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a parable by Lois Hoadley Dick

the ceramics of faith

AND IT CAME to pass as I groped through the dark wood that the heavy clouds parted a little and a ray of light picked out a gray frame house in the way.

An old man, Scandinavian, strong,

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bade me good-day. "Are you lost?"

"In a way."

"Have you come to learn?"

"Yes."

The front of his work apron was smeared with wet clay, and I followed him out back to where his wife sat behind a wheel. I was in a potter's house. Lumps of clay for wedging lay

on a board. Greenware, paints, and brushes were strewn over the table.

"Lesson one," the potter said firmly, sitting down.

"But I had in mind a course in philosophy, some advanced psychology, perhaps the science of education. I'm interested in humanity. There is so much I don't understand."

"It all begins here," he said. We dug with our hands in the pit behind the pottery and lugged chunks of clay in and picked the pebbles out of it.

"Maybe we shall tread it with our feet, as they did seven thousand years ago," I thought.

"Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" said the potter, quoting no doubt from some ancient, eastern book of wisdom. "God is like a potter. Humanity is the clay. He did not compare man to something aboveground, such as fruit picked from a tree, but as clay from the earth. He wanted something earthy."

"So are sapphires, rubies, diamonds, coal, and iron from the earth," I interrupted.

"But clay is worthless in itself. Most pliable and impressionable. Not at all attractive. Perishable. Cheap."

"So that's it," I mused, wetting my hands. "He puts it rather bluntly." I pounded my lump and beat it into submission.

"That is not the way." The potter spun the wheel with his feet. "Guide the clay, coax it, persuade, lead it gently into form. You see, no molds are used here. Each piece is an individual."

The clay rounded out, flowed upward, spouted into a tall vase under his hands.

"I'll mold with my hands," I decided, rolling the clay and fluting up the edges into a dish shape. I made a second dish. When they dried, they were greenware, cool and pale gray, smelling of moss and old wells.

But how fragile! Slight pressure from my thumb sent the first dish crumbling into a score of powdery bits. *And the clay was marred in the potter's hand.*

Discouraged, I turned to watch the potter adding final touches of color to four squat jars. The jars took on

faces and limbs, or was it only the way the sun flickered through the curtains?

"Breakable!" I thought. "Write it across the forehead of everyone you meet. Not only friends. The irksome and the enemies. Poor living souls in houses of clay. Deal gently. Be kind. They're all breakable."

"The fire will alter that," said the potter, sensing my thoughts, "when they go through the kiln."

My dish seemed ready to paint; but, no, the potter lent me a knife. "Every minute unevenness must be chipped and scraped, every pimple smoothed away. The tiniest blemish will show up a glaring flaw."

Afterward, I washed the greenware with a sopping sponge. Thirsty and porous, it sucked the water in.

Underglaze filled the jars in muted colors. What one label claimed was a "brilliant lime" looked watery gray. The "chocolate brown" was pale pink. The "vivid burnished orange" was straw-colored, and the "rich chestnut brown," muddy.

"The labels are wrong!" I cried.

"No, you are wrong," returned the potter.

"I have eyes—I can see!"

"I have been a potter for thirty-some years. Do you choose to trust me, or not?"

I was perplexed. "But to paint in an ugly gray—and expect green. Or in that drab pink—and hope for a beautiful brown. Do you mean this is like——"

It was. Faith.

I painted the dish. How trying it was. It was like working in the dark. The colors weren't true, but my brain believed and made my hands work. It was like——

Faith.

My dish marched bravely into the 1,904-degree heat of the kiln to be fired. The doors shut, and it was in the dark five hours, then allowed to cool, still in the dark, for twelve hours. It came out with the colors set, with its fragility gone.

"Now what?"

"Give it two coats of glaze."

"What is this ghastly, washed-out

turquoise? I thought glaze would be clear."

"The glaze will turn to transparent glass, and the colors underneath will be brilliant."

How could I believe that? I almost wept as I sopped the awful, no-color stuff over my intricately designed dish. I covered the careful leaf pattern, the fern decoration around the edges, blotting them out.

"It will all run together," I muttered.

"The fire will take care of everything."

"The fire—again?"

"Yes." He showed me his work.

From the same lump of clay, a graceful vase in a riot of color with sgraffito work, and a soup bowl daubed in brown.

"Which would you choose to be?"

I opened my mouth, knowing instantly which I would choose, when he held up his hand.

"Wait. The vase will sit on my living-room shelf, to be enjoyed by visitors. The soup bowl will be used by me daily, close, in my hands."

I changed my mind.

My dish survived the second firing, and the potter laid it in my hands. Was this the worthless lump I had wrenched from the clay bed, kneaded, and painted in colors I despaired of? Smeared with effacing glaze and entrusted to the fire?

The ceramic dish was resplendent, dazzling with emerald green and cinnamon, a flaring orange, sea blue and sharp black.

Beautiful. All hopes fulfilled. A dazzling marvel.

I knew how a potter felt.

I had trusted when I could not understand, had worked in the dark when I could not see, had been wrong when I was sure I was right, had hoped for what I did not have, had been humiliated but believed, discouraged and learned pity.

And I knew I had taken the courses in philosophy, advanced psychology, education, and a study of humanity.

And graduated to faith.





Some things you didn't want to know about nutrition

A candid interview with Dr. U. D. Register, leading nutritionist, by Teddy Bart, host of the Teddy Bart Show on WSM radio, Nashville, Tennessee. Dr. Register is chairman of the Department of Nutrition at Loma Linda University in California and president of the California Nutritionist Council.

