power, to silence the pipes, still the dances, disfigure the statues, and forget the stories; but not easy to kill the savage, the greedy, frightened creature now cringing, now blustering, in one's soul—the creature to whom God may well say, "Thou thoughtest . . . I am even such a one as thyself" (Ps. 50:21).

But all this, as I have said, will be illuminating to only a few of my readers. To the others, such a comedy of errors, so circuitous a journey to reach the obvious, will furnish occasion for charitable laughter. □

* Texts in this article are from the Book of Common Prayer.

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(Institutional)
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(4 lb. roll)

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(Deli Slices)
- Code #0/038/0 Packed: 4/64 oz.
(4 lb. roll)

MEATLESS SALAMI

These spicy, cholesterol-free slices are perfect for any meal. Try them with scrambled eggs or hash browns, in luncheon salads, or in your favorite casserole recipe.

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(4 lb. roll)

MEATLESS TURKEY

A soy protein delicacy with mild turkey flavoring. A must for your Christmas and Thanksgiving holiday recipes.

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(Deli Slices)
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(4 lb. roll)

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OF LIFE ARE GOOD NEWS

Children have the right to hear the truth about human sexuality from their parents first.

In keeping with our Adventist commitment to practical Christian faith and its potential to renovate every aspect of human life, we here present the first of a two-part series dealing with a topic every parent must face: educating children about human sexuality.

"God has endowed human beings with a wonderful system in which we may co-create with Him," writes family life educator Alberta Mazat. But many parents find difficulty in addressing this subject with their children. This week's article is designed to help parents introduce children to the facts and beauty of human sexuality as "God's plan for enriching human lives."



Next week our topic will be "Teens, Sex, and Responsibility." The material, intended for parents, is necessarily explicit at times, but always dignified and practical. We believe it will provide great assistance to parents as they bring children to a Christian understanding of sex and all God intends it to be.—Editors.

Parents seldom worry about teaching their children how to put on a sock or how to say "Daddy" or "Mommy." However, a great deal of uneasiness accompanies the thought of imparting information about sex.

But sex education involves more than sharing reproductive facts.

And children begin learning about this important aspect of humanness long

BY ALBERTA MAZAT

Sex education is incomplete if it fails to emphasize love, caring, and responsibility.

before parental nervousness sets in, for the educational process begins at birth. When parents love and cherish their babies, when they consistently make them feel warm and accepted, when they hold, cuddle, and lovingly care for them, they thereby provide them a basis for interacting with others in trust and affection. This lays the foundation for a happy, stable love life later on.

But important information is also part of the package. Children have the right to learn from their parents, from the time of their first curiosities, correct information about their bodies—information given in an atmosphere of acceptance and loving interest.

Of course, some people believe our society already puts too much emphasis on sex, and they want to protect their children from facing this information any sooner than necessary. It's true, we see too much emphasis on blatant, manipulative, coercive, and physically based sex in our culture. But silence is not the antidote. To counteract this unwholesome glut, we must emphasize the beauty of sexuality as God's plan for enriching human lives. Sex education is incomplete if it fails to emphasize love, caring, and responsibility.

Let's study, then, some concerns that disquiet parents as they face educating their children about sexuality.

Why

Children will find out about their sexuality; nothing is surer. Parents have the opportunity to be there first with the good news, rather than leaving this interest to be addressed by giggling, misinformed peers.

Children frequently grow to puberty without hearing one positive message about their sexuality. Instead, the message is "Don't touch, don't look, don't ask, don't show, don't feel,

don't allow"—and the list could go on. Someone needs to speak positively about God's plan for sexuality.

Ellen White must have believed this, for more than 100 years ago she wrote, "The children need to be instructed in regard to their own bodies. There are but few youth who have any definite knowledge of the mysteries of human life. They know but little about the living machinery" (*Testimonies*, vol. 2, p. 536).

Studies today still indicate this trend. In one survey only 7 percent of boys and 29 percent of girls reported that their parents were the source of their sexual information. At the same time, they said they wished their parents had been that source.

When asked where they were getting their information, children most frequently named the media (television, radio, magazines), then friends and siblings, with the remainder having "picked it up someplace." Do we really want to deliver our children to these sources of knowledge? Dare we?

Who

Most studies indicate that mothers do most of the sex educating in the home. However, children whose fathers are not also part of the process are disadvantaged. Both parents should be involved with children of each sex.

Boys need to hear from their fathers about the workings of the male body. But they also need to hear from both mom and dad what it means to be male. Little girls can learn so much from their mothers about femaleness. But a father is important too, in helping his daughters better understand maleness, in helping them develop insights into the meaning of male/female relationships.

When

Parents should begin telling the baby about his or her sexuality right

from the day they come home from the hospital. While caring for his or her needs, they should recite to the baby the names for all the parts of his or her body, including the genitals. They should use the correct names, not some trifling euphemisms. And parents should begin to tell the exciting story of reproduction, factually and delightfully.

Of course, the baby won't understand a word of it. But the gentle tones, smiles, and caresses will signal that something good is being transmitted. And mom and dad will begin getting used to telling the story of conception, so that when the child does ask his or her first questions, they will answer, not in a halting, embarrassed manner, but freely and easily.

God has endowed human beings with a wonderful system in which we may co-create with Him. Presenting such an awe-inspiring gift deserves the best of our abilities. It should be the unfolding of a tale of wonder that begins with information at the child's level of understanding and then proceeds. Sometimes this will be a mere passing sentence of explanation. Another time it will be an unhurried sit-down discussion in answer to a direct question or puzzled expression.

What

Many times parents think a child's first question about sex calls for a complete explanation of the story of life. But all they need to give is the information the child is asking for, in terms the child can easily understand.

If little sister wonders why her body is genitally different from brother's, she will usually be satisfied with the explanation that it's because boys grow up to be daddies and girls grow up to be mommies. "Where did I come from?" can be answered simply: "You grew inside Mommy in a very special place, just as God planned it." Wondering how Aunt Mary's baby got out of her tummy, a child will be glad to know there is a special opening in a mother's body.

A request to see that special place could be answered matter-of-factly:

"That would not be appropriate, because this is a private place that mommies have." From an early age, children can learn what is and is not "appropriate" (not to be confused with "naughty," "bad," or "wrong"). Introducing the concept of private body parts prepares the way to protect children against inappropriate touches involving these parts of their bodies.

At any point a parent can say, "I don't know how to answer that question, but I will find out and we will talk about it again." Don't tell a child he is too young to understand, or that he shouldn't be asking questions like that. A question indicates a need for knowledge. If their first questions are not answered, children many times will quit asking—an indication that they are probably going elsewhere for their information.

