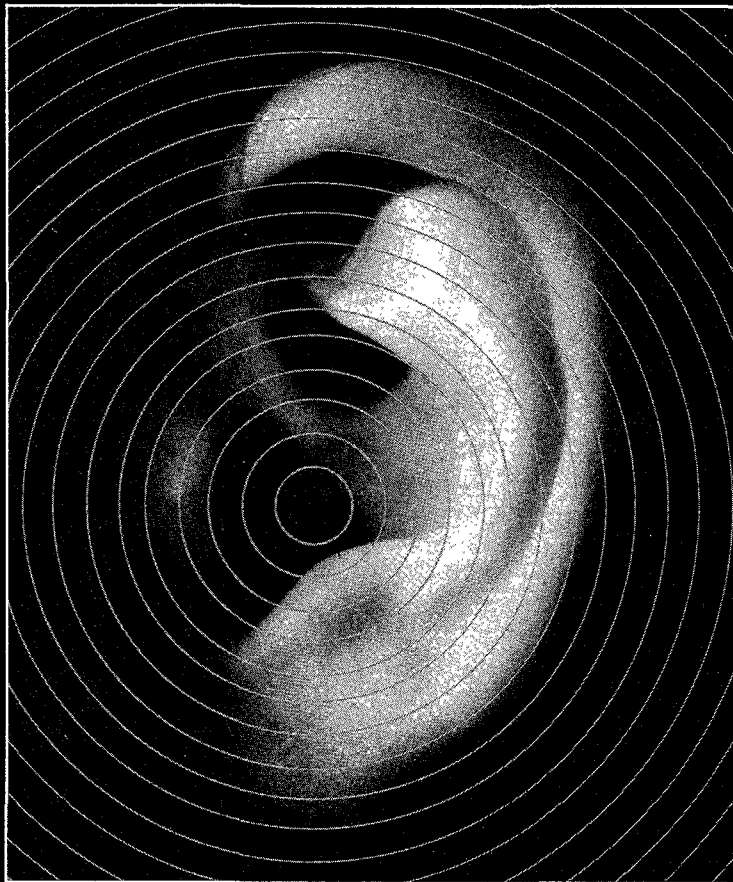


the Ministry

OCTOBER 1974



"Speak now in the ears of the people" (Ex. 11:2).

How Did They Do It?

THREE articles in this issue deal with the problem of communicating the gospel to the masses. I appreciate the emphasis Authors Beaven, Guy, and Scragg have made in their articles. Your time will be well spent in considering the challenge they present to the Adventist evangelist today.

As I read their articles through prior to publication, my mind turned to a Spirit of Prophecy passage that contains a truth we often overlook. As you read the selection below, remember it is talking about men who lived in a secular and violent age. All the excesses we face in our world not only existed then but, if anything, were excessively excessive! It was a time of unparalleled lust, greed, rebellion, and debauchery. Atheism, humanism, secularism, materialism—it was all there—if not in name, certainly in practice. It was a formidable world into which the apostles stepped. Yet, something happened wherever they went. Churches were raised up, miracles were commonplace, believers were baptized. The work of God expanded rapidly. The world became quickly aware of a faith labeled "Christianity."

How did these plain, simple preachers of the gospel do it? God Himself explains the mystery as follows:

"The arguments of the apostles alone, though clear and convincing, would not have removed the prejudice that had withstood so much evidence. But the Holy Spirit sent the arguments home to hearts with divine power. The words of the apostles were as sharp arrows of the Almighty, convicting men of their terrible guilt in rejecting and crucifying the Lord of glory.

"Under the training of Christ the disciples had been led to feel their need of the Spirit. Under the Spirit's teaching they received the final qualification, and went forth to their lifework. No longer were they ignorant and uncultured. No longer were they a collection of independent units or discordant, conflicting elements. No longer were their hopes set on

worldly greatness. They were of 'one accord,' 'of one heart and of one soul.' Christ filled their thoughts; the advancement of His kingdom was their aim. In mind and character they had become like their Master, and men 'took knowledge of them, that they had been with Jesus.'

"Pentecost brought them the heavenly illumination. The truths they could not understand while Christ was with them were now unfolded. With a faith and assurance that they had never before known, they accepted the teachings of the Sacred Word. No longer was it a matter of faith with them that Christ was the Son of God. They knew that, although clothed with humanity, He was indeed the Messiah, and they told their experience to the world with a confidence which carried with it the conviction that God was with them.

"They could speak the name of Jesus with assurance; for was He not their Friend and Elder Brother? Brought into close communion with Christ, they sat with Him in heavenly places. With what burning language they clothed their ideas as they bore witness for Him! Their hearts were surcharged with a benevolence so full, so deep, so far-reaching, that it impelled them to go to the ends of the earth, testifying to the power of Christ. They were filled with an intense longing to carry forward the work He had begun. They realized the greatness of their debt to heaven and the responsibility of their work. Strengthened by the endowment of the Holy Spirit, they went forth filled with zeal to extend the triumphs of the cross. The Spirit animated them and spoke through them. The peace of Christ shone from their faces. They had consecrated their lives to Him for service, and their very features bore evidence to the surrender they had made."—*The Acts of the Apostles*, pp. 45, 46.

No one denies the fact that our society is difficult to reach. The minds of men are miserably blinded with the things that are seen. The unseen world seems so

drastically unreal. But hasn't that always been true? Could it be that our main difficulty in reaching the masses is not antiquated methods but rather antiquated or nonexistent spiritual experiences on our part as ministers?

In the passage under consideration note the thread of living, vibrant relationships between the apostles and their Lord. Independence was gone. Unity was more than a motto. A dynamic confidence in Christ and His power to save surcharged their hearts. Love and zeal motivated these men to uplift Christ and Him crucified! Their response to the Spirit and the Spirit's response to them was so overwhelming that they were affected physically! Their faces radiated peace and surrender. The depth of their attachment to the Lord couldn't have been stronger.

This is how the disciples did it and how we can, too.

J. R. S.

A Virtually Untapped Resource

THIS church has not yet taken full advantage of one of its greatest resources. We have not learned to use effectively the growing number of retired ministers that live among us. These men have served well and long and desire to be relieved of the heavier burdens that they have formerly carried. It is right that they should do this, but many of them still would enjoy serving the church in a helpful and constructive way as their time and strength permit.

One such minister has written recently stating that he is more than willing to visit church members, new and old, study and pray with them, and try to minister to their spiritual needs. Since this type of service is so greatly needed, we suggest that these workers be invited to assist in this most important aspect of ministry. They can be of invaluable assistance. In cooperation with the pastor, the elders, and the deacons of the church, whose duty it is to visit the church members, they can make a meaningful contribution to the spiritual

health and growth of our people. At the same time, they will have a special interest that will challenge their many and varied talents and continue to use their great experience in service for the Lord and His people.

N. R. D.

Bible Conferences

THIS editorial is being written as the last of the three Bible conferences is drawing to a close. Sitting here in the large church auditorium at Pacific Union College, I am led to reflect on what these Bible conferences have accomplished and the possible impact they might well have on the work of the church.

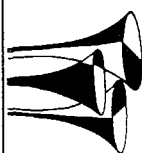
These assemblies of so many of our church leaders could prove to be one of the most significant meetings in the history of the denomination. We are reminded of the Sabbath Conference of 1848, where our pioneer leaders gathered to pray and study. Out of those small gatherings grew the great fundamentals of the faith upon which this church was established.

Rather than a small group gathering in private homes, these conferences convened on the campuses of three of our educational institutions, Southern Missionary College, Andrews University, and Pacific Union College. Some 1,700 pastors, teachers, administrators, editors, departmental leaders, and other workers met to reaffirm those same pillars of faith and to study how to rightly communicate the distinctive messages of our day to the modern world.

Now that the conferences are over, what could happen to highlight their significance?

1. New Wave of Bible Preaching. One of the greatest impacts of the conferences could be a veritable wave of sound Biblical preaching. Seventeen hundred ministers, inspired with a new appreciation of the Bible and a new sense of the importance of the message it contains, proclaiming its truths with new power and confidence from Sabbath to Sabbath, can make a tremendous impact upon our con-

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the Ministry

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IN THIS ISSUE

The challenge of reaching today's secular mind is emphasized in contributions by Beaven, Guy, and Scragg. We will be interested in your reaction to the challenge they present. Torkelson's "The Imperative of Change" also relates to the theme and raises the question, Is change welcome in the church? The Douglass manuscript came to us first as a guest editorial, but we decided it merited article treatment instead. In the practical area, Price's contribution on busing ministry and the second part of Johnston's report on Target 80 deserve careful attention. We begin a two-part series by Hefferlin on cosmology, a subject of deep interest to Adventist workers. We have been saving Hasel's fine article on the correlation between Daniel 8 and 9 for this issue to complement Ford's treatment of Daniel 9. We continue to receive a very positive response from our poll concerning the health evangelism section.

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Printed monthly for the Ministerial Association of Seventh-day Adventists by the Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012, U.S.A. \$8.95 a year; 75c a copy. Price may be slightly higher in Canada. For each subscription ordered in the United States to go to foreign countries, ADD 75c postage. Second-class postage paid at Washington, D.C. Editorial office: 6840 Eastern Avenue NW., Washington, D.C. 20012.

PHOTO AND ART CREDITS: Cover, p. 4, J. Byron Logan; pp. 7, 24, G. W. Busch; pp. 10, 11, J. Byron Logan; Faith for Today, J. Armstrong Roberts; pp. 17, 30, 36, J. Byron Logan; pp. 26-28, Thomas Dunbebin; p. 33, International Harvester Co.; p. 39, Worthington Foods; p. 40, courtesy Kay Dower; p. 42, courtesy the author.

Are Adventist Evangelists Speaking in "Unknown Tongues"?

WINTON H. BEAVEN

THE GOSPEL commission found in Matthew 28 has always been taken seriously by the Seventh-day Adventist Church. Its efforts to evangelize the world, and in particular to make the world aware of the coming of Jesus, as taught in the three angels' messages of Revelation, have been met with increasing success in many quarters of the earth. In 1973 for the first time, more than 200,000 people were brought into the church.

The overwhelming majority, however, of those who are joining the Seventh-day Adventist Church are doing so from the "Third World," from the developing nations of earth. They are responding as first-generation Adventists, and in some cases, first-generation Christians. In the United States, Canada, and Europe, however, particularly in Western Europe, accessions to the church do not come so easily. In some Western European countries, they come rarely, if at all. In some of these countries we have an "old church."

Our message for the world is a Bible message. The methodology we use to present this message was formulated some seventy-five years ago, at a time when the majority of the people in the United States either believed the Bible to be the Word of God, or liked to think that they did, or at least had a speaking acquaintance with it. We used to think of the United States as a Christian nation, whether it was or not.

Competition for the evangelist, when he pitched his tent, was slight. The language he used, the symbols and allusions made, were

Winton H. Beaven, Ph.D., is dean, Kettering College of Medical Arts, Kettering, Ohio.



reasonably familiar to his audience, and the response sought was in character with the society and mores of the times. The majority of people, if not in tune with Biblical ideas, thought they were, or at least ought to be.

Today all this has been changed. A new polyglot society has arisen, fragmented in all directions, with little cohesion, even less common ground. The Biblical message can be as foreign to this society as Sanskrit.

A Major Revolution

A major revolution has taken place since 1890 on the American scene and in Western Europe, not alone in technology but to an even greater degree in the attitudes toward religion in general, and the Bible in particular. This leads to the conclusion that the average evangelist of the Seventh-day Adventist Church and of other evangelical churches speaks today in an "unknown tongue." He uses signs and symbols that are either meaningless to the average American or convey meanings that are not helpful to the propagation of the gospel. Furthermore, he accepts as fact the value systems that are either questioned or have been discarded by the vast majority of the population of our country.

During the past fifty years, the so-called Bible Belt has shrunk and shrunk again. The most recent religious census of the United States to which I have access indicates that only 11 per cent of our population are conservative Protestants, 22 per cent liberal Protestants, and that nearly 40 per cent have no religious affiliation whatsoever. Some members of liberal churches, of course, more or less believe the Bible to be the

Word of God, as do some Catholics and Jews, but probably not more than 15 per cent of Americans are Biblically oriented and initially susceptible to Bible preaching or reading. There is no point in preaching from the Bible before confidence in the Bible has been established. As a matter of fact, our Bible-based evangelistic preaching gets through to not more than 10 or 15 per cent of the population.

I would like to halt here for a moment, lest you be led astray concerning my intent. It is not in any sense to criticize the evangelistic thrust of the church. The Voice of Prophecy, Faith for Today, It Is Written, and all the evangelists of our denomination, whose preaching brings scores of souls into the church of God, are indeed doing the work of the Lord.

But the shrinking population of those attuned to these messages should cause us to pause a moment and reflect. Do we indeed believe that our obligation is to preach the gospel to all the world? And if we do, does that mean those in our own land who are not Biblically oriented? Can we say we have preached the gospel if we have made no effort to reach them in a language they understand? I quote a very distinguished editor of one of our church papers, "For the approximately 89 per cent of the population who couldn't care less about the Bible, we might as well be preaching in Swahili, or Urdu, or Tagalog, or Eskimo." Surely, in this group there must be many potential candidates for the kingdom of God.

The remedy for our communication problems with the non-Bible-oriented group ought to

be a major focus of our concern as we move from MISSION '73 to '74 to '75. If we accept the task of attempting to reach this non-Bible-oriented group, it means we shall have to study their interests, their concerns, and their thought patterns, and then explore ways of getting through to them with a concept that there is a God and that the Bible is His message to men in our generation. Until we do that, our Bible-based message makes no sense at all to them.

The Second-Century Apologists

James Sellers suggests that we need to take a look at the second- and third-century Christians who are known as apologists, men like Justin Martyr, Tertullian, and others. Three principles were keys to the work of the second-century Christian apologists: (1) They first found a mutually accepted criterion, a common basis, a meeting place in thought accessible both to Christians and pagans; (2) they went on from there to demonstrate defects in the content of pagan thought; (3) finally they proclaimed Christianity as the meaningful fulfillment of longing and desire of the pagan systems. The Christian answer for the apologists of the second century could not be proclaimed unless the communicator began on common ground on the truth and the human need, which is mutually agreed upon between the two systems.

Historically, the successful apologists were able to find a point of contact with the outsider not in any virtues or abilities or capacities of the outsider, but in a *situation* in which the communicator seeks to know the recipient in his individual situation. When he has found this point of

Does pride in purity of doctrine often drive us to fight the battle where it is no longer being fought, answering questions that are no longer being asked, tilting at the windmills of yesterday?

conflict, the communicator then will have to step beyond the circle of the insider, drop the language or symbols of the insider (at least in part), and communicate with the outsider as a true partner, using (within the bounds of Christ's standards) the language or symbols to which the partner is accustomed. It's a neat trick if you can do it! The second-century apologists used the philosophy of the Greeks as a suitable tool for preaching, as a tool of symbols known to the hearers from which he could extract whatever he needed.

The work of the church today is not too different from that of the second-century apologists, but it is much more complicated. If we simply followed the second-century apologists, we would try to track down the most important values in the minds of our pagans, demonstrate the obvious conflict between these values and Christian teachings, and then ask our hearers to accept the clearly superior Christian values. But in the twentieth century we can no longer draw such a clear-cut distinction between Christian and pagan values—they're all mixed up in the head of our outsider. His brain is teeming with the mixture of Christian notions, which he may not take very seriously, to be sure, and assorted canons of secularism drawn from the industrial age. Indeed, he isn't really sure which is which.

Infinitely More Difficult

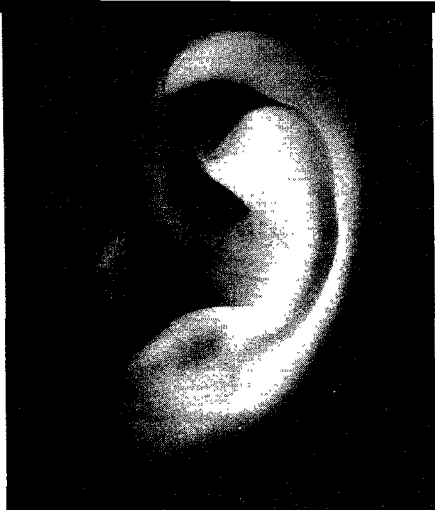
How, then, do we go about making contact with this modern outsider? The mixed character of a modern audience and its beliefs makes the job of preaching the gospel infinitely more difficult

than it was for the second-century apologist. What this all means, I think, is that if we intend to reach the unchurched, we do not begin with "I am a Christian—you are not a Christian," nor do we begin "It is Christianity I am proclaiming and you are living in something else." No, one begins by saying, "This is important to us" and proceeds to deal with the value that is indeed important to the outsider as well as carrying great Christian meaning.

The growth of Christianity in the second century was caused not by the technical merit of apologetic proclamation, but rather by the unique power of Christianity to provide a redemptive answer to the longing of the age. The burst of apology was empowered by the same force, and the apologists considered themselves as being engaged in person-to-person testimony rather than in a professionalized missionary undertaking. Thus the apologist did not spend his time in the professional pursuit of making this person a Christian. What he did was describe his own personal encounter with Christianity for the aid and comfort of the recipient.

Is one of our problems that of spending our time and effort in the professional pursuit of making people Christians? Could it be that we overlook the needs and thinking of the individual in our commendable concern for his soul? Does pride in purity of doctrine often drive us to fight the battle where it is no longer being fought, answering questions that are no longer being asked, tilting at the windmills of yesterday?

Too often we fail to understand the modern premises of relativism. We fail to understand that for the



modern we are being dismissed as meaningless, not being rejected as mistaken. For example, we point to the resurrection of Jesus as evidence for the truth of Christianity, but we fail to see that the existentialist is not concerned whether the resurrection was history or not, but whether, if it occurred, it was not just one more freak event in an irrational universe.

Let me turn a moment now to indicate what I am not saying. I'm not saying that, because the world is steeped in psychological language and symbolism, Christianity should be identified with some modern form of psychological truth. I am saying that those who find themselves grounded in this symbolism and this understanding may possibly only be reached by a Christian message that fully understands the psychical inventory of our Western civilization.

Dismissed Not Rejected

It is not enough to look at modern presuppositions with their unhappy conclusions and then look at Christian ones and say, "We believe," because they're different and better. Christian presuppositions must not simply be different or even somewhat better. They must relate to the reality of what is in a way that can be seen to be true.

As individual Christians attempting to communicate the gospel, we are going to have to live in a way that indicates that we are consumed by the transcendent truth of who God is. We must demonstrate a personal relationship to God who is Himself the truth. While this truth may be spelled out at times in human moral terms, such truth is only

true because it is spoken by the God who is Himself the truth.

The Christian cannot accept the Eastern view of man with its low value on human identity and individuality. He cannot accept determinism, with its undermining of the basis for significance, sapping initiative, responsibility, and guilt. He cannot allow the humanist to pass unchallenged, for his view fails to account for the aberrations in man.

Man, by nature of his fallen nature, needs checks and balances. When man is guilty he needs to be confronted with his guilt. When he is weak he needs help. When he is in sorrow he needs comfort. The list is endless, but in every encounter the Christian must not only be heard to say that man is made in the image of God, he must be seen to practice this truth.

A Christian community must affirm that human identity is valuable. It must affirm that human aspirations are valid; that a substantial fulfillment of them is possible. It must affirm that man's dilemmas are real, that a substantial resolution is possible. In every area, humanness in living must be demonstrated.

To reach modern man we must also demonstrate Christian compassion. Compassion is made up of true understanding. Jesus understood men. He had compassion on them because He understood them. We cannot understand men as Jesus did; our knowledge is limited by finiteness and impaired by sin and a selfish perspective. But we do know something of who man is and what compassion means. A Christian must know the whys and wherefores so that he will not react emo-

tionally or defensively, but with maturity. Such spiritual understanding is the first element of compassion.

But the second element of Christian compassion is outrage. If we see what is wrong as God sees it, we will feel about it as God feels. We will be moved. Genuine outrage is not just a permissible reaction to the hard-pressed Christian. God Himself feels it; and so should the Christian, who also feels the presence of pain, cruelty, violence, and injustice. For the Christian to live with moral neutrality is to betray his faith. Sadly, outrage has become the monopoly of existentialism and the new left. It belongs to the church.

The third element of Christian compassion is identification. Identification is the determinate of the success of Christian missions everywhere. When we see people as whole men and not just as souls, we can then identify with them. Christians who are unwilling to identify themselves with those they seek to help, run the risk of suspicion and misinterpretation. Mahatma Gandhi once gently rebuked certain missionaries in Calcutta with these words, "I miss receptiveness, humility, willingness on your part to identify yourself with the masses of India."

These three elements, of course, basically deal with the reality of communication. And this is the arena in which we have to join the contest. Can we accept this challenge or must we continue to speak in "unknown tongues" to at least three fourths of the people about us? ➤

Condensed from a paper presented at the 1974 Conference on Evangelism, Andrews University.

FRITZ GUY/1 How "Secular" Should

SECULARISM comes in two varieties. The first kind is the more sophisticated, and we may call it intentional secularism. This is a deliberate, well-thought-out view of things that often takes the form of naturalistic humanism. In response to the question of the reality of God, it answers either "No" (atheism) or "You really can't tell for sure" (agnosticism). But this thoroughgoing, intentional secularism does not necessarily imply an obsessive pursuit of pleasure (hedonism) or possessions (materialism).

Indeed, on the one hand secularism can be very humane and compassionate, and strive to reduce human pain and suffering of all sorts. And on the other hand it may well be artistically and intellectually sensitive, striving for the cultural enrichment of human life and the enlargement of human knowledge and understanding. Yet the defining characteristic of intentional secularism remains: it recognizes no transcendent reference point, no ultimate center of value; and therefore it has no supreme commitment. In short, it has no God to worship.

Practical Secularism

The other kind of secularism we may call practical secularism. This is the secularism of the man on the street. If you ask him whether there is a God, he answers, "Sure," and he may even wonder why you would ask such a question. If you ask whether religion is a good thing, he says, "Of course." And he may very well consider himself a Christian; he may take his children to Sunday school and even attend services himself. But when it comes

to the way he lives day after day, God really doesn't matter very much. This is the secularism of the middle class, or suburbia. Here people are reasonably comfortable, satisfactorily entertained (although sometimes bored) by television, usually congenial with their neighbors, mildly concerned by the prospect of continuing inflation, sporadically interested in community affairs.