Teddy Bart: Do you believe that proper diet has a lot to do with what you become?

U. D. Register: Naturally what you eat has a lot to do with your attitudes, how you can think, your productiveness physically, mentally, and spiritually.

Mr. Bart: Do you think that the United States is a well-nourished nation?

Dr. Register: The general trend in this country is to eat more and more refined foods. Seventeen percent of our calories come from sugar, and we eat about 120 pounds of sugar per person a year, or about thirty-three teaspoonfuls per person a day. This is about twice what we ate around 1910, so we are eating more and more sugar. About 17 percent of our calories come from visible fats such as margarines, salad dressings, oils, butter, etc. We drink at least 3 percent of our calories as alcohol. So over a third of our calories contain no protein, no B vitamins, no minerals, no vitamin C, maybe a small amount of fat-soluble vitamins in the visible fats. Then you add to this another 18 percent of our calories from refined cereal grains, and you find that the typical American eats over 50 percent of his calories from this type of food.

We are much better fed than people were during the depression. They had white flour, but it was not enriched; and they didn't have vitamin D fortified milk. In general, children today get more milk in their diet than they did during the depression. Public health measures have tended to improve nutrition, and we may be healthier now than we were during the depression, but we still find a large number of nutrition-related diseases in this country. A ten-state national nutrition survey, for example, revealed quite a large percent didn't get enough vitamin C and vitamin A.

Probably the biggest problem is that people simply eat too much. About 25 percent of the adult population is overweight enough to have impaired health. If you add to this the three-billion-dollar disease, dental caries, which is closely related to nutrition; the fifteen-billion-dollar problem of coronary heart disease each year, which has a nutrition component; and the eight-billion-dollar problem of alcohol, the total cost of poor nutrition probably exceeds thirty billion dollars a year.

Mr. Bart: Where do you stand on the cholesterol controversy?

Dr. Register: According to the Framingham, Massachusetts, study and several other

The baconlike product shown on the cover is a new vegetable-protein substance developed by researchers at Worthington Foods to replace meat. Photograph courtesy of Worthington Foods, Worthington, Ohio.

studies, if men have serum cholesterol levels above 260 milligrams per deciliter, they have four times the risk of coronary heart disease as do those who have serum cholesterol levels of 200 or below. And these seem to be well-documented studies. Therefore I think elevated serum-cholesterol levels are a definite risk as far as coronary heart disease is concerned.

You are probably aware of the Inter-Society Commission for Heart Disease Resources that has been doing some work for the American Heart Association. These researchers have recommended that not more than 30 percent of our calories come from fat, and of that not more than 10 percent of our calories from saturated fatty acids. The results of studies in about thirteen countries revealed that the most important single factor of diet as related to coronary heart disease was the intake of animal fat. I definitely believe that Americans are eating too much animal fat. The average cholesterol level of the male population is probably somewhere between 230 and 240 milligrams per deciliter, whereas the safe level would be somewhere below 200. In fact, if a person had a serum-cholesterol level of 180 or below, myocardial infarctions, or heart attacks, would be rare.

Mr. Bart: That's quite a statement. Haven't people always eaten fat? Haven't they always absorbed cholesterol into their systems, even before we became as sophisticated as we are supposed to be now?

Dr. Register: Yes. However, I think today we are much less active than our forefathers, and people who are physically active can probably tolerate more saturated fats than sedentary people. Also the sugar intake has a lot to do with the incidence of coronary heart disease, not necessarily as related to elevated serum-cholesterol levels but elevated fat or triglycerides in the blood. A study was done by the University of Southern California Medical School at the Los Angeles County Hospital; they found that more of the people who came in with coronary heart disease problems more frequently had higher levels of fat in the blood than higher levels of serum cholesterol. Of course the higher levels of fat are related to an over-intake of sugar or to developing a carbohydrate intolerance.

Mr. Bart: Neither of the two things that you are stressing with regard to heart attacks—and that would be the lack of exercise and too much fatty intake—would dispense with the heredity factor. Isn't that right?

Dr. Register: That's right. We can't choose our parents. If our parents had a history of coronary heart disease, the risk of the offspring may be two to three times as great. That means these individuals would

have to be even more careful with their diet as far as saturated fat and sugar intake is concerned.

Mr. Bart: I think about the way kids eat these days, not only kids but grown-ups in general—the fast foods, the prepared foods. It's very easy to cook a hot meal for the family today—one we think is nourishing—in about ten or fifteen minutes. You can drop an envelope of vegetables into boiling water, throw a frozen something or other into the oven, and then mix together something else, and have mashed potatoes, vegetables, and meat prepared within fifteen minutes. What do you think about this sort of food preparation, this sort of diet?

Dr. Register: Of course many of these so-called convenience foods are nutritionally good, but you can select some that would not provide all the nutrients. For example, dehydrated potatoes. If you start with a fresh potato and bake it or boil it, you would retain most of the vitamin C, and a serving of potatoes would supply your minimum requirements of vitamin C for the day. But if you buy the dried potatoes and mash them, there would be no vitamin C left in the potato. But other than that, a quick-prepared potato is about as nutritious as the other type. I think it's more the selection of type of foods rather than whether the foods are convenient.

Sometimes a frozen food may be nutritionally better than a fresh food if the fresh food has stood around under adverse conditions of storage for a period of time. Usually growers pick food in the peak of the season and take it to the freezing establishment quickly, so often these foods will contain more nutrients than the fresh foods. Freezing of foods is a good method of conserving nutrients.