The question parents probably find most difficult has to do with how the baby got started, and the father's involvement. This question provides a wonderful opportunity to bring love, caring, and spiritual content into the story:

"When we got married [a good place to show wedding pictures and talk about the church's part in this special occasion], we loved each other so much. Soon we wanted to share the love and happiness of our home. We talked and talked, and eventually we decided we wanted to have a [insert child's name here] in our home.

"You remember what our family does when we feel love? We hug and kiss and get close to one another, just like this. It makes us feel good to be close to someone we love. Mommies and daddies have a special kind of love between them. When Mommy and Daddy felt this special married love, they laid in each other's arms and brought their bodies close together."

If the child asks for more details, the parent could go on with something like this: "Daddy put the part of his body that carries the seeds into Mommy's part of her body that receives the seeds and the seeds were quickly carried up inside Mommy. And then the fluid [semen

Children need to be instructed in regard to their own bodies," wrote Ellen White. "There are but few youth who have any definite knowledge of the mysteries of human life."

or sperm] that carries the seeds found the one egg that was there waiting for them, and they all tried to get inside the egg covering.

"Finally the one that made you found the inside of the egg, and something very special and exciting happened. The egg covering would not let any other seeds in, and you were started right at that very moment. [Here, or at another time, the child can be told how the color of his or her eyes, hair, the shape of his nose, etc., were all decided at this time.]

"Then, just as God planned it, this tiny being, this little [child's name] was planted right inside Mommy in a nice warm room called the uterus [womb], and you grew and grew. Finally you decided you wanted to come out where we could hug you into our family." The parents can then tell about their wonder in the perfection of this little [child's name], and how thrilled they were to have him or her for a son or daughter.

How

The story of the beginning of life is more than a biological essay. The expression of love, wonder, and God's part in making this all part of His family planning are essential to the telling. A strictly biological approach does not lend itself as easily to the introduction of values.

When a child does not ask questions, parents will have to take the responsibility to promote discussion of this topic. They can do this when someone in the family has a new baby, when children note undue curiosity about their bodies, or when reading from some of the many books that tastefully tell the story of life.

By the time children enter school,

they should (a) know the correct names for body parts and their functions; (b) understand the growth of the baby within the mother, and the father's part in reproduction; (c) be aware of the mother's role of nourishing a baby through breast-feeding; (d) know how to protect themselves from being touched in inappropriate ways.

Sometimes parents become concerned when they observe their young children touching their genitals or showing interest in one another's. This is a normal part of development and should not cause undue concern or punitive action. It will not become a compulsive habit unless parents call attention to this behavior with severe scolding or physical punishment. This could well cause more of the behavior it seeks to extinguish. Parents should look to their own behavior, becoming even more loving, approving, and demonstrative.

Parents do not have to be experts on sexuality to be effective. But they do need positive feelings about God's plan for sexuality, and an ability to express affection within the family circle.

Building a strong sense of self-worth in children through nurture and approval, helping them learn to make appropriate choices at an early age, responding with willingness when they ask questions—these are the important ingredients in protecting the sexual development of our precious heritage. □

Next week: "Teens, Sex, and Responsibility." Also look for a bibliography of additional helpful resource material.

Alberta Mazat is a professor in the Department of Marriage and Family Therapy at Loma Linda University.

HOBBIE V. FLORIDA

The U.S. Supreme Court hands down an important decision for Sabbathkeepers.

The best way to safeguard your own rights is to advocate the same rights for everyone else." Religious liberty people in the Adventist Church have believed—and practiced—that maxim. And yet the criticism is heard that Adventist efforts are for our own benefit, that we rarely accomplish much for the rights of others. A United States Supreme Court decision handed down February 25, 1987, indicates otherwise.

The case of *Paula Hobbie v. Unemployment Compensation Appeals Board of Florida* began routinely. Hobbie had been employed by a retail jeweler in Altamonte Springs, Florida, as an assistant manager. When she became a Seventh-day Adventist (May 19, 1984), she informed her supervisor that she could no longer work on the Sabbath. Since Hobbie was a valued employee, he arranged for her to work for him on Sundays while he worked for her on Sabbath.

This accommodation was discontinued by upper management, and as no other efforts to accommodate her were made, Hobbie was fired on June 1, 1984, for refusing to work on the Sabbath. Her claim for unemployment compensation was contested by the employer on the grounds that Hobbie had been "discharged for misconduct connected with work."

When the state denied her application for benefits, Hobbie appealed to the Unemployment Compensation Appeals Board, where a referee upheld the denial.

This decision was taken to the Florida Fifth District Court of Appeals, which issued a *per curiam* affirmance on September 10, 1985, in

effect upholding the referee's decision without stating why. Under Florida law such a decision can't be appealed to a higher state court. Hobbie therefore appealed directly to the United States Supreme Court, which on April 21, 1986, agreed to review the case.

Supreme Court Precedents

General Conference attorneys representing Paula Hobbie relied on two important Supreme Court precedents. *Sherbert v. Verner* (1963) involved a Seventh-day Adventist who was denied unemployment compensation in South Carolina because she refused a job requiring her to work on the Sabbath. The Court held that the state's action contravened the free exercise clause of the Constitution because it forced Sherbert "to choose between following the precepts of her religion and forfeiting benefits, on the one hand, and abandoning one of the precepts of her religion in order to accept work, on the other hand."

In 1981 the Court reaffirmed *Sherbert* in *Thomas v. Review Board*. Thomas, a Jehovah's Witness, had worked for a steel mill before all sections of the mill were closed except those that manufactured military armaments. As his religious beliefs forbade him to participate in weapons production, he quit. Like Sherbert and Hobbie, he was denied unemployment compensation. But the Court said: "Where the state conditions receipt of an important benefit upon conduct proscribed by a religious faith, or where it denies such a benefit because of conduct mandated by religious belief, thereby putting substantial pressure on an adherent to modify his behavior and

to violate his beliefs, a burden upon religion exists."

Thomas reinforced the basic holding in *Sherbert*: government may burden religious practice only if that burden is justified by the existence of a "compelling public interest" and if the government used the "least intrusive method" of meeting that interest. This formula has been the basis to analyze free exercise claims since 1963.

Factual Differences

If the facts in *Hobbie* were so similar to those in *Sherbert* and *Thomas*, how did Florida justify its denial of benefits? Hobbie was the "agent of change."

Sherbert had previously worked Monday through Friday, then lost her job when the employer added a Saturday shift. Thomas had previously worked on a general products line, then lost his job when the employer discontinued nonmilitary production. In both cases the change was brought about by the employer. In *Hobbie* the employer changed nothing. Hobbie accepted new religious beliefs that precipitated the problem: she was the "agent of change."