Theologians and philosophers may want to jump up and shout, "Stop! There isn't any meaning in this sort of existence!" But for the people whose existence it is—for the practical secularists—meaning, like God, doesn't seem to matter very much. So, although practical secularism verbally rejects the convictions of intentional secularism, it also actually, although unintentionally, lives without a God who is truly worshiped.

Secularism, especially the practical variety, is important to Adventist theology because it is typical of a great deal of contemporary America. It is the major and universal challenge to Adventist theology and evangelism in North America; and it is a challenge that we must meet energetically and creatively. Taking the everlasting gospel "to every nation and tribe and tongue and people" (Rev. 14:6, R.S.V.) surely includes its communication to the contemporary secular mind. And the gospel must be presented with sufficient clarity and force that it can be taken seriously.

The communicative task facing the Adventist Church involves at least three things: understanding the secular mind and mood, speaking its language, and making sure that the Adventist message is recognizable as truly good news.

One way to go about under-

standing contemporary secularism is to identify its main ingredients. Some of these are as follows:

Reality is regarded as what exists in space and time. That is, it consists of people and the natural universe, which in turn consist of matter and physical energy. These are felt to be, in the words of C. S. Lewis, "the whole show." * There is nothing else, period. Everything is reducible to electrons, atomic nuclei, electromagnetic forces, and so forth. In other words, what is "real" is what you get your hands on, what you can see and feel—if not directly, then with the help of scientific instruments. "Real" problems are those that make a tangible, practical difference and can be solved with "real" means such as science and technology or political or economic power. War, poverty, overpopulation, pollution, energy shortages—these seem far more important than the fact that much contemporary religion doesn't know where it is going or what it is supposed to be doing. As for individuals, the "real" problems are financial, social, and psychological. For a person to lose his job is a disaster; to lose his faith is at worst a strange discomfort that will soon go away.

Knowledge is regarded as a matter of empirical fact. It is based on common sense and on careful, disciplined research. The paragon of knowledge is the "expert," the person who has more facts at his disposal than anyone else. And of course the facts must be current, up to date; everybody knows that our knowledge is greater and better now than ever before. Ancient religious documents that report some mystical revelation may be interesting and even vaguely instructive about universal moral feelings; but they

Fritz Guy, Ph.D., is dean of the College of Arts and Sciences, Loma Linda University.

Adventist Theology Be?

hardly qualify as containing the knowledge that is crucial in the last quarter of the twentieth century.

Human beings seem to have almost infinite capabilities. Because we wanted to do it, we were able to put several of our brothers on the moon; and we will get similar results in any area in which we have the will to invest similar effort and resources. Man—individually and collectively—is the master of his fate. If he cannot solve all of his problems, he can at least make them bearable. He has done a great deal to tame his environment—to make night as bright as day, to harness the power of rampaging rivers, to keep the temperature comfortable at home and at work the year round, to determine how many children to have and when, to reduce the effects of harmful bacteria and viruses.

And what man cannot control, he can at least prepare for. He knows that in spite of the best that medical science can do for him, he will not live forever. And so he prepares for the inevitable. But here, too, his fundamental secularism comes through loud and clear; for as he anticipates his exit from this present world, his chief concerns remain within it. "Preparing for the inevitable" does not mean confession of one's sins, but arranging enough life insurance to take care of the family.

Value is relative; and it is centered in the immediate future. There is no effective reference to an eternal life. Even if there is somewhere in one's memory a picture of "heaven," it seems unreal and far away, and doesn't make any practical difference. What matters is the immediate present and the visible future—one's own lifetime, and at most

that of his children. And there is nothing that matters ultimately, supremely. Everything is negotiable. Nothing is really worth dying for. "Stand for the right though the heavens fall"? Don't be silly; there isn't anything that is that "right"!

This then is the picture of contemporary secularism in North America—a combination of naturalism, humanism, and relativism.

Meeting Secularism

Because the secular man is reasonably comfortable in his present situation, he has no incentive to learn the language of Christianity in general, much less of Adventism in particular, in order to make sense out of the Adventist message. It is up to Adventism, therefore, to meet secularism on its own ground and learn to use its language.

There are two sides to this process of translation/communication. Negatively, we must suspend our traditional (and entirely legitimate) Adventist presuppositions. In other words, we cannot take it for granted that there is a transcendent reality that corresponds to our term "God," or that this reality is intimately involved in human existence or that human being is lost in sin, or that the Biblical documents constitute a decisive revelation for modern man. For these are precisely the things that secularism does not grant. These facts cannot be casually assumed; they must be shown to be reasonable conclusions based on reasonable evidence.

Then positively, we must show how the Adventist understanding of human being and the world makes better sense, because it gives a better account of all the evidence and leads to a fuller, more creative human existence

than does the secular view. And we must also show how this Adventist understanding illuminates and suggests appropriate responses to the very problems that are important to the secular mind—such problems as war, poverty, overpopulation, and pollution.

But here I want to draw a careful distinction between what I am saying and what I am not saying. I am saying that we should meet secularism on its own ground, talk its language, and relate the Adventist message to its concerns. I am not saying that we should adopt—or even appear to adopt—secularist views of man and the world. If we did that, we would not only be abandoning our own convictions but we would also forfeit our message and have nothing to say to the secular mind. We would have no gospel at all. The Adventist message is to be translated into the language of secularism, but it must never be reduced to an echo.

Furthermore, when I say that we must show the relevance of the Adventist message to the major concerns of contemporary secularism, I am not saying that we ought to make them our major concerns. And I am not saying that we ought to become deeply involved in secular programs in response to these concerns. The Adventist message has some important implications for current social and political issues, and we should not be reticent to say what they are, for this is part of our responsibility as Christians and as citizens. But we must not forget our Adventist priorities, and we should beware of getting into secularism's own sociopolitical act.

To be continued

* C. S. Lewis, *Miracles: A Preliminary Study* (New York: The Macmillan Co., 1948), p. 10.

A Strategy for Reaching Secular Man

WALTER R. L. SCRAGG

*"I have become everything in turn to men of every sort, so that in one way or another I may save some" (1 Cor. 9:22, N.E.B.).**

EVERY so often I arm myself with the strong sword of the promises God gives, a fat billfold, and a secret pocket to keep all that cash safe, and infiltrate the citadel of the enemy they call New York. Fabulous, heartless city, capital of a secular, spiritually apathetic, materialistic culture. There Christianity orbits as distantly as in the scrabbling hovels of pagan lands.

Usually I enter New York to confer with communication leaders from the major Christian faiths. Frequently my lone Seventh-day Adventist presence represents all that is fundamental and evangelical in that liberal, socially oriented group.

Yet, as I listen, all too often they seem far more in interface with secular man, his cities, his culture, his institutions, his goals, than many a more evangelical gathering.

While we must remember the serious dangers in the social gospel, their strategy pries at the evils of society. It seeks for levers to overturn the bastions of hatred, exploitation, inequity, and prejudice. Such planning sometimes succeeds in its goals, but all too often leaves individuals untouched personally. For all their stressing of need, of alienation, of tragedy, God and the gospel of His Son, the Word of God and the faith it builds seldom surface in their planning.

With their fundamentalist counterparts, Adventists move far more certainly in working for those of

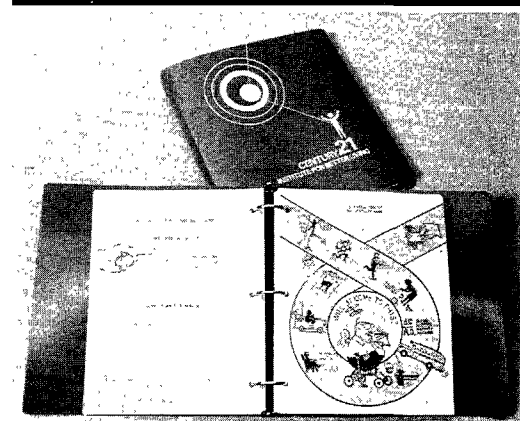
Christian beliefs than for secular or pagan man. Adventist history helps make us this way. We began with the stated purpose of calling God's people out of Babylon, and confidently defined Babylon as apostate and counterfeit Christianity. Our pioneers convinced Christians to complete what the Reformation had begun.

Much of our effort today still uses this basic strategy. Many of the denomination's programs, like Gift Bible Evangelism, reaping efforts, Vacation Bible Schools, Voice of Youth, Bible correspondence schools, thrive on the presence of a great reservoir of people with Christian background, Christian morality, and Christian belief.

Yet Babylon encloses more gods within its gates than the confusion of apostasy and false belief suggest. The gods of humanism, of materialism, of sheer ignorance also have their devotees who must learn the way to walk out of the city of confusion and into the City of God.

Reach for New Audiences

As the proportion of the Biblically literate shrinks, and the heritage of Christianity abates before the hurricanes of doubt and indifference, the church must find ways to reach for new audiences for its message. We see a growing awareness of this need in the great emphasis currently placed on health and better living in new evangelism being developed by the church. Concepts that spearheaded the spread of the message in the non-Christian Orient and the primitive South Sea Islands suddenly have validity in America, Canada, Australia, and Western Europe. The health message is reasserting its rightful place as the right arm of the message.



The Faith for Today telecast (represented here by Pastor and Mrs. William Fagal) and the new Century 21 Better Living Institute are two of the church's strategies for reaching secular man.

W. R. L. Scragg is secretary of the General Conference Department of Communication.



The new secular majority demands of the church that it permit the Spirit to orchestrate neglected notes into the symphony of evangelism. "The time has come when, as never before, Seventh-day Adventists are to arise and shine, because their light has come, and the glory of the Lord has risen upon them."—*Evangelism*, page 36.

Our communication media approaches are sensing the need for standing face to face with secular man on his own ground. Faith for Today, a pioneer in religious telecasting, has often suffered from misunderstandings because it has taken itself into the market place of the media with a program structured after the patterns of television entertainment.

Offer a Way Out

Our strategy must include approaches that offer a way out for the non-Christian as well as the Christian. Looking back to 1950, when Faith for Today began to broadcast latter-day parables aimed at reaching the non-Christian, it seems extremely farsighted that the church of that day should foster such a program. And as Pastor Fagal will tell you, it has worked. Thousands have been nudged, persuaded, taught into the faith of the remnant through the combination of a television parable and a related Bible correspondence school.

Faith for Today isn't guessing when it asserts that its program carries secular man toward belief. Motivation Dynamics, a New York-based motivational research corporation, analyzed students and listeners of Faith for Today. Their report reveals considerable contact with the nonchurched and the non-Christian. Faith for Today gained entry to their thinking by

meeting them on common ground.

A few years after Faith for Today braved new frontiers in evangelism for the church, another telecast created a skillful mix of message preaching and current issues and interests. It Is Written and its director, George Vandeman, have established a unique program as yet not imitated by any other religious broadcaster.

Understanding Strategy

In order to understand the strategy of these broadcasters you have to look also at their follow-up literature. Today Faith for Today marches also under the banner of Westbrook Hospital, an Adventist medical center, where physician, pastor, and a whole staff of Christian medical workers explore the contribution Christianity makes to the whole man. And with this series stands "Living for Real," six brochures on healthful living. When the program emphasis swings back to the modern parable, Faith for Today offers directly and without apology "The Bible's Answer," its ten-brochure series for the modern thinker.

And It Is Written, displaying its usual apt choice of title and phraseology invites the viewer to read the sound of "Drumbeat." Here the one who responds may walk any of four separate paths of common ground toward "Viewfinder," a layman-distributed Bible course. It Is Written reaches beyond the normal context of Christian teaching to let its audience explore health and problems in addiction, the occult, home life, and the contribution of the Bible to modern life. Thus they help answer the challenge, "The cities must be worked. The millions living in these congested centers are to hear the third angel's message."—*Evangelism*, page 35.

Yet, for all this, wide gaps are still evident in the church's media strategy. To fill one of these, Faith for Today is committed to a children's television program for 3- to 7-year-olds. To close another, "Breath of Life" a television program oriented toward America's blacks, waits final approval and development.

"In the cities of today, where there is so much to attract and please, the people can be inter-

ested by no ordinary efforts. Ministers of God's appointment will find it necessary to put forth extraordinary efforts in order to arrest the attention of the multitudes."—*Evangelism*, page 40.

For many Adventists the Voice of Prophecy's venture into the youth arena seemed strange and even aberrant. Youth culture idioms and different sounds issued from Way Out. Had the Voice of Prophecy overstepped the bounds of good taste and Christian standards? Certainly not in the thinking of the young people. To date close to a million of America's youth have reached for a Way Out. Scores of other denominations and youth organizations have bought Way Out literature to supplement their own programs.

These are extraordinary efforts, new approaches, successful communication vehicles that drive easily over the rough terrain of the generation gap. They display the sign "Follow Me," leading youth through the crisscrossing, contradictory tracks of human belief.

Radio, or at least its religious programming, seems to have been particularly resistant to change. The Voice of Prophecy and a dozen other national broadcasts mark off their existence in decades. Yet, even here the change from program orientation to format or sound orientation, so evident in the radio stations of our large cities, is finally catching up with the religious broadcaster. Building on the strong base of its half-hour and fifteen-minute programs, the Voice of Prophecy is planning to reach for the secular man where he may be met.

Nudging Secular Man Toward God

Just the other day I heard radio spots that talk about crime, violence, poverty, love, peace, and hope. For sixty seconds they nudge the listener toward God and faith with gentle imperceptible thrusts that suddenly sink home in a kind of spiritual double-take.

The Voice of Prophecy isn't going to rest there. Under the initiative of their short-program director, John Robertson, a five-minute secular approach will shortly traject into the radio orbit.

Much of this strategy projects success on what we might call the psychology of the nudge. It accepts as valid Paul's statement, "To win Gentiles, who are outside the Law, I made myself like one of them, although I am not in truth outside God's law, being under the law of Christ. . . . All this I do for the sake of the Gospel, to bear my part in proclaiming it" (1 Cor. 9:21-23, N.E.B.).

I looked the other day at "Century 21," the health-spiritual ministry, now being field tested for worldwide use. Like our broadcasters, many of today's evangelists are accepting a responsibility for a ministry that reaches out to basic human needs.

Trap of Sectionalism?

Just a few weeks ago I joined Pastor Richard Byrd of Mountain View Conference for a reaping effort in West Virginia. Unexpectedly I found myself stumbling over words I had vowed I would never utter again. Looking at one of the good folks attending the meetings, I almost said, "He just looks like an Adventist."

Once, when I used those words a perceptive layman challenged me, "Pastor, what does an Adventist look like?" Indeed. Is it the cut of his suit, the length of her dress, the absence of make-up, the hair cut high over his ears, the clothes well pressed? Can a worldwide church really say of any man, he either looks like, or doesn't look like, an Adventist?

To look at a person, or a class of persons and regard them as more susceptible to the gospel, and thus beam our strategy largely toward them snares us in the trap of sectionalism. A church that seeks multitudes from every nation, kindred, tongue, and people which no man can number, deserves better of itself. It looks at every man, woman, and child it meets and says, "That person looks like a potential child of God." Then, and only then, will we be able to devise a way to touch him with the everlasting gospel. ➤

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COSMOLOGY

**Building
a Biblical**

world of archeology and science

Sponsored by Lawrence T. Geraty and Robert H. Brown

RAY HEFFERLIN/PART 1

COSMOLOGY is the study of the structure of the universe. Particularly it is an attempt to understand how this structure is related to the past history of the universe and possibly to its future. Originally a branch of philosophy, cosmology has during the past century become a vigorous science in the Western world.

The majority of scientists and writers active in this field at the present time subscribe to a materialistic, naturalistic viewpoint, or perhaps to a deistic one (the principal difference being the recognition of God as the beginning point in the latter case). Among these individuals it is assumed that the laws of nature, as now perceived, acting throughout immense spans of space and time, may be used to explain all physical phenomena observed on the earth and elsewhere in the universe. There exists a minority group of cosmologists, largely made up of Christians who, by reason of their understanding of "Scriptural truths," believe that God was involved in a much more direct way in the preparation of the universe as we now see it, and that some or all of the observed universe was prepared by God in quite recent times. Both groups have within them considerable divergence of opinion.

What About the Observations of Cosmology?

The observations of cosmology range all the way from the most obvious and self-evident to the most imperceptible and indirect. There is a heavy representation of the latter type—so much, in fact, that the first type, which we could call "hard facts," are in the minority. In their discussions some cosmologists stress the indirect type of observation while

others stress the "hard facts" type. Those who stress the more obvious and self-evident observations tend to say that theories live or die depending on how well they explain these facts. Those who dwell on the imperceptible and indirect observations tend to emphasize the manner in which these observations may be interpreted by the particular theory they have adopted.

What About the Testimony of Scripture?

To the extent that cosmologists are concerned with the testimony of Scripture, they tend to interpret Scripture in accord with their philosophical framework. For instance, it is appealing to them to interpret the days of Creation as being very long periods of time (day-age theory), or as single "twenty-four-hour" days separated by long periods of time (day-gap theory). It is also attractive to them to consider Genesis as no more than a collection of statements to the effect that God has the power to prepare the world, that He did so and that He deserves the worship of His creatures. The majority among practicing cosmologists have adopted theories concerning the origin of the universe that require very long periods of time.

Cosmologists who have a more conservative Christian viewpoint tend to interpret the Bible more literally. When they look out into the universe they naturally interpret what is seen to blend with their viewpoint. To them it is not at all necessarily obvious that the entire universe is billions of years old. Part or all of it could have been created at a much more recent time, and could have functioned subsequently in such a manner that no recent observer could tell the "true" age. This is the so-called "mature earth" theory (when applied to our planet). It is scientifically possible

Ray Hefferlin, Ph.D., is professor of physics at Southern Missionary College.

to imagine that the universe was created very recently, complete with light beams in space on their way from distant objects to the earth.

Are Science and Religion Unrelated?

Should scientific considerations remain with the "scientists" and spiritual concerns with the "Christians"? That is, should cosmological theories be the domain of the scientist and the interpretation of Scripture be reserved for the Christian, with the two areas maintained distinct and unrelated?

This is one solution, a solution that is elaborated by linguistic analysis. Linguistic analysis is a school of philosophy and psychology that is concerned with the meaning of words. Some students of linguistic analysis say that while "scientists" and "Christians" may talk about the same thing, there is no overlap at all because the "scientist" is speaking about the observable universe as a spectator does, whereas the "Christian" is talking about involvement with the beauties of earth and sky as an actor. The language that is used by the spectator to describe what is going on in a play, and the language that is used by an actor in the play to describe how he feels, may sound as if they are talking of the same thing, but they actually are not. According to some linguistic analysts, the language of Scripture concerning nature is simply intended to evoke reverence and awe.²

Cosmologists who have a conservative Christian viewpoint find this type of explanation unacceptable. They recognize some texts of Scripture as *content* statements about scientific areas.

Does the Bible Give Testimony Concerning Cosmology?

The Bible speaks about various aspects of the origin and future of the universe, particularly of the earth (Creation, the Flood, natural disasters, and eschatology). This testimony may seem to make it necessary to (1) adopt the naturalistic philosophy of the majority of modern cosmologists and interpret Genesis as simply being a plea for worship or (2) accept the position of some conservative

Christians and interpret the observations of astronomy and geology as being the result of recent creation and subsequent catastrophes.

The second option suffers from the fault of having been associated in the past with a smug attitude that stifled curiosity and was scientifically unproductive. For this reason it has come to be thought of as "unscientific," and among the majority of educated people has been placed in an unfavorable position with respect to the first option.³

Could the Earth Have Been Created Recently, and the Rest of the Universe Created Longer Ago?

Yes—there is no philosophical reason for not postulating that one part of the universe could have been created recently. The more recently created region could include just the surface of the earth, the entire earth, the entire solar system, or the region out to the nearby stars. Any of these possibilities appears to be consistent with the testimony of Scripture.⁴

How Does Viewpoint Influence Observation?

So far, the discussion has been simplified to make a point, i.e., that commitment to a philosophy will affect the interpretation of many observations, and also determine some of the observations that will be made. There are other observations of the universe that are sufficiently obvious and self-evident that we know them as "hard facts." A successful theory must account for these facts.

None of the Christian-oriented theories of cosmology mentioned in the previous section contradicts the facts. Actually, some of the facts give us considerable confidence that a short-time history for at least the surface of the earth is the most correct theory.⁵ It is best to consider facts and theories as *complementary*, each contributing to our understanding of the other.

What Is the Scale of Cosmic Distance?

We are familiar with using time of travel to measure distance. For instance, we say that it is "four

hours to Atlanta from San Francisco" by jet. In astronomy we can use light as the traveling object. Some distances in terms of travel at the speed of light are as follows (approximately):

Moon	1 second
Sun	8 minutes
"Diameter" of our galaxy	100,000 years
Distance of nearby galaxies	millions of years
Distance of galaxies at edge of optical visibility	several billions of years
Distance of remote quasars	tens of billions of years

And yet "these are [only] parts of his ways" (Job 26:14)!

The distance to the moon can be known to within a few feet at any time, as is demonstrated by the Apollo landings. This distance can be found by triangulation (surveying techniques), by radar, and by laser beam reflection.

The distance to the sun can be known to within a few thousands of miles. One group of methods for determining this distance is based on Kepler's discovery that the size of a planetary orbit is related to the time of revolution around the sun (it's "year"). Accurate determination of any one interplanetary distance establishes the scale for all of the others, including the distance of the earth from the sun. Such accurate determinations have been made by triangulation, radar ranging, observation of eclipse delay as Jupiter and its moons are at varying distances from us, and by data obtained from spacecraft that have been successfully sent to nearby planets. Another group of methods utilizes data on the speed of the earth in its motion around the sun to compute the dimensions of its orbit. The necessary data on speed are obtained by measuring the shift in direction (aberration) and the shift in spectral color (Doppler effect) of starlight at various points on the earth's orbit.

