

# MINISTRY

A MAGAZINE FOR CLERGY



MARCH 1978

## BEAUTY FOR ASHES (PAGE 20)



# LETTERS

## Open-minded

This morning I received my first issue of MINISTRY. I have already read it in its entirety and find it very educational and well based. I have a wealth of information on the Adventist faith through two large books I use frequently in my ministry—*Triumph of God's Love* and another with many running references, which I do not have at my finger tips, so cannot name. These books have been helpful in many areas. I try to be open-minded and accept anything pertaining to the Word of God, as long as it is not contrary to same.

Pentecostal minister  
Michigan

## Came at right time

Thank you for your gift of MINISTRY. My husband and I enjoyed the first issue very much. He has been a pastor here at the same church for twenty years.

The magazine came at a time when I was especially becoming "weary in well-doing." I felt the incessant demands around the clock and a certain aloneness in spite of being in groups of people all the time. The article "I Am a Pastor" really spoke to my heart, as did the letter to the "Shepherdess." My husband and I have been in this work for thirty-five years—all our married life.

Thank you for sharing MINISTRY with us.

Baptist pastor's wife  
Kentucky

## Wants to subscribe regularly

I am grateful for the complimentary copy of MINISTRY and want to become a regular subscriber. I enclose \$9.95 for a one-year subscription. You have done fine work in the magazine's format.

Methodist chaplain  
West Virginia

## Clergy person?

You suggest you would like to be "friendly and open" (January, 1978). Let me suggest that, for a start, you refrain from turning me off completely, as you have, by your cover designation, "for the busy clergyman." I am a clergywoman. As I am sure you are aware, there are growing numbers of our ranks in the more progressive denomina-

tions. So how about "clergy person"? Or even just plain "clergy"? I assure you the number of people of both sexes who respond more positively to inclusive language would merit your giving this some consideration.

Christian clergywoman  
New York

*[Our editorial staff did consider this writer's point and concluded it was well taken. Take a look at the cover of this issue to see what we did about it.—EDITORS.]*

## Primacy of preaching the Word

In scanning MINISTRY for the first time I was stopped by the article "I Am a Pastor" (January, 1978), and read it with more than passing interest, since it expresses the feelings I have held concerning the primacy of the preaching of the Word of God. Thank you for it.

Also, on page two I noticed a reference to an article authored by Clovis Chappell that evidently appeared in a previous issue of MINISTRY. Clovis Chappell has been a favorite author of mine for nearly all the years of my ministry, and some thirty of his books occupy space on my bookshelves. I would be thankful if I could have a copy of the issue in which Chappell's article appeared.

Independent Bible minister  
Illinois

## Wants to read MINISTRY every month

I have just finished reading the January issue of MINISTRY and find the articles to be very stimulating. Not only do I wish to continue to receive the gift subscription, I am enclosing a check to cover the alternate subscriptions also.

Pentecostal minister  
Alabama

## Holy Scripture as the norm

Thank you for the January issue of MINISTRY—sent to me as a gift. I have extracted three separate articles helpful to me.

Let us praise God for His Spirit who is moving so many to return to Holy Scripture as the norm of faith and Christian living! Please continue to send MINISTRY to me!

Episcopal minister  
New York

## Finds "Shop Talk" beneficial

I found the January issue of MINISTRY of great value to one in the ministry of the Lord. I especially appreciated the article by Jeffrey L. Cohen, "Male 'Metapause,'" and the Shop Talk section offered suggestions that will prove of benefit to my ministry. Thank you for the gift subscription.

Christian minister  
Kentucky

## Article on form criticism is "perceptive"

Thank you for including me in your complimentary mailing of MINISTRY.

I wish to register a personal word of gratitude to E. Edward Zinke for his perceptive article, "What About Form Criticism?" I am sending for the complete paper (as advertised in the footnotes) from which this article was extracted.

Christian Reformed minister  
Illinois

## Tears out five

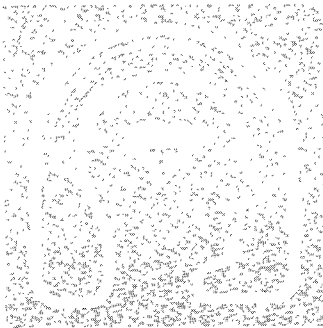
I am the type of minister who does not save magazines. Rather, I tear out the articles that I feel are of particular interest in my ministry and file them. Therefore, the quality and usefulness of a magazine for me is dependent upon the number of articles I tear out. Your magazine, MINISTRY, gets a very good rating, for I have torn out five articles.

The way in which you deal with the holistic approach to life (mental, physical, and spiritual) makes your magazine an excellent resource for any minister of any denomination. I certainly appreciate your concern in reaching out in Christian love to other denominations. As Christians, we must not close our doors to our fellow servants, nor should we make our ministry in our separate denominations a form of competition against each other. God accepts us in our different ministries. Therefore, we should accept each other as children and servants of God.

Congratulations on the fiftieth anniversary of your journal, and thank you again for putting me on your bimonthly gift subscription list. I shall be looking forward to future issues.

Methodist minister  
Indiana

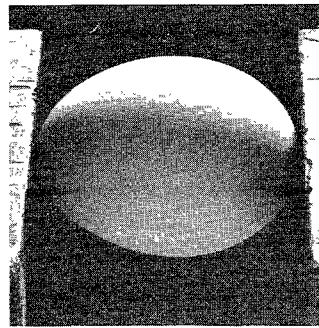
# CONTENTS



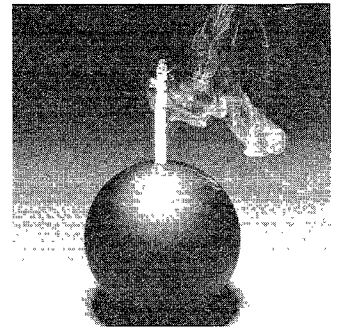
4



8



11



21

COVER BY SKIP BAKER

**4 What Does God's Grace Do?** Raoul Dederen. Differing views of justification have been held historically within the Christian church, leading to widely divergent concepts of what God's grace actually accomplishes in man. The author clearly defines the difference between the Roman Catholic and Protestant interpretations of justification by grace.

**8 When Should a Church Discipline Members?** That the church has the responsibility to discipline itself no one questions, though the path is open to a variety of abuses and dangers. Walter Raymond Beach gives us some practical guidelines through the often confusing mazes of when, why, and how to administer church discipline.

**11 To Abort or Not to Abort: That Is the Question.** Leonard McMillan. The author suggests that the abortion issue actually turns on the doctrine of the nature of man rather than on the more emotional arguments that have captured most of the attention.

**14 Ephesus—the Desirable Church.** Orley Berg takes the reader on a tour of Ephesus, the first of the seven churches of Revelation, and reviews its relationship to John, the author of the Apocalypse.

**17 Reversing the Trend Toward Heart Disease: An Interview With Nathan Pritikin.** Ethel Nelson.

**20 Beauty for Ashes.** Leo R. Van Dolson.

**21 "Slow-Motion Suicide"?** Elvin Adams. The evidence has been steadily mounting that cigarette smoking is responsible for more deaths in the United States than any other single agent. At last HEW Secretary Joseph Califano has moved to take the war against smoking off the back burner of national priorities.

**25 The Missing Link Is Missing Again.** Edward Lugenbeal. A wealth of new evidence unearthed in East Africa has upset the neat, convincing theory of human evolution developed prior to 1972.

**14 Biblical Archeology**

**17 Health and Religion**

**24 President's Page**

**25 Science and Religion**

**28 Widening Our Word Power**

**29 Shepherdess**

**31 Recommended Reading**

**32 Shop Talk**



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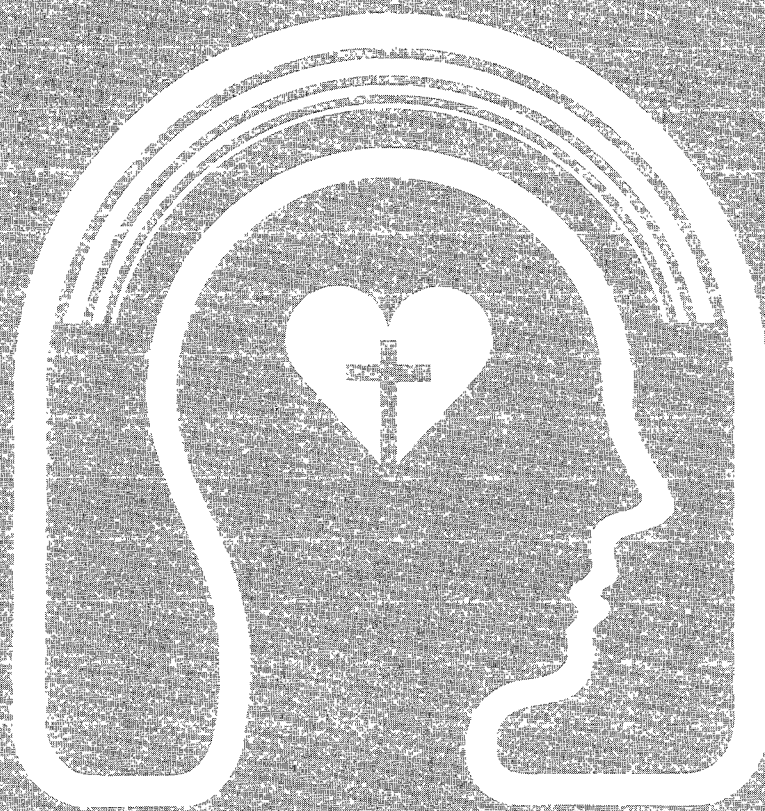
Unsolicited manuscripts are welcomed and will be returned only if accompanied by a stamped, self-addressed envelope. Vol. 51, No. 3





# What does God's grace do?

by Raoul Dederen



Should justification be primarily  
God's work in us or for us?

A genuine experience of sanctification  
is impossible without a correct  
understanding of this topic.

Among Christian mysteries, none is more important for our personal life than the doctrine usually referred to as justification by grace, through faith in Jesus Christ. It is the very heart of Christianity on its human side, for it describes the panorama of God's dealings with each of us in the depth of our soul. Life is here displayed in all its tensions: the doctrines of divine choice, call, and election; of the redemptive work of Christ, the God-man, which makes justification the work of God; and of forgiveness of sin and the healing of sinful man by the precious gift of God's love.

"Grace" has many meanings. It may mean "beauty," "attractiveness," "that which charms and delights," as well as "gratitude," all usages anticipated in classical and *koinē* Greek.<sup>1</sup> In theology, its meaning is more precise. It means first of all a gift from God. Not just any gift, but life itself. It is a gift bestowed through the merits of Jesus Christ for our salvation. Grace is first and foremost God communicating Himself to man and inviting him to restored fellowship with his Creator. This grace is necessary if a sinner is to attain eternal life. Justification by grace through faith is at the heart of the Christian message. It is also probably best known as the central issue of the sixteenth-century Reformation.

### Scriptural foundations

In Scripture, justification's meaning is quite clear. In the Old Testament, "justification" has a juridical and forensic connotation. The verb *sādaq* means "to be just" or "to be not guilty," in the juridical sense of being in harmony with the law. The causative form *hisdiq* means "to justify," as in obtaining justice or vindication before a tribunal for one unjustly accused (Ex. 23:7; Deut. 25:1; Prov. 17:15; Jer. 3:11; Eze. 16:50, 51). The emphasis of the Hebrew term is essentially liberative in that it denotes the juridical declaration of forensic innocence, i.e., innocence that implies a relation with

a judgment rather than a mode of being. That person is acknowledged or accounted or again declared to be justified or righteous.<sup>2</sup>

In the New Testament, the verb *dikaioō* generally means "to declare a person to be just," more specifically, to declare that the demands of God's law as a condition of life are fully satisfied with regard to a particular person (Acts 13:39; Rom. 5:18, 19; 8:30-33).<sup>3</sup> A man is called *dikaios* (just, righteous, justified) when, in the judgment of God, his relation to God's law is what it ought to be (Matt. 1:19; Acts 10:22). Thus, Jesus Christ is "the righteous man" (James 5:6, R.S.V.) who died for the "unrighteous" (1 Peter 3:18), so that "as by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous" (Rom. 5:19, R.S.V.).<sup>4</sup> The resulting state, justification, is denoted by the word *dikaiosisunē*—righteousness by judicial sentence. The word may include the idea that the justified person is good, but only because of his judicial relation to God. He is accounted and declared by God to be righteous. We are, rejoices Paul, "justified by his grace as a gift, through the redemption which is in Christ Jesus" (chap. 3:24, R.S.V.). And this justification is to be "received by faith" (verse 25, R.S.V.; cf. verses 28, 30; chap. 5:1; Gal. 2:16; Phil. 3:9); faith brings the instrument by which we appropriate Christ and His righteousness.

### Later theological developments

In later theology, however, this forensic sense of justification was gradually lost. History shows that Christians did not always carefully distinguish between justification as a legal act and the renewal process of sanctification. Very early, Greek Church Fathers (with nuances that cannot be treated here) anticipated the main lines that would characterize the theology of grace and justification: The notion of divinization, which emphasizes the unity of the redeemed with the indwelling Christ, and the notion of Christian liberty,

through which man renews himself and grows in the image of God, were to remain the two poles around which the doctrine of justification would revolve.<sup>5</sup>

At times aspects of each theme were obscured or so emphasized as to distort them. An example is the confusing of justification as a legal act with the moral process of sanctification. This aberration continued into the Middle Ages and gradually acquired a doctrinal aspect.

The pastoral and practical approach of the early Fathers, as well as Augustine's stress on justification as gratuitous remission of sins, made way for a speculative and scholastic theology. Under the influence of Aristotelian philosophy, medieval scholastics came to distinguish between the "negative" and "positive" sides of justification, i.e., between remission of sin and infusion of grace. The justified Christian was no longer forensically "declared" to be just, "regarded" forensically "as if" he were just, but, through the infusion of divine grace, was really just and *made* righteous. The changeover occurred within man.

### Thomas Aquinas

Thomas Aquinas (d. 1274) established the same distinction and showed the "organic and necessary connection between remission of sin and infusion of Grace."<sup>6</sup> Two centuries later, on the eve of the Reformation, the Roman Catholic doctrine of grace and justification had taken a highly refined shape. Under Thomas' influence, Roman Catholicism came to equate justification not only with remission of sin but with renovation, a changeover of the interior man. Not only are man's sins not imputed, they are removed. The justified man changes over, in fact, from a state of sin to a state of infused grace. Logical as always, Thomas taught that the introducing of the new state (of grace) determined the cessation of the previous one (state of sin).<sup>7</sup> The justified man, therefore, is not merely regarded as if he were righteous; he *is* righteous.

Not forensically, but within himself. Besides, since justification is not only remission of sin but also inner transformation, it is a continuous experience. Never complete, it is capable of increasing and is meant to grow through man's good works and cooperation with God.

### The Protestant Reformation

Luther and the Reformers reacted strongly against this theology of justification. They denounced its emphasis on seeking holiness through works. Specifically directed against an overemphasis on good works, their doctrine of justification taught man's radical corruption through the sin committed by Adam at the beginning of human history, a corruption that poisons good works. Justified men are yet fallen men; they remain sinners, but are counted just because of Christ's atonement. The justice of God (Rom. 1:17) imputes the redemptive work of Christ to the believer (chap. 3:22) without works on his part. Thus man's justification is in no way his own achievement but only God's. He is forensically declared righteous. Man is incapable of doing anything to turn himself from a sinner into a righteous man. All he can do is throw himself in trusting faith on Christ, his Saviour.<sup>8</sup>

Besides justification by faith, Calvin also stressed the change wrought in man by repentance and rebirth. In other words, good works do follow as a fruit of justification—though not as its cause or as having any sort of merits.<sup>9</sup>

### The Catholic answer to Luther and Calvin

Trent's comprehensive decrees on original sin and justification (Denz 1520-1583)<sup>10</sup> were the Catholic answer to Luther's and Calvin's theology of grace. The council rejected the concept of extrinsic-forensic justification, and maintained that man is justified by interior justice infused by the Holy Spirit, as indicated in the three following points: (1) justification implied the real remission of sins (Denz 1561) and not merely their nonimputation for pun-

ishment (cf. Denz 1561); (2) this implies, as a necessary accompaniment, "sanctification and renewal of the inner man" by the infusion of grace (Denz 1528), i.e., a radical, ontological transformation of man, a new objective reality whatever may appear or not appear on the psychological level (cf. Denz 1533, 1562-1565); (3) the need of man's voluntary acceptance of grace, his free cooperation in justification, as well as in the preparation for it (cf. Denz 1526).