More simply put, the state was saying, "The employer shouldn't have to pay unemployment benefits if it did nothing wrong." To which Hobbie replied, "I asked for unemployment compensation from the state of Florida, not from Lawton and Company."

Florida's attorneys also looked to a recent Supreme Court decision for help. In the 1986 case of *Bowen v.*

BY MITCHELL A. TYNER

Roy, Former Chief Justice Burger, without specifically criticizing Sherbert, argued for a different test for statutes that incidentally burden religion. Burger, joined by Justices Rehnquist and Powell, proposed that such a statute should be upheld if it is facially neutral, uniformly applied, has no provision for individual exemptions, and "clearly promotes a legitimate and important public interest."

Here was the real importance of the Court's decision in *Hobbie*. Far more than merely unemployment benefits for Sabbatarians, this case involved a direct challenge to the high standard set by Sherbert by which governmental burdens on religious practice must be justified. A "compelling public interest," required by Sherbert, is not impossible to show—but it's difficult. To show simply that the challenged governmental action is rationally

related to a legitimate purpose would be vastly easier. That standard would in effect allow the state to say to a religious claimant, "Heads we win, tails you lose."

An amicus curiae (friend of the court) brief filed in *Hobbie* by the United States Department of Justice argued that "the denial of benefits under a facially neutral statute, without more, is not prohibition of the free exercise of religion." It maintained that the state should be free to accommodate religious beliefs if it wishes to do so, but should not be forced to accommodate if it does not wish to do so. Heads they win, tails you lose.

On February 25 the Supreme Court in an eight to one decision (with Chief Justice Rehnquist in dissent) mandated unemployment benefits for Paula Hobbie. It rejected the "agent of change" theory, and reaffirmed its previous holdings in Sherbert and Thomas.

Beyond Hobbie

But the Court did far more: it also reaffirmed that any governmental burden on the religious practices of anyone whose rights are protected by the United States Constitution will be subjected to the highest level of scrutiny and may be justified only by a governmental interest of the highest order. So the benefit of this case goes beyond three weeks of unemployment compensation for Mrs. Hobbie.

Cases involving two faithful Seventh-day Adventist women, Adele Sherbert and Paula Hobbie, have first made and now reestablished a fundamental point of constitutional law. The rights of millions of others have been strengthened by their cases. □

Mitchell A. Tyner serves as associate director and legal counsel in the GC Public Affairs and Religious Liberty Department.

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Breathe Free: Making a Difference in the Eighties

Health Dept. explains new antismoking plan

As the tenacious stronghold of the tobacco industry begins to crumble, smokers are regarded increasingly as losers.

The United States Department of Health and Human Services, the armed services, public service organizations, and hundreds of thousands of individuals are determined to make the United States smoke-free by the year 2000! Canada has similar goals. Meeting this challenge won't be easy, but it is possible.

The Seventh-day Adventist Church has been a leader in the antismoking movement for more than 100 years, long before the public realized the danger of cigarettes and other forms of tobacco. To combat this evil, the church developed the Five-Day Plan to Stop Smoking, which helped millions quit smoking.

New Name

From 1984 to 1985 the Five-Day Plan was revised and given a new name: the Breathe-Free Plan to Stop Smoking. Once again we are in the right place, at the right time, prepared to help the remaining 35 million smokers of North America break free from this destructive habit.

During the nearly two years since the Breathe-Free Plan made its debut at the 1985 General Conference session in New Orleans, 35 seminars throughout the nine unions of North America have trained nearly 1,000 Seventh-day Adventists to use the new program and help people stop smoking.

The General Conference Health

By Stoy Proctor, North American Division Health and Temperance Department director.

and Temperance Department is currently working with the Center for Health Promotion at Loma Linda University to evaluate scientifically the effectiveness of the new Breathe-Free Plan. In the meantime, a two-page questionnaire completed by trainees gives an indication of how the new program is doing.

Lifestyle Challenges

A couple in the Northwest say the Breathe-Free Plan illustrates the gospel and reveals the compassion of Christ. They sent their "personal and sincere thanks with all kinds of accompanying statements of gratitude from hundreds of people our team has reached in the past few months." Only two respondents said they didn't like the spiritual component of the new program.

Many appreciate the emphasis on positive lifestyle-modification strategies. "I like the positive, upbeat approach in the new program. Participants like the idea of being free from smoking." Another reported, "It presents and emphasizes the worth of the individual. We had two young mothers who recognized that their low self-concept was caused by parents who frequently told them they would never amount to anything. They both stopped smoking during the program."

At first glance, some questioned whether the new plan contained too much material, but many who have used the new director's kit respond like this program director from Michigan, "I appreciate the quantity of material. It gives me some flexibility."

One respondent who had never conducted the plan questioned the need for the first two sessions, which prepare participants to break

free of their habit at the third session. But most respondents who have conducted the program are in agreement with the Michigan director who wrote, "We have had participants remark how important the first two programs are in preparation for a good foundation. Some who attended former plans have commented on how much better this is than the others." Many of the participants are saying they "could never have made it without the two preparatory meetings."

The increased number of sessions gives time for the director and group leaders to get better acquainted with the people. Under the Five-Day Plan a pastor could block out five consecutive days and be done. The new plan, though, takes a portion of three weeks. One pastor wrote in appreciation of the extended contact: "I have noticed that a much closer relationship develops between staff and participants, and among the participants themselves, with a longer program. More quality time is spent together. Real friendships develop."

A frequent question that comes up in our training sessions is "Where will we find the time to spend with these people who want to become nonsmokers?" One answer is to recognize that we don't have to do all the work ourselves. We can engage the successful graduates of previous programs to help in subsequent programs. The script for session eight suggests giving participants that opportunity by providing them with the "I Care" form on which they indicate their desire to help with future programs.

Pathways

Extended contact in the plan and with graduates who help in subsequent programs bring results like this one from a Southern state: "One of our participants on the follow-up call asked many questions regarding our church beliefs and stated that he would like to come and visit our church. In a few weeks we even received a donation of \$350 for our work."

Graduates of the Breathe-Free Plan are also often interested in attending additional classes. One person reported from California: "I

just began a weight-control class, and at least 2 of the 32 participants were attendees at the previous Breathe-Free Plan." Others reported

their Breathe-Free graduates are now attending stress-control programs, and even some Revelation seminars.

In Virginia a Breathe-Free graduate who is still smoke-free has twice invited the Seventh-day Adventist team to conduct the Breathe-Free Plan in his Baptist church.

In North Carolina a family of five are now baptized Seventh-day Adventists because two of them attended the Breathe-Free Plan to Stop Smoking.