The nearby stars pose much greater problems. These stars are much too far away for radar reflection, there is no measurable gravitational influence to allow using Kepler's laws as in the solar system, and we do not have the resources to construct a spacecraft with radio equipment adequate to cover such distances. The only method available for de-

termining the distance to these stars is by triangulation—using the earth's orbit (twice the distance from earth to sun) as a baseline. Even with this immense baseline the triangulation is difficult, since the angles to be found are less than one second or arc. Consequently, errors of several per cent are typical.

From the study of nearby stars we can draw conclusions that we think are valid among stars too distant for triangulation. For instance, absolute brightness is related to the spectral color, and to the flicker rate for certain types of variable stars (particularly Cepheid variables). If we can ascertain the spectral color of some very distant star, or the flicker rate of some far-off Cepheid variable, we think that then we can determine its *absolute brightness*. The estimated *absolute brightness* can be compared with *apparent brightness* to find out how far away the object is. A star that has a high *absolute brightness* but appears to be very dim is farther away than a similar star that has a greater *apparent brightness*. This sort of reasoning has been used to map our galaxy and to determine the distances to the nearby galaxies.

There have been humiliating errors in doing this, however, such as failing to realize that there are two kinds of Cepheid variables, and underestimating the dimming effect of interstellar dust. The distance scale had to be changed by 25 per cent at one time, and increased by 100 per cent at another time. Perhaps it would be safe to say that we now know the diameter of our galaxy and the actual distances to nearby galaxies to within 25 per cent of the actual figure.

From the study of nearby galaxies we can draw conclusions which we think are valid among galaxies that are too distant for us to see individual stars: for instance, that the distance is related to a "red shift" in spectral features, and that the absolute brightness of certain members of clusters of galaxies seems constant. The distances to galaxies at the edge of optical visibility are confidently considered to be known within a factor of two

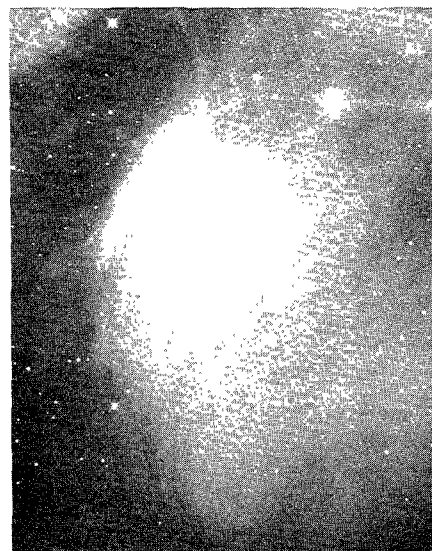
("true" distance between one half and twice the given distance). The actual distances to remote quasars, for which we have only an unsure application of the "red shift" method, are possibly not known to better than within a factor of four.

What Are the Consequences of Such Large Distances to Creationists?

According to our present understanding that light and other electromagnetic radiation actually requires billions of years to reach the earth from the remote galaxies and quasars, we are not looking at these objects as they now are, but as they were long, long ago. If the entire universe had been created about 6,000 years ago, we would not now see objects more than about 6,000 light-years away, and new objects would constantly be "popping up" on our photographs as the light from them finally reached our earth. Within 6,000 years no other galaxy would become visible, and light from less than 1 per cent of the stars in our own Milky Way galaxy would have reached earth. Throughout the entire history of man's astronomical observations there has been no evidence that his observation of the universe is thus limited.

When faced with this evidence, many ask, Could God have created a mature universe about 6,000 years ago, complete with light beams that extended throughout space and are indistinguishable from those that might subsequently be radiated from stars, nebulae, and galaxies? According to our understanding of God and His capabilities, the answer to this question must be Yes. Such an assumption is, in fact, unfalsifiable.

To be continued



"Some of the facts give us considerable confidence that a short-time history for at least the surface of the earth is the most correct theory."

¹ Publications of the Creation-Science Research Center, e.g., *Science and Creation, A Handbook for Teachers*, by Henry M. Morris, William W. Boardman, Jr., and Robert F. Koontz (San Diego, 1971), cf. p. 23.

² Ian Barbour, *Issues in Science and Religion* (Englewood Cliffs, N.J.: Prentice-Hall, 1966), chapter 9, part 1, section 2.

³ Berney Neufeld, "Towards the Development of a General Theory of Creation," *Origins*, vol. 1, no. 1, 1974 (Loma Linda, California: Geoscience Research Institute).

⁴ R. H. Brown, "The Creation of Elementary Matter," *The Ministry*, February, 1958, pp. 11-14.

⁵ Harold G. Coffin, *Creation, Accident or Design?* (Washington, D.C.: Review and Herald Publishing Association, 1969).

DESMOND FORD

Arithmetic Proves Christianity True

Editor's Note: The fact that Dr. Ford is emphasizing a new application of verses 24-27 does not mean that he does not support the literal and chronological application of these verses to the events associated with the first coming of Christ. In response to a query from the editors on this point, he makes it very plain that he has no intention of teaching "dispensationalist futurism" and that the last-day application he makes of portions of these verses does not include the "chronology involved in the primary fulfillment of the prophecy."

SIR ISAAC NEWTON, the greatest of scientists prior to the modern period, wrote a commentary on the prophecies of Daniel and Revelation. He described Daniel 9:24-27 as "the foundation-stone of the Christian religion," because centuries in advance it gave the exact time of the appearance of the Messiah and the date of His death, as well as a comprehensive description of His saving work in heaven and earth. The prophecy likewise tells what would be the fate of the Jews consequent upon their rejection of the One whose coming they had long anticipated. The destruction of Jerusalem in A.D. 70, foretold in Daniel 9:24-27, was history's testimony that the offerings and services of the sanctuary had met their fulfillment

in the advent of the promised Messiah.

As with the earlier prophecies of Daniel, this one refers not only to the Christ but to His great antagonist, the antichrist. The "abomination of desolation," which had a primary fulfillment in the idolatrous and desolating armies of pagan Rome, has a continuing fulfillment through the centuries and, I believe, an ultimate accomplishment at the end of time, when once more the Holy City (the church of God) will be attacked. And what is true of this one facet of Daniel 9:24-27 is also true of the whole passage—it finds its fulfillment initially in the events surrounding the first coming of Jesus; it has a continuing fulfillment through the ages as the city of God (the church) is built, and, I believe, it will find its ultimate accomplishment in the events associated with the judgment and the close of the age.

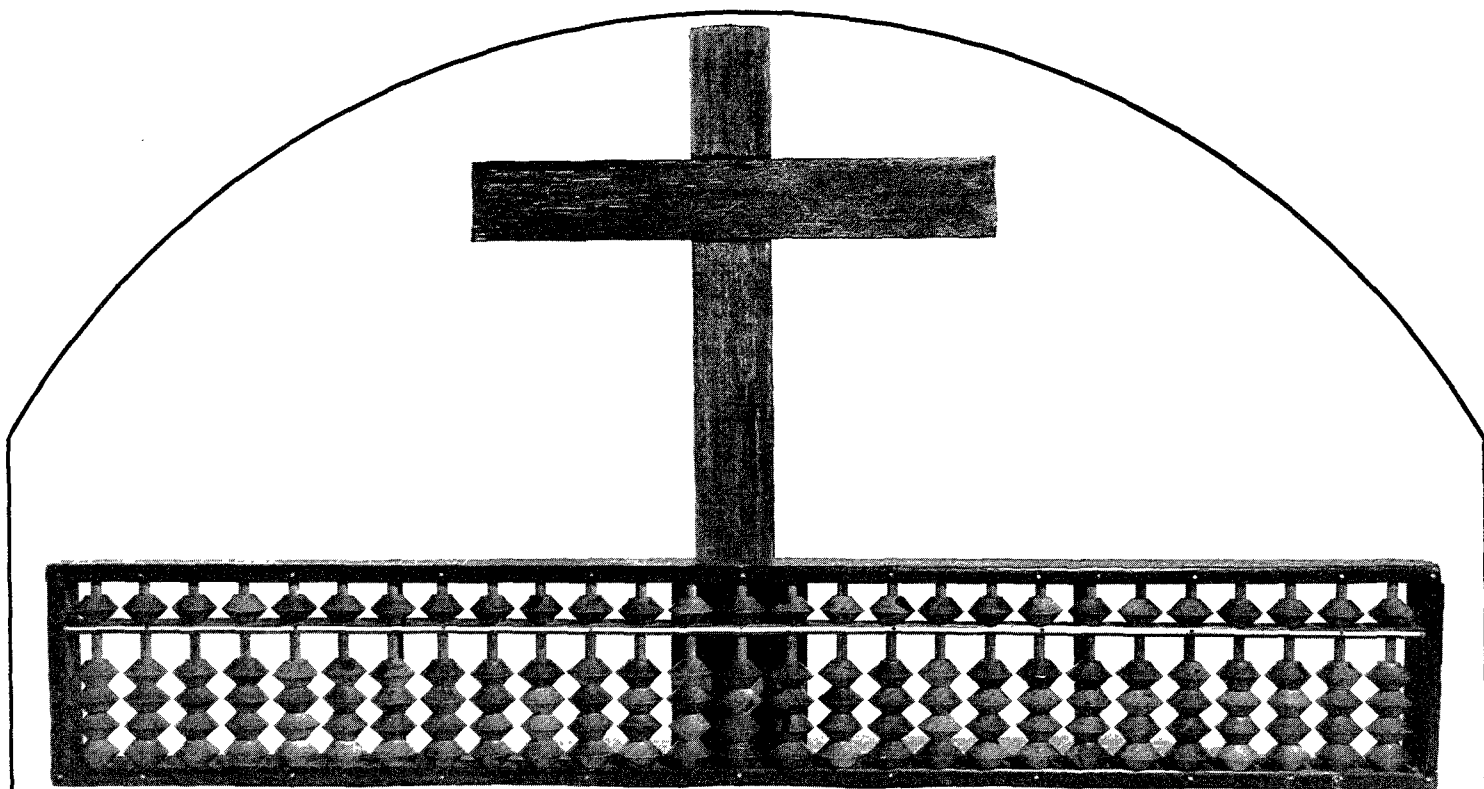
Interpreters over the ages can be divided into three groups regarding Daniel 9:24. One group has contended that it finds its fulfillment at the cross alone. Another group has said that it finds its fulfillment in the very last days. A third group of interpreters have declared that the verse applies to both events in harmony with the Old Testament prophetic principle of merging the kingdom of

grace and the kingdom of glory into a single picture. Only this third position satisfies all the evidence, as we hope to show.

One of the best-known New Testament scholars, George Eldon Ladd, has written most pertinently on principles that should guide us in interpreting this and other prophecies. He says:

"Where then is unity to be found? I believe that it appears in the common eschatological structure found in these several biblical writers: promise, fulfillment, and consummation. . . . The entire New Testament assumes the Old Testament's prophetic promises of an eschatological day of salvation and judgment. . . . These prophetic promises have been fulfilled in the person, mission, words, and deeds of Jesus . . . ; but the consummation of the promises awaits a further eschatological event that will establish the eschatological rule of God in all the world. In other words, the New Testament writers see the fulfillment of the Old Testament promises in two great redemptive events: the earthly person and mission of Jesus, and His glorious appearing at the end of the age. . . . In the biblical perspective, these are not two separate events but two acts of a single drama of redemption."—*Christianity To-*

Desmond Ford, Ph.D., is chairman of the department of theology, Avondale College, Australia.



day, Nov. 19, 1965, p. 22.

Let us consider then the initial application of this passage to the first advent of Christ, the inauguration (i.e., ratification) of the kingdom of God sometimes called the kingdom of grace, and its relation to the 2300-year prophecy. It is helpful to keep in mind the setting. The major part of the chapter pictures the intercession of a great prophet for his people. Against this mediator no sin is recorded, yet in his prayer we find him taking upon himself the sins of his people. He accepts their guilt and ministers before God in their behalf. Then it is, at the time of the offering of the sanctuary evening sacrifice, that the prophecy of the closing verses is appended. It should be realized as significant that the prophecy uses the key words of the prayer such as sanctuary, sins, iniquity, righteousness, desolate, et cetera.

Daniel, in his person and works, even the time of his prayer, thus prefigures Christ and His intercession for the church. Our Lord who had no sins has taken our guilt upon Himself, and it was at the hour of the evening sacrifice, 3:00 P.M., that He made atonement for the sins of the world. Because the work of salvation had to begin on earth at the cross of Calvary, so the prophecy asserts that within seventy weeks of

years (see R.S.V.) from the "going forth of the commandment to restore and to build Jerusalem" the Messiah would come, to be "cut off" as a result of His people's sins, and thus make available "everlasting righteousness" to all who believe.

About a hundred years after Daniel was written, this decree was issued. It is referred to in Ezra 6:14 and Ezra 7, and, as many Bibles show by their marginal references beside Ezra 7, the date was 457 B.C.

The over-all period of the seventy weeks of years comprehends three chief divisions: the first seven weeks of years, which was to cover the time of rebuilding (457-408 B.C.), the second of sixty-two weeks of years (that is, 434 years), which was to extend to the very appearance of the Messiah and the beginning of His ministry (408 B.C.-A.D. 27); while the third division of one week of years (A.D. 27-34) would witness the coming of the Messiah, the cessation of the typical Temple ministry at His death, the beginning of Christ's work as our High Priest in heaven above, and the beginning of the preaching of the gospel to the non-Jewish world (A.D. 34 marked the conversion of Paul, the apostle to the Gentiles).

It should be noticed that the

time of Christ's death is exactly specified. Christ died at the very year, month, day, and hour foretold centuries prior to the actual event. He died as the antitype of the evening sacrifice and the Passover lamb. The evening sacrifice was offered at 3:00 P.M. and the Passover lamb was slain from three o'clock onwards. Christ died at the very time that the lamb was to be sacrificed in A.D. 31, in the midst of Daniel's seventieth week. Thus it is certain indeed that "there is none other name [than Jesus] under heaven given among men, whereby we must be saved" (Acts 4:12).

It would richly repay each of us to study prayerfully this magnificent passage in Daniel 9. It enshrines the eternal verities of the gospel. Think upon verse 24, for example, and consider the height, breadth, depth, and length of our Lord's work for us. This verse divides into two parts, each of three phrases. The first part describes Christ's complete overthrow of evil, while the second foretells the setting up of eternal righteousness. Every Christian should ask himself whether what was done once for all at Calvary has become a reality in him. Has all known sin been wiped from his life, and has his heart become a temple of the Most High through the anointing of the Holy Spirit?

No doubt Daniel was dazed by this revelation of the apparent triumph of evil as outlined in Daniel 8. In his lifetime he had witnessed the destruction of Jerusalem's Temple, the center of true religion, and the carrying into captivity of the people of God by an idolatrous and desolating nation. Now in vision he is informed that this state of affairs is to con-

the prophetic period makes sense only when calculated in years.

"The Seventy Weeks"

Note that Daniel 9:24 states that the seventy weeks were "determined" or "cut off." From what? From the longer period of the 2300 years that Gabriel had been commissioned to explain. Here are the words of the inter-

Despite the perversity of human nature the divine purposes of vindication will be ultimately fulfilled.

tinue on a much greater scale throughout most of earth's history. It seemed that indeed truth would be "for ever on the scaffold, and wrong for ever on the throne." With great eagerness he listened to the query, "How long shall be the vision?" (Dan. 8:13).

This question, with reference to the length of time wickedness would be permitted to prosper, is found repeatedly in Scripture. (See Ps. 13:1, 2; 94:1-4; Hab. 1:2; Rev. 6:9-11.) The human heart aches for the solution to the mystery of evil's apparent triumph. With great eagerness the captive seer listened to the reply: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed" (Dan. 8:14).

According to verse 17, "at the time of the end shall be the vision." Thus these 2300 symbolic days extend to the closing years of history, which will witness the worldwide proclamation of the true gospel, the last attack against it, and finally the second coming of Christ with the attendant resurrection of the dead. (See Dan. 11:40-45; 12:1-3.) These 2300 days, as the days of Daniel's seventy weeks, also represent years. (See Eze. 4:6; Num. 14:34.) Nowhere does the Bible present in days any period longer than a year. Thus this reference is obviously symbolic. Covering as it does the history of the world from the time of Medo-Persia to the modern era,

preting angel: "I am now come forth to give thee skill and understanding. . . . I am come to shew thee; . . . therefore understand the matter, and consider the vision" (Dan. 9:22, 23). Here, after referring Daniel to the earlier vision, the angel immediately resumes his explanation by taking up the one element left unexplained in Daniel 8—that of time.

Thus the 2300 years of Daniel 8:14 begin at the same point as the seventy weeks, 457 B.C., and extend to 1844—a significant point of time religiously, scientifically, politically, and sociologically.

As soon as the prophetic section of Daniel 9 opens we are referred to the vision of Daniel 8. The seer speaks of "the man Gabriel, whom I had seen in the vision at the beginning." The term "vision" (in the singular) is used only up to this point in Daniel and usually thereafter for the vision of the eighth chapter. Furthermore, the angel immediately says to Daniel, "I am now come forth to give thee skill and understanding," and we are thus reminded that the last verse of the preceding chapter asserted that the prophet did not understand the vision's reference to the 2300 evenings and mornings. Thus, if in chapter nine Gabriel was continuing his explanation, and all the evidence indicates that such is the case, we would expect him to begin by explaining Daniel 8:14, the part of the vision he had not

previously explained. He would tell Daniel what was meant by the cleansing of the sanctuary.

In harmony with this we find that the theme of Daniel 9:24-27 does have reference to the sanctuary, which is named repeatedly throughout the chapter in both the prayer and the prophecy. A close consideration of the closing four verses reveals the same outline of the fate of the Temple as given in Daniel 8:10-13. We find reference to the rebuilding of the holy places through the restorative work of the returning exiles and then "the people of the prince that shall come" are mentioned, an allusion to the little-horn power of Daniel 8. Other interpreters recognize this. And it should be noticed that this power in Daniel 9 is spoken of as doing exactly as was stressed in chapter 8, namely, making war on the sanctuary.

Judgment and Destruction

The last part of verse 27 refers to judgment and destruction that is "determined" or decreed upon the "desolator" (margin). Is there any thought here that the kingdom of God is also to be set up at the time of the destruction of the abominable desolating power? If this passage (verses 24-27) is the high point of the explanation of the symbolism of Daniel 8 we would expect that its theme would be the same as the high point of the explanation of Daniel 2 and 7—that of judgment and destruction of evil, and vindication and establishment of righteousness. Do we find anything of that nature here?

There are two words for "end" in this passage, and the second one translated "consummation" means "an absolute full end." It is a word that means both complete eradication and complete establishment. Compare the following: Jeremiah 16:4; Psalm 39:11; with Exodus 39:32; 1 Kings 6:38. In these passages the same Hebrew word is translated as "consume" and "finish." Thus Daniel 9:26, 27, like Matthew 24 and Mark 13 encompasses not only the destruction of Jerusalem in A.D. 70 but also the end of the world. The "consummation" and "pouring out" of verse 27 point not only to the wrath of

God in A.D. 70 but also to the outpouring of the seven last plagues upon a rebellious world as described in the book of Revelation.

But the most significant point to be noted is that the introductory verse of this prophecy in Daniel 9 clearly sets forth what we are seeking. In six unique and magnificent clauses it pictures the abolition of evil (the first three clauses) and the establishment of all righteousness (last three clauses). This verse thus comments upon the hitherto unexplained cleansing or vindicating of the sanctuary, and points to the same climactic events associated with the setting up of the everlasting kingdom of God as the stone and mountain imagery in Daniel 2, and the judgment scene of Daniel 7.

In summary, not only is the end of Judaism and its earthly sanctuary sketched in Daniel 9:24-27 but also the last days of the Christian church, and the final ministry of the heavenly sanctuary is here typically pictured.

What Might Have Been

Had Israel entered upon her privileges at the coming of the

Messiah, Daniel 9:24 would have been fulfilled by both the kingdoms of grace and glory in quick succession. The dove of peace would have gone forth from the city of Jerusalem and, through faithful Jews of the Diaspora, quickly rallied those among the Gentiles prepared to accept the good news.

The prophecy of Daniel 8:14 was penned in harmony with God's foreknowledge of Israel's failure, but the latter prophecy of Daniel 9:24-27 indicates not only what is to be but also what might have been. In this our day spiritual Israel, the faithful Christian remnant, is being called upon to come out of Babylon (religious apostasy), in order to prepare the way for the second coming of the Messiah.

"Today the church of God is free to carry forward to completion the divine plan for the salvation of a lost race. For many centuries God's people suffered a restriction of their liberties. The preaching of the gospel in its purity was prohibited, and the severest of penalties were visited upon those who dared disobey the mandates of men. . . . God's church

on earth was as verily in captivity during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile.

No Longer in Bondage

"But, thank God, His church is no longer in bondage. To spiritual Israel have been restored the privileges accorded to people of God at the time of their deliverance from Babylon.

"In every part of the earth, men and women are responding to the Heaven-sent message which John the revelator prophesied would be proclaimed prior to the second coming of Christ: 'Fear God, and give glory to him; for the hour of his judgment is come.' Revelation 14:7.

"No longer have the hosts of evil power to keep the church captive; for 'Babylon is fallen, is fallen, that great city,' . . . and to spiritual Israel is given the message, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.'

"As the captive exiles heeded the message, 'Flee out of the midst of Babylon,' . . . and were restored to the Land of Promise, so those who fear God today are heeding the message to withdraw from spiritual Babylon, and soon they are to stand as trophies of divine grace in the earth made new, the heavenly Canaan."—*Prophets and Kings*, pp. 714, 715.

Thus despite the perversity of human nature the divine purposes of vindication will be ultimately fulfilled. It rests with us as individuals to ensure that the work of God is first completed within our own hearts. Nothing less than wholehearted and continual surrender to Him who was "cut off" in order to make atonement for us and to make possible "everlasting righteousness" will prepare us for the crisis so soon to break upon the world. Should we not often prayerfully review the evidence that God is, that His Word is true, and that today we live in the "time of the end," the time of the judgment? For "how shall we escape if we neglect so great salvation?"