Mr. Bart: The thing that I can't understand, Dr. Register, is that we Americans think we're the best, the best fed, the strongest, etc.; but when you watch young people compete from the rest of the countries of the world, they do pretty well for themselves on *their* diets. Do you think there is any haughtiness, perhaps, about the way we think of ourselves as a well-nourished nation?

Dr. Register: I think in general this is true. We have the best food supply in the world, but sometimes the food that we select is a nutritional disaster. We have so many snacks. Sixty million of us do not eat any breakfast, or if we do eat breakfast, we have doughnuts and coffee; and then we need a ten o'clock break, in which we have some sweet rolls and coffee. The average American drinks over three hundred soft drinks a year, and the average teen-ager over five hundred. We consume over eighteen



“One study showed that six out of ten teenage girls didn't eat breakfast, and four out of ten teenage boys. Breakfast should be our heartiest meal. When young people don't eat breakfast, they are more nervous toward the latter part of the morning.”



"In the charcoal broiling of steak there is enough benzopyrene, which is a carcinogen, produced on that pound of steak to be equivalent to the carcinogens you would get from smoking over 250 cigarettes."

pounds of candy a year per person. More and more we are tending to eat this type of refined food rather than more unrefined foods like fruits, whole grains, vegetables, legumes, and milk.

Mr. Bart: I guess if there is a meal that more people disregard or treat with indifference, it is breakfast.

Dr. Register: Right. One study showed that six out of ten teen-age girls didn't eat breakfast, and four out of ten teen-age boys. Breakfast should be our heartiest meal of the day. We've been resting all night; our stomachs are ready to receive food. The term "break fast" is significant, I believe. Studies have shown that when young people don't eat breakfast, they are more nervous toward the latter part of the morning; they are less alert. Scholastically they perform less efficiently.

Mr. Bart: What do you recommend? Are eggs the best type of breakfast food?

Dr. Register: The American Heart Association has recommended that we not use more than three or four eggs a week. The Inter-Society Commission recommends that we eat not more than 300 milligrams of cholesterol a day in our diet, and one large egg contains 250. So the traditional two eggs every morning for breakfast is really not the best breakfast. For breakfast have whole-grain cereal, either dry or cooked. The cooked cereals are more nutritious. Being from the South, I enjoy oatmeal—old-fashioned oats with raisins and milk—a slice or two of whole-wheat toast, and maybe an additional piece of fruit. For some food that's a little higher in protein and fat, one might have an egg, or he may choose some peanut butter and nuts, or something like this. For example, take whole-wheat toast and add peanut butter and hot apple sauce to it. That makes a good dish for breakfast.

Mr. Bart: I wonder how the meat industry is responding to the information from the FDA about nitrites in bacon.

Dr. Register: These nitrites react with certain amines to form nitrosamines, which are known to be quite carcinogenic.

Mr. Bart: Which means cancer producing.

Dr. Register: Yes. I think they found that the drippings from bacon were about as high in nitrosamines as any other food.

Mr. Bart: It was unbelievable. Bacon as just a meat was not harmful, but upon frying, it immediately became unbelievable in its capability to produce cancer.

Dr. Register: It's very interesting.

Mr. Bart: It surely is. Why do they wait twenty years or more to disclose this type of information?

Dr. Register: That's a difficult question to answer.

Mr. Bart: Is that political?

Dr. Register: Could be. You are probably not aware that in the charcoal broiling of steak there is enough benzopyrene, which is a carcinogen, produced on that pound of steak to be equivalent to the carcinogens you would get from smoking over 200 cigarettes. What happens is the fat from the meat falls down on the very hot charcoal, and carcinogens are produced and distilled back up onto the meat. If they broil the meat with heat from the top, they don't obtain these carcinogens.

Mr. Bart: There goes another thing we love. Everything you like either causes cancer or heart attack or is sinful.

Dr. Register: About 70 percent of the cancer in Japan is cancer of the stomach, and some investigators relate this to the hibachis that use charcoal for cooking. This method no doubt produces carcinogens in the meat.

Mr. Bart: Conversely, I read that there is a sharp decline in stomach cancer in this country. I wonder what that would indicate? We use as many hibachis.

Dr. Register: Probably not as much as in Japan. It's interesting, however, that cancer of the colon is increasing in this country. Forty-five thousand deaths a year from cancer of the colon are reported. Dr. Burkitt has made some recent studies of interest. He found that for people on a high-roughage diet, the time of transit of food through the GI tract took only about thirty to thirty-five hours, whereas when they used low-roughage diets, it took eighty to one hundred hours for that food to make a complete transit through the GI tract. And when he related diet to cancer of the colon, he found that those on the low-roughage diet had a much higher incidence of cancer than those on a high-roughage diet. If a person happens to be eating foods that are either nitrite treated or charcoal broiled, and these food residues remain in the GI tract a long period of time, you can see there would be a greater possibility of these carcinogens leading to irritation, which may eventually lead to cancer. I think this is certainly a possibility.

Caller: What sort of food should I eat to keep from having to take a vitamin C pill?

Dr. Register: If you eat a good diet, you don't need to take vitamin C pills. If you take one hundred milligrams of vitamin C a day in your diet, this will saturate your tissues; any amount above that just goes to waste. Usually a good diet will provide fifty to sixty milligrams, which is the recommendation by the National Research Council, and actually we need only about ten to fif-

teen milligrams in our diet each day. We tend to oversupplement ourselves with vitamin C.

Caller: How much bacon should you eat a week?