Though the council dealt with other aspects of the issue, as well, these three doctrinal statements are the main dogmatic basis of its theology of justification. The council fathers seem to have emphasized these points because, as they saw it, the Reformers' teaching tended to deny or, at least jeopardize, the Catholic teaching on the true inner transformation that takes place when God justifies the sinner. And, as so often happens after a conciliar decision, what had been intended as a specific response to a particular issue became in subsequent Catholic theology the major element in the whole treatise of grace and justification. Thus Catholic theologians began developing various aspects of *sanctifying grace*, an infused grace that, given by God, *makes* man just in the sight of God and raises him to a supernatural destiny. It is sometimes called *habitual grace* because it is intended to be a permanent condition of the soul. This habitual grace is the more indispensable, for justification is regarded as progressive, not instantaneous. It is a process "never complete in this life."<sup>11</sup>

On the other hand, Trent's emphasis on man's free cooperation with grace for justification led to the no less excessive concept of *actual grace*. Actual graces come to man without any merit on his part whatsoever (Denz 1525). They are divine impulses that move him to judge what is right and to do what is good. Actual graces are granted either to prepare the way for justification, to preserve sanctifying grace, or to increase it. Their necessity had al-

ready been emphatically underlined by the Council of Trent (Denz 238-249, 373-380).<sup>12</sup> It is true that God's grace does "most of the work," as L. F. Trese points out,<sup>13</sup> but God requires man's cooperation. Man genuinely cooperates through his free will in the work of his own justification. Thus, "with the grace of Christ, he merits his final reward,"<sup>14</sup> namely, eternal life, though such deeds are in a sense the work of God within us.<sup>15</sup> Still, there is no certainty about one's justification. Since man's justification remains imperfect and in a way precarious to the very end, no believer can know "with the certainty of faith . . . that he has obtained God's grace" (Denz 1534).

### Where does the difference lie?

What I have said thus far, although at times quite oversimplified, calls for three basic remarks. They will also help us to discern more clearly where the real difference lies between the two positions.

It is important to notice, first, that both the Roman Catholic Church and the Reformers declared that man is justified by God's grace. Four hundred years ago the Council of Trent affirmed that "if anyone says that man can be justified before God by his own works, whether done by his own natural powers or through the teaching of the law, let him be anathema."<sup>16</sup> This may come as a surprise to many who have thought that the Catholic doctrine is one of justification by works. Yet, at the same January 14, 1547, session, the council added that "if anyone shall say that justifying faith is nothing less than confidence in the divine mercy which remits sins for Christ's sake, or that it is this confidence alone by which we are justified: let him be anathema."<sup>17</sup> There is little doubt that despite the Reformers' doctrine of justification by grace through faith alone the traditional Roman Catholic interpretation of the Tridentine decrees has been one of justification by faith and works.

Second, though the Catholic Church has elevated to official status



the notions of grace and justification, it uses them in a sense often vastly different from the Biblical connotations. Thus justification is said to describe God's work *within* man. It consequently becomes almost synonymous with sanctification, and designates the process of a justification gradually acquired by the believer, and no longer, as in Paul's writings, a declaration of acquittal.

I have no intention of suggesting that in its concept of grace the Church of Rome entirely neglects the notions of acquittal and forgiveness of sin mentioned in the Scriptures. Indeed it considers them fundamental in the sacraments of baptism and penance. Here, however, a shift of emphasis has led to a radical change in the fundamental concepts of faith, justification, and sanctification. In Catholic doctrine, justification is asked to yield to sanctification its central place in Christian life. That which is the foundation and the heart of a life of faith becomes hardly more than its preamble. And sanctification, designed by God to be the result of one's surrender to the liberating mercy of God, becomes the center of the Christian's concern.

Finally, this view has also radically modified the content and function of faith. In traditional Roman Catholicism, faith is first of all mental assent "consisting of a firm belief in all revealed truths,"<sup>18</sup> with its seat in the understanding, whereas the Reformers regarded it as *fiducia*, trust, having its seat in the will.

Again, this fact does not imply that Roman Catholic doctrine lacks all of the Biblical concept of faith, but rather that the concept has lost much of its richness. Faith is merely assent to truths, at its best the beginning of love, but in any event nothing more than the first step, an act of preparation, opening the way to the Christian experience. As its very nature of trust and confidence is relegated to the background, faith becomes one of the justified believer's own acts, another work of merit.

### No matter of minor importance

It is difficult to consider such a shift of emphasis to be a matter of minor importance. To the extent that the work accomplished by Jesus Christ on our behalf, and the justification it brings about, are denied their true and foundational role, faith loses its immutable foundation and, uprooted, finds itself isolated from the source where it should have found joy and assurance.

To the extent that justification is regarded as God's work *in* us rather than *for* us, attention is diverted from grace alone and focused on man, whose cooperation is regarded as meritorious. Instead of renunciation of one's own works and an utter rest and trust in God's work, faith becomes another of man's deeds. Hence man's life is nothing but continuous exertion, and while admitting in principle the reality of free grace, it is nothing more than a journey toward the house of servitude, for it is deprived of any assurance of salvation. It also becomes impossible to come to a genuine experience of sanctification, for the latter can only be the fruit of our joy and gratitude toward the unconditional mercy that God shows toward us, thanks to Christ's redemptive work.

The unfaithfulness toward the Scriptures that has so solidly established itself in the Roman Catholic interpretation of justification by grace is eminently injurious to God's true character, to His free grace, and to the encouragement of those who are daily engaged in the struggle against sin.

Raoul Dederen is professor of religion at Andrews University School of Theology, Berrien Springs, Michigan.

<sup>1</sup> Classical Greek anticipated the diversification of the Christian usage. See B. S. Easton, "Grace," *International Standard Bible Encyclopedia*, 2, p. 1290; T. W. Manson, "Grace in the New Testament," *The Doctrine of Grace*, ed. W. T. Whitely (London: SCM Press, 1932), p. 34; W. F. Arndt and F. W. Gingrich, eds., "Charis," *A Greek English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University Press, 1957), pp. 885-887; Hans Conzelmann, "charis, charidzomai, charistoō, acharistos: A. Profane Greek," *Theological Dictionary of the New Testament*, G. Friedrich, ed. (Grand Rapids: Wm. B.

Eerdmans, Pub. Co. 1974), 9, pp. 372-376.

<sup>2</sup> The use of *hisdiq* in Isaiah 53:11 deserves special attention. In this passage the Servant not only declares the "many" juridically acquitted, but it is by His sufferings and the "bearing [of] their iniquities" that He justifies and delivers those who are "accounted righteous."

<sup>3</sup> See also 1 Cor. 6:11; Gal. 2:16; 3:11.

<sup>4</sup> For a closer study of *dikaioō*, *dikaioōs*, and *dikaioōsunē*, see, for instance, Schrenck, "dikaioōs," "dikaioōsunē," "dikaioō," *Theological Dictionary of the New Testament*, G. Kittell, ed. (Grand Rapids: Wm. B. Eerdmans Pub. Co., 1964), 2, pp. 182-219; L. M. Petersen, "Justification," *The Zondervan Pictorial Encyclopedia of the Bible* (Grand Rapids: Zondervan Pub. House, 1975), 2, pp. 764-773; "dikaioōs," "dikaioōsunē," "dikaioō," *The Vocabulary of the New Testament*, J. H. Moulton and G. Milligan (London: Hodder and Stoughton, 1952), p. 162, 163.

<sup>5</sup> Through the dogmatic development of the doctrines of the Incarnation and the Trinity in the fourth and fifth centuries at the councils of Nicaea (325), Ephesus (431), and Chalcedon (450), the inner change in man through the gift of sonship in God was profounder theological expression.

<sup>6</sup> P. de Letter, "Justification in Catholic Theology," *The New Catholic Encyclopedia*, 8, p. 83. This article reviews also the contributions made by eminent medieval Catholic theologians such as Bonaventure, Duns Scotus, and Ockham.

<sup>7</sup> This is an application of Thomas' famous principle of mutual priority and causality, which, in his mind, is the law of every objective change. In the change-over from one state to another, the introducing of the new form determines or causes the expelling of the previous one.

<sup>8</sup> Luther's views are most clearly expressed in his commentaries on Paul's Epistle to the Galatians. See his *Lectures on Galatians*, 1535, chapters 5-6, in *Luther's Works*, vol. 27, Jaroslav Pelikan, ed. (St. Louis: Concordia Publishing House, 1964), pp. 3-148.

<sup>9</sup> *Institutes of the Christian Religion*, III, 3, pp. 11-18.

<sup>10</sup> References are to Henricus Denzinger, *Enchiridion Symbolorum* (Rome: Herder, 1961), translated in English as Henry Denzinger, *The Sources of Catholic Dogma*, trans. Roy J. Ferrari (St. Louis: B. Herder Book Co., 1957). Denzinger's volume is a handbook of Roman Catholic articles of faith and morals, indispensable to any student interested in Roman Catholicism. Because it is a standard work now available in English, I have referred to it whenever I could. References are to paragraph numbers rather than to pages.

<sup>11</sup> De Letter, *op. cit.*, p. 82.

<sup>12</sup> Account, however, must be taken of the fact that recent theological studies have been expressing reservations regarding the traditional Catholic doctrine of grace and justification. Contemporary theologians such as H. Bouillard, K. Rahner, and B. Lonergan hold that it is an open question whether actual grace is really distinct from the self-communication of God, which, when accepted, is called habitual. See, for instance, Karl Rahner, "Grace: B. Systematic," *Sacramentum Mundi. An Encyclopedia of Theology* (New York: Herder and Herder, 1968), 2, pp. 415-422.

<sup>13</sup> L. J. Trese, *The Faith Explained* (Notre Dame: Fides, 1971), p. 104; cf. p. 218.

<sup>14</sup> C. M. Aherne, "Controversies on Grace," *The New Catholic Encyclopedia*, 6, p. 677.

<sup>15</sup> One should keep in mind, however, that in Roman Catholic theology such actions can lay no claim to a reward from God if God has had no part in their doing. It is only the soul that is in communion with God that can gain merits for its actions. These deeds have a divine worth because they are the work of God Himself present in man's soul. Thus, only if one retains and develops this relationship with God "can [he] merit further blessings and eternal life" (R. Lawler, D. W. Wuerl, and Th. C. Lawler, eds., *The Teaching of Christ, a Catholic Catechism for Adults* [Huntington, Indiana: Our Sunday Visitor, 1976], p. 374). Cf. Trese, *op. cit.*, pp. 112-114.

<sup>16</sup> Denzinger, *op. cit.*, p. 811.

<sup>17</sup> *Ibid.*, p. 822.

<sup>18</sup> J. Pohler, "Grace," *The Catholic Encyclopedia*, 6, p. 701. Cf. Denz., p. 1789.



J. BYRON LOGAN

# **When should a church discipline members?**

A veteran church administrator explores the role of church discipline, how to balance justice and mercy in the exercise of discipline, and how to distinguish disciplinable conduct.

by Walter Raymond Beach



To even begin to formulate an answer to this question involves a further problem: How important is it for the church to be pure and united? The answer is apparent in yet another question: How important are purity and unity to God? For God designed the church on the pattern of His own character.

What is the character of God? God is holy. God is righteous. God is one. God intends His church, therefore, to be pure, undefiled, and united. When the church is unholy or disunited it denies the character of God. And to the extent the church is wanting in God's character, it loses God's power in its performance.

Certainly a bickering, disunited church projects an image of God that can be expected to turn people off. People believe in love, purity, and unity when they see and experience it. When the church compromises and becomes hypocritical in either doctrine or life, its power is dissipated. Then the church's testimony to the world remains ineffective, and its purpose to provide a family circle (*koinōnia*) in which members can grow into the maturity of Christ (Eph. 4:11-16) is frustrated. When love or discipline is missing, the mission of the church is flawed at the core.

Here we come face to face with a basic problem: How can the church balance justice and mercy, discipline and loving acceptance? How can the church maintain unity and purity at the same time?

A key word is *balance*, not easy to achieve. We continuously must contend, it would seem, with the ardent *unifiers* on the one hand, and the professional *purifiers* on the other. The polarized human tendency is either to unite at all costs, no matter how delinquent the doctrine and/or conduct, or to proceed to separate the wheat from the tares *now*!

To be sure, separation to a degree is essential to holiness. There is, however, an *unholy separation*—a separation that neglects love and mercy, and descends inevitably into judgmentalism and schism. Likewise, unity is good—it is the fundamental character of the Godhead and must be mirrored in the life of the church. Yet *unholy unity* appears when unity comes at the price of

unfaithfulness, compromise, and doctrinal defilement.

What a dilemma! Yet there is a solution: it is the exercise of proper church discipline. And the Bible clearly teaches church discipline. Ultimately church discipline separates people from church membership. The New Testament outlines a pattern for proper church discipline. None less than the Master made it clear who is to be disciplined, why he is to be disciplined, and how he is to be disciplined. A look at this pattern will enable us to avoid extremes and to achieve disciplinary balance.

### Who should be disciplined?

The New Testament makes it clear that a person must be disciplined if he is guilty of unrepentant, overt moral delinquency. "Root out the evil-doer from your community," advised the apostle Paul (1 Cor. 5:13, N.E.B.).\* The apostles required the same stern treatment for one guilty of teaching heresy: "If anyone preaches a gospel at variance with the gospel which you received, let him be outcast!" (Gal. 1:9). John went so far as to say of promoters of heresy, "If anyone comes to you who does not bring this doctrine, do not welcome him into your house or give him a greeting; for anyone who gives him a greeting is an accomplice in his wicked deeds" (2 John 11).

It should be noted that the discipline recommended on these two counts makes allowance for the one who fails in some sin of the spirit or who sins and repents (see 1 John 5:13-18). However, the strictest discipline is to be meted out to one who sins deliberately and continues unrepentantly in open violation of the law of God. It is also important to notice that discipline in matters of faith is not for one whose weakness is limited to personal questionings and doubts. Wrote Jude on this point: "There are some doubting souls who need your pity; snatch them from the flames and save them" (Jude 22). But when personal doubts are nurtured and articulated to the point that teachings contrary to fundamentals of the gospel are proclaimed, church discipline is indispensable.

When the church fails to discipline in cases of unrepented, overt moral

delinquency and the teaching of heresy, it becomes guilty of the sin of impurity and of unholy unity, and stands under the judgment of God. On the other hand, when separation is decreed for reasons other than moral dereliction or the teaching of heresy, the church becomes guilty of unholy separation and the sin of schism, which brings it likewise under the judgment of God.

Perhaps the most difficult problem in this connection is to determine what constitutes disciplinable heresy. Biblical principles indicate that disciplinable heresy concerns the fundamentals of the Christian faith, the cardinal doctrines of the church. Teaching beliefs contrary to such fundamentals, to the point of participating in divisive or disloyal opposition to the church, is heresy. A sure test of heresy would come in failure of a member to submit to the authority and discipline of the church.

### Why should the church discipline?

The primary purpose of discipline is to save or restore the person who has sinned. Discipline in Paul's day was "so that his spirit may be saved on the Day of the Lord" (1 Cor. 5:5). Through discipline, men were to learn not to be blasphemous (see 1 Tim. 1:20).

To the church at Thessalonica, Paul wrote:

"My friends, . . . never tire of doing right. If anyone disobeys our instructions given by letter, mark him well, and have no dealings with him until he is ashamed of himself. I do not mean treat him as an enemy, but give him friendly advice, as one of the family" (2 Thess. 3:13-15).

In short, church discipline is designed as a means of grace, not of destruction; as an evidence of love, not of hate or of fear.

A second motive in church discipline is to warn others. Discipline in this sense is a deterrent to sin. "Those who commit sins you must expose publicly, to put fear into the others" (1 Tim. 5:20).

One can perceive in apostolic discipline a third legitimate motive: church discipline can be useful in protecting the reputation of Christ and of the church. The fair name of the church and the Christian deserve protection from public reproach.

The church should be sensitive to this requirement. Protection likewise extends to the members of the church. Defilement must not be given free course. Significantly, though, the protection motive is in the background of New Testament teaching. Protection is implied, but this apparently is not the primary motive in the apostle's mind. The name of Christ and the church are strong and quite able to survive human failures. So can the individual Christian who trusts God. Could it be, too, that there was fear, should protection become the primary motive in place of love for the sinner, that discipline could quickly degenerate into forms of inquisition?

One must note that the purpose of church discipline never is to be punitive or retributive. Our God reserves retribution to Himself. "My dear friends," wrote the apostle Paul to the Romans, "do not seek revenge, but leave a place for divine retribution; for there is a text which reads, 'Justice is mine, says the Lord, I will repay'" (chap. 12:19).

In short, Biblical teaching excludes all legalism, vindictiveness, fear, pride, or human presumption from the exercise of church discipline.

In the church only God can be the ultimate judge. We are a fellowship of mercy receivers.

### **How is church discipline to be administered?**

The first step in the exercise of discipline is prayer and self-examination. Said the Master, "'First take the plank out of your own eye, and then you will see clearly to take the speck out of your brother's'" (Matt. 7:5). Paul established ground rules that excluded conceit, rivalry, jealousy, and wrongdoing. "You who are endowed with the spirit," he said, "must set him [the erring one] right again very gently. Look to yourself, each one of you: you may be tempted too. Help one another to carry these heavy loads" (Gal. 6:1, 2).

"Not until you feel that you could sacrifice your own self-dignity, and even lay down your life in order to save an erring brother, have you cast the beam out of your own eye so that you are prepared to help your brother. Then you can approach him and touch his heart. No one has ever been reclaimed from a wrong posi-

tion by censure and reproach; but may have thus been driven from Christ and led to seal their hearts against conviction. A tender spirit, a gentle, winning deportment, may save the erring and hide a multitude of sins" (*Thoughts From the Mount of Blessing*, pp. 128, 129).