AAM Study Guide

Daniel—10

Readers who are members of the Academy of Adventist Ministers, or who may wish to join this organization and receive academy credit should respond to the following questions on 8 1/2 by 11 inch paper and mail this response to the AAM, Ministerial Association, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012. Your responses will be carefully evaluated and returned. Those who submit responses to all twelve study guides on Daniel will be credited with one year's study requirements for AAM membership (fifty clock hours).

1. Analyze Daniel's prayer recorded in chapter 9:4-19 and answer the following:
 - a. What seems to be his central concern in this prayer?
 - b. What does verse 19 contribute to our understanding of this concern?
 - c. How does the prayer tie in with the prophetic development that follows?
2. What is the significance of the phrases listed below as found in Daniel 9:24?
 - a. "To finish the transgression."
 - b. "To make an end of sins."
 - c. "To make reconciliation for iniquity."
 - d. "To bring in everlasting righteousness."
 - e. "To seal up the vision and prophecy."

Revelation and Interpretation in Daniel

GERHARD F. HASEL

THE BOOK of Daniel contains aspects of God's revelation that in several ways are unique. Nowhere else among the prophetic words of Scripture do we find such a carefully laid out overview of history beginning with the time of the author and closing with the time of the end (Dan. 2:28ff.; 8:17, 19; 12:4, 9), the establishment of God's eternal kingdom (verse 44ff.), and the resurrection of the righteous "to everlasting life" (chap. 12:2). It is our purpose in this article (1) to investigate the different forms in which God revealed Himself in the book of Daniel and (2) to study the Heavensent interpretations. These considerations throw additional light upon the tie-in between Daniel 8 and 9.

Forms of Revelation

Every student of the book of Daniel will recognize that explicit statements of God's revelation come in a variety of forms and modes in this apocalyptic book. First, there are "dreams." In Daniel 2:1 it is reported that the Neo-Babylonian monarch, Nebuchadnezzar, "dreamed dreams." The plural "dreams" may be intended to "denote an indefinite singular,"¹ a dream experience in which the various parts come to the king. The singular "dream" is employed throughout the remainder of the chapter (verses 3-6ff.) Later Nebuchadnezzar was given another "dream" (chap. 4:5-9, 18, 19), which revealed his future madness. The recipient of the third "dream" was Daniel himself (chap. 7:1). He viewed four monstrous beasts coming out of the sea followed by a session of the divine court.

It is important to note that a "dream" can also be designated as a "night vision" (verses 2, 7, 13), indicating that the time when the dream came was at night, and as "visions of your/my head" (chaps. 2:28; 4:5, 10, 13; 7:1, 15) to which is often

added "as you/I lay in bed" (chaps. 2:28; 4:5, 10, 13; 7:1). These designations and phrases indicate that the dream consisted of visions as is explicitly stated in Daniel 4:9 ("the visions of my dream") and came during the time when the recipient was asleep on his bed.

The next form of divine revelation in Daniel is designated by the term *vision*. This mode of revelation is not at all unrelated to the former (chap. 8:1), but may be properly considered to be an independent form. What is related in the various parts of Daniel 8, 9, 10 and 11 is singularly designated as "vision" without the customary indications as to the manner (viz. "dream"), time (viz. "night"), and location (viz. "bed") of the reception of the vision (chaps. 8:1, 2, 13, 15, 17, 26, 27; 9:21; 10:14; 11:14). Inasmuch as this is so different, the impression is gained that these were day visions rather than visions that came to the recipient in a night dream. This seems to be implied by Daniel's falling upon his face (chap. 8:17) while in vision and by his being so weakened through the content of the vision that he fell into a deep sleep, with his face toward the ground so that he had to be raised to his feet by the interpreter of the vision (verse 18). On one occasion Daniel is described as being in prayer when the interpretation was brought to him by Gabriel (chap. 9:21ff.).

Thus there seem to be two major modes of revelation in the book of Daniel. There is the "dream" that comes with its visions to both the pagan king and the godly servant, and the "vision," which in this book comes only to Daniel himself.

The only other mode or form of revelation in the book of Daniel is the ominous handwriting on the wall when Belshazzar feasted (chap. 5:5-28). As always in the book, only Daniel can solve the problem for only he is endowed with intelligence and wisdom such as only God can bestow.

In the book of Daniel "interpretation" is not gained through human knowledge or wisdom (chap. 2:30) but comes by divine

Gerhard F. Hasel, Ph.D., is an associate professor of Old Testament and Biblical theology, SDA Theological Seminary, Andrews University.

Is There Internal Evidence for Relating Daniel 8 to Daniel 9?

revelation. Divinely communicated interpretations take place either through God's direct intervention in a "night vision" (verses 19, 23) or through "the spirit of the holy gods" (chaps. 4:8, 9, 18; 5:11, 12, 14), which resides only in Daniel and enables him "to interpret dreams, explain riddles, and solve problems" (chap. 5:12, R.S.V.). From Daniel 8 onward the interpretation is provided through a divinely sent angel or prince who is heard and/or seen in a visionary experience (chaps. 8:15ff.; 9:21ff.; 10:13ff.; 11:2ff.). The ultimate source of every revealed interpretation remains in all cases the only true God, who alone provides the interpretation, for in Him dwells light (chap. 2:22). He is known as the God "who reveals mysteries" (verses 28ff., 47, R.S.V.). It is for this reason that the interpretation is "sure" (verse 45).

Purpose of Interpretation

Having investigated the revelatory nature of the interpretations and their source, we are now in a position to reflect on the purpose of the interpretation of the three modes of revelation in Daniel, namely dreams, visions, and handwriting. A survey of the modes of revelation contained in Daniel indicates two types (Type A and Type B) of interpretations. The first type is provided in the interpretations of the dream of the madness of Nebuchadnezzar (chap. 4) and the mysterious handwriting in Belshazzar's banquet hall (chap. 5). Both interpretations have *immediate historical applications* that pertain to the personal experience of the respective rulers on the throne of Babylon. In these two instances, which must be considered as belonging to Type A interpretations, there is no intended fulfillment of events in the distant future. The emphasis rests solely upon the present, the time of Daniel.

Type A interpretations illustrate the reality that no king or potentate can overstep his divinely appointed limitations and get away with it. The madness of Nebuchadnezzar proves to the living "that the

Most High rules the kingdom of men, and gives it to whom he will, and sets over it the lowliest of men" (chap. 4:17, R.S.V.). In similar fashion the mysterious handwriting on the wall finds its aim: "You . . . have not humbled your heart, . . . but you have lifted up yourself against the Lord of heaven" (chap. 5:22ff., R.S.V.). These immediate historical fulfillments foster the effectiveness and truthfulness of God's sovereign rulership over history when He "silently, patiently [is] working out the counsels of His own will."² It is an out-working of God's prerogatives of removing kings and setting up kings (chap. 2:21).

These immediate historical fulfillments are undoubtedly also intended to provide objective proof that the other events revealed in dreams and visions, and provided with divinely revealed interpretations, will as surely come to pass at their appointed "times and seasons" as those already fulfilled.

The second type of interpretation (Type B) predominates in the book of Daniel. The "dreams" and "visions" of Daniel 2, 7, 8, 9, and 11ff. are explicitly directed toward a future fulfillment. They are long-range prophecies covering the historical period from the time of Daniel to the distant future, in most cases with a special emphasis on the "end-time."³ It is for this reason that the words of Daniel and the entire book are concealed and sealed "until the time of the end" (chap. 12:4).

The dream of the composite image of Daniel 2 explicitly aims and focuses on "what will be in the latter days" (verse 28, R.S.V.). While the historical events until the end-time are presented in large strokes, history is depicted as swiftly moving toward its climax, which is "the end of the days" as the phrase reads here (and in chap. 10:14) literally. This phrase occurs a total of fourteen times in the Old Testament and denotes always "the *closing period* of the future, so far as it falls within the range of view of the writer using it."⁴ In Daniel 2 "the end of the days" is the

***There is no instance in the book of Daniel where
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end-time in which God will set up His everlasting kingdom (verse 46ff.). The eschatological aspect receives special emphasis.

The vision of Daniel 8 has also as its focal point "the time of the end" (verse 17), which is the "appointed" time of the end (verse 19). The Hebrew word for "end" here is *qes*, which means the "eschatological end-time"⁵ especially when used in connection with *mô'ed* as in Daniel 8:19 and 11:27 or in connection with the synonym *'eth* as in Daniel 8:17; 11:35, 40; 12:4, 9.⁶ The same emphasis on the "eschatological end-time" is found in the expression "many days" in Daniel 8:26 which refers to "distant times"⁷ in the future and is but a circumlocution for the expressions in 8:18ff.⁸ Thus we find that the primary emphasis in the book of Daniel is on the "eschatological end-time" and the events in heaven and on earth that usher in the indestructible and everlasting kingdom, which brings the old aeon to an end.

This is made explicit, as we have seen, through the respective phrases of Daniel 2, 8, 11, and 12. Though the emphasis on the future with its focus on the end-time is not expressly stated in Daniel 7 and 9, the context of both chapters indicates that events are described that are to occur in the distant future. This leads us then to the conclusion that in contrast to the revelation and interpretation in Daniel 4 and 5 (Type A), which have their fulfillment in immediate history, the "dreams" and "visions" of Daniel 2, 7, 8, 9, 11, and 12 (Type B) have their fulfillment in the distant future, in most cases with a special emphasis on the eschatological end-time.

Span of Time

These observations lead to another important fact: The span of time between the revelation of events predicted to take place and the actual fulfillment of the predicted event varies depending on the events. Some fulfillments took place almost immediately (Daniel 4 and 5), for others some

decades went by (viz. the fall of the Babylonian Empire with the rise of Medo-Persia). A recent writer on Daniel emphasizes that "just as the span of time between the revelation and its fulfillment can be of differing lengths of time, so *the lengths of time between the revelation itself and its interpretation can also differ.*"⁹ This is an important observation that must not be underemphasized.

Critics of the Adventist interpretation of Daniel 9:24-27 have from time to time objected that since Daniel 9:1 refers to the first year of Darius the Mede, which cannot possibly be earlier than 539 B.C., and Daniel 8:1 to the third year of the reign of Belshazzar or most likely 550/49 B.C., the time span of about ten years is of such a length that Daniel 8 and 9 cannot be connected in their interpretations. This is taken as an argument favoring the position that Daniel 9:24-27 must interpret the seventy years of 9:2 rather than the unexplained part of the vision of Daniel 8, namely the time feature of 8:13ff. or the 2300 year-days. Note, however, that those who would argue that Daniel 9:24-27 is an interpretation of the seventy years mentioned in verse 2 of the same chapter gain nothing with regard to the time span between revelation and interpretation. To the contrary, they run into a twofold problem.

In the oracle of Jeremiah 25:11ff., which is dated to about 605/4 B.C.,¹⁰ and mentioned again in Jeremiah 29:10 after about ten years had passed, the interval of time between the revelation (to Jeremiah) and its interpretation (to Daniel) by Gabriel in Daniel 9:21ff. would be almost sixty or seventy years respectively. In other words, the time span between the revelation in Daniel 9:2 and its supposed interpretation would be six to seven times as long as the one those interpreters opt for, who see in Daniel 9:24-27 the interpretation of "the vision of the evenings and mornings" (8:26; cf. verse 13ff.) which was not explained in the previous chapter. In the light of this fact the argument against the linking of

Internal considerations support the soundness of the interpretation that the seventy weeks in Daniel 9 explain the unexplained aspects of the symbolic vision of Daniel 8.

Daniel 9:24-27 with 8:12ff., 26, based upon the dates provided in 8:1 and 9:1, is without force because the time span between the revelation of the seventy years of captivity and its supposed interpretation is many times what it is when Daniel 8 and 9 are connected.


Another Evidence

There is no instance in the book of Daniel where an interpretation is provided for a revelation that has come to another Old Testament prophet. This consideration has considerable importance for giving additional support to the position that Daniel 9:24-27 is actually the interpretation of the unexplained time element of the vision of Daniel 8. Each interpretation provided in the book of Daniel is given in order to explain "dreams" or "visions" or the "handwriting" (Daniel 5), which was revealed to Daniel or to the respective kings. In other words, if Daniel 9:24-27 were to interpret a revelation given to Jeremiah, it would be the *only* place in the entire book where an interpretation of another prophet's prediction is provided.

This does not mean that such an anomaly and exception is impossible, but at the same time in view of the unique nature of the revelation in this book in terms of "dreams," "visions," and "handwriting," it seems highly unlikely that a revelation to another prophet would be thrown in so haphazardly. Therefore, one may maintain, on grounds of internal evidence, that Daniel 9:24-27 does indeed interpret a "vision" revealed for the first time in the book itself (Dan. 8) as is consistent with the general nature of revelation in the book of Daniel.

This consideration, together with other arguments¹¹ that strongly support the tie-in between Daniel 8 and 9, can be further strengthened by the unusual Hebrew term for "vision," used in crucial sections in both of these chapters in contrast to the regular term *chazôn* (vision). In Daniel 9:23 Gabriel states "understand the vision (*mar'eh*)."¹² The Hebrew term *mar'eh*¹² is

identical with the one used in Daniel 8:16, 26ff. In verse 26 Gabriel explicitly refers to "the vision [*mar'eh*] of the evening and morning," which is not interpreted because Daniel fell ill by what he had already heard. It is this *mar'eh* that the very same angel Gabriel again mentions in 9:23. This connection is recognized also by various critical scholars. The noted German commentator O. Plöger points out that *mar'eh* in 9:23 shows that this term "is formulated by depending on 8:16."¹³ S. R. Driver¹⁴ and more recently A. Bentzen¹⁵ maintain correctly that the words "as at first" in the phrase "in the vision as at first" (9:21) refer back to 8:16.

The closeness of the connection between chapters 8 and 9 is further supported by the reference to the identical angel-interpreter Gabriel mentioned in both chapters. Plöger writes on this point, "The connection with Daniel 8 is also established in that Daniel recognizes in the messenger (of ch. 9) the very Gabriel mentioned in ch. 8."¹⁶ These internal considerations give additional support to the soundness of the interpretation that the seventy weeks in Daniel 9 explain the only unexplained aspect of the symbolic vision of Daniel 8, namely the 2300 days-years aspect. 

¹ So Gesenius-Kautzsch, *Hebrew Grammar* (2nd ed.; Oxford, 1910), p. 400 #1240.

² *Prophets and Kings*, p. 500.

³ J. A. Montgomery, *The Book of Daniel* (Edinburgh, 1959), p. 346.

⁴ S. R. Driver, *Daniel* (London, 1900), p. 26. (Italics his.)

⁵ W. L. Holladay, *A Concise Hebrew and Aramaic Lexicon of the Old Testament* (Leiden, 1971), p. 321.

⁶ A. Mertens, *Das Buch Daniel in Lichte der Texte von Toten Meer* (Stuttgart, 1971), p. 147.

⁷ O. Plöger, *Das Buch Daniel* (Gütersloh, 1965), p. 129.

⁸ The word "end" (*qes*) is used in Daniel 9:26 apparently for the death of the Messiah, but in 12:13a it may possibly refer to Daniel's death.

⁹ Mertens, *Das Buch Daniel*, p. 116. (Italics his.)

¹⁰ J. Bright, *Jeremiah* (Anchor Bible, 21; Garden City, N.J., 1965), p. 160.

¹¹ See especially *The SDA Bible Commentary*, vol. 4, p. 850ff., and *Questions on Doctrine* (Washington, 1957), p. 268ff.

¹² The regular Hebrew term for "vision" is *chazôn*.

¹³ Plöger, *Daniel*, p. 134.

¹⁴ Driver, *Daniel*, p. 133.

¹⁵ A. Bentzen, *Daniel* (Tübingen, 1953), p. 66.

¹⁶ Plöger, *Daniel*, p. 139.

THE WORDS of the wise man Solomon, "Where there is no vision, the people perish" (Prov. 29:18, K.J.V.), and the prediction of the prophet Joel, "Your old men shall dream dreams, your young men shall see visions" (Joel 2:28, K.J.V.), suggest that God's plan for the progress of His work includes an ever-changing flow of ideas and challenges. How can we defend clinging to the *status quo* or monotonous cyclic repetition of effort as we ponder the implications of these inspired words? It is profitable and somewhat satisfying to review and report on where we have been, particularly if growth and progress is evident, but for a truly exhilarating experience one must attempt to chart the unknown, to blaze new trails and explore virgin territory.

The complexity of the numerous problems facing God's church today calls for real courage, a willingness to try, and an increase in the exercise of faith. Aren't problems and trials often God's methods of communicating to His people that change is in order? "A life of monotony is not the most conducive to spiritual growth. Some can reach the highest standard of spirituality only through a change in the regular order of things. When in His providence God sees that changes are essential for the success of the character-building, He disturbs the smooth current of the life."¹

Whether the last sentence of this statement is applied to a single individual or a group of individuals, the message comes through clearly. God sometimes allows currency devaluations, tragedies, and other disturbing occurrences to jar us into altered courses of action and an evaluation of practice.

This is not to suggest that pre-

M. C. Torkelson is secretary of the North Pacific Union Conference.

mature decisions or rash judgments are in order; rather it indicates that a studied and determined effort should be made that includes earnest searching of God's counsel and a sincere request for the Holy Spirit's direction. When this has been done, deliberate actions should be decided upon and implemented.

"Because men cannot see every step forward distinctly marked out before them, they question, doubt, and hesitate, under the plea of caution. They will not walk by faith, but move by sight alone. O that frail man would realize that it is the General of the armies of heaven that is leading and directing the movements of His allies on earth. Christ Himself is the renewing power, working in and through every soldier by the agency of the Holy Spirit."²

Our world is in a continual whirl of change. Toffler refers to it as a "firestorm of change." This creates new situations, challenges, and demands. Many of these changes are, of course, acceptable and we really would not wish to reverse the clock of time. Few of us would choose to re-enter the era of the horse-drawn carriage, the hand-rubbed washboard, and the old sod house. In reality we welcome change in most avenues of our daily lives. Major Alexander P. De Seversky once put it this way, "We welcome change as a friend; try to visualize new possibilities and the blessings it is bound to bring you. Let it excite you, arouse your curiosity, and transfuse you with its own vitality and you'll never grow old, even if you live to be a hundred."³

Is Change Welcome in the Church?

But what about the church? Is change welcomed here, as it is in the personal life? Are we willing to make proper shifts with changing times? Can we accept the advantages offered by modern

the imperative of change

M. C. TORKELSON

technology and advanced management techniques? How tragic it would have been if our beloved H. M. S. Richards, Sr., had not had the courage to follow his vision of a worldwide radio program. Even though the birth pains of that chicken-coop beginning must have been severe, who can measure the blessings that have resulted?

Leighton Ford says, "We need a holy discontent with the *status quo*. The Gospel calls for constant change. Conversion is a change of direction. Repentance is a change of mind. The Christian life is a continual change from glory to glory. God is not tied to seventeenth-century English, eighteenth-century hymns, nineteenth-century architecture, and twentieth-century clichés. God is constantly prodding us as He did the people of Israel and saying, 'Strike your tents and move on.'"⁴

If the church is to adequately cope with the rapidly changing times and fulfill the God-given commission of carrying the story of Jesus as Saviour and coming King to all the world, certain change seems mandatory. Additional changes are unavoidable if the organization is to keep pace with the world situation.

In order to provoke thought and perhaps even stimulate some action, a few suggestions are out-



lined below. This list is by no means exhaustive, nor is it intended to be inferred that the items listed can be instantaneously implemented. Some experimentation with certain segments of these suggestions is, of course, already taking place. The results will be interesting to study and share.

1. Administration must continually engage in a process of review and redefinition of departmental assignments to avoid rigid categorization of activity.
 - a. Emphasis might well shift to one of cooperative sharing of ideas to avoid duplication of materials and effort.
 - b. A particular department should complement and assist in building other departments while concentrating on its own areas of specialization.
2. Much study and effort should be given to answering questions people really are asking.
 - a. Domestic problems (marriage, children, family) are now of great concern.
 - b. Health and kindred subjects are popular.
 - c. Our evangelistic approach might well capitalize on these current public interests.
3. More hands, feet, and voices

must be enlisted in service.

- a. Efforts to strengthen lay evangelism are most encouraging.
 - b. The student missionary program might be multiplied a hundredfold.
 - c. The Adventist Volunteer Service Corps must be encouraged and expanded.
 - d. Retired employee assignment offers great possibilities.
 - e. Secular employment overseas by scores of stable SDA's should be encouraged. "The greatest opportunities for mission work in the seventies will include Adventist engineers working for the Arabian Oil Company, Adventist secretaries going overseas for companies in areas where the church is weak, and Adventist teachers, doctors, and technicians applying for jobs with governments in Africa, Asia, and Latin America. In 1970 alone, some 26,000 job openings were listed in these areas."⁵
4. More efficient record keeping and accounting procedures are long overdue in many conferences and institutions.
 - a. Data processing is here to stay and should be used.
 - b. Duplication of reports and bulletins should cease.
 5. Typical Adventist psychology needs re-examination.
 - a. A program of education is needed to help reduce the all-too-common feeling that young people choosing secular employment are not quite as spiritual as those serving the denomination. Consecrated laymen are needed who will be "in the world" but not "of the world."

- b. Our youth must be challenged to witness wherever and whenever opportunity presents itself. Donating a year or two of their lives to voluntary service at the immediate family's expense would bring multiple benefits.
6. We need to develop willingness to deal realistically with non-productive employees. An instrument for self-evaluation might be a beginning point. This would not only allow a person to check himself against a standard but it would tend to define one's assignment.
 7. We cannot overemphasize personal dedication and commitment. "There is no limit to the usefulness of one who, putting self aside, makes room for the working of the Holy Spirit upon his heart and lives a life wholly consecrated to God. All who consecrate body, soul, and spirit to His service will be constantly receiving a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own Spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in mind and heart. Through the grace given us we may achieve victories that because of our erroneous and preconceived opinions, our defects of character, our smallness of faith, have seemed impossible."⁶

¹ *The SDA Bible Commentary*, Ellen G. White Comments, on Jer. 48:10-12, p. 1160.

² Ellen G. White, "The Great Need of the Holy Spirit," *Review and Herald*, July 16, 1895.

³ *This Week Magazine*, Aug. 4, 1963.