Dr. Register: I haven't eaten bacon in about thirty years. We don't need it in our diet. You can get beef bacon, or you can get substitutes for bacon. You have about 80 to 90 percent of your calories as fat in bacon. It's a very high-fat food. I don't recommend very much high-fat food in the diet.

Caller: I want to know the value of cottage cheese.

Dr. Register: Cottage cheese is a good food. One serving of cottage cheese provides about fifteen grams of good-quality protein. It contains liberal amounts of calcium and riboflavin. It's not as high in fat as regular cheese. In creamed cottage cheese, for example, only about 25 percent of the calories are fat.

Caller: Does creamed cottage cheese have cream added to it?

Dr. Register: It has a small amount of cream added to it. But in the regular cheddar cheese over 70 percent of the calories are fat. It tends to be a more high-fat food.

Caller: Dr. Register, are you a vegetarian?

Dr. Register: Yes, I have been a lacto-ovo-vegetarian since 1941. I use milk and eggs in my diet, but no meat products.

Caller: Are there any special nutritional problems that a strict vegetarian should watch for?

Dr. Register: I think the No. 1 consideration for a pure vegetarian is that he receive enough calories in his diet. He should eat like most Americans from the Basic 4 food groups. He should use a liberal amount of fruits and vegetables, also cereal grains. In the protein-rich group he should eat more legumes. Certain meat analogues and meat substitutes are on the market. Nuts are good. The Chinese, who have very little milk in the diet, use a liberal amount of green leafy vegetables. These are good sources of the calcium, riboflavin, and protein that you find in milk. The last consideration is obtaining vitamin B₁₂. We have analyzed over a hundred plant products in our laboratories, and we can't find traces of vitamin B₁₂ in plants or plant foods. And so a pure vegetarian should include a supplement of vitamin B₁₂ in his diet until we know more about this subject.

Caller: Does the absence of vitamin B₁₂ in a person contribute in any way to neuritis?

Dr. Register: Yes. A person who develops a dietary deficiency of B₁₂ may de-



Art Linkletter and nutritionist Helen Register cook a tasty dish called "Maritime Patties Supreme"—a fish-tasting, yet vegetarian item—on a Los Angeles television show produced by the Seventh-day Adventists. Mr. Linkletter, who is not an Adventist, is host of the twice-weekly daytime show called "It's Your World," and Mrs. Register is associated with the Adventist-operated Loma Linda University.

The high price of meat and the meat boycott have proved a boon for the show, which features recipes for numerous vegetarian items such as soya croquettes, cashew-nut loaf, and broccoli cheese casserole. The program, which has been on the air since January, has produced requests for 7,000 meatless recipes and more than 1,700 vegetarian cookbooks in ten weeks.

The series is a natural for the Adventists, for it is estimated that 50 percent of the American members of the denomination practice vegetarianism, or lacto-ovo-vegetarianism, which permits the eating of animal by-products such as eggs and milk.

velop paresthesia, or numbness and tingling in the extremities. He may get spinal cord degeneration and eventually die if he doesn't have this vitamin in his diet.

Mr. Bart: Why do you choose to omit meat from your diet?

Dr. Register: For health reasons a lot of Seventh-day Adventists do not use meat. Actually, their diet is something like that of the Jewish people; they can eat beef or lamb or fish with scales just as the Jewish people recommend. However, many do not use meat at all for health reasons, plus the fact that the original diet according to the Genesis record in the Scriptures was a diet without meat.

Mr. Bart: I believe that the cloven-hoofed animal is mentioned in the Scriptures regarding meat.

Dr. Register: Yes. Those animals that chew the cud and divide the hoof—like the cow, the goat, the sheep, the deer. The eleventh chapter of Leviticus gives a list of clean and unclean meats. There was also a restriction among the Israelites that they



"There goes another thing we love. Everything you like either causes cancer or heart attack or is sinful."

shouldn't eat the fat or the blood of the animals. Today, the way we grow animals, the fat is marbled all through the meat so that even in lean meat 60 percent of the calories may be from fat.

Mr. Bart: You never miss it, do you?

Dr. Register: No. Before 1941, being from Louisiana, I ate everything from raw oysters to fried frog legs, so I've eaten the gamut of meat products. But these various meat analogues, or substitutes, that are present on the market today in certain areas, that are made from the soybean or from wheat or yeast and other plant proteins, are formulated so they have a texture and taste similar to meat products. By adding these to the diet, you can eat the same diet pattern. Really, I don't miss meat.

Caller: I want to ask the doctor about fad diets, the things that are pretty famous, like the books by Adele Davis and the macrobiotic diet. I heard that fad diets are a four-billion-dollar industry. Are there any laws presently directed toward these irresponsible fad diets?

Dr. Register: Certainly the California Nutrition Council and other councils are trying to fight these fad-type diets. Any time you restrict the variety of foods in your diet, you have a possibility of deficiency. And unfortunately a lot of young people on Zen macrobiotic diets develop scurvy, or vitamin C deficiency, vitamin A deficiency, and protein deficiency. Usually they start losing weight because the latter stages of the macrobiotic diet include only brown rice. Regardless of the type of diet you eat, you should use the basic principles of sound nutrition. Eat a wide variety of unrefined foods in a quantity to maintain ideal weight.

Caller: A lot of claims are made for natural vitamins, and I've seen several advertisements saying they are much better than industrial vitamins. A book I read recently said that really the only difference was that natural vitamins are more expensive. Is that true?