The person who has not carefully examined his own life is disqualified to be God's agent in discipline.

The New Testament pattern for church discipline is outlined by the Master Himself (see Matt. 18:15-18).

The first step is to go to the brother in personal counsel. "'If your brother commits a sin, go and take the matter up with him, strictly between yourselves, and if he listens to you, you have won your brother over'" (verse 15).

Paul emphasized the importance of this first step (see Galatians 6:1, 2; Rom. 15:1). For him it was schismatic and evil to go to anyone else first. When one does speak to others first, unfavorable reports soon circulate through the church. One person is told, and then another and still another, until salvation of the sinner becomes well nigh impossible.

The second step, should the first be ineffective, is to take other spiritual-minded members along to counsel with the erring one. "'If he will not listen, take one or two others with you, so that all facts may be duly established on the evidence of two or three witnesses'" (Matt. 18:16).

Apparently Paul practiced this procedure when he required that "a heretic should be warned once, and once again; after that, have done with him, recognizing that a man of that sort has a distorted mind and stands self-condemned in his sin" (Titus 3:10, 11). And that a charge was not to be entertained against an elder "unless it is supported by two or three witnesses" (1 Tim. 5:19).

Collective church discipline then follows as the final step. "'If he [the erring one] refuses to listen to them [one or two others], report the matter to the congregation; and if he will not listen even to the congregation, you must then treat him as you would a pagan or a tax-gatherer'" (Matt. 18:17).

It should be noted in connection with this procedure that church discipline is best carried out by disciplinarians who, in addition to spiritual preparation, can speak


authoritatively for the church community. It is dangerous and often confusing to assume the responsibility of administering discipline independent of responsible relationships in the church.

An overview of this subject prompts me to make the following observations:

1. The secular world seems to grow more lax in moral matters and in the observance of God's commandments. At such a time the church must not compromise the absolutes set by God. Proper church discipline requires prompt, decisive action. On the other hand, there must be no substitution of private standards for those proclaimed in God's Word and adopted by the church. No minister, individual church, or conference has authority to establish tests of fellowship for the world church.

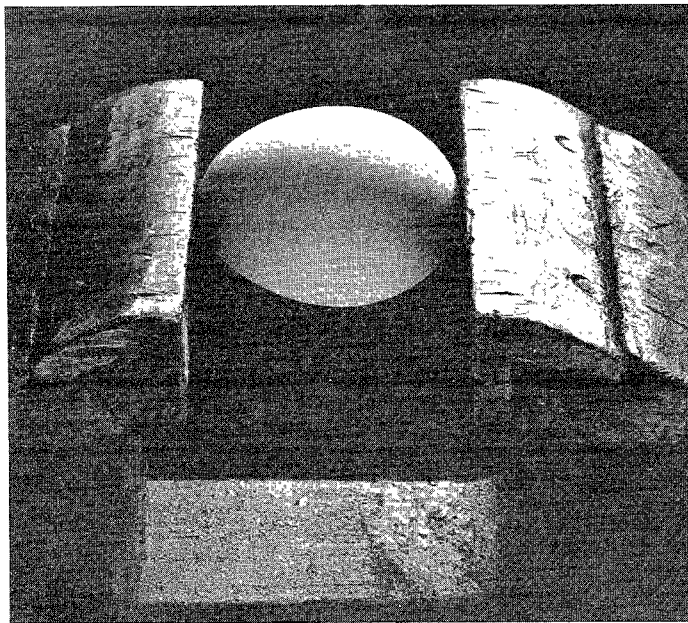
2. If erring members are to be separated from church fellowship, this should be accomplished as set forth in the apostolic pattern. There are, you see, many ways besides this to break fellowship or to separate, hurt, discipline, or punish the erring one. Critical talk, unholy pressures from the pulpit or the pen, and other un-Biblical ways are occasionally resorted to. The result often is the sin of schism, which God does not view lightly. Paul places strife, jealousies, factions, divisions, and intrigues right along with other works of the flesh (see Gal. 5:19-21.)

3. God's balance in righteousness, love, and faithfulness is the way of Calvary, through which it is impossible to have too much love or too much faithfulness or too much justice. It is quite possible, however, apart from Calvary's agape love to have unfaithfulness masquerading as love and unlove masquerading as faithfulness.

So we return to our point of departure: God's character must find its reflection in His people today, for God designed the church on the pattern of His own character. Church discipline is the human instrumentality that God uses to achieve His design. 

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Walter Raymond Beach, a former secretary of the General Conference of Seventh-day Adventists, is now retired and residing in Loma Linda, California.



SKIP BAKER

# To abort or not to abort: that is the question

by Leonard McMillan

Relaxing of laws concerning abortion has sparked a national debate upon this volatile subject. Both sides support their premise and conclusions with vigor, perhaps so much so that the arguments become more important than the issue. I do not pretend to have *all* the answers. But I have one, a solid Biblical answer concerning the nature of man—central, as we shall see, to the controversy over abortion.

## History of abortion

The earliest recipe to induce abortion is thought to be more than 4,500 years old.<sup>1</sup> It is well known that induced abortion was used as a means of birth control long before the Christian era. In fact, it became such a common practice that laws were enacted to regulate both abortion and infanticide. The legal objectives were to safeguard maternal life and to ensure that husbands would not be deprived of children by wives who were vain, fearful, or

otherwise unwilling to become mothers.<sup>2</sup>

The earliest Christian objections to abortion were raised on neither of these humanitarian grounds, but on speculation about the soul—its origin, its existence in time, and its ultimate destiny. Perhaps the most perplexing question was When does the soul enter the body?

Tertullian believed that the soul (*anima*) came into existence with the body as a biological transmission from Adam. In reality, he believed it came through one's immediate parents but could be traced back to Adam.<sup>3</sup>

Clement of Alexandria held that the soul was immediately and directly created by God. His view was known as "creationism."<sup>4</sup>

Augustine of Hippo presented the view that no soul was present in the fetus until "quickening"—that moment when the mother-to-be could detect the baby moving around within her body.<sup>5</sup>

Later, during the Middle Ages, Thomas Aquinas formulated the predominant medieval view that the soul is not created at conception but when it is "infused" into the body. Infusion occurred around the fortieth day in the male embryo and at about the eightieth day in the female embryo.<sup>6</sup>

One can readily understand why there has been so much confusion over abortion when we consider the confusion over the nature of man.

## When does life begin?

*Conception:* One who holds that "personhood" begins at conception erects a psychological ladder to support his argument: "At conception man is called a zygote; at implantation, an embryo; at two months' gestation, a fetus; at birth, a baby; at fifteen years, a juvenile; and at twenty-one years, an adult. Zygote, embryo, and fetus are mere descriptions of a man at different stages of his development."<sup>7</sup>

About seven to nine days after conception, contact with the uterus is made, and nourishment begins. Already there are several hundred cells formed before the implantation. Blood cells form at 17 days and a heart as early as 18 days. The heart begins to pulsate irregularly at 24 days, and a week later smooths out into rhythmic contractions. The zygote becomes an embryo upon implantation and is called by this name until the third month. From that time on it is a fetus.

Brain waves have been noted at 43 days (of course the brain was formed earlier), and organs such as heart, liver, and kidneys are already functioning. After the eighth week, no further organs will form. From this point until adulthood, when full growth is achieved somewhere between 25 and 27 years, the changes in the body will be mainly those of dimension and gradual refinement. At the end of the first month the embryo is about a quarter-inch long and by birth will have increased its weight six billion times from what it was to begin with.

*Fetus:* Those who hold that human life begins with the fetal stage admit that all tissue, including fetal tissue, is made up of living cells composed of the same chemicals. Yet, fetal tissue is unique. "Of all the tissues in the body, it alone has a fixed genetic makeup different from that of the body in which it is lodged. A woman cannot say of fetal tissue, this is mine, in the sense she can say of her kidney tissue, this is mine. She cannot keep it, any more than she can give it to someone else; she must surrender it in birth—or die."<sup>8</sup>

*Quickening:* Very few today hold that life begins at quickening. Modern science has proved that any law based on quickening is based upon shifting sands—a subjective standard differing even among races.<sup>9</sup> The fetus actually moves before this time. But some courts and legislatures have continued to consider quickening as the point when life is magically infused into the unknown.<sup>10</sup>

*Viability:* This is a commonly held view among many physicians today. As used with abortion, it means the capability of the newborn infant to live outside the womb. In the past, viability was thought to be approximately twenty-eight weeks. Thanks to modern science, this has now

been brought down to around twenty weeks. Some predict it will be brought as low as twelve weeks by the turn of the century.<sup>11</sup>

*Birth and breath:* Other doctors prefer to equate humanity and "personhood" with the first breath, holding that it is at this moment that God gives not only life but the offer of life.<sup>12</sup>

However, we must consider four important facts. (1) A unique 46-chromosomal pattern is present from the moment of conception. (2) The placenta, the fluid in the sac, and the cord are all organs of the body; (3) attachment does not make the child part of the mother any more than a car becomes part of the pump filling it with gas. (4) The mother provides the same protective environment outside the womb as she did inside, including nourishment. (Note: there is no exchange of blood.) Actually, dependency is such a relative term I question whether it can ever be used to determine "personhood."

#### A basic issue

A basic issue in the abortion controversy concerns identity of the zygote-embryo-fetus. But does this identity depend upon a separate entity called a soul? James Barr notes: "The soul is not an entity with a separate nature from the flesh and possessing or capable of a life on its own. Rather it is the life animating the flesh. Soul and flesh do not therefore go separate ways, but the flesh expresses outwardly the life or soul. . . . Man does not have a soul, HE IS A SOUL."<sup>13</sup>

The Old Testament offers no indication of a separate soul. "The body was not something really extraneous to the soul. It was the man in action. A man was not like an angel driving a body about. It never occurred to a Hebrew to think of man as a soul, who had to carry around a piece of luggage called a body. A man was animated flesh."<sup>14</sup> With this view in mind, when does man acquire that special something called a "soul"? The answer: He doesn't! Man is a living soul. The early church picked up the Hellenistic concept of the soul and body being two separate parts and thus caused confusion. "The speculations are myriad because the supposition is false. Man is one being, whole man, image of God from beginning to end and

presenting a body and soul aspect. Man begins one, is born one, dies one, and this is the glorious promise and sure hope—he is resurrected one."<sup>15</sup>

Thus we return to a question basic to the abortion debate: When does man begin? The Bible presents a holistic view of man. Nowhere does it support a body-soul dualism. Man, Biblically understood, is both a biological organism and a responsible self.

#### Circumstances and abortion

Before considering the question of circumstances and abortion, I would like to point out that our view of children is significant in our view of abortion. In the Bible, children were viewed as a gift from God. A man was greatly blessed if he had a large family (see Judges 8:30). In other words, children were an asset. The more children one had, the greater his economic status was likely to be. This remained the predominant view down through history until the past few decades. Suddenly the world is overpopulated! The child has become a liability rather than an asset. He is no longer viewed as a blessing from God, but as an unwanted by-product of sexual pleasure. Thus, the views that lead to contraception cannot help but carry over into our attitude concerning abortion.

This is not to suggest that contraception is wrong. Obviously contraception involves the "possible" person (and thus becomes an option of the husband and wife), while abortion involves the fetus (or zygote-embryo-fetus) as a "potential" person.<sup>16</sup> Therefore, the decision not to conceive children is much different from the decision to terminate life. But can we fully separate ourselves from this mind-set of convenience? Can we look upon the "potential" person as an asset when obviously it is a liability?

The American College of Obstetricians and Gynecologists agreed on three reasons for therapeutic abortion (before the Supreme Court ruling of 1972):<sup>17</sup>

1) When the life of the mother is threatened or her health is seriously impaired.

2) When the conception is the result of rape or incest.

3) When indications are that the child will have grave physical deformities or mental retardation.



What of the mental health of the mother-to-be as grounds for abortion? In support of this position, almost 90 percent of the members of the American Psychiatric Association favor abortion if there is a significant risk to the mental or emotional health of the mother.<sup>18</sup>

But is it a sound assumption that abortion is going to cure her mental problems? Recent studies show that it compounds the problem. "Many psychiatrists now believe that the risk of suicide for women who have had abortions is much greater than for women who have not had abortions."<sup>19</sup> "The psychically normal find it more difficult to stand the stress of a legal abortion. This means that the greater the psychiatric indications for a legal abortion are, the greater is also the risk of unfavorable psychic sequelae after the operation."<sup>20</sup>

It seems evident that we must exercise extreme caution before we advise abortion on psychiatric grounds. There is much more at stake in the mother's mental health than her immediate situation.

### The deformed fetus

Another commonly held reason for abortion concerns the deformity (or possible deformity) of the fetus. This question confronts us with an equation involving quality versus quantity of life. At what stage does a fetus become abnormal? How many faculties must be distorted? Who makes this decision? the government? the individual? the A.M.A.?

Because of problems in accurately detecting deformities in the unborn child, some have opted for infanticide as a more logical and humane method of controlling deformed individuals. Of course mathematical probability offers more than just a clue to deformity. But what if the fetus was normal? Does anyone ever say to the aborted mother, "I'm sorry, but your fetus was normal and you would have delivered a perfectly healthy child"? In the case of the mother who has German measles, the chances are 50-50 that the child will have from one to five serious deformities. Not very good odds, so abortion may be given serious consideration. Yet what about the 50 percent that would have been born normal?

What about the child who suffers deformity after birth? What if he is

afflicted with a debilitating disease that causes grave deformity after he is one or two years old? Is that child removed, as well? We are treading on dangerous ground when we consider eugenic engineering. Yet we recoil at the prospect of bringing into this world a badly deformed child that will never enjoy the quality of life God intended us to have. Once again we are faced with a dilemma. At best, the choice must be made with extreme caution and certainly much prayer, while we remember that the real choice is between being abnormal or being destroyed.

### Conclusions and controversy

Other factors that should bear on our decision of whether to abort concern the woman undergoing the abortion. In most cases her emotional strain is much greater than in childbirth. There is danger that she will be unable to conceive again. Subsequent babies are more likely to be premature. Abortees suffer more menstrual irregularities and more miscarriages. These factors alone would suggest a search for alternatives to abortion: in the preventive category, sex-education and birth-control procedures (though some of these would be classified by Roman Catholics and others as another form of abortion); marriage (unwed mothers account for a high percentage of abortions); motherhood (the stigma of the unwed mother is not so great today as even a decade ago); adoption.

Of course, many would include other factors: the age of the abortee, her health and economic status, the health of the father, other children in the home, abnormality of the fetus, whether the child is wanted and what the home offers it, whether the fetus is the product of incest or rape, and whether the mother is in the first trimester of the pregnancy.

### Inspired counsel

The Christian will turn to the Bible for guidance in his decision. It would be nice to find a text that says simply, "Thou shalt not abort." But guidance is not that direct, though some would find the equivalent in the command, "Thou shalt not kill." Certainly the Bible's pervasive regard for life will be material in our decision. The Bible emphasizes that God is the Giver of life; that all life, including the fetus, develops be-

cause of God's power; that every living soul belongs to Him; that innocent blood should not be shed. And we will wish to consider Christ's revelation that all law finds its fulfillment in love of God and love of neighbor. Could it be significant, ultimately, that love is more a condition of the heart than an accumulation of facts?

I have found helpful the conclusion of R. F. R. Gardner, a gynecologist confronted often (as few of us are) with the dilemma inherent in abortion: "The human fetus is not merely a mass of cells or an organic growth. At the most, it is an actual human life or at the least, a potential and developing human life." "When a pregnancy threatens the well-being of a patient and her family I will explore the threat just as thoroughly as I would a fever, a fibroid uterus, or an ovarian cyst. Then it becomes a matter of seeking the Lord's will in each particular case. I am confident that He can guide me in these decisions as He does in other areas of life."<sup>21</sup>

In the final analysis, what more can we do?

<sup>1</sup> Harmon L. Smith, *Ethics and the New Medicine* (Nashville: Abingdon Press, 1970), pp. 26-28.

<sup>2</sup> *Ibid.*

<sup>3</sup> Tertullian, "De Anima," 27 (J. P. Migne, ed.), *Patrologiae Cursus Completus, Series Latina* (Paris: Apud Garnier Fratres, 1879), Vol. II, p. 694.

<sup>4</sup> Clement of Alexandria, "Stomata," IV, 6, *The Ante-Nicene Fathers*, Alexander Roberts and James Donaldson, eds. (Grand Rapids: Eerdmans Publishing Company, 1951), Vol. II, pp. 413-416.

<sup>5</sup> Augustine, "De Anima et ejus Origine," *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church*, Philip Schaff, ed. (Grand Rapids: Eerdmans, 1956), Vol. V, pp. 315-317.

<sup>6</sup> Thomas Aquinas, *Summa Theologica*, trans. by Fathers of the English Dominican Province (New York: Benziger Brothers, 1947), Part I, q. 118, arts. 1-3.

<sup>7</sup> Clifford E. Bajema, *Abortion and the Meaning of Person-Hood* (Grand Rapids: Baker, 1974), pp. 36, 37.

<sup>8</sup> Paul K. Jewett, "The Relation of the Soul to the Fetus," *Christianity Today* (Nov. 8, 1968), p. 6.

<sup>9</sup> Bajema, *op. cit.*, p. 23.