⁴ Leighton Ford, "Evangelism in a Day of Revolution," *Christianity Today*, Oct. 24, 1969.

⁵ Gottfried Oosterwal, *Mission Possible*, p. 65.

⁶ *The Ministry of Healing*, p. 159.

As Fit as a Fiddle

J. D. HENRIKSEN

J. D. Henriksen, M.D., is a staff physician at the New England Memorial Hospital in Stoneham, Massachusetts.



NICOLÒ PAGANINI, great composer and violinist of the nineteenth century, willed his fiddle to the Italian town of his birth on the condition that nobody should ever play this wonderful instrument again.

It was placed under a glass case on exhibition in the city hall. Many years went by and the stipulation was forgotten. Another famous violinist came to town to give a concert and asked permission to try Paganini's instrument. Permission was given, but when the fiddle was picked up, it fell apart. The worms had eaten it over the many years.

A fiddle is only good when it is used. It is not a toy that you can forget for a time, rediscover, and then enjoy again. It needs to be tuned up daily. Its strings need to be tightened. It needs the vibrations of the low and high tones frequently in order to be fit.

In our case, we have many instruments to play. All the different parts of our body will fall apart as did the fiddle, if we don't use them right. "We only have what we use," says an old proverb. If we want to be "fit as a fiddle," we must practice, train, and improve our body. Then its orchestra—our organs and limbs—will perform beautifully for us.

To live life to the fullest, man needs spiritual fitness, mental fitness, social fitness, and physical fitness. These are the four keys for total fitness.

In this article, however, I will limit myself to prescribing fitness for the body, through regular physical exercise. The aim is to improve muscular-skeletal fitness and the fitness of vital organs, as well as to improve ability to tolerate mental stress.

Dr. Hans Selye, a research physiologist, Toronto, Canada, performed an experiment with two groups of mice. One group was kept in a cage without facilities for any exercise for a month, and then they were exposed to all kinds of unpleasant impulses: flickering lights, unusual noise, and electrical impulses. They couldn't tolerate these stresses, and all died after a short time.

Another group of mice were forced to do all kinds of exercise in the cage for several hours daily, and when they were exposed to the unpleasant impulses, these impulses did not have any effect on them. They played, they did exercises with the spinning wheel, ate well, got their sleep, and lived on without any sign of distress.

To doctors, this indicated that mice which are in a physically fit state can tolerate much more mental stress than mice who are kept quiet.

Physical inactivity can be quite dangerous, for it leaves a person both physically and mentally weak, and produces such common symptoms as nervous tension, low-back problems, heart disease, overweight, kidney and bladder stones, and loss of capacity of lungs and heart.

Regular physical exercise is perhaps the best prescription that a doctor can give to any of his patients because it has the most universal effect on the whole body. It improves the vitality and beauty of the skin. It increases the tone as well as the strength and endurance of the muscles and keeps up the range of motion of the joints and the solidity of the bones. It keeps the nerve cells ready to respond to impulses. It makes the heart work under either resting or stressed conditions and keeps it elastic enough to increase or decrease its function without the danger of thrombosis of the coronary arteries. It increases the breathing capacity so the exchange volume of air is improved, thereby helping not only the normal person but also the patient with asthma, bronchitis, or emphysema. Physical exercise is also important for the general metabolism and in the production of hormones. It helps to keep the weight down through loss of calories. Exercise benefits the appetite and digestion and prevents constipation.

What are some forms of exercise that help produce physical fitness?

Walking is a natural form of movement that is available to everybody and requires no equipment. I don't

think there is any exercise that can replace walking and its beneficial effects, especially when it is done in fields or woods in a fashion and speed that promote the well-being of the whole man.

Gardening. Much of our time is spent in our daily work. Fortunate are those who have bodily work; that is, work that involves their arms and legs and body in steady movement. When God asked Adam to till the ground, it was a blessing in disguise. Gardening is one of the most healthful of all exercises and is preferable to indoor life because it is performed in the fresh air and under the natural light of the sun. Being outdoors, working among trees, bushes, plants, and flowers, and listening to the twittering of the birds, not only is uplifting but health giving.

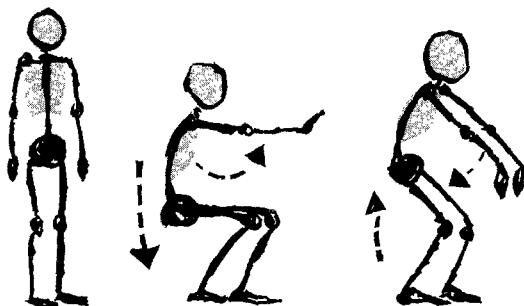
Calisthenics is a form of exercise that has been advocated for a long time and is still very good as a warming-up and a form-giving program. It improves posture, limbers up stiff joints and muscles, tones up weak abdominal muscles, stretches tight muscles. This kind of exercise helps keep the muscular-skeletal part of the body fit as a fiddle. Some suggestions for a program of helpful home exercises follow.

PHYSICAL EXERCISE WITH SYNCHRONIZED BREATHING

The philosophy behind this approach to exercise is that of obtaining maximum benefit as a result of the coordination of breathing with physical movement.

Leg Swing

1. Stand with feet together, arms forward at shoulder height. Swing alternately one leg forward and then down. Inhale on one swing, exhale on the other.
2. Stand with feet together, arms to the side at shoulder height. Swing alternately legs to the side and then down. Inhale on one swing, exhale on the other.
3. Stand with feet together, hands at waistline. Swing legs alternately backward and then down. Inhale on one swing, exhale on the other.

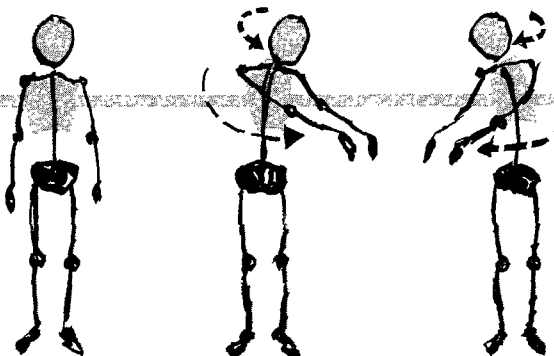


Body Twist

Stand with feet apart and arms at 45-degree angle from side, twisting head and body to the left while inhaling, then to the right while exhaling. After five times, start twisting to the right while inhaling and to the left while exhaling.

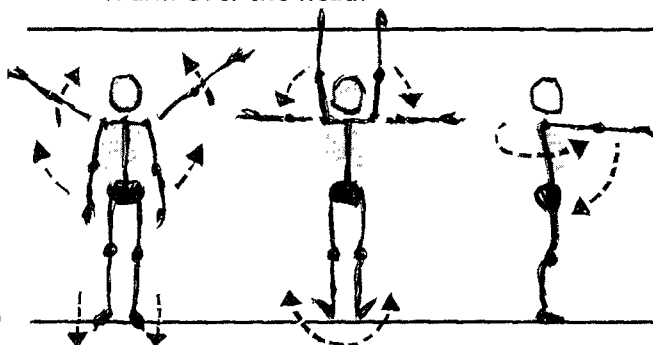
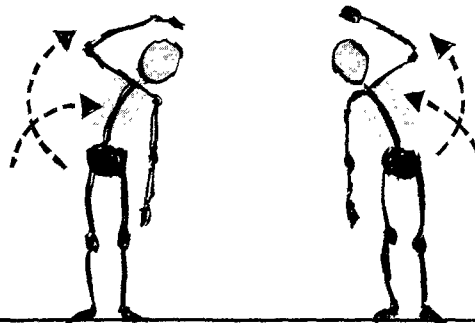
Arm Swing

Stand with feet apart and arms at side. Swing arms up forward to horizontal position and squat down while inhaling deeply, then get up while hands drop on exhaling.



Overhead Swing

Stand with feet apart and arms at side. Bend to the left and swing the right arm over the head while inhaling, then opposite while exhaling. Repeat five times, then start the next bend to the right, swinging the left arm over the head.

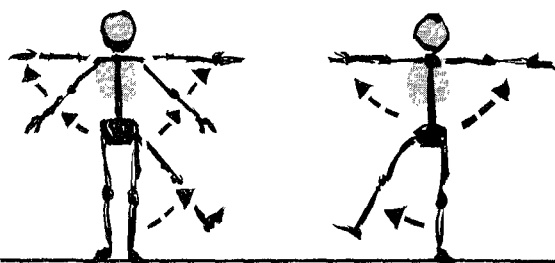
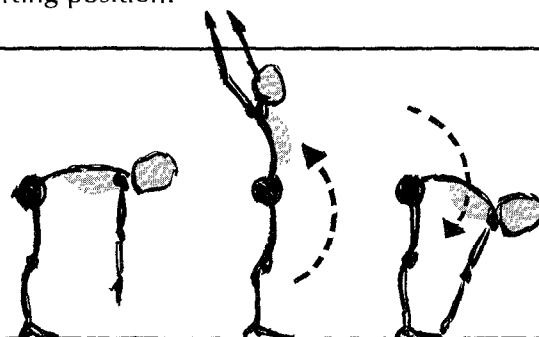


Toe and Heel

Stand with feet a little apart, arms at side, swing the arms out to the side and up over your head as you step up on your toes. Inhale at the same time. Exhale as you swing the arms to the side, and forward up to shoulder height and stand on your heels, then return to starting position.

Up and Down

Stand with feet apart and body bent forward, arms hanging down. Swing arms and body up to straight upright position while inhaling, then bend a little backwards while bending in the knees and elbows, and then swing forward to the floor under exhalation.

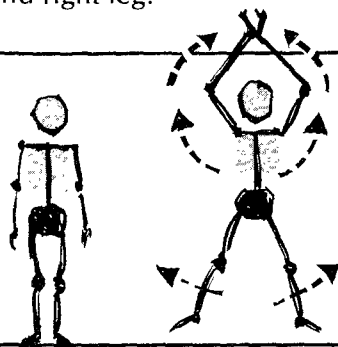
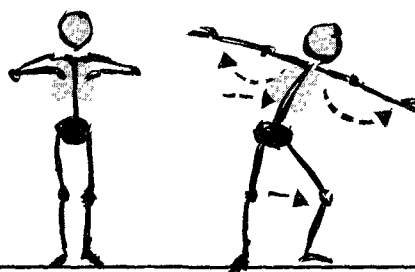


Side Swing

Stand feet apart, arms at side, swing arms to the side to shoulder height as you move left leg to the side as you inhale, move back to position as you exhale. Alternate with right and left leg.

Arm and Knee Bend

Stand with feet together, arms flexed at shoulder height. Swing the arms out to the side as you step forward, 45-degree angle to the left with left leg, bending in the knee while inhaling, then go back to starting position while exhaling. Alternate forward with the left and right leg.

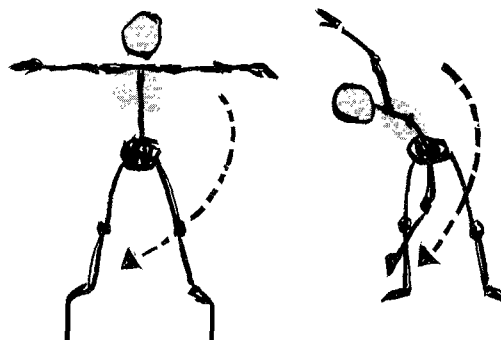


Jumping Jack

Stand feet together, arms at side. In a jump, bring feet apart and swing the arms out to the side and up over the head (clap hands) as you inhale; as you jump back to starting position, exhale.

Toe Touch

Stand with feet apart, arms out at shoulder height, keep knees slightly bent, swing left arm down as you bend forward to touch right foot while exhaling. Inhale upon return to starting position. Alternate by touching right and left foot.



SPOTLIGHT ON HEALTH

FTC WANTS TO SNUFF OUT CIGARETTE SMOKING

The Federal Trade Commission has recommended that the Federal Government launch a strong advertising campaign to discourage smoking, and to require stiffer health warnings on packages of cigarettes and "small cigars."

In its annual report on cigarette use, the FTC suggested to Congress that warnings on cigarette packages and published advertisements should read: "Warning: Cigarette smoking is dangerous to health and may cause death from cancer, coronary heart disease, chronic bronchitis, pulmonary emphysema and other diseases." Warnings on cigarettes now read: "Warning: the Surgeon General has determined that cigarette smoking is dangerous to your health."

The FTC said total cigarette consumption reached 582 billion in 1973. The commission called for a Government-sponsored educational campaign, in which "messages designed to discourage cigarette smoking" would be placed in the commercial broadcast and print media. (*Religious News Service*, January 24, 1974, p. 26.)

MANAGEMENT OF HYPERTENSION



General measures for the management of essential hypertension include education, weight control, sodium restriction, exercise, relaxation, and adopting a life-style in which "enjoy" is the watchword for work, play, and meals. Regarding weight control, it is pointed out that for patients over forty-five years of age, the usual weight charts are too liberal; the body weight at age twenty to twenty-four and the thickness of the subcutaneous fat layer are useful guides. As for sodium restriction, no salt should be used in food preparation, and use of the salt shaker is taboo. (*Journal of the American Medical Association* 224:329, 1973.)

EFFECTS OF EXCESSIVE ASCORBIC ACID AND VITAMIN E INTAKE



There are a few reports in the literature of adverse effects of large doses of ascorbic acid, but vitamin E is generally considered to be harmless, even in gram doses. Several reports, however, now indicate that large doses of ascorbic acid and vitamin E may have an antagonistic effect on the nutritional status of vitamin A. Although small amounts of vitamin E improve carotene (pro-vitamin A) utilization, larger

amounts markedly reduce the amount formed and stored in the liver. In addition, there is evidence that an excessive intake of ascorbic acid has an inhibitory effect on carotene utilization. Apparently, a significant number of people have low liver reserves of vitamin A; thus, dietary practices that may accentuate the problem should be viewed with concern. Experience suggests caution in excessive consumption of any nutrient. (*American Journal of Clinical Nutrition* 26:382, 1973.)

HOME HEALTH CARE GIVEN BOOST BY AMA



Charles Weller, M.D., a member of the AMA's Committee on Community Health Care, read a statement on Home Health Care Programs before the Senate Subcommittee on Health of the Elderly of the Special Committee on Aging, in July, 1973.

He stated that "home care services . . . should be viewed as an alternative to hospital, nursing home, or other institutional care and as a part of a total medical care plan. As such, home care can enable the patient to remain in, or return to, a home environment that may be psychologically therapeutic as well as result in a cost saving.

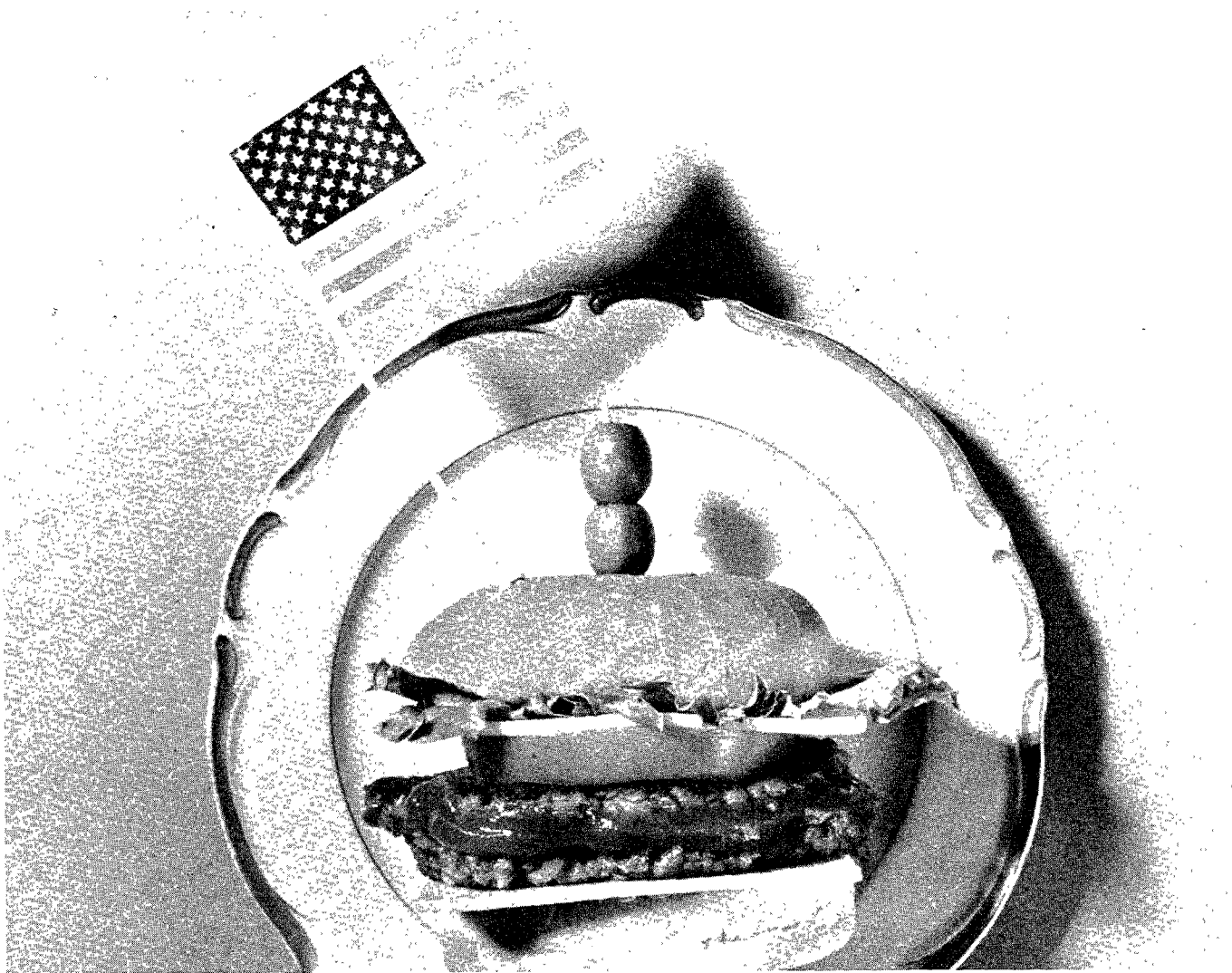
"The AMA believes that 'home health services should be an integral part of any health insurance program.' "

He stated that "the AMA actively supports the development and expansion of sound home care programs." (*JAMA*, August 20, 1973, p. 907 [reported in AMAGRAMS].)

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NATHAN J. SMITH

Americans: FOODS AND FOIBLES

Nutritional Attitudes and Behavior of the American People

WHEN YOU look at an American under 25 years of age you see an individual almost unique in the history of mankind. He has spent his entire life in a society that has had a great excess of food. Few generations on earth have ever been in a similar situation, and it is interesting to view the ways in which this is influencing our nutritional health, our attitudes, and our behavior.

Audrey Richards, an anthropologist, has written a fascinating book entitled *Hunger and Food Gathering in Savage Tribes*. She found that the ways people eat have more effect on their individual or community behavior than any other biological activity. In fact, she concludes that nutrition is much more powerful in influencing behavior than is sex. Dr. Bruno Bettelheim, child psychologist, also presents eating and nutrition as the dominant biological factor in determining individual and community behavior. Eating is our primary medium of communication. Affection, displeasure, status, accomplishment, punishment, reward—all may be expressed through what we eat and how we eat. Since eating and nutrition are such important parts of our environment, and since our environment is changing rapidly, it is to be expected that our eating habits will likewise go through dramatic changes.

Our Food-producing Potential

In the late 1960's, when American food production was at its highest, we used only 5 per cent

Nathan J. Smith, M.D., is currently professor of pediatrics at the School of Medicine, University of Washington, Seattle.

of our labor force to produce more than five times the amount of food we needed. With modern mechanized agricultural techniques the American farmer has the ability to produce essentially unlimited amounts of food. Secretary of Agriculture Butz has recently said that sufficient food for all the American people could be provided by as few as 100,000 American farmers.

Our massive food production is changing so rapidly that there is good reason for concern for its basic nutritional quality. Genetic manipulation in the development of new varieties of vegetables, fruits, and grains is increasing, and the changes produced demand that we keep a close watch on the effect of these genetic changes on the composition of foods. For example, more than two thirds of all the nation's green beans are produced in one valley in Oregon. Three years ago the plant geneticists developed a green bean that grows in such a way that it can be harvested mechanically. Thus, in one season, more than two thirds of the nation's supply of green beans was genetically changed to facilitate harvesting. But no one was charged with the responsibility of determining whether the new bean was nutritionally equal to what we have been accustomed to eating. Should not industry, agriculture, and government continually monitor the nutritional composition of such foods?

The way we market in the United States is also rapidly changing. We have the most elaborate, efficient, sanitary, nutritious, and expensive marketing system the world has ever known. Each year 5,000 new food items appear on the commercial market; 80 per cent of them fail to attract any consumer interest and quickly disappear. But even so, 75 per cent of the items in the supermarkets today were not there ten years ago.

Certainly no one could help being impressed by the way food is processed and packaged for consumption. But it may have convenience and eye appeal with little concern for nutritional content.

The production, marketing, and processing of food is continually

changing as the amounts and types of food we eat vary. Our dietary habits and our health have been most significantly influenced by our decreasing activity. Everybody rides to work, and there are few jobs that require much physical effort.

The farmer has his tractor and the construction worker his machines to do the hard work. The American work day is centered at the desk in offices and factories where there is no opportunity for exercise. Likewise, the automated, appliance-laden American home provides little incentive for activity.

Even recreation has been mechanized. The golf cart, trail bike, outboard motor, power garden tools, and snowmobiles have all taken exercise out of recreation to the point of ridiculousness. Sports catalogs offer even a "new electric fishing reel" to protect the enfeebled American sportsman from the demanding task of winding in his fish line!

Of particular concern is the American child who is becoming as sedentary as his sedentary parents. Today's preschool child eats about 15 per cent less food than a similar preschooler did ten to fifteen years ago.¹ This is not because food is not available, but because he lacks opportunity to exercise, especially in cities where dearth of safe places to play results in a life centered around the television set. By the age of 6 the average American child has spent more time watching television than he will spend in classrooms for the rest of his life. In other words, the preschooler has joined his parents as the new man referred to as Homo sedentarius.