Dr. Register: Let's take a brief look at the situation. We need over forty nutrients in our diet to maintain good health. Of course the best natural vitamins are those you find in your food. We have about ten or twelve nutrients that are recommended by the National Research Council, but these are by no means all the nutrients that we need for good health. Now as to vitamin supplements, studies have shown that there's no difference in the structure of vitamin C whether you isolate it from oranges or whether you make it in the laboratory. So chemically and biologically you can't tell the difference between the two. But still I would prefer to get my vitamins the natural way in

the foods that we eat. Often people will take advantage of the term "natural" and will charge you many prices more for a vitamin supplement than if you bought it from the pharmacy; but, as I said, chemically and biologically there is no difference between them. Vitamin B₁ is vitamin B₁ whether you get it from bread or whether you get it from the laboratory.

Mr. Bart: You very easily and wisely slid around Adele Davis and her book. Do you think it's a worthwhile book?

Dr. Register: Adele Davis has a lot of good things in her book. She recommends more unrefined foods, which is good. She recommends oversupplementation of all kinds of nutrients, which is not good. She uses her own interpretations of scientific material, which often does not agree with that of the investigator and many competent nutritionists.

Caller: Have there been any studies on the relationship between poor nutrition and alcoholism?

Dr. Register: In our laboratories we have fed the typical U.S. diet to rats and given them the choice of 10 percent alcohol or water to drink. After eight weeks on this diet the animals chose to drink about two to three times as much alcohol as those on a good diet. If in this diet we added coffee equivalent to eight to ten cups of coffee a day on a human weight basis, these animals would drink about three to four times more alcohol than those on the poor diet alone. After eight weeks on this diet with coffee, the animals were drinking about eight to ten times more alcohol than those on a controlled human diet.

When we put the heavy drinking rats on a good diet, the alcohol consumption decreased to low levels within a week and remained at that level until we put them on a poor diet again; then the alcohol consumption went right back up. You might ask, What does this prove? It proves that rats on a poor diet drink a lot of alcohol, and rats on a good diet don't. To what extent we can apply this to human experience we have yet to determine.

We found that Sanka coffee didn't have this effect, but if we added to the diet caffeine equivalent to the coffee, the animals would drink just as much as those on the coffee-supplemented diet. If you compare the drinking of these rats with the human subject on a weight basis, it is equivalent to a human subject drinking over a quart of hundred-proof whiskey a day, which is rather heavy drinking.

Mr. Bart: Do you think there would be any harm to the American public during the



"One of the best ways to control your weight is to walk about thirty minutes at about three and a half miles an hour each day. We need a certain amount of minimum exercise to physiologically adjust our intake with our energy expenditure."

recent meat boycott because of taking meat from the diet?

Dr. Register: During World War I and World War II in countries that Germany occupied, like Denmark, there was actually a significant decrease in coronary heart disease because they had to ship a lot of their meat and milk and eggs to Germany. They had to live on potatoes, rye bread, wheat, fruits, and vegetables. Actually, if people would cut down on the intake of meat, they would probably be healthier for it. The average American probably eats around a hundred grams of protein a day. The National Research Council recommends only about fifty-five to sixty-five grams a day, and the minimum requirement is around thirty or thirty-five grams. Of course I don't recommend the minimum requirement, but we're eating at least 50 percent more protein in our diet than the National Research Council recommends as being adequate for the average adult.

Mr. Bart: You were not reluctant to comment on Adele Davis's book; how about Dr. Atkins's book? How do you feel about that? There's a controversy raging about that.

Dr. Register: Of course there's a big suit on that right now. Any type of low-carbohydrate reducing diet is potentially dangerous. We need about one hundred grams of carbohydrate in our diet each day to maintain

normal metabolic functions. It is necessary for the normal oxidation of fats in the body, and if adequate amounts are not present, we tend to get ketosis and acidosis, as in uncontrolled diabetes. It can be harmful to the health if you don't have adequate carbohydrates. Your endurance is decreased to low levels on a low-carbohydrate diet also.

Caller: Last year at this time I weighed ninety-eight pounds. I'm thirty-five. I weigh 130 now. I drink anywhere from twelve to fourteen cups of coffee a day and eat just one meal. Does the coffee take away my appetite? I don't have an appetite.

Dr. Register: Coffee tends to decrease one's appetite because it raises the blood sugar. Normally we have a mechanism that controls the sugar level of our blood, and when the blood level of sugar increases to a certain amount, this mechanism cuts off; it decreases the release of sugar from the liver. Caffeine blocks this cutoff mechanism so that the liver keeps pouring sugar into the blood when you don't necessarily need it. Of course there's a relationship of blood sugar to our appetite. If the blood sugar level tends to be too low, we become hungry. But if caffeine pours more sugar into the blood, it gives you the false sense of not being hungry when you really need more calories.

Caller: Then, in other words, if I cut down on the coffee, I'll be fatter.

Dr. Register: I wouldn't say that. We've

HOUSEWIVES hoping for relief from soaring meat prices can find the help they need just a few aisles away in their favorite supermarket.

Vegetarian meat substitutes, more accurately called meat analogues, loom as the next big-money product of the food industry. Recent research has developed substitutes for beef, ham, and chicken that taste nearly the same, have equivalent nutritional values with no fat or bone, and cost less per pound.

According to Dr. U. D. Register, professor of nutrition at Loma Linda University, the Stanford Research Institute is projecting that the meat analogue business, now grossing about fifteen million dollars a year, will burgeon into a three-billion-dollar industry by the 1980's. Even big meat-packing companies are starting to develop these products, he says.