We find that many who attend the plan exchange their old lifestyle for a new one. A pastor reports, "Last May we had a lady come to our session who smoked three packs of cigarettes and drank two gallons of coffee per day. She had a hard time as the withdrawal symptoms were severe. We did our best to help her, and she finally was victorious. And later she became a Seventh-day Adventist.

The New Breathe-Free Plan

■ The Best Five-Day Plan Principles Included

Several proven principles from the original Five-Day Plan remain an integral part of the new Breathe-Free Plan to Stop Smoking, including: cold-turkey cessation, increased use of water and fruit juices, abstinence from alcoholic and caffeinated beverages, a healthful diet, and an exercise program. The following are some of the major new features:

■ Emphasis on Positive Lifestyle Modification Strategies

Most smokers in North America know that smoking is hazardous, but they don't know how to stop; so the new plan emphasizes lifestyle-modification strategies such as values clarification, modeling, visualization, affirmation, positive thinking, and rewards. Participants learn how to stop smoking and become winners by using secrets of Olympic champions.

■ The Spiritual Dimension

Alcoholics Anonymous and many similar programs have paved the way for the inclusion of more spiritual values in our smoking-cessation programs. The Breathe-Free Plan to Stop Smoking features universal spiritual truths that motivate smokers to overcome self-destructive behavior. Then at the end of each session, a 10-minute optional spiritual emphasis gives participants an opportunity to learn how to call on God for help in overcoming their habit.

■ Increased Personal Attention and Follow-Through

A series of three diplomas provides a good "excuse" to continue periodic visits with each participant for at least one year following graduation. Personal attention is one of the most important gifts one can give to help a new nonsmoker stay a nonsmoker.

■ Eight Sessions

Research reveals that it takes at least two weeks for the body to throw off most of the nicotine and about three weeks to change a habit. So this program spans a period of two weeks, with a phone contact at the end of the third week.

The two sessions held during the first week (Tuesday and Thursday) are designed to help smokers prepare mentally and physically to break free from smoking. The third session, Break-Free Night, is the first of five consecutive meetings (Sunday through Thursday) in the second week.

Most participants stop smoking by the third session, so there are five meetings left to help establish their new nonsmoking lifestyle. During the third week (Monday or Tuesday) a graduation ceremony is held to honor and reward those who have successfully become nonsmokers.

■ A New Name

A new name was necessary because the Breathe-Free Plan is no longer a five-day course.

Breathe-Free Materials

All Breathe-Free Plan materials and films can be ordered from the North American Division Health and Temperance Resource Center, called The Health Connection (Narcotics Education), 6840 Eastern Avenue NW., Washington, D.C. 20012.

Three-Piece Director's Kit

A onetime purchase to equip a director to offer the plan.

■ Director's Manual

This comprehensive how-to explanation of the entire program includes a planning and advertising guide for attracting a large group, detailed job descriptions for all staff members, the partner's kit manuscript, evaluation procedures, and samples of the diplomas, buttons, advertising fliers, posters, and personal plan booklets (156 pages).

■ Program Scripts

These scripts are so complete that when the traditional doctor-minister team is not available, other health professionals, counselors, and experienced laymen may competently conduct the plan.

Double-spaced type is printed on only one side of each sheet, making it easy to read. The first sentence of each paragraph is underlined, providing a quick-reference outline of the script (357 pages).

■ Handout Masters

The handouts are onetime activity sheets not duplicated in the personal plan booklet. These handout masters included in the director's kit are unpunched and may be duplicated to provide one set for each participant (31 pages).

The Partner's Kit

A onetime purchase for each small-group leader.

This kit prepares volunteers to give personal support to participants during and after the meetings. It explains how to lead small-group discussions, make friends with participants, and follow through with phone and personal visits. The partner's kit also contains helpful pamphlets, and the personal plan booklet.

Supplies for Each Participant

Needed each time you conduct the plan.

■ "I Love Being Free From Smoking" Button

The button's positive affirmation slogan helps participants focus on their desired goal of breaking the smoking habit.

■ The Diplomas

In the final (eighth) session of the plan, each participant who has stopped smoking receives the B.N.S. (Bachelor of Nonsmoking) diploma. Those who have not smoked a single cigarette since Break-Free Night receive a gold seal on their diploma. Everyone who attends all eight sessions receives a silver seal.

After six months those who remain nonsmokers receive the M.N.S. (Master of Nonsmoking) diploma. The motivational power of these simple rewards is remarkably effective.

■ The Personal Plan Booklet

This pocket-sized summary of important information and encouragement is designed for the participant's easy reference during and after the sessions. This replaces the previous control booklet.

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New York Churches Unite in Year-long Campaign

Ministers and members mesh efforts

Greater New York Conference made history in 1986 by organizing an evangelistic campaign that resulted in a missionary revival and the greatest number of baptisms it has ever recorded.

The conference declared 1986 a year for total and united evangelism. The entire year featured some kind of evangelizing activity in the

By Carlos E. Aeschlimann, associate secretary of the General Conference Ministerial Association and coordinator of Harvest 90.

majority of its churches. Plans were made almost one year in advance.

Church members served as speakers, Bible instructors, and instructors of baptismal classes and seminars as they prepared hundreds of interested people. Twenty-five Spanish-speaking churches carried on evangelistic activities before, during, and after the traditional Holy Week. Almost all churches dedicated the time between May and September to holding Revelation seminars. Baptismal classes functioned in all the

churches throughout the year.