The nutrition of school-age children is no less affected by a sedentary existence. Buses transport them to and from school, physical education programs are inadequate, and by age 15 or 16 the use of the second automobile in the family makes walking almost obsolete.

The decreasing use of body energy by Americans has been accompanied by a real decrease in the amount of food eaten; the per capita consumption of dairy products, meats, fruits, vegetables, and cereals has dropped in

the past twenty years. There are only two items in the American diet that show an increase in annual per capita consumption: sugars and fats. Thus, not only the quantity of what we are eating is decreasing, but the quality of our American diet is also deteriorating.

Quality Counts

No matter how much one eats, it is important that the quality of his food be the best available. The job of minerals and vitamins is to assist our bodies in using carbohydrates, fats, and proteins. A diet high in these three foods but low in minerals and vitamins may derange body chemistry, resulting eventually in disease. A well-chosen diet, selected largely from unrefined foods, will be both palatable and nutritious, and will provide sufficient minerals and vitamins to ensure good utilization of the food.

This year 40 per cent of the American food dollar will be spent eating meals away from home. Three meals a day at the family table is no longer a part of American life. In how many homes is there a family breakfast? At mid-day father lunches at work, children lunch at school, and mother snacks at home. Even the evening meal fails all too often to gather the whole family together to eat.

Nutritionists from our Veterans Administration hospitals have observed the eating behavior of veterans over the past fifty-five years. At the end of World War I veterans wanted three meals a day made up of meat and potatoes, a good piece of pie, and a cup of coffee. After World War II the demands were for large amounts of dairy products and milk. During and after the Korean War there was, for the first time, a call for fruit juice and salads. The eating pattern of Vietnam veterans is, however, markedly different. Many don't want to eat meals. When breakfast is brought, some put their heads under the sheets; then breakfast is taken away. In the middle of the morning they go to the canteen for coffee and doughnuts. Thus, they have little interest in lunch. In the middle of the afternoon they again go to the canteen and get a snack—ice cream or dessert. So they have little interest in dinner. In the evening, while watching television, they have some beer and popcorn. This is their diet.

Vegetarian Diets

The change in eating behavior affects all age groups, but is most impressive in young adults. It points out clearly that one changes his eating style with every signifi-

cant change in life-style. Organic foods and vegetarian diets have become popular ventures in eating for young people in their new life-style. Fathers express their disdain, mothers lie awake nights worrying about their vegetarian daughters, and nutritionists complain that everyone is more effective in transmitting information than they themselves—the qualified professionals. Parents have called me with panic because a card from Susie at college told them that she had become a vegetarian! "What should we do?" they wail.

"Send her some carrots," I reply.

Vegetarian diets can, obviously, provide adequate nutrition if one follows the basic rule of a good diet—that is, eat enough from a variety of food sources. Expensive "natural" foods, however, are in a large part frauds. About 3 per cent of the American food supply is marketed as "organically grown," but only a fraction of 1 per cent of our agricultural land is under organic cultivation. There is obviously a bit of a discrepancy. The so-called natural foods do provide new dimensions for communication among young people; one can get "back to nature" in the comfort of one's kitchen. But for those advantages one pays a price. They are expensive.

Tipping the Scales

What are the consequences of our changing food supply and the rapidly changing eating habits of the American people? The most basic problem is related to the decrease in activity. If they remain sedentary, people have to make a choice between eating in excess of their needs and becoming obese, or restricting their food consumption in quantity and selecting it for nutritional quality. Obesity is a real malnutrition problem in Western countries. The number of obese Americans has doubled since 1950.² Twenty per cent of our teen-age children are obese, and the figure increases with advancing age. It is also quite clear that we have found no successful program for significantly helping the obese teen-ager or adult, and this is a tragedy. Obese youngsters are noncompetitive

Author's Suggested Three-Point Program Supported by Spirit of Prophecy

1. Eat regular meals of good food at family table.

"There are but few as yet who are aroused sufficiently to understand how much their habits of diet have to do with their health, their characters, their usefulness in this world, and their eternal destiny."—*Counsels on Diet and Foods*, pp. 51, 52.

2. Avoid between-meal snacks.

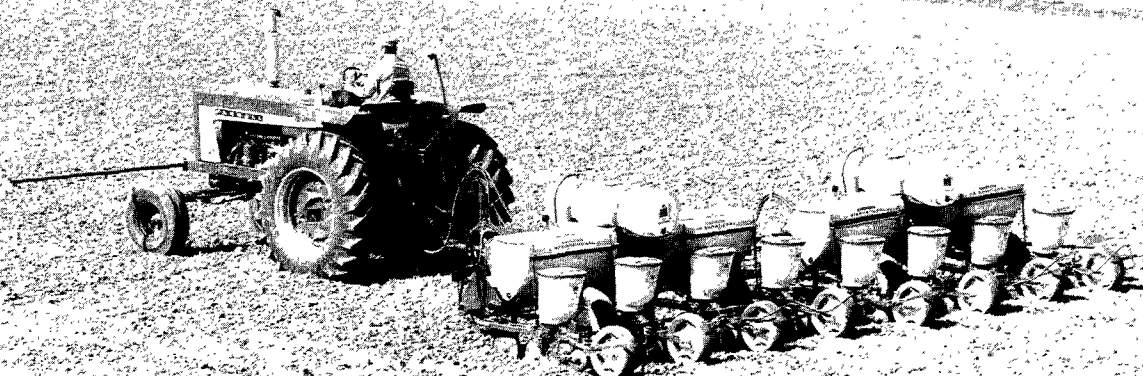
"Regularity in eating is of vital importance. There should be a specified time for each meal. At this time, let every one eat what the system requires, and then take nothing more until the next meal."—*Ibid.*, p. 179.

3. Develop a more active life-style.

"If physical exercise were combined with mental exertion, the blood would be quickened in its circulation, the action of the heart would be more perfect, impure matter would be thrown off, and new life and vigor would be experienced in every part of the body."—*Counsels on Health*, p. 572.

in any area that demands social acceptance: getting a job, peer acceptance, competitive sports, school admissions—all are compromised. The obese adult is handicapped with ill health, hypertension, diabetes, heart disease, and a variety of ailments. Excess weight is, in fact, affecting 30 per cent of the American adult population and must be recognized as a major national health problem.³

jam down the gullets of the American people more highly nutritious foods, when they do not need the calories and are not hungry, we must educate people to live more healthfully—eat regular meals of good food at the family table. Avoid between-meal snacking of high caloric, poorly balanced foods, and develop a more active life-style. It is hard to change the dietary or living patterns of the middle-aged or older, but it can



Those who diet to reduce weight or to maintain a coveted slimness may run the risk of nutritional deficiency and may function little better than their obese friends. Such deficiency states hinder learning, work ability, and recovery from fatigue. Girls and young women in middle and upper income families have the poorest diets in the United States. The amount they eat at mealtimes is small because they want to keep their weight down, and their consumption of snack foods is relatively high because they have sufficient money to buy them. Poor girls have more nutritious diets than do rich girls!

So, in the changing life-styles of our sedentary, mechanized society, with increasing food shortages and the high living-cost problem among the urbanized poor, there is much to be done. For the sake of better health the American people are going to have to learn how to live and nourish themselves in a technological environment. Instead of spending endless hours and endless dollars trying to

be done. I do think, however, that our children can be taught how to live and to eat better than their parents and to maintain a desired level of fitness in modern society.

An educated public will respond to and do better with their diet only when they have some idea of the nutritional composition of the food they buy. It is to be hoped that the new food-labeling systems will serve to enlighten the public and so contribute to the solution of our problems. But real success can come only with personal interest and involvement.

Good living demands good nutritional health, and you can't have one without the other. ➤

With modern mechanized agricultural techniques the American farmer has the ability to produce essentially unlimited amounts of food.

¹ G. M. Owen, et al. A study of the nutritional status of preschool children in the United States, 1968-1970. *Pediatrics* (in press).

² J. Mayer, *Overweight; Causes, Cost, and Control*. Englewood Cliffs, New Jersey, Prentice-Hall, 1968.

³ *Ten-State Nutrition Survey, 1968-1970*. 5 volumes. Government Printing Office, Department of Health, Education, and Welfare, 1972.

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A STRIKING statement made by a well-known, qualified man in the area of medical education brings to focus the importance of maintaining the health and integrity of the teeth, gums, and adjacent tissue. Charles Mayo, one of the founders of the medical center bearing his name, is quoted as saying, "Preventive dentistry can extend human life ten years."

Without going into the less-frequent pathological conditions, and there are many, we find that nearly 100 per cent of our population have experienced dental decay by the age of 20, and disease of the gums by the age of 40.

A report given in 1960 by the Commission on the Survey of Dentistry estimated that there were 700 million untreated cavities in the United States, and that 50 per cent of the population had chronic destructive disease of the bone and gums by the age of 50.

The age-old method of solving dental problems by drilling, filling, and billing is becoming more and more inadequate to cope with the continual increase of decay and bone and gum disease. The growing concern of the general public with regard to how the laymen may cooperate to improve and maintain the health of his mouth is encouraging, however.

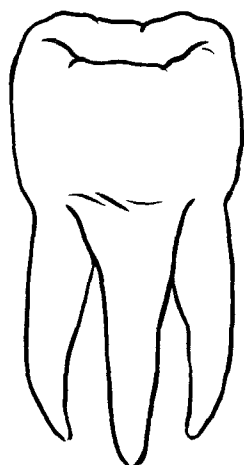
Dental disease can have many causes. Important among these are diet, hygiene, other systemic diseases, heredity, age, and ethnic influences.

In the area of preventive dentistry, however, emphasis is on ways to avoid disease rather than on how to treat it after it is established. The two chief ways of preventing oral disease are through proper nutrition and by good oral hygiene.

Diet Is a Factor

Diet is one of the most important means of effectively controlling dental caries. Points to bear in mind are (1) avoid between-meal snacks, (2) avoid

Raymond L. Lilly, D.D.S., is associate professor of oral surgery, School of Dentistry, Loma Linda University.



Treating Teeth With Tenderness

RAYMOND L. LILLY

refined carbohydrates, sticky foods, candies, and large amounts of sugar, and (3) eat a wholesome diet, which includes plenty of whole-grain breads and cereals.

Control Oral Environment

It is important to control lodgement of food particles around and on the teeth. This is particularly applicable to young children. For instance, after his teeth have erupted, a baby should not be put to bed with a bottle. The milk will lodge around the gum line of his teeth, giving ever-present bacteria the food they need to pursue their destructive job. Adults, too, should be sure their mouths are cleansed of food, especially at bedtime.

The control of dental plaque will contribute to the reduction of caries and to the prevention of gingivitis which, if untreated, leads to bone and gum disease and tooth loss. Plaque is a soft accumulation of food

particles and multiplying bacteria in a sticky substance that adheres to the tooth surface. It should be removed daily by thorough brushing and flossing. Plaque control is the key to prevention of bone and gum diseases. Proper toothbrushing methods and the use of other aids such as dental floss, rubber tips, wooden points, and water irrigation aid in this prevention.

Fluoridation Helps

In areas where the fluoride level of the public drinking water is adjusted to approximately one part per million, the protection thus afforded amount to about a 40 per cent to 60 per cent reduction in caries compared with the caries incidence in a similar community lacking any fluoridation. This adjustment can be made at a very low cost of approximately 15 cents per person per year and affords many dollars in savings, to say nothing of the possible discomfort that may come from visits to the dentist.

Topical application of fluoride is of value as a caries-preventive agent and is most strongly advised in areas lacking fluoride in the public water system. If fluoride is not in the water supply, it can be obtained through fluoride tablets, vitamin-fluoride tablets, or bottled fluoridated drinking water, and is a great aid in increasing the resistance to decay.

Have Fissures Filled

Often when posterior teeth erupt, they have deep pits and fissures where the enamel failed to fuse adequately. For preventive measures, it is well to have these areas filled as soon as possible before they become decayed. The dentist can now do this with a tooth-colored material.

Visit Dentist Regularly

Regular visits to the dentist for routine examination, cleaning, and home-care instructions will complete the steps an individual can take to guide him to good dental health.

NEWS NOTES

A.M. and P.M. 5-Day Plans

The Simi Valley Adventist Hospital added another dimension to their Five-Day Plan recently. According to Chaplain Milton Adams, a morning and an evening session were conducted. A good number of the 22 who came indicated they could not have attended if the program had not been held during the day. Ninety per cent (19 of the 22 who came) stopped smoking.

As an added feature the chaplain utilized SMOKER'S DIAL a week before the Five-Day Plan began. This was designed to get smokers "in the mood" for the sessions. SMOKER'S DIAL also continued while the plan was in progress. All future Stop-Smoking clinics in the hospital will be conducted during both the morning and evening hours.

Adventures in Vegetarian Cooking

A food festival, Adventure in Vegetarian Eating, was held at the Wheaton, Maryland, church recently. It was designed to awaken interest and increase participation in an upcoming cooking school.

Men, women, and children from all walks of life filled the auditorium to capacity, eager to sample the nonflesh protein foods that had been prepared by the church women.

Meat substitutes were prominently displayed. Reprints of articles about meat substitutes were given to all who attended, as well as the printed program for the cooking school to come.

During a one-week period prior to the festival 270 persons from the metropolitan Washington, D.C., area registered for the event after learning of it through local newspapers, radio, distributed fliers, church friends, and a one-day vegetarian food demonstration in a local grocery store. For most it was not only their first experience of eating nonflesh protein foods but the first time to enter an Adventist church.

These new friends were obviously impressed with the food festival. Eighty registered for the cooking school after their adventure in vegetarian cooking.

The cooking school was advertised as Adventures in Vegetarian Cooking, and the community was challenged to "beat high meat prices by learning to cook without meat." A \$4.00 fee was charged for the four-evening course. Wheaton church pastor Eric Norman got each evening under way with a brief devotional. The health and nutrition specialists featured were the late Dr.

Bryan Michaelis, director of Washington Adventist Hospital's Family Health Center; Dr. Robert Dunn, director of preventive medicine at the hospital; Ella May Stoneburner, R.N., associate secretary of the General Conference Health Department; and Judy Throckmorton, R.D., assistant professor of home economics at Columbia Union College.

People drove up to 25 miles each evening for nutrition and dietary information.

A follow-up procedure is planned. Those interested will be enrolled in the Voice of Prophecy Better Health Course and will be given the book *Healthful Living*. Those who express deep interest will be given *The Seventh Day*. Of course, all will be notified of future evangelistic meetings.

Gloria Pennington, of the Wheaton church, directed the food festival and the cooking school. In recent years she has coordinated cooking schools not only at Wheaton but throughout the Washington metropolitan area. (Columbia Union *Visitor*, April 25, 1974.)

In Temperate Teheran

A Five-Day Plan held in Teheran with full-house attendance has had an exciting aftermath, reports Jack Mahon, temperance director for the Middle East Union.

Mahon says that about a month after the Plan had been held, the temperance director in Iran, Hovik Sarrafian, was invited to appear on television. His appearance was on a noon show on the subject of health. The following two weeks two temperance films were screened on television. Each was identified as a contribution of the Seventh-day Adventist Church. The films were introduced by Mr. Sarrafian.

The excitement peaked, however, when Sarrafian received an invitation to appear on the Ghavib Afshar Show. This is the David Frost show of Iran, says Mahon. Its guests are people in the news, show-business people, artists, musicians.

Afshar had seen the film *One in Twenty Thousand* when he was in high school and had never forgotten it. When he saw the Adventist temperance films introduced on TV by Sarrafian, he decided to use him on his program.

Eight million people view the Afshar show. Mahon reports that Sarrafian was asked to describe the Five-Day Plan in eight minutes with a short interlude of music by the national pop group.

Afshar introduced Sarrafian, reports Mahon, by saying, "Hey, Marcel, do you know that fag you smoked before the show took 14 1/2 minutes off your life?"

When Sarrafian finished his second stint, says Mahon, Afshar told his eight million Moslem viewers, "The work Hovik is doing is better than a hundred Hajis." Which is to say better than a hundred trips to Mecca!

Because it is not possible to give the Five-Day Plan in eight minutes, Sarrafian promised on the air to help anyone who wanted to take the Plan. He gave a telephone number and his address. So many people called, reports Mahon, that the line could not cope with them. Letters are overflowing his cupboard from all over Persia and as far away as Kuwait.

The first appearance on the Afshar show was followed by a second. Altogether Sarrafian has been on television eight times, and the press coverage has also been tremendous, according to Mahon. Stories have appeared in both Farsi and English.

One of the telephone calls Sarrafian received was from a young Moslem who invited him to present a temperance program—without Christian propaganda. Sarrafian consented, and when he arrived at the place where he was to give the program, he found it was one of the large mosques of Teheran's Pamenar district.

When he went inside with the young man, Sarrafian found part of the mosque had been curtained off. "I must ask you to speak quietly after the muezzin has called the people to prayer," his host said apologetically.

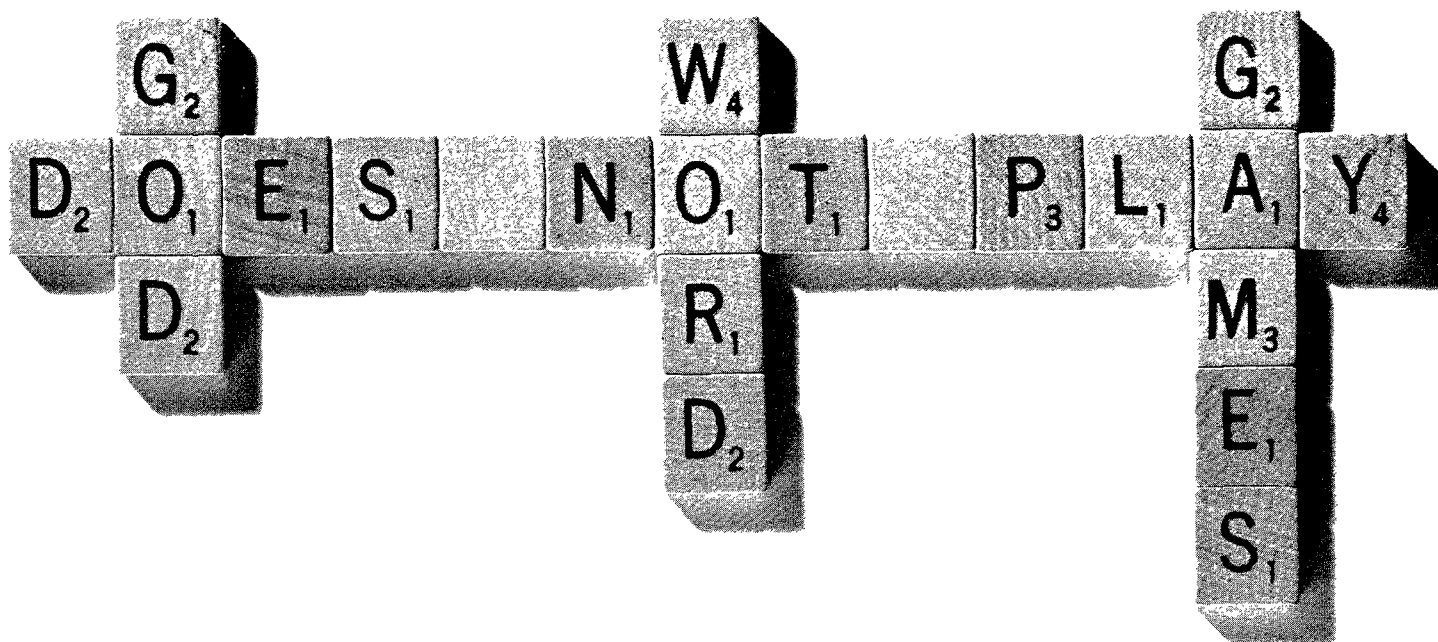
"Temperance work is having an electrifying effect on the Middle East," concludes Mahon. (*Tell*, May, 1974.)

Nutrition Workshop in Victoria

More than 400 people attended an all-day nutrition workshop in Victoria, B.C., Canada, where Dr. U. D. Register from Loma Linda University was scheduled as guest speaker.

The workshop was organized by two graduates of the LLU School of Health, Ron and Arlene Whitney, executive director and assistant at the Victoria Health Education Centre.

The nutrition and weight-control programs have met with very positive response, the assistant director says. It is possible to schedule a new group each month with an average attendance of 60. Ten sessions are given, and these cover the preventive health concepts. Scores have experienced renewed vigor as a result of these courses, and these were the people who attended the special workshop at the Centre. (*Tell*, May, 1974.)



HERBERT E. DOUGLASS

ALTHOUGH salvation is a gift (John 3:16) it has not come easy or cheap for God or man. Jesus did not give up forever certain prerogatives and risk His own place in the universe "to secure for man the privilege of breaking the commandments of God. . . . This is an infamous lie originated by Satan, which must be made to appear in its false, deceitful character."—The SDA Bible Commentary, Ellen G. White Comments, on Eph. 2:18, p. 1116.

God does not play word games when

He goes about saving men. The issue has always been faith—that attitude on man's part that trusts God and acts accordingly. The opposite of faith is rebellion. The rebel does not trust God; consequently, he does not obey Him—at least willingly—and is forever looking for ways to justify himself when he chooses not to obey Him. The sinner is simply a rebel who wants to have things his own way; he may be a very religious rebel, very respected in fact, but he will decide where, when, and how far he will obey God. The sinner is simply a person who makes himself "lord" over what he will do, whenever desire and duty are in conflict.

The tragedy is that man has ingeniously worked out religious formulas whereby he hopes to guarantee to himself God's acceptance and eventual salvation. Men and women have tried the austerity route (monasticism, deprivation of all kinds); the religious duties route (good works of all kinds); the information route (expertise in theological knowledge, in Bible studies on all aspects of "present truth," as if "faith" were to be equated with doctrine); even the "reverse formula" (God has done it *all*, salvation is by grace *alone*, thus minimizing human responsibility).

These man-made avenues to salvation possess certain worthy aspects that cannot be written off—but their weakness and ineffectiveness in dealing with the sin problem lie in the fact that in such humanly devised solutions

man is controlling his destiny, still doing it his way, still missing the whole point of the plan of salvation by evading the total surrender involved in trusting, loving obedience.