As a price comparison between meat and meat analogues, Dr. Register cited a hamburger substitute made by a Riverside company that costs only ten cents a patty. Properly prepared, he says, the average person would have difficulty finding much difference in taste from the real meat hamburger. He also disclosed that a hamburger substitute made from a soybean base and costing less than five cents a patty has recently been developed by nutritionists at Loma Linda University.

Dr. Register and other university scientists have conducted comparative research between meat and meat analogues and found no essential differences.

"Both with animals and human subjects," he said, "we cannot find any difference between meat diets and meat analogue diets in maintaining adequate protein nutrition."

He quoted Dr. James Bonner, of the California Institute of Technology, as saying that by A.D. 2050 there will be sixteen billion people on earth, who, by necessity, will have to agree to become vegetarians. Maybe the time has come to start preparing now for that eventuality, says Dr. Register. Because meat analogues are both less expensive and lower in saturated fat, he believes that in the long run, people who change their meat-eating habits may be healthier both in body and in pocketbook.—

JERRE K. IVERSEN.



"The average cholesterol level of the male population is probably somewhere between 230 and 240 milligrams per deciliter; whereas the safe level would be somewhere below 200. If a person had a serum-cholesterol level of 180 or below, heart attacks would be rare."

done research on overweight, or obesity, for the past three years, and we find that one of the best ways to control your weight is to walk about thirty minutes at about three and a half miles an hour each day. We need a certain amount of exercise to physiologically adjust our intake with our energy expenditure; otherwise, we tend to adapt to a reducing diet, and our energy needs at rest decrease. That tends to scuttle our ability to continue to lose weight. So unless you exercise when you are on a reducing diet, you will suffer chronic hunger the rest of your life if you try to control your weight by diet alone.

Caller: I have a sixteen-year-old girl, and she's going on one of these health-food kicks. She won't eat anything but sunflower seeds. Is that healthful?

Dr. Register: That's not healthful. Sunflower seeds may be a good food, but she is violating the basic principle of good nutrition, that of eating a wide variety of unrefined foods. If she would eat more fruits and vegetables in her diet, she could use more nuts, some milk, whole-grain cereals, and legumes. With that type of diet she would be in no danger of nutritional problems.

Caller: Then you think the health-food kicks are all right?

Dr. Register: I don't think the health food kicks are all right. I just use simple basic principles. Any overemphasis of one food to the exclusion of another, regardless of how good that food is, produces a possibility of developing a deficiency. For example, if you drank nothing but milk, you would develop an iron deficiency anemia.

Caller: Nothing's perfect.

Dr. Register: No. There is no food we can call manna today.

Mr. Bart: You've mentioned nuts in the diet several times. Are you speaking now about almonds, or what?

Dr. Register: Yes, and cashew nuts, also peanuts. You see, peanuts contain about 28 percent protein, and the almond and cashew about 18 percent protein. Often people who limit the animal products in their diet will use more nuts.

Mr. Bart: You're speaking now about raw peanuts. Is that right?

Dr. Register: No, they can be cooked. Of course, the more you roast nuts, the browner they become, and the greater the decrease in the quality of protein. But a reasonable amount of roasting would not greatly impair the quality and may improve the taste.

Mr. Bart: The dry roasted peanuts are all right?

Dr. Register: Yes, they are fine.

Caller: I'd like to ask Dr. Register if he

eats out very often, and if so, where.

Dr. Register: I usually find that when I go to cafeterias, I can select a very adequate diet without the use of meats. Of course when you go to Indian restaurants or Chinese restaurants or Mexican restaurants, you can get a quite complete vegetarian-type diet. You can always get milk to supplement this diet. I went around the world for the World Health Organization in 1967. I carried with me some dried apricots, dried prunes, almonds, and cashews. In situations where I couldn't get an adequate amount I would supplement my diet with these, so I had really no problems.

Mr. Bart: Your sermon topic for tonight is "Nutritional Prophetic Fulfillments." I wonder if you could briefly tell me what that means.

Dr. Register: We have a person in our church, Ellen White, whom we believe was inspired. She wrote many principles of nutrition even before there was scientific evidence for these principles. But they are being verified by science in a remarkable way today. For example, she said, "Sugar clogs the system. It hinders the working of the living machine." Of course we know that too much sugar will increase the fat in the blood. It will decrease the ability of white blood cells to destroy bacteria if the bacteria should invade the body. In our laboratories at Loma Linda it has been found that normally there is outward fluid flow in the teeth, and this is related to the resistance of the tooth to dental decay. When too much sugar is eaten, this stops the fluid flow and the teeth become more susceptible to dental decay. This work was done in animals and not in human subjects. But we have quite a bit of evidence that too much sugar does produce metabolic imbalances in the body.

Mr. Bart: And finally let me ask you this, How do you look upon food, the function of food? Is food a satisfying pleasure, or is food a necessary fuel? Is it something that we should take into our bodies the same as we take in air and don't think about each breath? What is food?

Dr. Register: Food is a very complex thing. It deals not only with our desire for pleasure and for satisfaction, but it has to do with a lot of our social relationships, not only with one another, but even with other countries. So it's a complex thing that covers more than just meeting our nutrient needs as far as calories and vitamins and minerals are concerned. I think God created all of these varieties of foods for us to enjoy. But, of course, we can overeat on foods. I think when we get to the place it's a matter of eating without reference to nutrition, this may lead to harmful effects on the body. ☉



Students Consider Religion Relevant

Freshmen at Maryland University say organized religion is relevant to society. According to a poll taken of entering freshmen, religion should be concerned with current issues rather than eternal truths. One out of three said that a belief in God is important to them. One third enjoyed going to religious meetings, one third said they did not, and the remaining third were neutral on the matter. However, 86 percent felt that a person could be religious without attending church or synagogue.