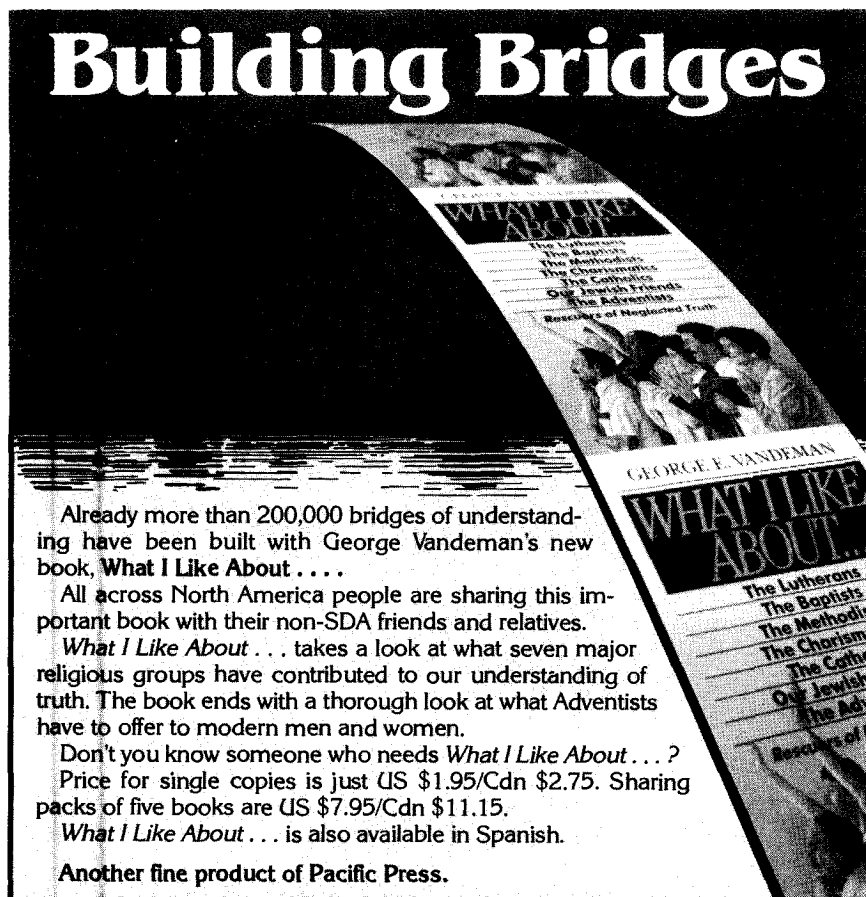
Pastors held simultaneous public meetings from September 13 to October 25 in 32 Spanish-speaking churches and 15 churches using other languages. The meetings continued four nights a week in all the major areas of New York City. The nights of greatest attendance saw as many as 3,500 at the meetings.

Evangelists who worked together included Jorge Grieve, Steve Bohr, and Raul Villanueva. Carlos E. Aeschlimann, associate secretary of the General Conference Ministerial Association, led meetings at Union Square, Williamsburg, and Central Brooklyn. He also conducted a course in evangelism for conference pastors.

The Spanish churches distributed 40,000 copies of *El Centinela* (Spanish Signs) whose back cover advertised the evangelistic campaign. In addition, they gave out 150,000 fliers and put advertisements on their television program, *Ayer, Hoy y Mañana*. Even so, 80 percent of the visitors were brought by church members. Methods of evangelism included 50 series of meetings attended by 3,300 per night, 55 Revelation seminars with 1,715 each night, 81 cottage meetings with an attendance of 500, 40 baptismal classes enrolling 375 candidates, seven street campaigns averaging 560 in attendance, one English class attended by 50, and even an art exposition seen by nearly 150 each day.

Portuguese Excitement

About 280 names of interested persons were obtained from the street meetings. The Portuguese church organized a permanent school to teach English and provide guidance to immigrants, more than 20 of whom have been baptized during recent months. The art exposition in the Union Square church took advantage of a visit by Luis Cajiga, renowned Adventist painter and lay preacher from Puerto Rico. Hundreds of visitors to this exhibit later attended a series of meetings. Residents of large apartment build-



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What I Like About . . . is also available in Spanish.

Another fine product of Pacific Press.

ings were invited to meetings organized in their buildings.

Church members who worked closely with their pastors included 197 lay preachers, 225 Bible instructors, 74 baptismal class instructors, and 106 preachers at cottage meetings. In all, 1,175 laypersons joined in all aspects of the campaign. The churches also contributed \$50,000 toward evangelistic expenses. A total of 1,464 new members were baptized. Pedro Clausell, Abel Rosario, and Roy Gordon each baptized more than 100.

Victories

These figures represent many personal victories. One man, reared in Christian surroundings, gradually wandered away from his upbringing. During the Vietnam War he came to a realization that God had protected him. However, after the war he continued in his evil ways, until his life became chaotic. Then Elder Abel Rosario invited him to a Revelation Seminar that changed his life. All of his family, including his children, united with the church.

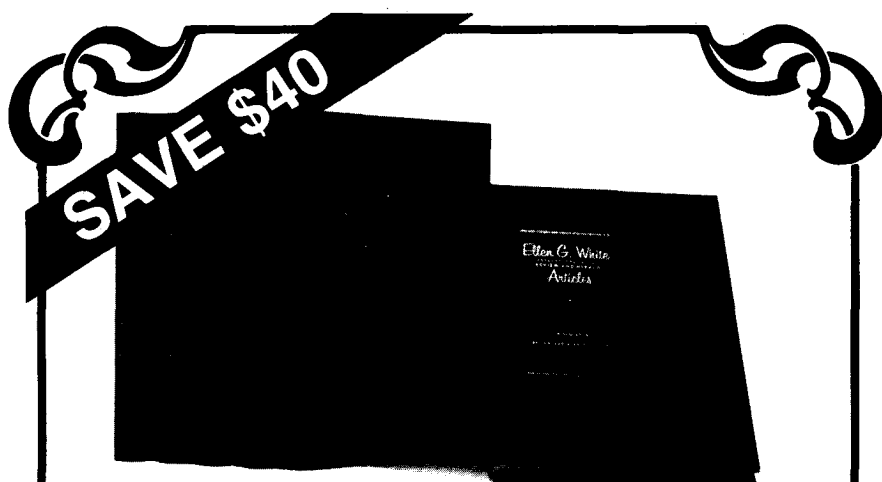
Another man baptized was once a prosperous businessman; he had lost everything because of a drinking habit. His sister, in desperation, contacted the local Seventh-day Adventist Church and convinced him to receive the visit of a lay brother and Pastor Ronaldo. He agreed to take Bible studies. As a result, his life was changed. He quit alcohol and tobacco, was baptized, and is now an active member of the church.

And a lieutenant colonel in the United States Air Force, a veteran of the Vietnam War, in which he was shot down five times but providentially saved each time, was also baptized. He too realized that God had protected him. His wife received Bible studies from lay members and was baptized. The lieutenant colonel decided to study his wife's beliefs, and requested baptism three months later. The lieutenant colonel has since become a strong supporter of the church.

GO

therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age."

Matt. 28:19, 20, RSV



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She had a message for church members almost every week beginning in the 1880s. "How to Meet Trial and Difficulty," "An All-Sufficient Saviour," and "What Shall Our Children Read?" reflect just a few of the hundreds of topics she covered. She has specific

counsel for each branch of the church's work—medical, educational, and ministerial.

The majority of what she wrote for *Review* subscribers never appeared in her later books.

Volume 1 of the collection begins with an 1849 issue of the *Present Truth*. Volume 6 ends on July 29, 1915, with a biography of Mrs. White written by A. G. Daniells when he received word of her death. All articles are reproduced from the original page they appeared on, surrounded by poems and short articles written by Adventist pioneers. An index helps you find specific articles quickly.



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Samson Kisekka addresses the GC colloquium banquet as Neal C. Wilson looks on.