<sup>10</sup> *Ibid.*

<sup>11</sup> *Ibid.*, p. 22.

<sup>12</sup> Robert H. Williams, "Our Role in the Generation, Modification and Termination of Life," *Archives of Internal Medicine* (1969).

<sup>13</sup> R. F. R. Gardner, *Abortion: The Personal Dilemma* (Grand Rapids: Eerdmans, 1972), p. 110.

<sup>14</sup> Lewis B. Smedes, "Christ and His Body," *Reformed Journal*, vol. 17, No. 3 (March, 1968), p. 16.

<sup>15</sup> Bajema, *op. cit.*, pp. 34, 35.

<sup>16</sup> John Pelt, "A Study of the Total Person in Contraception and Abortion," an unpublished doctoral dissertation (Fuller Theological Seminary, Dec., 1969), p. 155.

<sup>17</sup> *Ibid.*, p. 141.

<sup>18</sup> *Ibid.*, pp. 147, 148.

<sup>19</sup> Bajema, *op. cit.*, pp. 69, 70.

<sup>20</sup> M. Ekblad, "Psychiatric Indications for Therapeutic Abortion and Sterilization," *Clinical Obstetrics and Gynecology* (1964), 7:67.

<sup>21</sup> Gardner, *op. cit.*, pp. 87, 130.

Leonard McMillan is the youth director for the Washington Conference of Seventh-day Adventists.

# BIBLICAL ARCHEOLOGY

## Ephesus—the desirable church

### Visiting the churches of Revelation

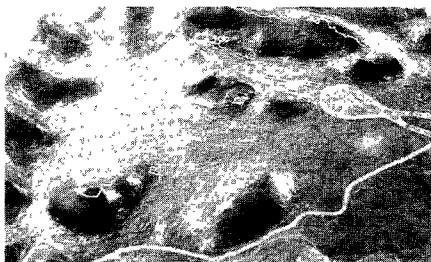
by Orley M. Berg

In the opening vision of the book of Revelation, seven letters are addressed to seven churches of Asia Minor: Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. These cities stood along one of the well-traveled Roman roads of that day and, beginning at Ephesus, might well have been visited in the order in which they are named. The distances between them averaged about 30 to 40 miles.

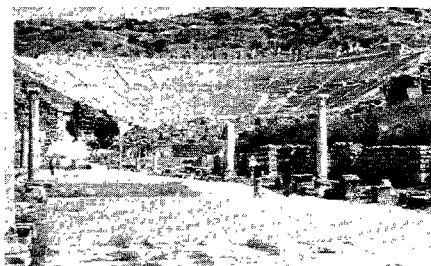
Come, visit with me. We'll view the ancient remains, stop at archaeological digs (some still underway), visit museums, and marvel at temples and tombs already centuries old in Christ's day. And along the way we'll seek a better understanding of the messages addressed to the Christian churches, which challenged these cities' most cherished deities. (Perhaps they'll challenge some of ours! For their messages have meaning for every age.)

Ephesus, already ten centuries old in John's day, was the gateway to Asia Minor, and one of her important cities, boasting in Roman times

a population of 250,000. In inscriptions the city called itself "the first and greatest metropolis in Asia."



In New Testament times a little gulf extended inland, providing shelter for incoming ships. Today it is a reedy plain, but the ruins of the harbor works are still visible, now three miles from the sea. Nearby are also the fourth-century harbor baths of Constantine.

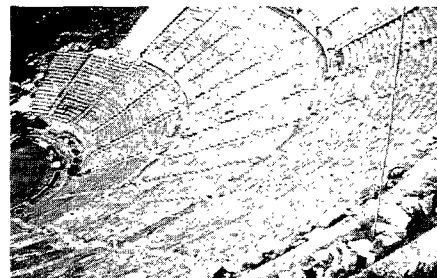


Visiting there today, one can easily visualize the ancient city. From the harbor area we walk the broad Arkadiane Street (before) fronting the theater. This famous colonnaded boulevard was paved with marble slabs and, unique in its day, was illuminated at night with oil street lamps. The inner sides of the colonnades housed the shops. Exca-

vations of the area have uncovered its full length of 1,710 feet. Many of the decorative columns that lined the street still remain.

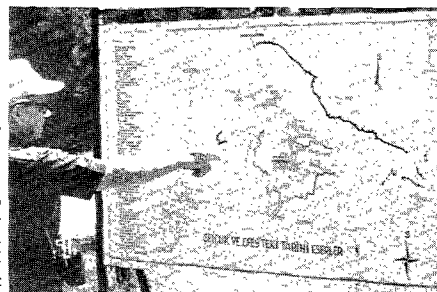


A sloping walkway takes us down to the agora, or marketplace, a vast area that in ancient times bustled with activity. Like the streets, it too was surrounded with artistic colonnades, some of which remain.

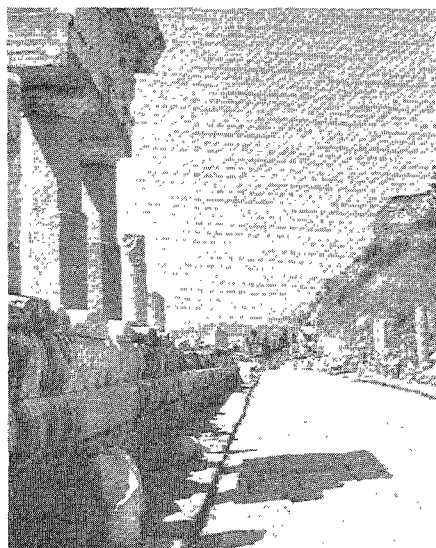


With our back to the harbor area, we approach the Great Theater, the outstanding monument of the city, built against the sloping side of a hill. Seating 25,000 persons, it was one of the largest ever built by the Greeks. Its huge stage, measuring 70 by 115 feet, featured the greatest performers of the day.

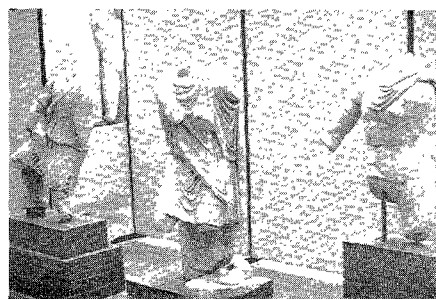
Standing amid the 66 tiers of



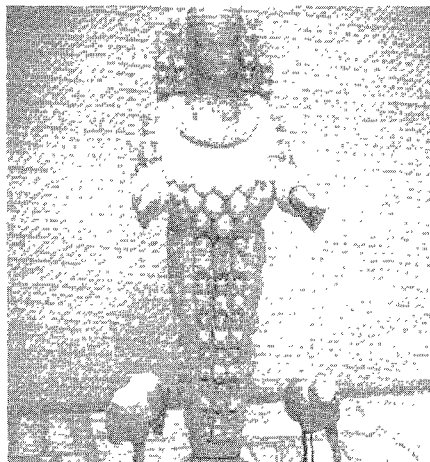
seats, we reflect on Paul's visits to this fabulous city. The first was brief and occurred at the close of his Second Missionary Journey. On his third journey he made Ephesus his first major stop, and remained almost three years, longer than at any other place. His preaching resulted in a great bonfire of books of magic, as well as interfering with the business of the silversmiths, who specialized in silver idols of Diana and of the temple, which were purchased as souvenirs and lucky charms. The result was a mob scene in the theater. Quiet was finally restored by the city's leading official, but only after hours of "howling." So Paul "fought with beasts at Ephesus."



From the theater we follow another boulevard to the right and around the back side of the hill. On either side of the street stand impressive remains. There is the ornate Fountain of Trajan of the early second century, which must have been a masterpiece of beauty. Remains of temples and shrines also front the street, among them the second-century Temple of Hadrian, with its lofty columns and arches still standing. Many of the altars and shrines are now in the local museum.



Among these are the statues of gods and national heroes.



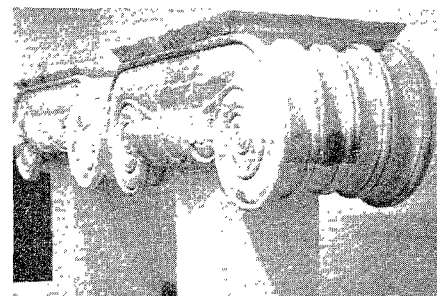
Continuing down the street, we approach the Odeum, or Little Theater. To the left we see the temple ruins where two large, gold-covered, life-size statues of Diana, the goddess of Ephesus, were uncovered by archaeologists. The multi-breasts of Diana served to enhance her influence as the goddess of fertility.

Now entering the Odeum, to the left of the street, we mount the well-preserved stone steps and sit down on the very seats once occupied by the senate. For this theater, seating 1,400 and scene of many a performance, served also as council chamber for the transaction of official business. An inscription places its construction after A.D. 150. Opposite it, across the street, was the governmental agora, site of the administrative buildings.



Beyond the Little Theater we pass through the first-century Magnesium Gate as we make our way to the site of the great temple of Diana, of which only a few foundation stones remain. Four times the size of the Parthenon in Athens, it measured 425 by 420 feet and was counted among the Seven Wonders of the World. Destroyed in the third century, it was rebuilt on a smaller scale. In the fourth century its marble was used in the construction of the basilica of St. Sophia, in Constantinople, and the original Church

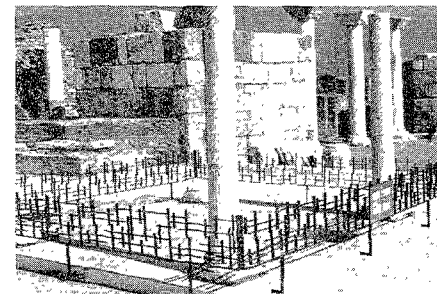
of St. John, in Ephesus. In the sixth century Justinian incorporated eight of its huge green columns into the enlarged St. Sophia, which has survived to our day.



Fragments from the temple may also be seen in the British Museum, having been taken there by the British archaeologist J. T. Wood, who made the notable discovery of the site of the famous building in 1863. Articles in the museum include the base of one of the columns, as well as some of the artistic capitals.



Beyond the temple site we approach the massive remains of the Church of St. John, crowning the highest point of Seljuk Hill. Here in the fourth century a church was built over the site believed to be the resting place of the beloved apostle. Justinian crowned the height with a much larger edifice. The wide central nave was covered with six large domes, and the narthex with five



smaller ones. The tomb of the apostle was under the floor beneath the main dome. At the site of the tomb the base of the original high altar is still visible. The authenticity of the site is maintained by Eusebius, who quotes Polycrates, disciple of John and bishop of Ephesus. According

to tradition, Timothy became the first bishop of the church. John probably came there about A.D. 67 or earlier.



Not far from the tomb in the church enclosure is the ancient baptistry. Stone steps lead down into the cross-shaped font, which provided ample room for baptism by immersion, the standard practice until well into the twelfth century.



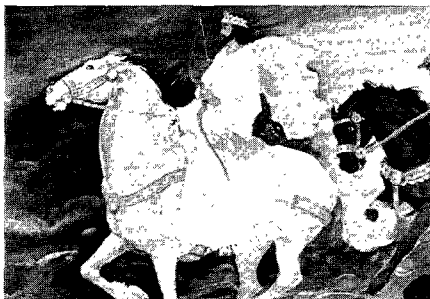
While on the cross, Jesus entrusted to John the care of His mother. So Mary must also have been a resident of Ephesus. A few miles above the city we come, according to tradition, to her mountain home. A lovely path takes us to the house, restored in 1951 on the foundations of an ancient chapel. It is presently a museum.



From the mountains we look down again upon the impressive ruins of the ancient city, the city that housed the company of believers to whom John addressed the first of the seven letters. Although these letters had a local application, in a prophetic sense they symbolized seven successive periods of the history of the church, reaching from the time of the apostles to Christ's return (see *Ministry*, January, 1978, page 8).

7 CHURCHES	EPHESUS	SMYRNA	PERGAMOS	THYATIRA
	(1st Century A.D.)	(A.D. 100) to Constantine, c. A.D. 325	(Constantine to Justinian, c. A.D. 313-528)	(Middle to Reformation)
7 SEALS	1 White Horse	2 Red Horse	3 Black Horse	4 Pale Horse
TEXTS	Rev. 6:1, 2	Rev. 6:3, 4	Rev. 6:5, 6	Rev. 6:7, 8

The letter to the Ephesian believers is usually identified with the experience of the first-century church. For it, this was a period of missionary expansion. The name *Ephesus* means desirable, and as indicated in the letter, the church warranted commendation. These early church members were zealous, full of good works and patience. And theirs was a pure faith. They hated "the deeds of the Nicolaitanes," a group that sought accommodation with the pagan world and discounted obedience to God's law.



A parallel prophecy to that of the seven letters, in Revelation 4-8:1, appears in a scroll sealed with seven seals. In the first seal the Ephesus first-century church is symbolized by a rider on a white horse that "went forth conquering, and to conquer" (chap. 6:2). Within a few short years Ephesian missionaries reached the habitable world with the gospel.

But already a problem was developing. The words to the Ephesian believers were, "Nevertheless, I have somewhat against thee, because thou hast left thy first love" (chap. 2:4). Although pure in doctrine, the believers began to look for defects in others, dwelling upon their mistakes, rather than looking to Christ and reflecting His love. They became more strict in regard to outward form and ceremony, more particular about the theory and practice of the faith, while losing the

brotherly love that was to be their true mark of discipleship.

It was this loss, no doubt, that prompted John to write as he did in his epistles, urging upon the believers the constant need of love, especially among brethren.

A tradition handed down by Jerome says that, as an old man in Ephesus, John had to be carried to the church in the arms of his disciples. At the meetings he would say no more than, "Little children, love one another!" Finally, becoming weary of hearing the same words so often repeated, they asked, "Master, why do you always say this?" "It is the Lord's command," he replied. "And if this alone be done, it is enough!"<sup>1</sup>

Tertullian relates that John was for a time with Peter in Rome and that while there he was placed in a caldron of boiling oil, but was miraculously delivered. While in Ephesus, John wrote the Gospel that bears his name, only to be banished by Domitian to the island of Patmos, where he was given the scenes of the Apocalypse.

Of John's later life, Jerome writes, "But Domitian having been put to death . . . he returned to Ephesus under [Nervus] Pertinax and continuing there until the time of the emperor Trajan, founded and built churches throughout all Asia, and, worn out by old age, died in the sixty-eighth year after our Lord's passion and was buried near the same city."<sup>2</sup>

Archaeologists working at Ephesus have found many coins dating to the ancient Roman city. Some show a date palm, sacred symbol of the goddess Diana's life and beneficence. How appropriate, then, the promise to the Ephesus church, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (verse 7).

**2 x 2 slides on the seven churches as well as descriptive folders on Daniel and Revelation now available. See Shop Talk, page 32.**

<sup>1</sup> William Steuart McBirnie, *The Search for the Twelve Apostles* (Wheaton, Illinois: Tyndale House Publishers, 1973), pp. 117, 118.

<sup>2</sup> *The Nicene and Post-Nicene Fathers*, 2d series, Vol. III, Jerome, pp. 364, 365. (Quoted by McBirnie, p. 117.)

O. M. Berg is an executive editor of *MINISTRY*.



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# HEALTH AND RELIGION

## Reversing the trend toward heart disease

An interview with Nathan Pritikin

Conducted by Ethel Nelson

Arteriosclerosis—causing coronary heart disease, hypertension, strokes, and occlusive peripheral vascular disease (hardening of the arteries)—remains the leading cause of death among Americans. Increasing interest in the relationship of diet to arteriosclerosis and the reported success of the Longevity Research Center in Santa Barbara, California, in initiating a reversal of this process, prompted MINISTRY to request an interview with its founder, Mr. Nathan Pritikin. Dr. Ethel Nelson, a pathologist, was assigned by MINISTRY to do the interview.

**Q.**—I understand, Mr. Pritikin, that you are an engineer by profession. How is it that you have become interested in medical research in atherosclerosis and related degenerative diseases?

**A.**—During World War II, my assignment in the armed services gave me access to confidential material acquired through military intelligence. In the course of my work I learned that cardiovascular disease in occupied countries had dropped to half the prewar levels.

**Q.**—Was it thought that this drop was related to the dietary restrictions imposed by the war?

**A.**—Yes. Thanks to the meticulous record-keeping of German doctors in concentration camps, it was found that prisoners entering the camps with angina, hypertension, and diabetes, who were fortunate enough to survive, left without their diseases when released. They had been eating moldy bread, leftover vegetables, roots, and bark. This all added up to a very low-fat diet.

**Q.**—This is what originally sparked your interest in nutrition?

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**Because of the importance of this subject and the continuing dialog among nutritionists and physicians concerning the proper amount of fat in the human diet, the May issue of MINISTRY will carry an article titled "Fat and Foods: a Nutrition Friend or Foe?" by James W. Blankenship, professor of nutrition, Loma Linda University School of Health. Dr. Blankenship, with a Ph.D. in biochemistry, has specialized in metabolism of fats.**

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**A.**—After the war, I subscribed to medical journals in an effort to learn the second chapter of this interesting story. Nutrition has been an avocation of mine for the past thirty-five years. I've probably spent a third of my time reading the literature in this area.