Wilkerson Tells Why Youth Leave Home for Drugs

Some two thousand young people and their elders in Napa, California, heard David Wilkerson of Teen Challenge blast parents and many church leaders for hypocrisy and cited it as a prime cause why young people run away from home. "Parents who smoke and drink are just as hooked on cigarettes and alcohol as any of their kids are on drugs, and they have abdicated their right to preach to their children," the popular author and youth minister said in the Napa High School gymnasium.

Wilkerson, who has spent the past decade and a half working with troubled young people, gave three primary reasons why youth leave home: (1) a hassle with friends, (2) a hassle with their faith, and (3) a hassle with their parents. He challenged his youthful listeners to get out of bad company and stand up for what they believe. He said a wave of doubt is sweeping across America. "Young people don't really believe they can touch Jesus in prayer, and it's simply not in vogue to believe in miracles," he added.

Faith begins with doubt, he said, urging his listeners to read the Bible and "dig for honey."

Pope Approves Change of Emphasis

Pope Paul has approved a series of changes in the sacrament known as Extreme Unction, or the "sacrament of the dying." The pope has explained that the rite may be administered to ill persons not in immediate danger of death. Reason for the change is to remove the dread and psychological fear which is often associated with it.

POW's Testify of Faith

An American Baptist Navy chaplain in the Philippines says almost all the returning prisoners of war expressed their belief in prayer and faith. Returning POW's told Chaplain Alex Aronis they held worship services in the camps. Some formed choirs to provide music for the services.

The prisoners also spent time in recalling sections of Scripture from memory. And the words "God bless you" were a familiar greeting. One returning POW told the chaplain that he could not have survived had it not been for God. Aronis asked if he meant that God had helped him. "No," he said, "not merely helped. I mean it when I say I could not have made it without God pulling me through."

No Safe Level of Smoking

"There is no level of smoking which is safe," says Dr. Alton Ochsner, Senior



Consultant in Surgery at the Ochsner Clinic.

Dr. Ochsner, also a former Professor of Surgery at Tulane University and one of the earliest medical authorities to investigate the effects of smoking, makes the statement in the March issue of *Smoke Signals*.

According to Dr. Ochsner, the best way to avoid the bad effects of tobacco is to quit smoking completely. "After considerable experience in treating patients who are tobacco users, I am convinced that the best way to stop is to abstain completely from it and not taper off," says Dr. Ochsner, who has performed some 2,500 operations on lung-cancer patients.

"This is particularly true in the individual who has been a heavy smoker and has developed changes which make him more susceptible to the effects of the continued even though decreased use of tobacco," Dr. Ochsner says that some people do have withdrawal symptoms from the lack of nicotine. However, the main problem comes from trying to break the habit of repeatedly smoking a cigarette. It is because of this habit that "for a long period of time an ex-smoker may desire a cigarette," says Dr. Ochsner.

"It is absolutely imperative not to take a single puff, because in that case smoking is likely to be resumed. For the addicted individual it is just as hazardous to

take a single cigarette as for the alcoholic to take a single drink."

Jewish Leaders Fear Conversion Onslaught

Several Jewish leaders have protested the aims of Key 73—a massive evangelistic movement involving more than 130 Christian denominations. The stated purpose of Key 73 is "Calling Our Continent to Christ." And the Jews in this country don't like it. The president of the New York Board of Rabbis says Jewish young people must be protected against a conversion onslaught. He recently said if one of the aims of Key 73 is to convert Jews to Christianity, "we do not need it—and we'll fight it."

Is their concern justified? Ralph Johnson, United Methodist chairman of Key 73 in Southern California and Arizona, thinks so. He says some organizations consider Key 73 a mandate to convert Jews and those of other religions to their particular brand of Christianity. He called this unfortunate and deplorable. Johnson said there are plenty of prospects for conversion on this continent without changing the beliefs of those who are already committed to another faith.

Evangelical Magazines Flourish While Many Liberal Papers Wane

While the circulation trends of their liberal counterparts are downward, evangelical periodicals show increases in their editorial ministries.

Moody Monthly, believed to be the fastest-growing Christian family magazine in North America, attained a circulation of 180,000 with its March issue. Publications Director Robert Flood said more than 60,000 new subscribers were added in the past twelve months—an increase of more than 50 percent. The March edition contains 136 pages, largest issue in seventy-two consecutive years of publishing.

Campus Life in 1972 jumped from 60,000 to 105,000 monthly circulation. Harold Myra, vice-president of the literature division of sponsoring Youth for Christ International, predicted a contest drive would add another 35,000 paid subscribers to the magazine.

In June, 1971, *Christianity Today* had 99,000 paid subscribers; it ended January, 1973, with 185,000. News Editor Ed Plowman said the staff expected to see the figure climb to 200,000 in 1973.

The circulation of *Decision*, magazine of the Billy Graham Evangelistic Association, enjoys the largest circulation of any Christian magazine in the history of evangelical publishing—more than five million.

by Leighton Ford

THE UNITED STATES CENSUS BUREAU reports that since 1960 the annual number of divorces has risen by 80 percent. During 1971, 768,000 American marriages broke up. That's as if last year every home in a city about the size of Philadelphia or Los Angeles was broken by divorce!