PHOTOS BY ROBERT NIXON

Kisekka Visits America

Uganda's prime minister addresses his church

He's often been called the modern-day Daniel and the twentieth-century Joseph, but whatever the title, Samson Kisekka has proved himself as a guiding light for his country and his church.

Dr. Kisekka, an Adventist layman and Uganda's prime minister, made an extended visit to the United States in March to tour several Adventist institutions.

Currently, Uganda is in the process of rebuilding itself after undergoing years of political strife under the regime of Idi Amin. During that time all missionaries were banned and church schools were closed. However, Kisekka held the church together in the absence of missionaries.

The prime minister, who was exiled for an extended period, says that his church survived a long, hard struggle.

"Amin imposed a ban on our church [from September 20, 1977, to April 11, 1979]," Kisekka commented as he addressed a meeting of General Conference leaders. "During this dark period our church members were harassed, tortured, and imprisoned. The church also lost some of its land, schools, and church buildings.

"But God turned that persecution into blessings. During that period the church members became united in their faith. They were moved and started to play an active part in personal and public evangelism," continued Kisekka.

The church's evangelistic thrust accelerated with the return of peace,

Kisekka pointed out. "In 1981, 41 evangelistic efforts were conducted. Of this number, 15 were conducted by pastors and 23 by laymen. The efforts resulted in more than 2,000 baptisms."

In addition to traditional forms of ministry, electronic evangelism was recently begun by the Adventist Church. "During 1986 the church received free airtime on Radio Uganda and on television. We broadcast our programs for three hours a week in five different languages. Through this channel many people have become acquainted with the Adventist Church and have been baptized."

The growth of the Ugandan Adventist Church was noted recently at the General Conference's Annual Council in Rio de Janeiro, Brazil, where the field received union mission status.

Enormous Challenges

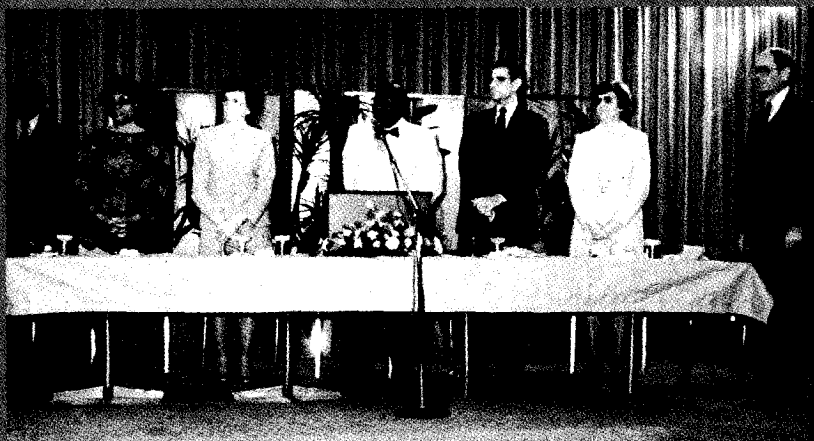
Despite the church's thrilling successes, some dire needs remain. The church's literature ministry has declined because of monetary problems, Kisekka commented. "We have more than 100 literature evangelists ready to distribute books. However, we do not have enough books for the literature evangelists and for the general reading of the laity. We welcome assistance in this regard."

Another area of concern is the church's medical work. "Ishaka Hospital was built in 1948, with space for 40 beds," he explained. "But it is now used as an 80-bed hospital. With the doubling of the patients, our medical standards have been adversely affected.

"There is a pressing need to renovate the hospital plant and staff buildings, raise the number of staff physicians to five, improve the water system, and replace damaged equipment."

During the meeting Neal C. Wilson, General Conference president, announced that the Swedish International Development Agency would be contributing \$1.5 million for the development of Ugandan

By Carlos Medley, news editor,
ADVENTIST REVIEW



Head table guests at the GC colloquium banquet listen to a rendition of the Ugandan national anthem, as performed by Charles L. Brooks and David Anavilata.

Thailand Refugee Assistance

The Far Eastern Division of the Seventh-day Adventist church together with its Southeast Asia Union Mission and its Thailand Mission is committed to humanitarian service beneficial to refugees within these territories. While there are private organizations, such as Projects Asia, that address human need in the area, these are independent of the Seventh-day Adventist Church and its unique program of humanitarian service. Church members can most effectively support the evangelistic and humanitarian program for refugees in Southeast Asia by earmarking their contributions for this purpose directly through the church organization.

The Adventist Development and Relief Agency is working closely with the Thailand Mission in various relief and development programs for refugees. The mission personnel are also involved in Bible study with large groups of refugees.

Your support through the regular channels of the church will be greatly appreciated and will be effective in assisting these projects to be successful.

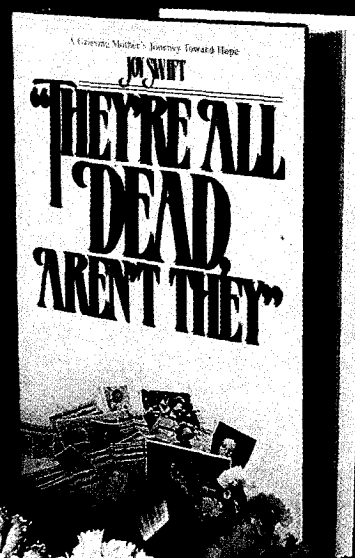
Ottis C. Edwards, President

primary and secondary schools. A \$145,000 donation for Ishaka Hospital was also announced.

Kisekka's address was part of an eight-day tour that took him to the General Conference headquarters, Review and Herald Publishing Association, Washington Adventist

Hospital, Takoma Academy, Andrews and Loma Linda universities, and Oakwood College, where he registered his son. Kisekka also held a private meeting with U.S. State Department Secretary George Schultz. The prime minister also addressed the National Press Club.

Announcing the Year's Best Story



May 9 ADRA Offering to Help Feed Millions

Every day in 1986 the Adventist Development and Relief Agency (ADRA) distributed more than 1.2 million meals to hungry victims of disaster and famine.

Through ADRA the church shoulders this mammoth effort with the financial assistance of 1.5 percent of Adventist members' Personal Giving Plan contributions and the annual Disaster and Famine Relief Offering. That offering will be received on May 9 this year.

Much of the food distributed by ADRA is delivered as part of self-help programs. For instance, in the high Andes of Bolivia local farmers are "paid" in potatoes to build terraces and prepare ground for new agricultural projects. After several seasons the farmers have learned new techniques of growing their own food and no longer need the potato "salaries."