**Q.**—You've been more devoted to reading than most doctors have! Did you have any other motivation?

**A.**—About 1957, one of the medical researchers with whom I became acquainted suggested I get a cholesterol level on myself. I was horrified to learn that my own serum cholesterol was more than 300. A stress test also indicated significant coronary blockage.

**Q.**—Mr. Pritikin, you look quite fit now. Do you mind if I ask your age?

**A.**—I am 62. This occurred just

twenty years ago. My cardiologist was very concerned and limited my walking to two blocks a day.

**Q.**—I imagine that you instituted in your own behalf some of the things you were learning about the relationship between diet and coronary heart disease.

**A.**—Yes, my ten years of study convinced me I should modify my diet, but I had no definite guidelines. I tried to get help from the nutrition departments of two leading California universities. When I explained that I wanted to lower my cholesterol by eliminating animal products, I was told that vegetable protein was deficient and that such a diet would mean committing suicide. I finally quit trying to fight the establishment, and made arrangements with a pathologist to monitor my own laboratory tests.

**Q.**—Obviously your results must have been good.

**A.**—It didn't take long to learn that all the ideas about vegetable protein were unfounded. My cholesterol level changed just as it does in animal studies when dietary fat is eliminated. However, I will admit it took a year and a half to get my cholesterol from 300 to 160, but only because I was reluctant to change my whole diet. For one thing, I hated to give up my pint of ice cream a day.

**Q.**—Did your EKG simultaneously improve?

**A.**—Not until I started exercising. As I learned, a modified diet can stop further vessel closure, but exercise is needed to build new collateral circulation.

**Q.**—This brings up the point of actual regression of atherosclerotic

lesions in the vessels. As a pathologist I have noted many times the relatively clean vessels in elderly patients who have lost considerable weight prior to death, in contrast to the average patient of the same age group, with far advanced atherosclerosis. I personally have been convinced of the reversibility of the process.

A.—This result has been proved to occur in many animal models. There are also a number of cases in medical literature of angiographic (artery X-ray) evidence of arteriosclerotic regression in human beings.

Q.—I am familiar with several of these spectacular cases, even though it did not seem these individuals were on either model diets or exercise programs. I understand the diet you recommend is limited to 10 percent of total calories in fat, 10 percent in protein, and 80 percent in complex carbohydrates—very different from the ordinary American diet.

A.—The American diet of 45 to 50 percent fat, largely of the saturated variety, causes atherosclerosis. In addition, a high proportion of the carbohydrates used is of refined sugar, which also raises the fatty-acid levels.

Q.—How did you arrive at the 10 percent fat, 10 percent protein, level?

A.—If one examines the diets of populations where there is little or no atherosclerosis, one will find this is the fat and protein level they have in their diets.

Q.—These peoples have no nutritional deficiencies?

A.—Their nutrition appears to be adequate as evidenced by their daily activity. We couldn't compete.

Q.—I read your book *Live Longer Now*, and considered it well written. It appeals to both the nonmedical and medical person.

A.—The 130 medical references in it were designed to give it credibility.

Q.—I was quite impressed by the extensive bibliography in your book. I notice also that you permit small amounts of meat, chicken, and fish

in the diet. However, at the Center the only animal protein allowed is skim milk. What is the discrepancy?

A.—We actually have two diets: a reversal diet, which is used at the Center for those on an initial month-long live-in program, and a maintenance diet, such as is described in the book. The reversal diet cuts animal protein to an ounce a week, this amount being added merely for taste.

Q.—I'm particularly interested in your stand in regard to the current controversy over saturated and unsaturated fats. What about essential fatty-acid needs? Is not eliminating



fat-containing natural foods such as olives, avocados, and nuts unnecessarily restrictive?

A.—The need for polyunsaturated fats is very small. A synthetic diet for hyperalimentation contains only 0.8 percent fat—with 90 percent glucose and 8.5 percent protein. In a thirty-month program 8-year-old children gained six inches in height in one year on this diet. It has been shown that 0.1 percent fat is sufficient—only two calories—one large drop from a dropper. Three extensive studies have demonstrated that the death rates from coronary heart diseases are identical in men using polyunsaturated fats and those using

saturated fats at the 40 percent level.

Q.—You are speaking, of course, in terms of the lack of regression of atherosclerosis on a high polyunsaturated-fat diet?

A.—Yes, a low-fat diet is superior to a 40 percent corn-oil diet, for example, in reduction of atherosclerosis.

Q.—What is your exercise program?

A.—Walking at one's capability. A person on a high-fat diet has fatty aggregates and clumping of red cells resulting in increased viscosity of the blood. This in turn impairs the blood circulation through markedly diseased and narrowed vessels. The poor circulation with oxygen lack gives rise to anginal pain or cramping in leg muscles on exercising. Very soon after instituting a low-fat diet, these symptoms disappear, as there are no longer aggregates of fat and the blood becomes more fluid, thus permitting better circulation through partially occluded arteries.

Q.—Do you differ with Dr. Kenneth Cooper about strenuous exercise?

A.—We believe that as people feel better they will walk more, and that exercise to tolerance is very beneficial.

Q.—Your book indicates that you are a proponent of the evolutionary theory. Do you conceive of man as an original meat eater or a vegetarian?

A.—Man does not have the capacity to eat much meat. A man can handle the cholesterol in about only one pound of animal protein a week without storing it. This presents a problem.

Q.—Your ideas differ from many who are researching the area of atherosclerosis. Most consider meat to be the natural diet of man.

A.—Animal proteins are inefficient and create excess ammonia waste products. The whole intestinal flora is abnormal on animal products.

Q.—What do you think about milk?

A.—I don't believe man was ever intended to have milk after he was weaned.

**Q.**—Some nutritionists believe that yogurt is a healthful adjunct. It has been pointed out that the diet of the African Masai tribes contains yogurt, in addition to blood and raw meat.\* They never seem to have coronary thrombosis.

**A.**—In 1972 autopsies on Masai dying by accident demonstrated extensive arteriosclerotic plaques. These people eat 800 milligrams of cholesterol per day, which is very high, but they have a serum cholesterol of 135—very low. The only thing that saves them is their constant exercise. They have coronaries almost twice the size of ours. Yogurt does apparently lower serum cholesterol, but it does not prevent the arterial deposits.

**Q.**—How do you motivate change of eating habits in a person who loves ice cream and steaks, and has never had any warning symptoms of disease?

**A.**—Diet is a cultural habit. You can unlearn dietary habits. *First you have to have conviction.* One of my teen-age sons used to give diet lectures to his peers. He had them so convinced of the importance of a low-fat diet that they decided that if their mothers would not provide the healthful type of food they wanted, they would cook their own. If you can convince a teen-ager, you can convince anyone, since there is no one more rigid in his views.

**Q.**—Don't you feel it would be preferable to begin such education with children who are just forming lifelong dietary habits?

**A.**—It would be nice to begin there. But a teen-ager can train his friends, who in turn will train their friends and thus reach out in an ever-widening circle. Because we've been doing this, there is a whole circle of parents who hate me in Santa Barbara. We have younger adults coming to the Center who want to learn prevention. Those who have been on this diet become convinced of its benefits and do not desire to return to their former tastes.

**Q.**—I understand that you had some input into the dietary recom-

mendations coming from the McGovern Select Senate Committee on Nutrition and Human Needs of the United States. How did this happen?

**A.**—This came about because of help we gave a congressman from Illinois who was being considered for coronary-bypass surgery. His original pain cleared up, and he has not had to have the bypass operation, and this has been more than two years ago. He was so thankful that he pushed my program with McGovern's committee.

**Q.**—Did this promotion cause any ripple among the medical advisers to the committee?



**A.**—I have felt that the National Heart and Lung Association has been negligent in trying to safeguard the health of the American public, by closing its eyes to any ideas of therapy other than its own.

**Q.**—What diet does the American Heart Association recommend?

**A.**—One that contains 35 to 40 percent fat with less than 10 percent saturated fat, and less than 300 milligrams of cholesterol. This amounts to no more than four to six ounces of cooked fish, lean meat, or poultry a day. I made claims to various interested congressmen, based on our

experience, that we can take more than two thirds of diagnosed hypertensives back to normal, completely off drugs, within thirty days. Hypertensive drugs can be quite harmful. Fifty percent of hypertensive men on drugs may become sexually impotent; 50 percent could have uric acid levels raised to the gout level. These medications can force those using them toward diabetes and occasionally into kidney failure. If we could get only 20 percent off hypertensive drugs and back to normal, it would be a tremendous boon. Actually our experience has resulted in 80 to 90 percent of hypertensives reverting to normal. Since there are 25 million of these people in the country, we are dealing with a big slice of the population.

**Q.**—Did you testify before the McGovern Committee?

**A.**—No. Senator Proxmire sent a physician, Dr. Miles Robinson, as an observer to our Center. He wrote a 180-page critique of our work. It formed the basis of questions that committee members asked representatives from the National Heart and Lung Association. There are more than 80 pages in the *Congressional Record* containing the information that we gave them from our studies.

**Q.**—The recommendations of the Senate Committee sound very much like your program.

**A.**—If we had written the recommendations ourselves, they would not have been any different. ■

Because of the significant subject matter dealt with in this interview, it is being published simultaneously this month in both *Life and Health* and *Ministry*. *Life and Health* is published monthly and copyrighted by the Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012.

\* G. V. Mann, "Physical Fitness and Immunity to Heart Disease in Masai," *Lancet*, December 25, 1965, pp. 1308-1310.

Ethel Nelson, M.D., is a pathologist associated with New England Memorial Hospital, Stoneham, Massachusetts.

# Beauty for ashes

Should not ministers of Jesus Christ follow His example of concern for the total individual--including helping people stop smoking?

by Leo R. Van Dolson

Jesus was the great Minister of healing, truly bringing to the people who responded to His ministry the "beauty for ashes" that the prophet Isaiah indicated would be a part of His work as Messiah (chap. 61:1-3). His disciples today are commissioned to follow His example—to share His love and beauty in a ministry of healing that will bring to a suffering world the "garment of praise for the spirit of heaviness."

In the light of HEW Secretary Joseph Califano's recently announced "war on smoking," initiated by the growing recognition of health hazards caused by the use of tobacco, the phrase "beauty for ashes" may take on a meaning not envisioned by the prophet. The Christian church was organized to be, and primarily exists as, an agency designed to follow in the footsteps of Christ, in loving ministry to the needs of mankind, whether those needs be physical, mental, social, or spiritual.

Christ spent much time in healing and ministering to the physical needs of the people of His day, and as part of His program of total concern, His church today should respond by extending the same kind of healing ministry to both the church and the world. Jesus did not departmentalize His ministry into clinical and spiritual phases. Neither, I believe, does He expect His followers to do so. And one area in which we can make a particular contribution is in helping people stop smoking.

There is an increasing awareness that science alone has not been able to meet the health needs of the individual, particularly in the areas of prevention of illness and permanent correction of emotional problems. Sickness and disease in our modern

world have been complicated by the social and ethical issues of our time. As a result, many health professionals are turning again to clergymen, to secure their cooperation in areas that are beyond the realm of clinical practice and scientific expertise.

Admittedly, today's health problems are more difficult to cope with than the epidemics of the past, since they involve socioeconomic factors and actually our whole way of life. For too long, many practitioners of health care have, it seems, been deliberately ignoring one of the most useful and effective motivational instruments in health-behavior change—religion. Recently, this fact has received growing attention and recognition. The subsequent development of the holistic approach to health care, which includes the spiritual along with the physical, mental, and social, gives great promise of developing a truly effective approach to the prevention and treatment of today's health problems.

In 1970, a nationwide sample of smokers was polled by the agencies connected with the National Clearinghouse for Smoking and Health; in 1971, a report of that poll's results made apparent that most of those who stay off smoking permanently are motivated by a religious conviction of one kind or another.

Richard A. Elsinger, of the United States Public Health Service, reported on smoking recidivism in the December, 1971, *Journal of Health and Social Behavior*, stating that "perhaps the most interesting result retrieved from the preliminary analyses was that of the thirty-four respondents expressing that they quit because cigarette smoking was mor-

ally wrong, none were classified as recidivists." That is, none of this group had two years later taken up the smoking habit again.

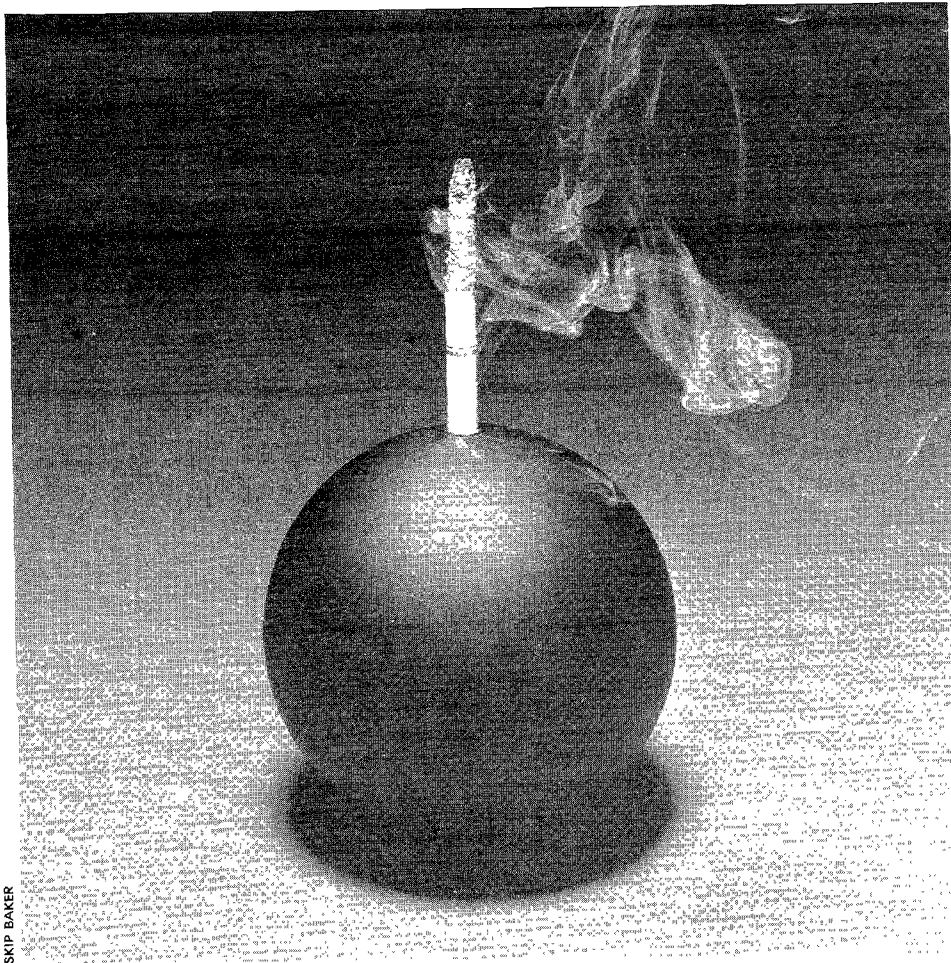
The report adds, "Expressions of moral reasons for quitting was found to be a 'perfect predictor' of successful abstinence. The centrality of nonsmoking in the belief value system of respondents expressing this motive virtually assured success in remaining off cigarettes."

Religion, of course, is more than a motivating factor. In its best sense, religion doesn't *push* an individual to change his habits, it *pulls* him. It leads to a new way of life, which involves the whole man—physically, mentally, socially, and spiritually. The Christian, obviously, has the advantage of resources not available to those who attempt to change their health behavior through other methods. The power of God, the work of the Holy Spirit, the organized church, the power of intercessory prayer, and the wealth of information found in the Bible that not only deals with the concept of behavior change but illustrates it in case history after case history are all part of those resources available to the Christian, who recognizes their value and his God-given potential to find a new and better way of life.

What a challenge this presents to clergymen everywhere, not only to gain the victory over the smoking habit in their own lives but to use the holistic resources available to them to help their parishioners and members of their communities win personal battles in the "war against smoking." ■

Leo R. Van Dolson, Ph.D., is editor of *Life and Health* magazine.





SNIP BAKER

## What is HEW Secretary Joseph Califano talking about when he refers to smoking as **“Slow-motion suicide”?**

by Elvin E. Adams

What is HEW Secretary Joseph Califano talking about when he refers to smoking as “slow-motion suicide”? During the past year, more than 650 billion cigarettes were sold in the United States. This averages out to more than 4,000 cigarettes per year—or more than a half pack per day—for every person over the age of 18. More than a quarter of a million *premature and unnecessary* deaths occur each year in the United States because of cigarette smoking. Coronary heart disease, lung cancer, and emphysema account for the bulk of these needless deaths, but cancers of the larynx, mouth, esophagus, urinary bladder, and pancreas help swell the toll. Such

malignant conditions as peptic-ulcer disease, stroke, and peripheral artery disease are found more frequently in smokers than in nonsmokers. More than 25,000 articles have appeared in recent years in medical literature, outlining in devastating detail the impact that cigarette smoking has on human health. In spite of this, there are still some who claim that the harmful effects of smoking still haven't been scientifically established. Let's look at the facts.