If sin began when created beings distrusted God (that is, when they thought they knew a better way), then sin is removed from the universe only when men and women of faith develop a life pattern that always responds, spontaneously, with a Yes to whatever God tells them to do.

Sin is not removed merely by forensic justification. The wonderful news that God forgives penitent sinners brings peace beyond all understanding, but this does not in fact dispose of sin. There is more to the plan of redemption than forensic justification or Satan would truly have the last laugh. Such word games would not defeat him or prove that God's way of life is superior. In fact, all that is thus justified (made righteous) is sin, not the sinner. That is very cheap grace.

The forgiven saint needs something more than a cloak over his past—he needs power to refrain from sin, a power that will indeed cleanse him from all sin and set him forth as a product of the grace of God. Especially for us in the twentieth century, the cleansing time, the “washing and ironing time,” is *now*, “the time when we are to cleanse our robes or character in the blood of the Lamb. John says, ‘Behold the Lamb of God, which taketh away the sin of the world.’ . . . Shall we not let Him take them away? Shall we not let our sins go?”—*The SDA Bible Commentary*, Ellen G. White Comments, on John 1:29, p. 1131.

This is what Ellen White means when she says in so many ways: “The religion of Christ means more than the forgiveness of sin; it means taking away our sins, and filling the vacuum with the graces of the Holy Spirit.”—*Christ's Object Lessons*, pp. 419, 420.

The Seventh-day Adventist

Herbert E. Douglass, Th.D., is an associate editor of the Review and Herald.

Church has been sent forth with a unique and urgent mission. No other church is telling the world plainly, frankly, and we hope convincingly, that Jesus delays His coming until mankind has had a fair chance to see that God can wipe out the sin problem, that God's way of life is irrefutably better, that God is right and sinners are wrong.

For this reason becoming a Seventh-day Adventist is not an isolated act or a private arrangement with God—it is a whole new life experience that is distinctively different from that of our contemporaries. No previous church relationship can compare. There is no phase of the Adventist life that does not immediately come under the Lord's direct concern. It is more than merely tinkering with a day of worship, and publicly voicing a commitment to Jesus.

Our uniqueness is summed up in our understanding of righteousness by faith, an expression often used to describe the process by which God and man dispose of the sin problem so that God can be “just, and the justifier of him which believeth in Jesus” (Rom. 3:26).

In a nutshell what we believe is this: on one hand in the process, the righteousness of Christ's own sinless record covers a man's past; on the other hand, the righteousness of Christ's sinless life is woven into a developing habit pattern that eventually produces a mature, Christlike person.

To receive both the cloak of Christ's righteousness to cover a man's past and the power to reflect truly His righteousness in a consistent life pattern requires faith—the trust and willingness of a man to do whatever God wants him to do. This total life response, which is embodied in the word *faith*, is the method by which Jesus lived a sinless life in fallen human nature.

Jesus is delaying His Advent until His people exhibit His kind of faith, thus vindicating the fairness and wisdom of God's dealing with man. The life-style of these people

“that keep the commandments of God and the faith of Jesus” (Rev. 14:12), winsome to the honest-hearted and an affront to the self-serving, will demonstrate to the world that man need not remain a sinner, that man may attain a sinless, righteous experience by the same faith that Jesus exercised, that is, righteousness by faith.

The Adventist invitation to the world is to “come and see,” just as Philip introduced Nathanael to Jesus. Jesus means what He says, “All power is given unto me in heaven and in earth” (Matt. 28:18). Jude also: “Now unto him that is able to keep you from falling” (Jude 24); and Paul: “Wherefore he is able also to save them to the uttermost” (Heb. 7:25); “But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life” (Rom. 6:22).

The point of it all, Paul said, the function of the church as the body of Christ to which every new believer automatically belongs when he accepts Jesus as his Saviour, is to assist each member to “attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fulness of Christ” (Eph. 4:13, R.S.V.).

The last generation will “happen” when the church realizes what its primary mission is—to let God work in the lives of church members as He has never been given the chance before on such a worldwide scale so that He can vindicate His honor and government. “Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will claim them as His own.”—*Christ's Object Lessons*, p. 69.

Only then will the gospel (the good news that God can save men from sin) truly go forth and force the day of decision for all mankind. Only then will people truly see evidence that what Christianity has talked about for 2,000 years really works.

Protein— That Vital Ingredient

LYDIA SONNENBERG/PART 2

SINCE MANY Americans equate the word *protein* with meat and in its absence or insufficiency they feel health and vigor cannot be maintained, Seventh-day Adventist homemakers can share with their neighbors the advantages of a meatless diet. They can assure them of the complete adequacy of such a diet. After all, Seventh-day Adventists have had more than a hundred years of experience with the meatless diet!

Not only has research shown the complete adequacy of a lacto-vegetarian diet but also a number of distinct advantages. Among these is the lower intake of cholesterol and saturated fat. Both of these factors are associated with elevated cholesterol level, which in turn is linked to increased risk of coronary heart disease. For example, 60 per cent of the calories in meat come from fat. Anyone getting his protein from beef would be eating a lot of calories in the form of saturated fat.

Most of the plant fats are unsaturated and they do not contain any cholesterol. In a study by Drs. Lemon and Walden of Seventh-day Adventists in California, they found that not only did the men have fewer heart attacks when compared to non-Seventh-day Adventist men but they occurred a decade later.

Another distinct advantage of the meatless diet is the saving at the grocery store. Here is a sample of the cost of protein from various food sources:

	Protein	Cost*
½ cup soybeans, cooked	11.0 gms.	3-4c
1 T. peanut butter	4.0 gms.	3c
1 egg	6.0 gms.	5-6c
8 ounces milk	8.5 gms.	9-10c
½ cup cottage cheese	15.0 gms.	16c
1 piece Chicken Style Soyameat (canned).**	9.0 gms.	16c
1 vegetable steak***	7.5 gms.	12c
1 serving rib steak (3 1/2 oz. cooked)	24.0 gms.	75-80c

* Approx. prices August 1974, Calif.

** Product of Worthington Foods, Inc., Worthington, Ohio.

*** Product of Loma Linda Foods Co., Riverside, Calif.

Because of the importance of proteins in life processes, there has been considerable discussion and much research undertaken to determine how much is needed. Early in the history of nutrition very high protein intakes were advocated. These recommendations were made not on scientific studies but rather on surveys of what working men were actually eating. However, when research was undertaken it became increasingly clear that much less was needed than originally recommended.

The Nutrition Board of the National Research Council in the latest (1973) revision of the "Recommended Dietary Allowances" has set the figures for protein at 56 grams (approximately two ounces) for men and 46 grams (a little more than an ounce and a half) for women. In fact, research has shown that an ounce or so of a good protein mixture each day will keep the average man in good health. The recommendations of two ounces (56 grams) includes extra protein—a safety margin. Actually many Americans,

particularly men, eat between three and four ounces of protein each day, which is three to four times the requirement and almost twice the recommended allowance—which already has a margin of safety.

One way to measure how well the body can use protein is the biological value method. If an absorbed protein is completely utilized, it is assigned a value of 100, if there is no utilization that value would be zero. For adequate nutrition, the U.S. Food and Nu-

Biological Values of Some Food Proteins

Foods	Biological Values
Cereals	
Barley	64
Buckwheat	77
Oats	65
Rice, whole	73
polished	64
Rye, whole	73
milled	63
Wheat, whole	65
germ	74
Legumes	
Chick peas	68
Lima beans	67
Peas	64
Soybeans	73
Nuts and Seeds	
Cashews	72
Coconut	69
Pecans	60
Pumpkin seed	63
Sesame	62
Sunflower	70
Meat and Poultry	
Beef and veal	74
Fish	76
Eggs, chicken	94
Milk and Products	
Casein	72
Cheese, cheddar	72
Milk	85
Vegetables	
Corn, sweet	73
Kale	64
Mustard (greens)	74
Potato	73
Sweet potato	72
Yeast and Fungi	
Brewer's Yeast	67
Mushrooms	80

trition Board has recommended a biologic value of 60 or more for adults and 70 or more for children. The table lists a number of vegetable and animal proteins

Lydia Sonnenberg is an associate professor of nutrition, School of Health, Loma Linda University.

with values of 60 or above.

Should Americans worry about eating too much protein? Dr. Willard Visek of Cornell University thinks they should. In the United States, cancer of the colon ranks second only to lung cancer among deaths caused by cancer. Dr. Visek has reported data from a number of countries showing a high correlation between high animal protein intake and cancer of the colon. (It should be recognized that populations with high intakes of animal protein also have a high total protein intake.) According to these statistics, in those countries where people eat a large amount of animal protein there is a high incidence of bowel cancer. Wherever animal protein intake is low there is little of this type of cancer. Conclusions cannot be drawn only on the basis of correlation analysis, but these findings certainly are indications of the need of further study in this area.

Meeting the protein allowances of the National Research Council is indeed no problem. Dietitians who are accustomed to calculating diets find it hard not to exceed these amounts when calorie needs are met. Here in two meals one gets more than the recommended allowance for men:

Two Meals to Meet Protein Needs From Typical Lacto-ovo- Vegetarian Meal Patterns*

BREAKFAST

Food	Protein/gm.
Oatmeal and raisins	4.0
Milk, 1 glass	8.5
Bread, 2 slices whole-wheat toast	5.0
Fruit, 1 serving	1.0
Egg or meat analog (½ oz.) or nuts (½ oz.) or peanut butter (1 tbsp.)	4.0
Total	22.5

DINNER

Lettuce and tomato salad (with cottage cheese)	2.0 (15)
Entree	12.0
Peas	5.0
Potato	3.0
Bread, whole-wheat	2.5
Milk, 1 glass	8.5
Dessert	3.0
Total	36.0

* Total for two meals = approximately 60 gm. protein; values for the third meal are not included.

Approximate Protein Content of a Few Typical Foods


Food	Protein/gm.
1 cup milk	8.5
1 egg	6.0
1 slice whole-wheat bread	2.5
½ cup cottage cheese	15.0
2 ounces soy cheese	9.0
½ cup cooked legumes, average*	6.0-10.0
½ cup cooked oatmeal	2.5
1 tablespoon peanut butter	4.0
Most vegetables, average serving	2.0- 3.0
Most fruits, average serving	0.5- 1.0
Commercially prepared entree foods (meat alternates), average serving	10.0-16.0

* Soybeans are highest in protein content.

Because studies show that Seventh-day Adventists have good health and longevity, they are the subjects for a number of studies currently in progress. A team of scientists in the School of Health, Loma Linda University, has been granted more than \$800,000 to study what in their life-style may be contributing to the fact that Seventh-day Adventists have significantly less cancer of most types than the average American. Seventh-day Adventists in California also are one of the groups involved in a diet-cancer study by Dr. Ernest Wynder, an internationally known authority on cancer. In a recent interview (reported in *U.S. News & World Report*) Dr. Jean Mayer of Harvard said, "We have the experience of Seventh-day Adventists. . . . They



have been studied very carefully and their health is at least as good if not superior to that of the American people as a whole."

Today Seventh-day Adventists are becoming Exhibit A. Today we see the glorious possibility of being the fulfillment of the prophetic words: "If Seventh-day Adventists practiced what they profess to believe, if they were sincere health reformers, they would indeed be a spectacle to the world, to angels, and to men."—*Counsels on Health*, p. 575. 

dear kay:

Are there materials available that could be used as a basis for talks on nutrition or as "chatter" material during a cooking demonstration?

A Learner

Dear Learner,

There is always good material in *Life and Health* and other journals. These articles are always well documented.

My husband brought home Dr. O. S. Parrett's revision of an old book, *Diseases of Food Animals*. It has been brought up to date and is full of good material to use as one endeavors to help people make the transition from meat eating to vegetarianism.

Years ago when the book was first printed my husband gave it to a man with whom he was studying. After some weeks my husband asked him how he enjoyed the book. He replied, "Well, I'll tell you, Elder Dower, it was like this. I had to either quit eating meat or quit reading the book!"

Another small book, *Meat on the Menu: Who Needs It?* by Raymond H. Woolsey, has recently been published by the Review and Herald Publishing Association.

Dr. Wayne McFarland writes easily and well in his book entitled *Better Living*. I've used the material often in giving health talks.

These are inexpensive sources of reliable information and may be purchased at your Book and Bible House.

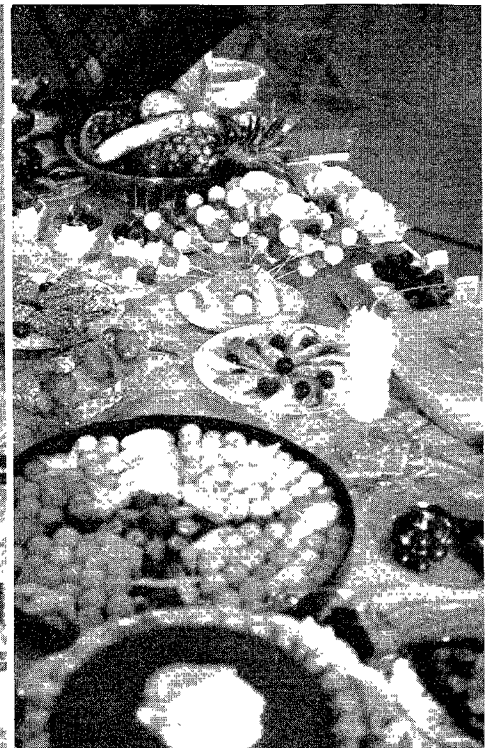
Dear Shepherdesses,

So many of you are sharing your faith by having cooking classes that I know you will appreciate Dr. Lydia Sonnenberg's articles.

I'd like to caution you to be sure the material you give is factual and scientific. I hope the recipes you share will also be representative of "our" health message. I have seen such items as suet, Worcestershire sauce, and vinegar in recipes printed in church-sponsored cookbooks. This is misleading. Uncooked eggs, which are so often used in dressings and desserts, should not be used in recipes we give to others because of the element of disease. Be sure to give recipes with familiar ingredients.

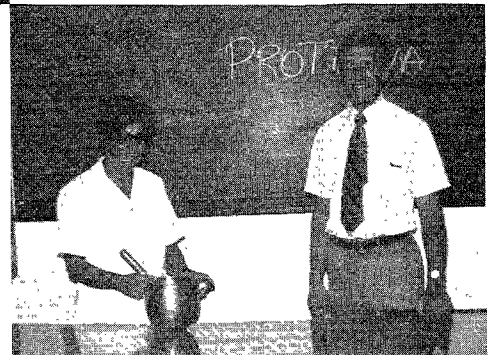
Below are pictures of Shepherdesses in action in cooking classes in various parts of the world. This wonderful service helps prevent disease and foster good health. God bless your continued work for Him.

With love,
Kay



(1) Hope Bushnell recently appeared on Kathy Lindie's Town & Country Hour, KDAL-TV, in Duluth, Minn. (2) Attractive food displays and (3) a friendly server at the sampling table add much to a cooking school. (4) President Don Christman and his wife teamed up for a cooking school in the Texico Conference. (5) Senora Cayrus, a recently baptized dietitian, and Dr. Harold Fanselan presented a cooking school at the River Plate Hospital and Sanitarium in Argentina.

WHY DON'T YOU TRY IT?



seminary news

Temperance/Evangelism Course Taught During Summer

Contrary to much public opinion, temperance refers more to what a person does than to what he doesn't do, says E. H. J. Steed, temperance secretary of the General Conference of Seventh-day Adventists.

He conducted a course in Temperance Evangelism for Pastor and Layman at the Theological Seminary at Andrews University, June 17 to July 12. This year is the first time such a course has been offered at the Seminary, but Steed believes the course should be repeated both at the Berrien Springs campus and at AU's extension schools overseas.

Designed to reveal temperance as a truly evangelistic means, "it set forth principles and programs for a united church ministry for and by young and old in any part of the world," said Steed.

Enrolled in the course for four quarter credits were twenty-two Seminary students, pastors, publishing house executives, chaplains, and laymen.

Steed emphasized that "temperance is not what you give up, but what you take on—self-control. Man lost dominion or control of himself and the land when he sinned in Eden. The possibility of man's regaining that control came through the righteousness of Christ, who resisted temptation.

"This concept of righteousness by faith extends to the everyday life," he continued. "We cannot eat or drink our way to heaven, but through self-control that He gives us, we can eat and drink to the glory of God. This is practical godliness."

One interesting aspect of the course was the special project in which each student developed a temperance evangelism program for a church of either 1,000 members, 200 members, or 35 members. Students outlined the procedures and programs for pastor and membership involvement.

The month-long course covered such areas as foundational principles as revealed in the Bible and the Spirit of Prophecy, the theology of temperance and intemperance, temperance evangelism programs, principles of the various church temperance programs, scientific data concerning alcohol and drugs, and educational aids for pastors and laymen.

In addition to Steed, instructors for the course included Charles W. Watson and Milo Sawvel, associate temperance secretaries at the General Conference, and H. H. Hill, a field secretary for the GC.

Resource materials for the course emphasized the Bible and the book *Temperance*; and also included the General Conference *Temperance Manual*; printed lectures by members of the International Committee for the Prevention of Alcoholism; directors' kits for the Five-Day Plan, the 4DK Answer to Alcoholics, and the Home-Help Plan; and Steed's book, *The Answer to Alcoholism*.

"Perspectives in Communication" Course Offered

"Perspectives in Communication," a course designed to familiarize ministers and laymen with effective methods of communication in the work of the church, was taught at the Seventh-day Adventist Theological Seminary at Andrews University during the second session of the summer quarter this year.

The course attracted thirty-three students who received four hours of Seminary credit for their work. In addition to the usual reading and test requirements, each student developed a project in which he set up a suitable communication program for a church organization, such as a conference, school, local church, hospital, or evangelistic campaign.

Director for the course was E. W.

Tarr, former secretary of the General Conference Bureau of Public Relations. Assisting him was the coordinator, Victor Cooper, associate secretary of the GC Communication Department. Other instructors were Walter R. L. Scragg, secretary of the Communication Department, and associate secretaries M. Carol Hetzell and Marvin H. Reeder.

Guest lecturers included Paul Nelson, a Seventh-day Adventist who is the president of Harry G. Willis and Associates, an advertising agency in Arlington Heights, Illinois; Philip Ault, an editor of the South Bend *Tribune*; and Dr. Robert Yingst, acting chairman of the Department of Communication at Andrews.

The course was divided into four units, with the first being devoted to the theory and practice of communication. This study gave students some background for the material they would be introduced to later. The second week covered public relations, publicity, news writing, and advertising.

Radio and TV, their use in the service of the church, were the subjects of the third unit. During this time, the students visited WAUS, the Andrews University stereo FM station, and a local TV station, and also learned how to prepare scripts for broadcasting.

During the last week of the course, students concentrated on audio-visual materials, and the preparation and use of photojournalism, motion pictures, and video tapes.

How to Improve *The Ministry* in One Easy Lesson—Write Your Own Articles!

Ministry needs these kinds of articles in order to better serve the expressed needs of our readers:

- * How-to articles in practical everyday pastoral ministry.
- * Articles that are particularly applicable to the pastor who has a number of small churches in one district.
- * How the minister can arrange his daily schedule and how he can reasonably stick to such a schedule.
- * Practical helps for Bible instructors.
- * Health-evangelism methods, demonstrations, and techniques that have been field-tested and proved effective.
- * Innovative approaches to Bible study.
- * Successful methods of training and involving lay members.
- * Unusual approaches to presentation of doctrines.
- * Brief items for the Shop Talk section.
- * Successful strategies for coping with members' problems.

Owing to limited circulation and budget, *The Ministry* is unable to pay for articles, but your contributions will be tremendously appreciated by the 15,000 workers around the world field who receive our journal. Articles should ordinarily be limited to five and a half pages of double-spaced typed material and should be limited to a simple, clear presentation of a specific issue.



Sabbath School Busing Ministry

J. L. PRICE

SABBATH SCHOOL busing ministry, I believe, is one effective way to put the "go" in the great commission Jesus gave, "Go . . . into all the world." Busing ministry is not simply a convenience to bring our own membership to church, but an evangelistic outreach in the hand of God to harvest entire neighborhoods for Jesus Christ.

Pastors in our field who desire to participate in this program are supplied a copy of *Winning Souls Through Buses*, by Jim Vineyard. So far we have also been able to take each of the pastors committed to the program to a Baptist busing ministry clinic, which has proved very worthwhile. Following this, we introduce busing ministry to the congregation in business session by means of a slide program.

Organization

This plan involves members in visiting house to house—the bus is just the instrument of transportation. In each team there is a captain, assistant captain, hostess, safety boy, and driver. The captain is committed to visit a minimum of three hours a week, as are as many of his team mem-

J. L. Price serves as Sabbath school secretary of the Georgia-Cumberland Conference.

bers as possible. Everyone who is riding his bus thus receives a visit every week. Along with this, new families are visited and also invited.

The hostess is usually a teenager, with a ready smile; one who can call the children by name and make them feel at home as they get on the bus. She talks to them about their dogs, cats, and goldfish, and sits with those who need it, ready to participate with the assistant captain in the program on the bus. The safety boy is also a teen-ager, who will carry a bright-red flag on a short pole, so that when the bus stops he can step out, keeping one hand on the bus, and extend his red flag to stop cars and allow the captain to cross the street with the child who is being picked up. The driver's responsibility includes maintenance. It is highly recommended that the driver have a chauffeur's license. In case of accident this helps legally.

Visitation

Individuals working on the busing ministry team need to be basically sound Christians and have a sufficient knowledge of the Bible to lead a person to Jesus Christ. If they cannot do this, they should not be on the team,

for winning people to Christ is the purpose of busing ministry. Persistence is as essential in evangelism as in selling. Note these statistics from page 47 of *Winning Souls Through Buses*: Forty-eight per cent of all salesmen make one call on their prospect and then quit. Twenty-five make a second call to this same prospect and then they quit, too. Fifteen per cent return the third time to that prospect before stopping. This totals 88 per cent of all salesmen who go out to sell. The remainder of salesmen, 12 per cent, make 80 per cent of all sales that are made.