"Because we try to help disaster victims help themselves, contributions to ADRA go a very long way," says Mario Ochoa, ADRA International executive vice president. "The money that funds a single gardening project can easily develop over the years into a self-sufficient way of life for whole villages."

Southern Africa furnishes an example of that philosophy. Jim Rankin, director of the ADRA scientific gardening project, which teaches the basics of vegetable farming to young agriculturists in Zimbabwe, says, "In a 12-week session (one growing season) we teach a young man how to grow enough food to take care of his family, as well as earn an income by selling extra food. This young man's example encourages others in the village to learn from him, and we begin to see a ripple effect."

ADRA International operates in more than 60 countries as one of the

largest development and relief agencies.

"I hear that people are tired of

giving to fight world hunger," says Ralph S. Watts, Jr., director of ADRA. "This has caused a serious drop in donations. But I don't foresee a slackening of support for ADRA among Adventists, for two reasons. One, our people do not simply give every time they see a photograph of terrible starvation. People eventually become immune



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to that sort of thing. I think our church members support ADRA because they understand that every death by starvation means the death of one of God's children.

Worldwide Structure

"The other reason is that our people believe ADRA provides an efficient way to get their dollars to where they're needed—feeding people. Church members know our staffers work for church salaries. They realize the advantages we receive.

"That confidence leads to a special generosity. Just this year, students at our colleges in North America raised more than \$50,000 for ADRA. They also helped choose where the dollars will go. That makes me confident about ADRA."

To New Posts

Volunteer Service

Arthur Rudolph Bergman (Special Service), to serve as anesthetist, Swazi Eye Service, Manzini, Swaziland, and **Liliane Elfriede (Brennwald) Bergman**, of Takoma Park, Maryland, left February 25.

Walton John Brown (Special Service), to serve as visiting educator, Cuba Union, Havana, Cuba, of Fulton, Maryland, left February 2.

Robert William Cash (SOS), to serve as relief auditor, Far Eastern Division, North Philippine Union Mission, Manila, Philippines, of Benton Harbor, Michigan, left February 12.

Isaac Chavez, Jr. (AVSC), to serve as maintenance director, Adventist Training School of El Salvador, La Libertad, El Salvador, **Beatrice (Padilla) Chavez**, and two children, of Socorro, New Mexico, left December 18, 1986.

Robert Carter Darnell (Special Service), to serve as participant, Islamic Conference, Middle East Union, Nicosia, Cyprus, of Loma Linda, California, left January 21.

Joel Arthur Everett (Special Service), to serve as dentist, Seventh-day Adventist Health Centre, Blantyre, Malawi, and **Mary Isabell Lillie Everett**, left February 24.

C. Dunbar Henri (Special Service), to serve as evangelist, Nigerian Union, Ikeja, Lagos State, Nigeria, of College Park, Georgia, left January 26.

William Milton Lee (SOS), to serve as scriptwriter, Adventist World Radio/Asia, and **Helen Virginia (Warren) Lee**, to produce episodes of "Bible in Living Sound" in Chinese, Taipei, Taiwan, and Hong Kong, of Angwin, California, left December 17, 1986.

Daniel Mark (Special Service), to serve as assistant program director, Adventist World Radio/Asia, Agat, Guam, of Berrien Springs, Michigan, left December 27, 1986.

Beverly Kal Merrell (Special Service), to serve as elementary teacher, Ebeye Seventh-day Adventist Elementary School, Ebeye, Marshall Islands, of Portland, Oregon, left December 31, 1986.

David Michael Moravetz (Special Service), to serve as teacher, Thailand English Language

School, Bangkok, Thailand, of Dowagiac, Michigan, left February 17.

Sherman Albertus Nagel (Special Service), to serve as evangelist, Nigerian Union, Ikeja, Lagos State, Nigeria, and **Edith Louise (Hill) Nagel**, of Angwin, California, left January 26.

Roger Theodore Nelson (Special Service), to serve as physician/surgeon, Bangkok Adventist Hospital, Bangkok, Thailand, of Dunlap, Tennessee, left February 10.

Quintes Perry Nicola (Special Service), to serve

as dentist, Youngberg Adventist Hospital, Singapore, of Loma Linda, California, left January 30.

Alec James Perry (Special Service), to serve as maintenance worker, Palau Mission Academy, Koror, Palau, Caroline Islands, and **Betty May (Jackson) Perry**, of Kelowna, British Columbia, Canada, left January 18.

Robert Charles Rosenquist (Special Service), to serve as physician, Taiwan Adventist Hospital, Taipei, Taiwan, and **Betty Alfarata (Oliver) Rosenquist**, of Yucaipa, California, left January 21.

Few people have heard the story of Adventists in Russia. Until now.

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present day. He answers questions about an "official church" and an "underground church." And he tells us how our doctrines have stood firm even though the members have few materials to guide them.

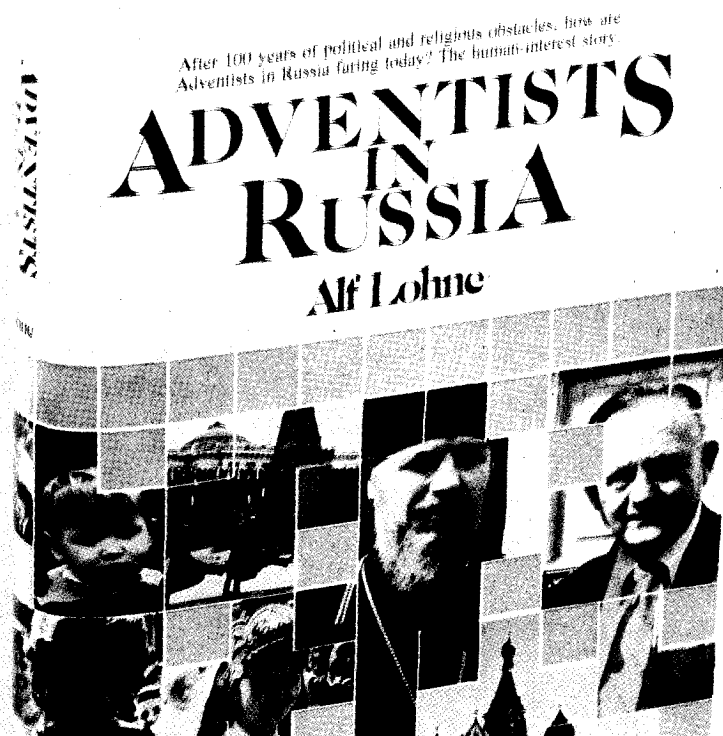
Adventists who read this book will share a sense of victory as each dramatic providence unfolds. And they will feel a spiritual bond growing with their fellow members in a distant country.