### **Smoking and coronary heart disease**

Coronary heart disease is the most frequent cause of death in the United States. This is true for

smokers and nonsmokers alike. However, smokers have a much greater risk of having a heart attack at a young age than do nonsmokers. The major ingredients of cigarette smoke most likely to be responsible for coronary trouble are carbon monoxide and nicotine. Carbon monoxide displaces oxygen from the hemoglobin of red blood cells (hemoglobin is responsible for transporting life-sustaining oxygen to our body tissues). As a consequence, it is not uncommon for a heavy smoker to have 10 percent of his blood tied up with carbon monoxide. In order to distribute the normal amount of oxygen to the tissues, there must then be a 10 percent in-

crease in the rate at which blood is circulated. The red blood cells have to make more frequent trips between the lungs and other body organs in order to deliver needed oxygen.

There is good experimental evidence that carbon monoxide is also responsible for an acceleration of the process of hardening of the arteries. Arteriosclerosis (hardening of the arteries) causes heart attacks when the coronary (heart) arteries become blocked. It causes strokes when the blood vessels of the brain become critically narrowed. It causes gangrene and loss of a foot if the arteries to a leg become blocked. All these conditions occur more frequently in smokers than nonsmokers, and it is likely that carbon monoxide speeds up the deadly process.

Most causes of sudden death result from coronary heart disease. It is thought that individuals who suddenly drop dead develop an abnormal heart rhythm called ventricular fibrillation, in which there is no effective pumping of the blood. Recently it has been shown that individuals who experience occasional extra or skipped heartbeats are more likely to die suddenly than those whose hearts are steady and regular with never a skipped beat. Smoking doesn't seem to cause these premature heartbeats, but if an individual has them, cigarette smoking greatly increases his risk of developing ventricular fibrillation, and sudden death can result.

### Smoking and cancer

Smokers and nonsmokers alike know that cigarette smoking causes lung cancer, but for too long this has been thought to be a disease that afflicts men only. Recently death rates from lung cancer in men have leveled off, however, and have actually declined in some age categories where there has been a decrease in cigarette smoking, but the picture for women is rapidly getting worse. In 1960, for every woman that died of lung cancer, there were seven deaths among men. In 1976, the ratio was four lung-cancer deaths in males for one in females.

Lung cancer is the most rapidly increasing cancer in women, killing more than cancer of the cervix or uterus. If present trends continue, within a few years lung cancer will be second only to breast cancer as a cause of death in women—and all because they are finally accumulating a smoking record similar to men. It is not uncommon to find women who have smoked one or two packs per day for thirty or forty years. It is becoming obvious that women who smoke as much as men do die as often as men do.

Some of the early research also demonstrated a relationship between cigarette smoking and cancer of the urinary bladder and of the pancreas. Since these organs are not directly exposed to cigarette smoke, it was thought that perhaps this observation was not significant. Such is not the case. Every major study has

continued to show a relationship between smoking and these diseases. This year there will be more than 20,000 deaths from cancer of the pancreas. In 1920 the death rate from this disease was three per 100,000. Now it is nine per 100,000. A two-pack-a-day smoker is *five times* as likely to develop this cancer as is a nonsmoker. Only one person in twenty with this cancer lives five years. There is no doubt that cigarette smoking is a significant cause of this disease.

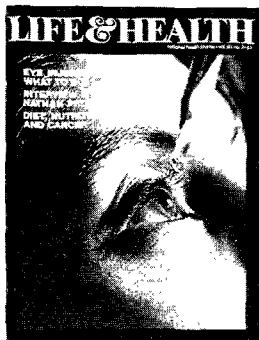
Cancer of the urinary bladder causes only about 3,000 deaths a year, but perhaps 35 to 40 percent of these deaths are caused by cigarette smoking. A toxic chemical, betanaphthylamine, known to cause bladder cancer, is found in cigarette smoke. It may well be the causative agent in the bladder cancer of cigarette smokers.

Another family of chemicals called N-nitrosamines have been identified in cigarette smoke. These compounds are potent cancer-causing chemicals that induce malignant tumors in almost every animal and nearly every organ system in which they are tested. It is not known for sure whether they cause cancer in man, since great care is taken in controlling human exposure to these compounds, but it is likely that they contribute their share to the malignancies that are developed as a consequence of cigarette smoking.

### Smoking and chronic lung disease

The crippling lung disease, emphysema, kills about 35,000 Americans each year. Often death comes after ten or fifteen years of disability and continuous shortness of breath. The smoker rarely quits smoking before he has to fight for every breath. As a result, the disease is arrested in an advanced and crippling stage. Those in such an advanced stage of this disease are often hospitalized several times a year. Even a minor cold can be a life-threatening experience.

Autopsy studies suggest that virtually all smokers develop emphysema to some degree, and that many



### THIS MONTH IN LIFE & HEALTH

The aerobics way  
Legumes: nature's boon  
Run for your life  
First annual LIFE & HEALTH marathon  
We restored my arm with exercise  
How to strengthen your emotional grip  
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have lost 30, 40, or even 50 percent of their lungs without feeling ill. Only when 70 to 80 percent of the lung surface area has been destroyed does a sedentary smoker develop symptoms. More than one million Americans are collecting their Social Security benefits prematurely because they are totally disabled with emphysema.

It is not known which chemicals in cigarette smoke are responsible for emphysema. Probably several mechanisms are at work to produce this disease. It is known, however, that nitrogen dioxide in low doses will produce emphysema in experimental animals. Nitrogen dioxide is found in cigarette smoke, and it is probably one of the agents responsible for the development of emphysema.

#### Changes in the cigarette

The past few years have seen real changes in the cigarette itself. The average tar and nicotine contents of cigarettes today are less than half what they were in the 1950's. Because of Federal crop subsidies, it is no longer advantageous to leave the tobacco plant in the ground, waiting for the highest price. Plants are harvested as soon as they reach a mature size; consequently the nicotine content of the leaves is less than if the plants were harvested later.

Nicotine content of tobacco leaves can also be regulated to some extent by the development of new strains of tobacco. Special varieties of tobacco are used in those cigarettes that have the lowest tar and nicotine levels. Within the past five years, the tobacco industry has developed a process that "puffs" tobacco in much the same way one might puff rice or wheat. Tobacco treated in this manner is very light and burns rapidly. Cigarettes that are made of "puffed" tobacco have low tar and nicotine contents because there is less tobacco in the cigarette to start with. The smoker gets only seven to eight puffs per cigarette of this kind, instead of the usual ten puffs per regular cigarette.


Some cigarette manufacturers

have stretched the length of their king-sized cigarettes from 100 millimeters to 120 millimeters. These new longer cigarettes contain no more tobacco than regular cigarettes, because Federal law states that 1,000 cigarettes cannot weigh more than three pounds. Twenty cigarettes cannot weigh more than one ounce, no matter how long or short they are, without the Federal cigarette tax on them being doubled. As a consequence, no cigarette on the market today weighs more than 1.361 grams.

The fact that significant reductions have occurred in the tar and nicotine contents of cigarette smoke without a dramatic increase in cigarette consumption indicates that public taste can be changed. Several proposals have been introduced in Congress that would legislate the maximum allowable levels of tar and nicotine in cigarettes. These maximum levels could be periodically adjusted downward, until eventually cigarette smoke would contain little more than hot air!

Some are philosophically opposed to such legislation, arguing that the only safe way to deal with cigarettes is to quit smoking altogether. This may be true, but it is unreasonable to expect that all smokers will quit. In order to protect the public health, the Government has an obligation to reduce the hazards associated with cigarette smoking as much as possible for those who continue to choose to smoke. Unfortunately, legislation of this type has never made it to the floor of Congress, but has bogged down in subcommittees, where the tobacco industry has lobbied strongly against such legislation.

It may be stated truthfully that cigarette smoking causes more deaths in the United States each year than any other single agent. Alcohol is more widely used, but cigarettes probably kill three to four times as many people as does alcohol. Drug abuse and addiction are always concerns of the public, but more young people will die of the cigarette habit they develop in high school than will die from drugs.

Millions are spent to clean up automobile exhaust and industrial air pollution, but at the present time cigarette smoking causes three to five times more deaths than does air pollution. There are many reasons why national priorities put the war against smoking on the back burner, but the fact remains that *no one thing would prolong life expectancy more than if every smoker would stop smoking!* 

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An extended list of thirty-one references for the above article is available upon request from the Ministry office. Also, they will be published in the April issue of *Life and Health*.

Elvin E. Adams, M.D., M.P.H., is an internal-medicine specialist in the Fletcher Medical Center, Fletcher, North Carolina. He received his M.D. from Loma Linda University's School of Medicine in 1967, and his Master of Public Health degree from Johns Hopkins University in 1969. He formerly was a faculty member of the LLU School of Health and medical staff director of the National Clearinghouse for Smoking and Health, Department of Health, Education, and Welfare.

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### Help for Smoking Clergymen

**If you are a clergyman and wish help to stop smoking, we would like to be of service to you.**

A special stop-smoking program for clergymen of all faiths has been developed to provide assistance for those who desire it. This one-week course, conducted by a physician and minister team, is being made available in selected cities across the United States and Canada. If interested, please drop a confidential note or postcard to Dr. Wayne McFarland, Clergy Smoking Withdrawal Clinic, 6840 Eastern Avenue NW., Washington, D.C. 20012. We will gladly send you more information and direct you to a local program in your area.

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# PRESIDENT'S PAGE

You are a leader. God and your church have placed you in the position you now hold. You may be a pastor, a president, a departmental director, a secretary, a treasurer, or an institutional leader. Whichever post you occupy, you are a leader. As a leader you will have your supporters and your detractors. There will be those who will praise you. There will be those who will criticize you. Don't be surprised.

Recently I received an advertisement of the Cadillac Motor Car Company that first appeared in the *Saturday Evening Post* on January 2, 1915. Old as it is, it still contains good counsel for leaders today—church leaders. I want to share it with you.

"In every field of human endeavor, he that is first must perpetually live in the white light of publicity. Whether the leadership be vested in a man or in a manufactured product, emulation and envy are ever at work. In art, in literature, in music, in industry, the reward and the punishment are always the same. The reward is widespread recognition; the punishment, fierce denial and detraction. When a man's work becomes a standard for the whole world, it also becomes a target for the shafts of the envious few. If his work be merely mediocre, he will be left severely alone—if he achieve a masterpiece, it will set a million tongues a-wagging. Jealousy does not protrude its forked tongue at the artist who produces a commonplace painting. Whatsoever you write, or paint, or play, or sing, or build, no one will strive to surpass or to slander you, unless your work be stamped with the seal of genius. Long, long after a great work or a good work has been done, those who are disappointed or envious continue to cry out that it cannot be done. Spiteful little voices in the domain of

## The penalty of leadership

by Robert H. Pierson




art were raised against our own Whistler as a mountebank, long after the big world had acclaimed him its greatest artistic genius. Multitudes flocked to Bayreuth to worship at the musical shrine of Wagner, while the little group of those whom he had dethroned and displaced argued angrily that he was no musician at all. The little world continued to protest that Fulton could never build a steamboat, while the big world flocked to the river banks to see his boat steam by. The leader is assailed because he is a leader, and the effort to equal him is merely added proof of that leadership. Failing to equal or to excel, the follower seeks to depreciate and to destroy—but only

confirms once more the superiority of that which he strives to supplant.

"There is nothing new in this. It is as old as the world and as old as human passions—envy, fear, greed, ambition, and the desire to surpass. And it all avails nothing. If the leader truly leads, he remains—the leader. Master-poet, master-painter, master-workman, each in his turn is assailed, and each holds his laurels through the ages. That which is good or great makes itself known, no matter how loud the clamor of denial. That which deserves to live—lives."

A fine Christian writer also has some thoughts on this subject that I want to share with you, too. "It is Satan's work to tempt minds. He will insinuate his wily suggestions and stir up doubting, questioning, unbelief, and distrust of the words and acts of the one who stands under responsibilities and who is seeking to carry out the mind of God in his labors. It is the special purpose of Satan to pour upon and around the servants of God's choice, troubles, perplexities, and opposition, so that they will be hindered in their work and, if possible, discouraged. Jealousies, strife, and evil surmising will counteract, in a great measure, the very best efforts that God's servants, appointed to a special work, may be able to put forth."—*Testimonies*, vol. 3, p. 343.

Be encouraged! The Lord speaks to you as He did to His servant Joshua: "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (Joshua 1:9).

God bless and keep you! 

Robert H. Pierson is president of the General Conference of Seventh-day Adventists.



# SCIENCE AND RELIGION

## The missing link is missing again

*Misty, watercolored memories of the way we were*—This nostalgic lyric of a popular ballad sings to an almost-universal yearning. Bittersweet though this may be, we are always fascinated by memories of “the way we were.” Scientists are no exception. One of the most lively and exciting areas of current research involves the search by scientists for “the way we were” when man first appeared. Ever since the 1924 discovery of the first australopithecine “ape-man,” the search has centered in Africa, but it has now reached new intensity with today’s large, multidisciplinary expeditions. These are electrifying times in paleoanthropology. New finds are pouring out of East Africa at an unprecedented clip. The rate of discovery has been so high that the search has been temporarily halted in one area until the materials already recovered can be intellectually digested!<sup>1</sup> Surely a new day has dawned in a field of study famous more for the speculative leap than the firm fact.

The wealth of new evidence has upset the neat and convincing theory of human evolution developed prior to 1972. That interpretation of human origins advanced by anthropologists was buttressed by an appeal to a hominid fossil record that seemed to make sense when viewed from an evolutionary perspective. Human remains were confined to Pleistocene and upper Pliocene rocks—the geological systems represented by the most recent rocks in the geological column. The deeper rocks were devoid of evidence for man, even though they contained abundant fossil remains of other life forms. Evolutionists quite naturally interpreted this as evidence that man had only recently evolved.

Furthermore, when scientists looked at the deposits that contained

by Edward Lugenbeal



traces of man or manlike creatures, they noted an impressive stratigraphic progression. Modern man was confined to the upper levels of these deposits (late Pleistocene and post-Pleistocene), whereas Neanderthal or Neanderthal-like skeletons were usually found in archaeological sites at levels *below* those containing the remains of modern man. Here seemed to be evidence that modern man had evolved from a more archaic type and was preceded, perhaps with some overlap, by Neanderthal man or related forms.

Yet another kind of fossil man, *Homo erectus*, was known from sediments and rocks interpreted to be older than those containing either modern man or Neanderthal man. The relatively small brain size of *Homo erectus* was seized upon as an indication that *erectus* was a primitive species ancestral to both modern man and Neanderthal man. Textbooks and popular articles referred to *Homo erectus* as the “first man.”<sup>2</sup>

In the *lowest* Pleistocene rocks were found the australopithecines—creatures with many supposedly apelike features (including small brains) and numerous manlike features (including uprightness and humanlike teeth). And finally, anthropologists noted that below the Pleistocene, in rocks still lower in the sequence (Pliocene and Mio-

cene), were found a number of ape fossils that could be interpreted to be ancestors of both modern apes and man.

At the start of this decade, therefore, many anthropologists felt happily secure with a simple straight-line evolutionary model for the origin of man. The fossil record seemed to offer persuasive documentation for a progression from ape to ape-man to primitive man to modern man. The key to the whole picture was the australopithecines, since they were interpreted as evidence for a creature ancestral to man that was intermediate between ape and man.

### Textbook picture shattered

This idyllic textbook picture of evolution was shattered in 1972 by Richard Leakey’s discovery of Skull 1470. In a two-part series of articles published in *MINISTRY* in 1974, I discussed the potential importance of Leakey’s find, emphasizing how it threatened to complicate or even invalidate theories of human evolution that postulated a straight line from Miocene apes to Pleistocene *Homo sapiens*.<sup>3</sup> If Skull 1470 turned out to be the remains of a true man and if it was contemporaneous with the australopithecines, then the australopithecines were not easily interpreted as man’s evolutionary ancestors, and the links between ape and man would still be *missing* links.

The fast-breaking story of man’s search for his fossilized ancestors can now be updated. Has the promise of Skull 1470 been fulfilled? To find out, let’s survey the discoveries that have been made since 1972.

Success breeds success. The search for early man in East Africa is now much more than the family affair it once was when Louis and Mary Leakey probed the depths of Olduvai Gorge in Tanzania. The

search now attracts a great deal of money and scientific talent. Large internationally supported expeditions are taking to the field every year. The expeditions include paleontologists (fossil experts), radioactive-dating specialists, geologists, and archeologists, as well as physical anthropologists. The purpose of these expeditions is not just to find hominid fossils but to (1) arrange them in chronological order, (2) date them absolutely, (3) study the artifacts they left behind, and (4) reconstruct the environment and landscape they lived in through the study of fossils and sedimentary features.

Fieldwork is now being conducted at four locations in the geologically awesome East African Rift Valley. The African Rift is a split in the earth's crust that runs north and south in East Africa and then branches into Palestine, where it contains the Jordan Valley and the Dead Sea. The entire rift-valley complex in Palestine and Africa contains abundant archeological and fossil evidence preserved in a thick sequence of rocks rich in volcanic sediments suitable for radioactive dating.