Visiting may be done throughout the week, then each home on the resulting pick-up list must be contacted by telephone early Sabbath morning. The caller simply states, "This is Mr. Jones, your bus captain. The bus will be by to get you in about an hour."

Normally, visiting should begin in the church neighborhood and work outward, inviting parents and children to attend. This reduces potential conflicts in the beginning of the program by bringing children together who already are acquainted.

On the Bus

Spiritual education begins on the bus route. A poor experience here can negate all teaching at the church. Use songs the children will be learning in Vacation Bible School or Sabbath school; use Bible games, such as "Who Am I?"; show a large Bible story picture and quiz the children on it; have a good story to tell—Bible or character-building stories, such as those in *50 Character Stories*, by Charles and Ruby Treadway.

In the Church

The Sabbath school leaders in the divisions need to be planning on at least doubling their attendance in an average church. In a small church the percentage will be higher if the program is worked successfully.

When it comes to the worship service, there are two methods that can be used. One is to establish a separate worship service, graded by age for the young

people. The other is to simply integrate your bus children into your congregation, involving young people in the worship service. Occasionally have one read the Scripture; have junior deacons and let two of them help each Sabbath; have a story especially for the children where they are called forward and this is a special time devoted to them; have an adaptable adult in the church sit with those children whose parents do not come with them.

The Equipment

The individual church should decide what equipment is best suited for its needs. Some like the expandable van, some go all the way to a 60-passenger used school bus. The average piece of equipment in busing ministry is a school bus that is eight to ten years old. Choose equipment with a good body, seats, glass, running gear and tires. If tires need to be replaced, use recaps, for they are not going to be on the highway at high speed and recaps come at a fraction of the cost. Avoid Diesels and rear-mounted engines.

The best place to purchase a bus is from a school board that is getting ready to dispose of its present stock. These have been kept in good shape; the running gear and brakes have been kept up well to maintain safety. You may have to replace an engine, but that is inexpensive compared to the unit itself. These units sell from \$1,400 to \$2,500 at sealed bid or auction.

Driver Safety

The booklet "School Bus Driving Tips #ST341-71" is most helpful. It can be secured from Safety Activities Department, Chevrolet Division, General Motors Building, Detroit, Michigan 48202.

The public school board of education offers special training for bus drivers. They are usually happy for a church bus driver to attend. Arrange this through your local county board of education.


The driver *never* leaves his seat and all children must stay in theirs as well.

Personnel Recruiting

We have used two methods for recruiting personnel. One way is through presenting the program in a sermon and requesting people to register their willingness by signing a commitment sheet. The second, and probably best, method is to study your congregation carefully, determining who could work best in each specific activity of the team. After a Spirit-filled sermon on the subject of child evangelism and

busing ministry, speak to these people individually. Tell them that you are praying that they will see their way clear and feel the Lord's leading for them to be part of this team.

From our experience to date we have learned that this program is successful and will grow if you keep at it. It usually begins rather slowly, but if you do not become discouraged, you will eventually be surprised by its growth and effectiveness.

**BUS OUTREACH FAMILY
HISTORY AND ATTENDANCE RECORD**


BUS CAPTAIN'S RECORD

Pick-up Time _____

Family _____

Address _____

Directions to find _____

Apartment/Trailer Number _____

Don't Stop _____

Names and Ages of Riders

1. _____ 4. _____

2. _____ 5. _____

3. _____ 6. _____

Weekly Attendance Record					
Sab.	1	2	3	4	5
Oct.					
Nov.					
Dec.					
Jan.					
Feb.					
Mar.					
Apr.					
May					
June					
July					
Aug.					
Sep.					

List the rider's number each Sabbath he rides



target 80— the bold adventure

AT THE annual Far Eastern Division council in Singapore in November, 1972, the following action was voted, which brought into being the eight-year strategy that has since been named Target 80.

In order to realize the best possible results from the available resources and to develop a sense of corporate responsibility for growth and advance, we recommend the following master strategy of the future:

1. *That every unit of the Seventh-day Adventist Church in the Far Eastern Division (including every institution, department, and person) establish objectives to be reached within an eight-year period ending with the General Conference session in 1980.*
2. *That every unit identify and make a list of priorities (the most important things that must be done) necessary to accomplish its objectives.*
3. *That every unit institute a strategy to accomplish its objectives by concentrating its financial, human, and spiritual resources on opportunities for growth and advance.*

Bruce Johnston is president of the Sarawak Mission.

4. *That every existing institution survey its evangelistic objectives and develop a plan to become a truly evangelistic center.*
5. *That the Far Eastern Division increase its capacity for mobility in order to help the unions and missions enter more quickly into areas of opening opportunity by allocating overseas budgets for evangelistic and pioneer work, the budgets to be held and directed by the FED committee in close cooperation with the unions and missions participating.*
6. *That each union mission be responsible to oversee the setting of objectives and planning of strategy for each unit in its territory.*

In his stimulating book *The Practice of Management*, Peter Drucker says, "The compass bearing itself is firm, pointing in a straight line towards the desired port. But in actual navigation the ship will veer off its course for many miles to avoid a storm. She will slow down to a walk in a fog and heave to altogether in a hurricane. She may even change destination in mid-ocean and set a new compass bearing towards a new port—perhaps because war

has broken out, perhaps only because her cargo has been sold in mid-passage. Still, four-fifths of all voyages end in the intended port at the originally scheduled time. And without a compass bearing, the ship would neither be able to find the port nor be able to estimate the time it will take to get there. . . . Setting objectives enables a business to get where it should be going rather than be the plaything of weather, winds, and accidents."—Page 80 (Pan Books, Ltd.: London).

It's a Question of Priorities

In the Far Eastern Division's Target 80 program we have emphasized the necessity of following up the setting of objectives with the listing of priorities—the things that must be done in order to reach the objectives. This is necessary, for there are always more productive tasks for tomorrow than there is time for and more opportunities than there are capable people to take care of them. Priorities should be narrowed to a few events that, properly accomplished, will result in reaching our objectives. Management leaders emphasize that achievement of truly significant results goes to those leaders who pick their

priorities by the opportunities for growth and advancement. A few well-chosen priorities then become a matter of first importance.

In school we were constantly admonished to do things right. It is true that what we choose to do should be done well. I don't remember the author but there is food for thought in the question, "If you don't have time to do it right, when will you have time to do it over?" Yet there is something even more important than doing things right and that is choosing the *right things to do*. Choosing the right things to do and doing them well by concentrating resources and energies on them is the essence of good leadership.

Allocating Resources Wisely

Resources, both human and material, are entrusted into our hands for one purpose only: to help us successfully reach our objective of accomplishing God's purpose in the world. No matter how well chosen our objectives or carefully thought through our priorities, our strategy will not be successful if resources are not concentrated on them. The biggest temptation that administrators face is to try to spread the money around so that every project gets a little. When spread so thin, however, the resources cannot be concentrated in sufficient strength to make an impact on the things of greatest importance. Our denomination has many institutions and rightfully so. The tendency, however, is for our thinking to become institutionalized so that we put more energy, thought, time, and resources into maintaining the *status quo* than into those things that will do more to get the results we desire. The budget tends to be dominated by institutional maintenance. A successful strategy of evangelism *cannot be maintained merely on the crumbs that fall from the institutional table*.

We have to be honest enough to admit that in our church there are a great number of good and worthwhile things that are absorbing vast sums of precious resources but are not contributing significantly to getting our job done.

This rule of concentration may also be applied to problem-solving. Problems must be solved (or minimized) but must not be allowed to consume the best energies and resources of the organization. Problems must be kept in perspective. This demands a switch in attitude by which the leader sees himself, not as the chief trouble-shooter and problem-solver, but as the chief planner, target-setter, and coach to keep the organizational team inspired and driving with enthusiasm toward the goals of the organization.

Sewing Patches on the Past

There is doubtful virtue in patting one's self on the back for solving a problem, for usually it has little impact on the organization strategically. Peter Drucker gives us food for thought when he says, "It is more productive to convert an opportunity into results than to solve a problem—which only restores yesterday's equilibrium." Sewing patches on the past should not characterize leaders of the future!

Some problems can be solved before they ever arise, but it requires a clear concept of the role of the leader, not primarily as a problem-solver, but as a pacesetter. Two questions are appropriate: (1) What do we want to

evaluate alternatives in the light of the objectives of the organization before giving one's vote to a proposal before the committee. Proposals are important by virtue of their relationship to or influence upon the master strategy of an organization. Again it is a matter of keeping things in their proper perspective. The following questions may prove helpful when you are pondering which way to cast your vote: What effect will this proposal have on achieving our objectives? Is there an alternative that would better achieve the results we desire? Is the expenditure of this resource justified in the light of our objectives? Will this expenditure (or action) measurably affect our results? Will it sap energies from the main task? Will it add to our capacity to achieve results?

These are some of the principles of management upon which the Target 80 concept is based. We might summarize them in these words: The leader of tomorrow is one who asks and honestly answers the question, What is the work God has given us to do? He sets challenging objectives in harmony with that purpose; he establishes priorities—the things that must be done to achieve the objectives; he allocates resources and concentrates energies on the things that really matter; he

Sewing patches on the past should not characterize leaders of the future.

achieve?—what *results* would satisfy us if they could be achieved? and (2) What prevents us from achieving these results?—what are the *obstacles* to be removed? The next step is to formulate a specific plan of action to remove the obstacles. After deciding on the action required it is necessary to designate who is to take it and when the assignment is to be completed. These instructions need to be fully communicated to the persons responsible, and adequately followed up.

It is important to carefully

approach problems in the light of the objectives; and he claims the mighty power of God to energize and provide the spiritual resources to undergird the whole.

Not only are these concepts being applied by Far Eastern Division administration and departmental secretaries in the Target 80 program, but each pastor who participates is being urged to apply these principles to the organization of his church in order to assure the greatest results possible.

Concluded

Editorials From page 3

gregations and upon others we seek to reach.

2. *New Faith in the Spirit of Prophecy.* Those attending the conferences left with a renewed assurance that within the Seventh-day Adventist Church resides the gift of prophecy, accepted as inspired of God, and destined to fulfill an increasingly effective role in the closing work. There was no beating around the bush, or straddling the fence on this issue. This church is fully committed to an acceptance of this gift as the voice of God, given to help guide us through the closing crises of history. It is evident that the finishing of our task is vitally linked to our faithfully following the counsels given us.

3. *Confidence in Our Leadership.* Among the expressions often heard coming from pastors and others at the conferences was their great appreciation for those who led out in the conferences and presented the various subjects. There was no doubt but that our Seminary scholars, college Bible teachers, editors, and others who made the presentations were men of God, thoroughly committed to the Adventist faith and its proclamation in positive terms in accord

with sound hermeneutical principles. If there ever had been any suspicions as to the attitude of the church toward the authority of Scripture or the Spirit of Prophecy or the fundamentals of our faith, the very last vestiges of such doubts were most emphatically removed.

4. *Renewed Emphasis on Role of Holy Spirit.* Like a thread running through all presentations was the basic importance of the ministry of the Holy Spirit in the giving of the Word, in the presentation of the Word, and in its study and proclamation. More than this, one of the most vital presentations of the conferences was devoted specifically to this subject. With the participating ministers reminding themselves again and again of the importance of this gift and determining anew to give added hours to the study of the Word and its proclamation, what changes might indeed be wrought and what an added impetus might be given to our work!

These are but a few of the thoughts that press upon my heart. If we seriously apply the principles enunciated, heed the wise counsels given, recognize our need as sinners, and claim the promises given, what new power will be seen in our ministry!

But it is easy to forget. Live coals of fire can soon turn to ashes. This being so, it would be well to review the large doses of material again and again. The presentations are also available on tape for convenient listening. This will allow for more study and digestion of the material, and should help not only to keep the inspiration alive but to make the presentations increasingly more meaningful.

To Those Who Missed It

Those not privileged to attend the historic conferences will be especially eager to avail themselves of these materials in either printed or tape form (or both). As you, through this means of communication, unite with us in this meaningful study, our prayer is that the same sense of unity and commitment may be yours. Let us be known more fully than ever before as both students of the Word and proclaimers of the Word. As our people come to hear us preach, may they have the confident assurance that they will hear a message from the Lord—a message that is certain; a message that will help “make ready a people prepared for the Lord.”

O. M. B.

feedback

Twice as Successful

The *Ministry* magazine is really tremendous. A minister, we are told, should be able to give simple remedies, present health subjects in their simplicity, educate in medical missionary lines, know the laws of the human body, have knowledge of disease and its causes, know how to give help to the sick, and tell people how to treat the house we live in. He should be as well trained by education and practice to combat the diseases of the body as he is to heal the sin-sick soul. Then, we are told, he will be twice as successful.

John A. Luppens
Crompond, New York

Theology Major Responds

I am writing to commend you for the outstanding articles you are printing in *Ministry* magazine. As a theology major at Southern Missionary College, I have found no other publication to match up

to *Ministry*. I would like especially to recognize the fantastic series of articles “Dare to Study Daniel” that I have followed with each issue. Also worthy of mention are the health messages being printed. I pray that others have received the same blessing I have from reading the magazine and hope you will keep up the remarkable job you are doing with this publication.

Lawrence F. Clark
Collegedale, Tennessee

Those International Students

Re: “Thrust for Evangelism Among Moslems” (February, 1974).

I cannot help wondering why we don't try to reach out a bit to the considerable number of young people from Moslem countries attending many of our North American universities. After several years of being exposed to a democratic form of government and to Christianity (or what they might come to perceive as such), many of them will

return to responsible positions, taking these impressions with them.

It has been my observation that international students tend to adapt very closely to the culture of their host country, but will revert almost totally to their own culture once they return. It might be considerably easier to reach them here while they are eager to learn and absorb than to try later on to break down built-up prejudice.

A favorable impression given of our work and belief here will (even if not always resulting in direct conversions) go a long way in reaching these multitudes in the homeland. International student associations at universities are only too glad to pass on names of overseas students to American families or churches who are willing to invite them at holidays and during vacations. Adventist churches located in larger university towns could benefit greatly by this exposure and experience.

Elfriede Matejisk
Columbus, Ohio

shop talk

Literature for the Jews

The Israelite Heritage Institute has available a series of sixteen tracts, "Timely Topics," written especially for the Jews. Appearing initially in *The Israelite* magazine, they represent a major effort on the part of their writer, Pastor Robert L. Odom, to meet the mind of these people to whom the gospel must also go.

Such titles are included as, "Israel's Most Amazing Book," "The Messiah—A Person or an Age?" "Israel's Major Literary Gift to the World," "Yom Kippur's Historic Relevance," and "Those Mysterious Beings Called 'Angels.'"

Complete sets are available through our Adventist Book Centers at \$1.00 each. Also special quantity prices. Every church would do well to have a supply of these on hand and available for missionary purposes.

State of the Pastor's Time

From a first elder comes this idea to help answer the question often asked quietly among members—"What does our pastor do all the time?" He suggests the pastor include as a regular church board item a brief report of his activities for the month. Such a report could be made during the time when each department is reporting. This plan could certainly aid in developing understanding for a pastor's busy program and give members insights into how they can lighten his load.

Tom Mostert, Jr.

Pastor, Can Your Community Hear You?

Do you have empty pews in your church? Or do worshipers have to be early to get a seat?

Whichever way it is, all pastors have a similar problem—how to reach more people.

Assuming that church is a happy place where our members enjoy their spiritual food in congenial surroundings, how can we reach those who do not come to us? How can we extend our pulpit into the community?

In many places the answer is simple. Give the public a taste. Use radio. Through radio we can pass through closed doors, introduce people to Jesus Christ and bring them the message we love.

And you don't have to be a "big" preacher, using stentorian tones, to reach thousands of hearts. Radio is for

people who know how to converse. One-to-one communication. Of course, the radio listener cannot share in the conversation, but if we are speaking to his real needs he may wish to contact us—by letter, telephone, or even a visit to church. Some 99 per cent of our listeners will choose none of these reactions. And we must be prepared for this, not expecting that people have time to write or call the speaker of every impressive radio program they listen to. But in spite of this, radio pastors are providing a necessary service to the community.

So, pastor, why don't you join those who are extending their pulpits into the community with the help of a microphone? Give the public a little of your time. Five minutes, one minute, or thirty seconds a day. If you can speak to the needs of people, if you know how to solve their problems, if you are ready to be a friend in time of need, a father figure in the neighborhood, a friend of youth, a man who cares—you ought to be on the radio if you have opportunity. Your community needs you.

There must be reasons why you are not already broadcasting. May we look at some of them?

1. "I have not been trained to broadcast." Well, you have to start somewhere. Tape a sample broadcast and obtain the reactions of your friends, church members, and conference communication secretary.

2. "I have no time to prepare scripts for a regular daily or weekly program." The General Conference Department of Communication has already prepared scripts for 5-minute daily and 15-minute weekly programs. The annual subscription for fifty-two 15-minute scripts (mailed quarterly) is \$45. The 5-minute daily program scripts cost \$65 per year. Both services are available through your conference communication secretary or direct from Pastor's Script Service at the General Conference.

3. "I don't think the local radio station would give us time." Well, have they been approached? Do you know how to approach your station manager? Details are provided with your Pastor's Script Service samples.

4. "My responsibility is to the saints. I just don't have time for those who are not members of the church." I suppose every Adventist pastor knows he has a responsibility to the community, but all sorts of pressures make him wish to limit the horizon of his cares. If you have the opportunity of going on the air, and already have too much to do, may we suggest you report to your church board

and ask them for counsel. They may be able to reallocate some responsibilities that you have hitherto carried yourself.

5. "We've no money for broadcasting." Is that really the problem, or is it something else? Local church members are usually willing and cooperative. They respond to a challenge. And local conference committees are usually most helpful when a statement of genuine need accompanies a request for financial assistance. There are adequate financial resources in the Master's treasuries for the faithful to draw on.

Seventh-day Adventist pastor, now is the time to investigate the possibility of extending the range of your voice and influence to reach more people. Your station manager may welcome an offer to provide a genuine community service.

Victor Cooper

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news briefs

National Conference on Justice Set as Catholic Observance of Centennial

WASHINGTON, D.C.—A national conference on justice will be held in the fall of 1976 as the culmination of the Roman Catholic Church's official observance of the U.S. Bicentennial. Cardinal John Dearden of Detroit, chairman of the National Conference of Catholic Bishops' Committee for the Bicentennial, has announced that "Liberty and Justice for All" will be the theme of the church's observance.

In a letter sent to Catholic bishops throughout the U.S., Cardinal Dearden said that the central purpose of the program will be "to elicit from the Catholic community an expression of the meaning of 'liberty and justice for all' on the occasion of the nation's bicentennial." He explained that "the Committee feels that a critically important witness to the religious and cultural heritage can be made through this effort."

The purpose of the national conference, which has been scheduled tentatively for Detroit, will be "to highlight various aspects of the preceding investigation of liberty and justice and to recommend policy or programmatic responses to the findings of that investigation."

Cardinal Cody Tells Greek Orthodox: "Time to Tear Down Walls, Barriers"

CHICAGO—Cardinal John Cody of Chicago told a Greek Orthodox congress here that the 1975 Holy Year proclaimed by Pope Paul is not only a time for opening the holy door in Rome but "a time when other walls and obstacles that we put up between ourselves and our neighbors are to be torn down."

"It is a time," the Roman Catholic leaders said, "to heal wounds—the wounds that affect our family life, that divide the young, that hurt the aging. It is a time for healing the wounds that disrupt our neighborhoods and make our cities unsafe."

Cardinal Cody addressed the Twenty-second Biennial Clergy-Laity Congress of the Greek Orthodox Archdiocese of North and South America. When he spoke of the cities he made special reference to the "tragic death of Mrs. Martin Luther King, Sr." in Atlanta.

Mrs. King was killed by a gunman as she played the organ during a service at Ebenezer Baptist church on June 30.

Canada's Sunday School Losses "Catastrophic," Journal Reports

TORONTO, Ont.—Sunday school attendance in Canada has dropped "catastrophically" in the past ten years, the Toronto *Star* reported here. Canada's largest newspaper said the over-all decline is close to 50 per cent, with two major churches—United and Anglican—reporting even greater losses. The two major denominations, along with the Christian Churches (Disciples of Christ), are nearing a referendum on organic union.

Britain's Anglicans, Methodists Vote to Join Major Unity Talks

LONDON—England's five major churches have now agreed to join a national commission for multilateral discussions about practical reunion and the formal creation of the agency is expected relatively soon. First the Roman Catholic, then the Baptist Church, and then the United Reformed Church agreed to join the commission. Now the Methodist Church in Conference at Bristol and the General Synod of the Church of England at its July summer session at York have followed suit.

One or two very small denominations, such as the Independent Methodists and the Wesleyan Reformed Union, have rejected the idea, but the largest religious bodies have thrown their weight behind it. Scottish churches are not involved.

"Classical" and "Neo" Pentecostals Seen Reaching New Understanding

ANAHEIM, Calif.—Classical Pentecostals and Protestant and Roman Catholic neo-pentecostals are drawing closer to a mutual understanding as a result of the world charismatic renewal, particularly in areas of grace, the sacraments, and "order in worship," a Protestant seminary president said here. Discussing a four-day June

session in the continuing Pentecostal-Catholic dialog held at Wetzhausen, West Germany, Dr. Rodman Williams of the Melodyland School of Theology, Anaheim, declared that "we are learning from each other constantly."

He said the thrust of the dialog conference—the third of five in a series set up by Pentecostal churches and the Vatican Secretariat for Christian unity in 1972—was "to get at the root of what's causing renewal in our churches today." The 1975 dialog conference will be held in Italy. Among the topics discussed by the 16 participants were the theology of the sacraments, particularly baptism, and the relationship of the sacrament of confirmation to the charismatic gifts of the Holy Spirit described by Paul in several New Testament passages.

Dr. Williams, who has attended all the dialog sessions, said Pentecostal spokesmen "are coming more and more to appreciate the sacraments and order in worship. They haven't previously thought of baptism as a means of God's grace." He said Pentecostals of the older traditions are also coming to appreciate that "God's grace is somehow present and administered" even in infant baptism, practiced by Catholics and many major Protestant denominations.

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