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AWR-Asia Requests Listener Info

Scores of listeners' reports from around the world are pouring into Guam since AWR-Asia station KSDA began broadcasting Thursday, March 5, from 0900-1600 UTC* Monday through Friday and 0500-1600 UTC Saturdays and Sundays. The station can be heard at the following times and frequencies:

0500-0600 UTC (12:00 p.m. ET)
17865 KHz Mandarin†
0600-0700 UTC (01:00 a.m. ET)
17865 KHz Mandarin†
0700-0800 UTC (02:00 a.m. ET)
17855 KHz Mandarin†
0800-0900 UTC (03:00 a.m. ET)
17855 KHz Mandarin†
0900-1000 UTC (04:00 a.m. ET)
11700 KHz Mandarin
1000-1100 UTC (05:00 a.m. ET)
11700 KHz Korean
1100-1200 UTC (06:00 a.m. ET)
11980 KHz Indonesian
1200-1300 UTC (07:00 a.m. ET)
11980 KHz Marathi/Malayalam
1300-1400 UTC (08:00 a.m. ET)
11980 KHz Telugu
1400-1500 UTC (09:00 a.m. ET)
11980 KHz Tamil
1500-1600 UTC (10:00 a.m. ET)
11980 KHz Sinhalese

If you are not able to understand these languages, you may listen on the hour to the station identification in English to confirm your reception. The best time for listening is just before sunrise in your area. If you hear the station, please notify Adventist World Radio, 6840 Eastern Ave., NW., Washington, D.C., 20012, or call Tulio R. Haylock, AWR director, General Conference, (202) 722-6117.

*Universal Coordinated Time, formerly known as Greenwich Mean Time.
†Saturdays and Sundays only.

Literature Requests

PHILIPPINES

Natividad I. Caviliza, 1227 Rambutan St., General Santos City, Philippines: *Adventist Review*, *Signs of the Times*, children's papers, Bibles, hymnals.

Mr. Eduardo S. Tan, Southern Mindanao Mission of SDA, General Santos City, South Cotabato,

Philippines: Bibles, songbooks, *Signs of the Times*, *Our Little Friend*, used greeting cards.

Alba Justiniano, c/o Southern Mindanao Mission of SDA, General Santos City, South Cotabato, Philippines: *Adventist Review*, *Primary Treasure*, *Signs of the Times*, Bibles.

Leoncio Limpiago, c/o Dela Pena Fishing, Macopa Street, General Santos City, Philippines: Bibles, *Signs of the Times*, *Adventist Review*, songbooks.

Mrs. Maria C. Ong, TM Agro, Santiago Blvd., General Santos City, Philippines: children's papers, Picture Rolls, *Adventist Review*, songbooks, used greeting cards.



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THE THREE BEASTS

One day Alfred, Lord Tennyson was walking with his friend Edward FitzGerald along Regent Street, London. The two men stopped to look at a display of busts of the famous in a shop window. The poets studied the figures in silence, particularly the heads of the Italian Dante Alighieri and the German Wolfgang von Goethe.

"What is it," FitzGerald mused, "that is present in Dante's face and absent from Goethe's?"

Tennyson responded promptly. "The divine!"

Dante brought this deep spiritual insight to bear on his epic work, *The Divine Comedy*. Few people have understood more clearly the nature of humanity's battle with evil. In just the first 60 lines we may read lessons that speak clearly to our hearts.

Dante painted his picture on the same canvas that the prophet Jeremiah used centuries earlier: "Therefore a lion from the forest shall slay them, a wolf from the desert shall destroy them. A leopard is watching against their cities, every one who goes out of them shall be torn in pieces" (Jer. 5:6, RSV).

At age 35 Dante finds himself in the forest. He becomes aware of his spiritual condition: "In the midway of this our mortal life, I found me in a gloomy wood, astray." "I found me"—in these three powerful words he echoes the prodigal son's moment of truth.

Ahead, wholly out of reach, he sees a sunlit mountaintop, a vision of the life he would like to be living. Eagerly he turns his steps toward the sunshine.

Suddenly, out of the forest, three beasts rush upon him. The first is a Leopard, "nimble, light, and covered with a speckled skin."

Scarcely has he recovered from that shock when a Lion leaps upon him, "with his head held aloft and hunger-mad." No sooner has he fended off the Lion than he finds a gaunt She-Wolf trailing him. "In her leanness [she] seemed full of all wants." So appalling is her coming, the poet loses all hope.

A Variety of Evils

The three fierce animals that challenged Dante's ascent of the sunlit hill represent a variety of evils. If one form of temptation cannot deter us, another will speedily present itself.

Dante introduces the three beasts in a significant order. The Leopard represents lust, a besetting temptation of youth. The poet loved the beauty of the Leopard. He was entranced by the "gay skin of that swift animal in the [morning] dawn, and the sweet season."

The sins of youth have their own enchantment, the blandishments of beauty. These glamorous temptations are hard to define and still harder to resist, for they are overlaid with youthful idealism and innocence.

Next comes the Lion, representing the vast, far-reaching sin of pride. This is the sin of our vigorous years of maturity. We've made our way in the world, and somehow our triumphs have become too much for us. He who has beaten off the Leopard must "take heed lest he fall" (1 Cor. 10:12)—under the paw of the Lion. The years of achievement and success seem an open invitation to the Lion of pride.

Finally, the She-Wolf of avarice

creeps up behind us, persistently stalking us. She comes not precisely with age but just after our zenith is past. Now self-interest and covetousness close our hands and hearts. It seems ironic that a man who has survived his struggle with the beautiful Leopard and the powerful Lion should at last succumb to the wiles of the Wolf, but such are the pitfalls of later life.

Thus, in this masterful piece of imagery Dante unmasks the full range of temptation. Changing the metaphor, the apostle James describes the fatal sequence: "Each person is tempted when he is lured and enticed by his own desire. Then desire when it has conceived gives birth to sin; and sin when it is full-grown brings forth death" (James 1:14, 15, RSV).

And so we wander endlessly in the gloomy woods, constant victims of the wild animals. We look to the sunlit hilltop and know that alone we can never reach it.

No direct route was open to Dante either. Rather, he had to detour through the paths of suffering and repentance. Finally his tears and joy culminated in Paradise, where he might stand before the throne of God. Only by traveling the same road can we escape the dark forest of error and the ravening beasts. □



Dorothy Minchin-Comm is professor of English at Loma Linda University, California.

BY DOROTHY MINCHIN-COMM

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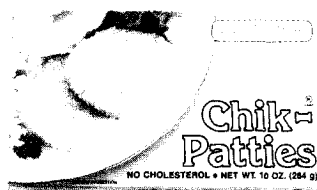
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