#### Lower Omo Valley, Ethiopia

The pioneering discovery of hominid (man or manlike) fossils in the Rift Valley, East African Man, was made in 1959. The recent cycle of discoveries began when a joint American and French expedition initiated work in the lower Omo Valley in Ethiopia, just north of Lake Rudolf (now called Lake Turkana). Louis Leakey's son, Richard, inheriting his father's mantle as discoverer *extraordinaire*, was also involved in this effort, heading a small Kenyan contingent. As fate would have it, the area assigned to the Kenyan party was not very fruitful. Leakey understandably became restless, and his thoughts turned more and more to deposits east of Lake Rudolf in Kenya that appeared physically and geologically similar to the Omo Valley formations. He couldn't but notice these enticing beds each time he flew over them en route to the Omo Valley from his

home in Nairobi.<sup>4</sup> Not that the French and Americans weren't collecting valuable information. They were. Hominid fossils were found in the lower Omo Basin, but the results were not nearly as spectacular as those achieved by Richard Leakey when he deserted Omo for the area east of Lake Rudolf, nor did the fragmentary Omo finds mount a serious challenge to the prevailing theories of human evolution.<sup>5</sup>

#### Lake Rudolf, Kenya

After a brief aerial reconnaissance in 1967, Richard Leakey launched the first East Rudolf Expedition in 1968. Almost as if on cue, four hominid specimens turned up forthwith, harbingers of even better things to come. In the succeeding years, the expedition rapidly expanded to include European and American scientists.<sup>6</sup>

Although most scientists tend to think of Africa as man's original home (a hypothesis tendered long ago by none less than Charles Darwin), today the Rift Valley is far from a Garden of Eden. The terrain is remote, harsh, and starkly inhospitable. The East Rudolf Expedition represents, first of all, a triumph of logistics and dedication. The sediments being explored are exposed in five main regions scattered over an area of about 2,000 square kilometers. The area is hundreds of arduous miles from supplies in the nearest town, and hours from so basic a commodity as drinking water. To add injury to insult, the main camp has to be maintained in an "almost-constant gale."<sup>7</sup> However, many men would brave such conditions gladly, simply to add a new footnote to the record of man's past, let alone the whole new pages and chapters that are being compiled in East Africa.

The East Rudolf Expedition has been in the field every year since 1968. Geologists have worked hard to sort out and correlate the rock layers so that fossil finds can be arranged into a temporal sequence. Paleontologists have collected and analyzed innumerable fossil bones

buried in the rock layers. Specialists in radioactive dating have collected scores of samples and attempted to provide absolute ages for the rock strata. Archeologists have collected hundreds of stone items interpreted as man-made artifacts from scores of sites. And, of course, hominid fossils have been found—every year still more.

In the 1973-1975 field seasons (subsequent to the 1972 discovery of Skull 1470) forty-nine hominid specimens were found.<sup>8,9</sup> This raised the number recovered by the expedition to 136. Leakey classifies the majority of these as australopithecines, but several are classified as *Homo* (man). The more significant specimens classified by Leakey as *Homo* include a mandible, a hipbone, a fragmentary skull, and another more complete skull. These new remains of man seem to be similar to the kind of man represented by Skull 1470 and confirm his contemporaneity with *Australopithecus* in the East Rudolf study area.

#### The Laetolil beds in Tanzania

Since the discovery of Skull 1470, hominid finds have been made in two widely separated areas. One is in northern Ethiopia in the Afar triangle; the other is far to the south in the Serengeti Plains of Tanzania. The Laetolil beds of the Serengeti are located about thirty miles south of the famous Olduvai Gorge site. Fossils had previously been collected in the area, including a hominid specimen, but it wasn't until 1974 that an intensive search for hominid fossils was launched by Mary Leakey.<sup>10</sup>

Mary Leakey's renewed interest in the Laetolil beds was sparked by recognition that these beds underlay the lowest beds she and her husband had studied in Olduvai Gorge.<sup>11</sup> Barring such complications as severe folding, overturning, or thrust faulting of the rock layers, *deeper* means "older" in geology (how *much* older is another matter); therefore, Mary Leakey saw the Laetolil beds as an opportunity to trace the evolution of man further

back into time than was possible in Olduvai Gorge. She was strengthened in this viewpoint by the results of radioactive dates obtained on volcanic rock within and above the Laetolil beds. The dates were older than the dates obtained from Olduvai Gorge.<sup>12</sup>

The antiquity of these dates has triggered special interest by scientists in the thirteen hominid specimens found in the Laetolil beds, especially since Mary Leakey attributes the specimens to the genus *Homo* (not *Australopithecus*).<sup>13</sup> Whatever their true absolute age (radioactive dates tend to fall between 3.59 and 3.77 million!), the fossils would seem to be among the most ancient remains of true man ever discovered. Unfortunately, the fossils are fragmentary, consisting of jawbone fragments and teeth.<sup>14</sup> Because body and head bones are missing, it is hard to make much headway with interpretation. But the specimens do seem to be quite similar to some of the finds made in the Hadar region of Ethiopia.

#### The Hadar region, Ethiopia

Leakey's group has enjoyed continued success in the East Rudolf area since 1972, but the most spectacular discoveries since the unveiling of Skull 1470 come from the northern end of the African Rift Valley. Exploration of the Hadar region north of Addis Ababa in the drainage of the Awash River began in earnest in 1973.<sup>15</sup>

Although the blistered and baked badlands that comprise the Hadar region may strike one as hellish (Expedition Leader Johanson's first visit to the region was on a nice April day when the temperature was a mere 120 degrees!),<sup>16</sup> it is indisputably a "heaven" for fossil hunters. In the first two field sessions, the expedition amassed more than 6,000 fossil specimens, including bones from seventeen hominid individuals, and the 1975 field season yielded many more.<sup>17</sup> The geology, radioactivity, and fossil mammal species of the Harar rocks ally them closely to the Laetolil beds and to rocks in the lower Omo Basin. Hence

the hominids appear to be of comparable antiquity to the oldest fossils from Omo and Laetolil.<sup>18</sup>

The Hadar finds are of stunning quality compared to most previous discoveries. Unusually ideal depositional conditions have allowed preservation of many fossils, even crocodile and turtle eggs, in a virtually complete state.<sup>19</sup> It must be remembered that previous finds consist mainly of bits and pieces—mostly isolated teeth and jaws or jaw fragments. Bones from the body are rare and fragmental. But out of the Hadar region have come splendid body bones—leg, arm, feet, hand, and hip bones—as well as the usual jaws.<sup>20</sup> For the first time, a large portion of a single skeleton has been found. The skeleton is 40 percent complete and preserves decisive evidence concerning posture and locomotion. "Lucy" appears to be a female australopithecine. Startling is the small size of this individual—only three and one-half feet tall. Yet she is decidedly upright in posture and biped in gait.<sup>21</sup> This one find renders obsolete reams of scholarly articles debating australopithecine characteristics.

A second sensational discovery was made in 1975 when Johanson and his colleagues stumbled on a "family" of hominid fossils, three to five adults and two infants, which evidently perished together.<sup>22</sup> This group of associated fossils offers unprecedented opportunities for posing hitherto unanswerable questions concerning aspects of growth and contemporaneous variation in early man. Unlike Lucy, this group of fossils is said to be the remains of true man. At least eighty-six additional hominid finds have been made. Significantly, *Homo* fossils in the Hadar region are turning up in the deepest, hence oldest, layers of the Harar rock sequence and pre-date, or are contemporaneous with, the australopithecines.<sup>23</sup>

The new finds provide convincing, perhaps conclusive, answers to some questions, but they also raise a swarm of new questions. For one thing, we can declare with greater

confidence that the australopithecines are *not* the long-sought "missing link." The once-tidy tapestry of evolution from ape to man by way of *Australopithecus* may be irretrievably frayed. Certainly the keystone in the fossil evidence for single-lineage hominid evolution has fallen—and it can never be restored. Scientists are even now searching for new evolutionary models of human origins. Biblical literalists, of course, will not join in this search, but will instead be reaffirming confidently the creationist model found in the early chapters of Genesis. However, as we shall see in Part 2, the new finds offer plenty of challenge for conservative creationists too. Prayerful, rigorous, and creative thought will be necessary in order to fit all the recent discoveries into the old, but ever new, Biblical story of "the way we were."

(Concluded in May issue.)

<sup>1</sup> Bernard Wood, "Australopithecus Africanus: Fifty Years On," *Nature* (1975), 253:579.

<sup>2</sup> Edmund White and Dale Brown, *The First Men* (New York: Time-Life Books, 1973).

<sup>3</sup> Edward Lugenbeal, "Skull 1470," *THE MINISTRY*, April, 1974 (vol. 47, no. 4), pp. 15-17; May, 1974 (vol. 47, no. 5), pp. 18-20.

<sup>4</sup> Wood, *op. cit.*, 578, 579.

<sup>5</sup> F. Clark Howell and Yves Coppens, "Inventory of Remains of Hominidae From Pliocene/Pleistocene Formations of the Lower Omo Basin, Ethiopia (1967-1972)," *American Journal of Physical Anthropology* (1974), 40:1-16.

<sup>6</sup> Wood, *op. cit.*, 579.

<sup>7</sup> *Ibid.*

<sup>8</sup> R. E. F. Leakey, "Further Evidence of Lower Pleistocene Hominids From East Rudolf, North Kenya, 1973," *Nature* (1974), 248:654.

<sup>9</sup> —, "New Hominid Fossils From the Koobi Fova Formation in Northern Kenya," *Nature* (1976), 261:574.

<sup>10</sup> M. D. Leakey, R. L. Hay, G. H. Curtis, R. E. Drake, and M. K. Jackes, "Fossil Hominids From Laetolil Beds," *Nature* (1976), 262:460-466.

<sup>11</sup> *Ibid.*, 461.

<sup>12</sup> *Ibid.*, 462.

<sup>13</sup> *Ibid.*, 464.

<sup>14</sup> *Ibid.*

<sup>15</sup> D. C. Johanson and M. Taieb, "Plio-Pleistocene Hominid Discoveries in Hadar, Ethiopia," *Nature* (1976), 260:293.

<sup>16</sup> D. C. Johanson, "Ethiopia Yields First 'Family' of Early Man," *National Geographic* (1976), 150:6, p. 797.

<sup>17</sup> *Ibid.*, pp. 805-811.

<sup>18</sup> M. Taieb, D. C. Johanson, Y. Coppens, and J. L. Aronson, "Geological and Palaeontological Background of Hadar Hominid Site, Afar, Ethiopia," *Nature* (1976), 260:289-293.

<sup>19</sup> Anonymous, "Hominid Remains From Hadar, Ethiopia," *Nature* (1976), 260:389.

<sup>20</sup> D. C. Johanson, *op. cit.*, pp. 791-811.

<sup>21</sup> *Ibid.*, p. 802.

<sup>22</sup> *Ibid.*, pp. 806, 811.

<sup>23</sup> Anonymous, *op. cit.*

Edward Lugenbeal, Ph.D., is a staff member of the Geoscience Research Institute, Berrien Springs, Michigan.

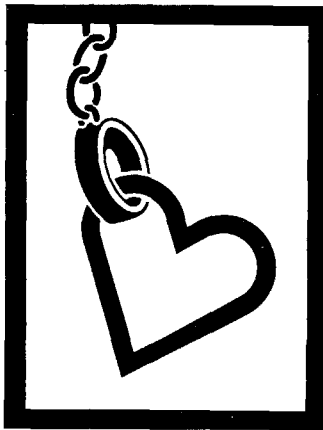
# WIDENING OUR WORD POWER

## Sacred Words

**John Doe, (General)  
(Lieutenant) (Slave)—Choose One.**

One might assume that of all men in the New Testament, Paul would have most reason to refer to himself as a general in the army of Christ. Or, more modestly, as His chief lieutenant. But he calls himself instead simply an "apostle," one sent, or frequently, a "servant." And the English fails to reveal fully the depth of his self-designation. For the Greek (*doulos*) may be translated "slave," the relationship of one who belongs to a master.

But it is not the dehumanizing relationship of human slave and human slave master that Paul acknowledges. For his slavery is not one of coercion but of free choice, a slavery of love for the Christ he met on the Damascus road.



It is enlightening and fascinating to consider Paul's use of *duolos* in his epistle to the Romans, a book that itself is a lucid explanation of the superiority of the Christian religion. In chapter six he pictures man as the slave to sin. The devil is his master. He has no hope of release from his slavery other than through the intervention of God. Paul experiences that release and describes it compellingly in chapters seven and eight. But again, paradoxically, he uses the term *duolos* to describe

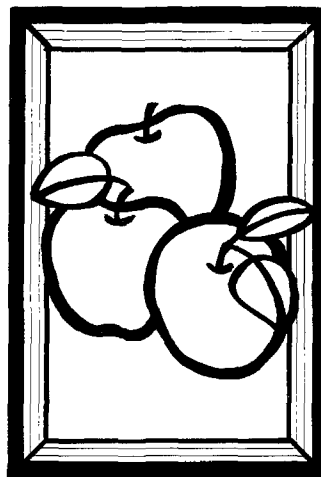
man's new relationship to Christ: "But now being made free from sin, and become servants [slaves] to God, ye have your fruit unto holiness, and the end everlasting life" (chap. 6:22).

Consider also in examining Paul's concept of relationship to God his introduction to the epistle to Philemon: "Paul, a prisoner of Jesus Christ" (verse 1). How easy it would have been for him to describe himself instead as "a prisoner of the Romans." He was in chains, Roman chains, but this bondage hardly seemed to concern him, for it was not of his own choice, and he was powerless to change it. But he had chosen to be a prisoner of Jesus Christ. And from these chains he had no desire to be free. He exulted in the joy of the relationship.

An effective ministry today calls for apostles with a similar concept of who they are and of who Jesus is. Can we do better than to adopt the language and intent of Paul, the happy slave of the Lord Jesus Christ?—Nick Germanis

## Secular Words

If words are cheap, as some say, could it be that too often the supply exceeds the demand? Presumably words are expendable because they are so often uttered thoughtlessly or insincerely or as mere chatter. Yet one who uses words judiciously, with a sense of timing and a feeling for the occasion, can give them a priceless quality. The wise man wrote, "Like apples of gold set in silver filigree is a word spoken in season" (Prov. 25:11, N.E.B.).<sup>\*</sup> Thus, if you can encourage one who is downcast or guide one who is stumbling, your concern may mean new hope and insight to him or her. Such words, of course, can come only as you cultivate a heart



from which such an abundance can spring.

Items in the following list were drawn, as usual, from articles appearing in this issue of MINISTRY, from professional literature, including *Baker's Dictionary of Theology*, and from general speech. Test your knowledge of each word by selecting from the choice of words or expressions accompanying it the one that comes closest to it in meaning.

**1. aberration:** (a) strange appearance; (b) straying from the right or normal way; (c) given to joyful freedom; (d) unfortunate.

**2. ancillary:** (a) supplementary; (b) antagonistic; (c) impatient; (d) expected.

**3. animism:** (a) devil worship; (b) enthusiasm; (c) nature worship; (d) belief in souls or spirits.

**4. anthropomorphism:** (a) view of God as having a human form; (b) view of man as degraded; (c) view of man as divine; (d) view that all creatures are essentially alike.

**5. fatuous:** (a) obese; (b) resigned; (c) passive; (d) foolish.

**6. forensic:** (a) alien; (b) international; (c) suitable for use in courts of law or public discussion; (d) valued for its logical reasoning.

**7. idiosyncrasy:** (a) foolishness; (b) habitual wrongdoing; (c) characteristic peculiarity of habit or structure; (d) government by incompetents.

**8. inimical:** (a) similar; (b) hostile; (c) friendly; (d) unique.

**9. juridical:** (a) legal; (b) economic; (c) religious; (d) historic.

**10. logistics:** (a) mental effort; (b) philosophy based on logic; (c) budgetary effort; (d) procurement, maintenance, and transportation of material, facilities, and personnel.

**11. metaphor:** (a) traffic signal; (b) figurative language; (c) proverb; (d) humor.

**12. ontological:** (a) relating to being or existence; (b) concerned with words; (c) reasoning based on imagination; (d) abstract.

**13. stigma:** (a) ecstasy; (b) painful experience; (c) hope; (d) mark of shame or discredit.



**14. supercilious:** (a) demanding; (b) extraordinarily helpful; (c) haughtily contemptuous; (d) unintentional.

**15. temporal:** (a) related to time; (b) of brief duration; (c) old; (d) happening in quick succession.

For the correct answers, turn to page 32.

<sup>\*</sup> From the *New English Bible*. © The Delegates of the Oxford University Press and The Syndics of the Cambridge University Press 1961, 1970. Reprinted by permission.

# SHEPHERDESS

## The mangy angel

by Esther L. Vogt

*Dear Shepherdess: The story of "The Mangy Angel" in the July issue of Guideposts greatly appealed to me. How good to know that "sheltered, protected, no evil can harm me; Resting in Jesus I'm safe evermore."*

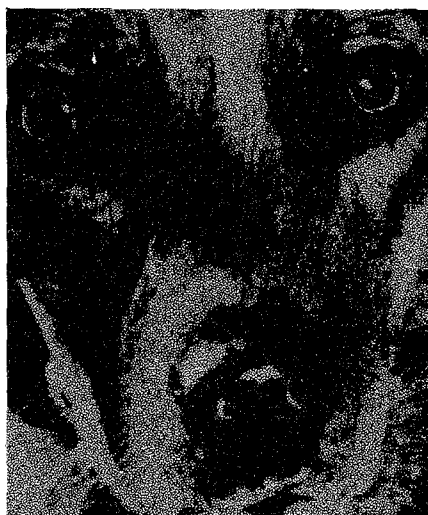
*As a young wife and mother I was often alone every evening far into the night, since my pastor husband had a large congregation scattered throughout a large city. There were committees and meetings almost every evening. As I sat and rocked the children, I sang such comforting hymns as "Under His Wings," being sure every shade was pulled tight so that no one could peer into the house! I sat and sang, often fearfully, until suddenly I realized my folly. I was singing of God's care and protection, and yet I was frightened at being alone, scared that some misfortune had befallen my husband when the hour grew later and later. Then, thank God, the beautiful truth dawned! I found I could trust and believe and commit myself and my family to the omnipotent Father.*

*I carry this quotation in my Bible. "If we believe God's Word, we will not carry a load of anxiety day after day. We will leave everything in His hands, knowing He will guide our feet in the path that is best for us." My prayer is that you, too, will feel His arms of love encircling you. With love, Kay.*

Cold March showers pelted my face as I stepped from the warmth of the church and threaded my way across the lot toward the parsonage.

Thursday evening's meeting of the women's missionary society had finally closed, and as the pastor's wife, I was the last to leave. My husband had gone to a general conference in Detroit, and the children

He was smelly, snarly  
and stubborn--  
and it's a good thing  
that he was!



and I were alone. I half expected to find the parsonage cloaked with night, for the hour was late and the children should have been in bed hours ago.

Letting myself in quietly, I was surprised to find the kitchen light still burning. Ted, our oldest, his dark head bent over his books, was studying at the table. He looked up as I came in.

"Hello, Mom. Wet out, isn't it?"

"It's a wild night, all right," I said wryly, peeling off my dripping coat and boots.

He went back to his homework.

As I turned to leave the kitchen I looked down. Then I gasped. Our huge mangy dog lay stretched out at Ted's side!

"Ted! What's Brownie doing in the house?" I demanded. "You know he's never stayed inside before."

Ted glanced up from his book and shrugged. "Why, he just wanted in,

so I let him in. Then I decided I might as well bring my homework down here."

Brownie wanted in! That, in itself, was utterly incongruous. For that matter, so was everything else about that dog.

Black, brown, and smelly—and of undetermined breed—he had wandered to the parsonage one day and simply decided to stay. He adopted our family and was fiercely protective of us in every way. In fact, he loved us so much that he wanted to be where we were. Yet, once we'd let him into the house, he developed a peculiar claustrophobic streak. He would race in terror from window to door to window until we'd let him out. No amount of bribing or petting could persuade Brownie to remain indoors. Even the dreary drip-drip of rain from the eaves failed to lure him inside. He preferred the most inclement outdoor weather to being enclosed.

Until now.

There he was, lying calmly beside Ted in the kitchen, like a very ordinary house dog.

I remembered his previous fierce possessiveness of us. Our large, red-brick parsonage sprawled comfortably on a big grassy plot behind the church and opposite the public school. Children often cut across the church property and through our yard when hurrying to and from school. We didn't mind. In fact, they were our friends. Against our better judgment, we often had report cards thrust at us even before parents saw them.

That is, until the dog came. He growled threateningly at anyone who dared cross our yard. Yet Brownie always came when I called him off.

Still, with people dropping in at our parsonage at all hours of the



day, I was afraid that some day I wouldn't get him called off in time.

I tried desperately to find another home for him, but with no success. Once I even called the Humane Society.

"Sure, lady," they said. "We'll get him. But you gotta catch him and shut him up for us."

Shut Brownie up? Impossible! One might as well try to imprison a victim of claustrophobia in an elevator! Until a better solution presented itself, he would have to remain with us.

And that's how things stood that wild, stormy night I came home from church.

Shaking my head at Brownie's strange behavior, I went down to the basement to bolt the door that leads to the outside. I came back up directly and retired to the living room with the paper.

Ted already had gone up to bed, and I decided to turn in too. The dog still lay on the kitchen floor, his shaggy head resting on his front paws.

Better put Brownie out first, I thought as I entered the kitchen to lock the back door. Rain still drummed steadily against the windows.

But when I tried to get the dog out of the door, he refused to budge. I wheedled; I coaxed. I pushed and pulled. He remained stationary.

Going to the refrigerator, I took

out a chunk of meat and tried to bribe him to the door by dangling it in front of him. He still refused to move.

With a bewildered sigh I picked up his hind end, yanked him toward the door, and out of it. Like quicksilver, his front end slid back in!

I grabbed his front end, and the back was in. His four feet seemed like a baker's dozen. Stubborn, determined, yet somehow placid. Talk about Balaam's donkey—I knew exactly how Balaam felt!

Should I call Ted to help me? No, the hour was late, and Ted needed his sleep. I decided to shut all the doors to the kitchen and leave the dog inside. Then I went wearily to bed.

The next morning the dog reverted to his true nature and frantically tore out of the house.

A puzzled frown ribbed my forehead as I went down to the basement to turn on the furnace. What had made Brownie behave so strangely? Why had he been determined to remain in the house this one particular night? I shook my head. There seemed to be no answer.

When I reached the bottom of the stairs, I felt a breath of cold, damp air. Then a queer, slimy feeling swept over me. The outside door was open! Was someone in the basement?

After the first wave of panic had drained from me, my reasoning re-

turned.

*Someone had gone out of the basement!*

Limp with the reality of that fact, I looked around. The windows were as snug and tight on the inside as ever. Whoever had gone out of that door had been in when I had gone down to bolt it the night before! He apparently had heard my unsuccessful attempts to put the dog out and knew he had to come up through the kitchen and face the dog—or go out the door he had come in earlier.

That smelly, stray pooch had known this, and God used him to keep us safe. Why didn't he growl or bark? I don't know. Maybe he knew he didn't have to.

I had always believed that God has definite work for His holy angels, and that as His child I could lay claim to the verse in Hebrews 1:14: "Are they [angels] not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

But His "ministering spirit" had taken a peculiar form that wild, stormy night. Instead of glorious, dazzling wings, the Lord had given our guardian "angel" four stubborn, mangy feet!

This article originally appeared in the July, 1977, issue of *Guideposts*. Used by permission.

Esther L. Vogt is a free-lance writer living in Hillsboro, Kansas.

"And her house is immaculate" was the admiring conclusion as one of my friends was introduced. I thought ruefully, "He couldn't say that about our home."

You are a God of order, I know. "Everything connected with heaven is in perfect order" (*Patriarchs and Prophets*, p. 376). I want our house to be neat and clean, but spotless perfection is not my goal.

Should it be? Why should I chase every speck of dust? Oh, I have a place for everything, but sometimes nothing seems in place. This is a real home, not a museum.

Open books on the end table that

## Prayers from the parsonage

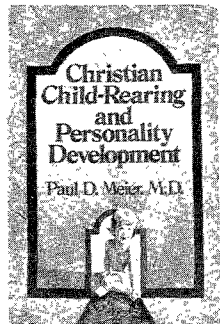
by Cherry B. Habenicht

we like we read. Scattered toys reveal a child's imaginative play. Stacks of mail on the desk prove that we're communicating.

There is hair on the rug because a dog strays from his place by the door to get a loving pat. Spots on the kitchen floor? The children were making granola this morning. Dust on the buffet? That's my fault: I took a walk when the sun broke through this afternoon.

"My house is clean enough to be healthy and dirty enough to be happy," the cheery plaque proclaims. Lord, show me how to organize my housekeeping routines so that I am free to create an enjoyable atmosphere. And if someone comments may it be, "Her home is happy."

# RECOMMENDED READING



**CHRISTIAN CHILD-REARING AND PERSONALITY DEVELOPMENT, Paul D. Meier, M.D., Baker Book House, Grand Rapids, Michigan, 222 pages, \$5.95.**

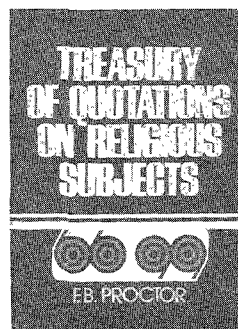
Parents are seriously in need of good advice—medically, psychologically, and spiritually. Paul Meier, M.D., currently assistant professor of practical theology at Dallas Theological Seminary in Dallas, has written a book that covers almost every area of child development from the prenatal to the adolescent stage. *Christian Child-rearing and Personality Development* is based on Biblical truths and modern research, and is written in easily understood language.

Here are a few gems: (1) approximately 85 percent of a person's ultimate personality is formed by the time he is 6 years old; (2) neurotic parent-child relationships develop where there already exists a neurotic husband-wife relationship; (3) you cannot truly love others until you learn to love yourself in a healthy way; (4) five factors consistently found in mentally healthy families: love, discipline, consistency, example, and a man at the head of the home; (5) children need attention and stimulation, and if they can't get it by good behavior, they will get it by bad behavior;

(6) all of the nerve and brain cells a person will ever have are produced by 6 months of age; (7) there are presently more than 6 million children in the United States who are living in fatherless homes; (8) warning: day-care centers may be hazardous to your child's health; (9) family devotions are a must; (10) many children, especially boys, are somewhat late in the maturation of their nervous systems, particularly in the areas of the brain responsible for reading and writing.

Even though some Adventists might question Meier's recommendations for school-entrance age, the doctor does stress the importance of readiness and sufficient independence from the mother.

Ethel Young

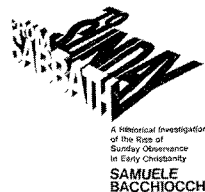


**TREASURY OF QUOTATIONS ON RELIGIOUS SUBJECTS, F. B. Proctor, Kregel Publications, Grand Rapids, Michigan, 1977, 816 pages, \$14.95.**

Special appreciation should go to Kregel Publications for this volume. They seem to specialize in reprinting religious masterpieces. *Treasury of Quotations on Religious Subjects* has 800 pages filled with a gold mine of thoughts old and new on 3,000 subjects. It was formerly published in 1887 under the title *Classified Gems of Thought*. Hundreds of top religious-thought leaders are

quoted. Among them are Baxter, Bunyan, Calvin, Matthew Henry, Luther, Moody, Schaff, and Spurgeon. The expository preacher will greatly appreciate this reference work, which is designed to stimulate the mind when considering Biblical truths.

J. R. Spangler



**FROM SABBATH TO SUNDAY, Samuele Bacchiocchi, Pontifical Gregorian University Press, Rome, 1977, 372 pages, \$8.50.**

Samuele Bacchiocchi, a teacher of Bible and Church History at Andrews University, broke tradition by being the first non-Catholic to be accepted as a regular student at Pontifical Gregorian University in Rome. As such he received both gold and silver medals for attaining academic distinction. His doctrinal research was on the controversial question of the origin of Sunday observance. This research has now been published by the Gregorian University Press with the Roman Catholic *imprimatur*. More than that, the book is prefaced by the distinguished Jesuit scholar, Father Vincenzo Monachiano, chairman of the church history department of Pontifical Gregorian University and director of the dissertation.

The book examines the meaning and observance of the Sabbath in New

Testament times and traces the genesis of Sunday observance. The research shows that the adoption of Sunday in place of the Sabbath did not occur in the primitive church of Jerusalem by virtue of apostolic authority, but approximately a century later in the church of Rome, due to an interplay of Jewish, pagan, and Christian factors.

This work represents one of the most exhaustive efforts ever directed to this subject. It includes extensive footnotes with documentation.

Copies may be ordered directly from Dr. Samuele Bacchiocchi, 230 Lisa Lane, Berrien Springs, MI 49103. The book is also available in most Adventist Book Centers.

Orley M. Berg

**YOUR CHURCH CAN GROW, C. Peter Wagner, Regal Books Division, G/L Publications, Glendale, California 91209, 1976, 176 pages, \$3.50.**

"Healthy churches, like healthy people," says Peter Wagner, "exhibit certain vital signs." Wagner uses a Biblical/clinical approach and sets forth seven indicators of ecclesiastical good health. He analyzes the health of a number of contemporary churches. With the aid of the Wagner formula, you will be able to determine whether your church is prospering, needs a prescription, or requires a postmortem.

Wagner is Associate Professor of Church Growth and Latin American Studies, School of World Mission, Fuller Theological Seminary in Pasadena, California.

This book is a must for those interested in the health of their church. I heartily recommend it to all seriously interested in church growth.

J. Lynn Martell

# SHOP TALK

## Correspondence with delinquent members

A frequent cause of misunderstanding and problems relating to disfellowshipping members is a lack of communication. The Ministerial Association has available a series of letters that may be adapted for use in this critical and important work. In our dealing with delinquent members, the approach should always be with the desire to restore. Dropping a person's membership should come only after the efforts toward restoration have failed. So the approach should be of a positive nature, and the appeal should be genuine, sincere, and urgent.

Finally, when it becomes necessary to recommend that the name be dropped, it

is vital that the person involved be made aware of the proposed action, and that he is notified in advance of the meeting in which his name will be considered. It should also be remembered that letters, regardless of how well written, are not to substitute for, but rather supplement, personal visitation.

When corresponding with delinquent members who have moved to another area, a letter should be written to the pastor of the church of that area, informing him of the situation and requesting that a personal call be made to determine whether or not the party lives at that address and has received the letters from the home church. Follow-up plans can then also be initiated to involve the ones concerned

with the church in the area to which they have moved.

For a sample set of the six letters available, write to: Ministerial Association, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012.

## Monthly Sermon Announcements

Al Ellis, pastor in the Southern New England Conference, regularly sends his people a neat little mimeographed folder advertising the Sabbath services. Al says he does this to:

1. Make it easy for members to invite their non-SDA friends.
2. Provide an advance schedule of guest speakers and special features.
3. Promote the importance

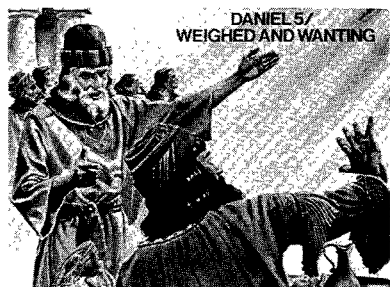
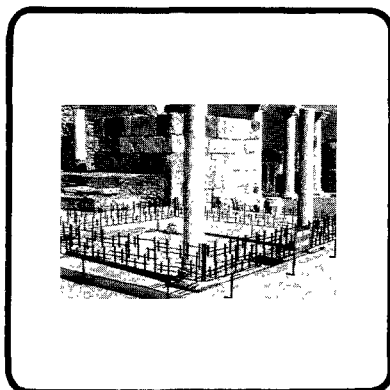
of his preaching ministry and underline the importance of public worship.

4. Aid the minister in organizing and providing a balanced sermon diet. And we might add that the members know that their pastor is keeping on top of this important phase of the ministry of a large and challenging church.

Answers to Widening Our Word Power (see page 28).

1. **aberration:** (b) From the Latin *aberrare*, to wander.
  2. **ancillary:** (a) From the Latin *ancilla*, female servant.
  3. **animism:** (d) From Latin *anima*, soul, or breath.
  4. **anthropomorphism:** (a).
  5. **fatuous:** (d).
  6. **forensic:** (c) From the Latin *forum*.
  7. **idiosyncrasy:** (c) From the Greek *idios*, one's own, and *synkerannynai*, to blend.
  8. **inimical:** (b) From the Latin *inimicus*, enemy.
  9. **juridical:** (a).
  10. **logistics:** (d) From a French word taken from the Greek *logizein*, to calculate.
  11. **metaphor:** (b) From the Greek *metapherein*, to transfer.
  12. **ontological:** (a) From the Greek *einai*, to be, and *logos*, word.
  13. **stigma:** (d) From the Greek *stizein*, to tattoo.
  14. **supercilious:** (c) From the Latin for eyebrow.
  15. **temporal:** (a) From the Latin *tempus*, time.
- Scores: 12-11 Excellent. (You ought to write for MINISTRY.)  
10-9 Very good.  
8-7 Good.

## NOW AVAILABLE:



Send orders to: **MINISTRY**  
6840 Eastern Avenue NW.  
Washington, D.C. 20012

## Slides on the Seven Churches

Complete set of 500 2 x 2 slides on the seven churches of Revelation for your church and evangelistic use, some of which appear in the article, *Ephesus—the Desirable Church*, pages 14 through 16. The set comes with cassette narration and sound effects. There is also a complete script in case you prefer not to use the cassettes. Write for further information.

## Folders on Daniel and Revelation

Set of 17 four-page color folders giving text, charts, and illustrations covering the books of Daniel and Revelation, for public use or private study. Check, money order, or conference purchase order must accompany all orders. Unbroken packages (200, one of a kind) sell for \$10.00 plus postage. Sample sets sell for \$1.70 plus 75 cents for postage; individual folders, 10 cents each.

## MINISTRY

### Change of Address

Attach label here, or print old address:

Moving? Please send your CHANGE OF ADDRESS four weeks in advance. Give your new address here, clip out the entire corner, including label, and mail to Periodical Department, Review and Herald Publishing Association, Washington, D.C. 20012. Enclose address label when writing concerning your subscription.

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