What makes a marriage go sour? Counselor Lindsay Curtis often hands his clients a calling card that lists seven warning signals of a sick marriage: (1) when common courtesies are abandoned; (2) when couples begin to think in terms of "I" instead of "we"; (3) when they stop complimenting each other; (4) when stubborn silence replaces commonsense communication; (5) when they fail to sense and meet the needs of each other; (6) when they fail to express love; (7) when they stop praying together.

Dr. Curtis says, "Prayer seems naïve to a lot of people these days, but it's always been one of my favorite prescriptions for an ailing marriage."

Statistics back Dr. Curtis up. Nationally there is now one divorce for every four marriages. But when the husband and wife are Christians and have a family altar where they read the Bible and pray together, only one out of one thousand marriages in this country ends in divorce. Apparently, God makes a difference in marriage.

The only statement about marriage in the Bible, which is repeated four times, I believe tells us more about this union than a whole shelf of many modern marriage manuals. To sum up the story of creation, the Scripture says that God has made woman as a partner equal to man, and "therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh." (Genesis 2:24, R.S.V.) When asked about divorce in Matthew 19:5 and Mark 10:7, Jesus recalls this same statement. Finally, when Paul is talking about marriage in Ephesians 5:31, 32, R.S.V., he also quotes this sentence and says, "I take it to mean Christ and the church."

The four times this statement occurs are significant—when talking about the way God meant things to be (in creation); about the way men have messed

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Marriage gone

things up (as, for instance, in divorce); and the way God can put things right (through Jesus Christ).

I've been tremendously helped by the book *I Married You*, written by Walter Trobisch,* who has spent much of his life as a missionary in Africa. He shows how these words of God apply to every culture, and points out that marriage as God planned it has three parts. First, marriage is a *leaving*—"a man leaves his father and his mother." This is the legal, public side of marriage that can never be just a private affair. God intends the home to be the basic unit of the community, so there's no marriage without a wedding that says, "Now this couple is leaving one home to begin another." The outward ceremony is the sign of the inward reality.

Marriage is also a *cleaving*. A man

"cleaves to his wife" and she to him. This is the personal or "romantic" part. But "cleaving," which means to stick to or be glued to, implies more than just "romantic love." This is a love which has stopped groping and has become a decision made by *two persons*. It also means that a husband and wife are to be closer to each other than children, friends, or job.

Marriage involves one more thing: the two become "*one flesh*." The physical part, the sexual union between a man and wife, is as important to God as the legal and love aspects. Never forget that God invented sex and that sexual intercourse at the right time, in the right place, with the right person, is beautiful to God!

A happy marriage must have all three: the leaving, the cleaving, and the one flesh. Marriage gives and receives



sour?


from love; love gives and receives from sex; sex gives and receives from marriage. Sex without love can be desperately insecure; love without sex can be terribly unfulfilled; and marriage without love and sex is like an empty tent. Walter Trobisch points out that God's will is the interplay of marriage, love, and sex. Whatever brings them together is in line with God's will; whatever drives them apart is out of line with God's will.

If your marriage is like an empty tent, the problem may be in one of these areas. Perhaps it's in the leaving. Just as a baby's umbilical cord has to be cut or the infant won't grow, so a marriage can't grow until a clear separation from the family takes place and any inner emotional dependence on in-laws has gone. Or perhaps your problem is in the

cleaving area. Other things—job, children, friends, material things—have come first, and communication with your partner has broken down. Love is something that has to be worked at to stay alive! Cleaving also means accepting each other as he is. A successful marriage takes two good forgivers, who can accept and forgive as God accepts and forgives us. Remember, it's up to you to love your husband or wife, not to change him. Let God do the changing!

Or the problem area may be that of one flesh. Many marriages break down because they are unfulfilled in the physical fellowship, sometimes even when there is real love and affection. Often guilt is the cause. Sometimes parents have passed on to their children the mistaken feeling that sex is something to be ashamed of. Or perhaps premarital sex by one or both partners causes feel-

ings of guilt, jealousy, and suspicion. The only answer here is deep and genuine forgiveness—forgive your parents for their wrong ideas of sex, just as God will forgive you for any past sex sins you confess to Him. Then, forget the past and move on!

The most important thing of all is to have the living God, the designer of marriage, at the center of your heart and home. He will come there through Jesus Christ if you'll invite Him in. It may not be easy, but He will transform your life and your marriage. No matter how many people live in your home, there should always be one more, that unseen Visitor, who is Christ. Does He live in your home? 

*Leighton Ford expresses thanks to Mr. Trobisch for many of the ideas expressed in this article.

When is a person ready to die?

by Geoffrey E. Garne

WHEN IS a person ready to die? Must he have reached a certain degree of perfection? Must he be able to present to God a record free from blame and filled with good deeds? What is the criterion on which a person's fitness or unfitness for eternal life is based? Would you qualify?

We turn for an answer to Luke 23:39-43. It is the story of a criminal strung up on a cross next to that on which the world's Redeemer was hanging. This man had doubtless committed every sin in the book. He had transgressed every one of God's commandments—not just once, but repeatedly. *Yet when he died, he was ready.* Christ gave to him the unequivocal assurance of a place in His kingdom.

What made the difference? Jesus Christ. The moment he received Jesus as his personal Saviour, he passed from death into life. One moment he was a cringing criminal, the next he was a rejoicing citizen of the kingdom of God. One moment he was a doomed sinner, the next he was a saved saint.

Deathbed Repentance

Does this mean that one can live a life of sin, continue violating God's commandments, and then suddenly jam one's life into reverse gear when one gets to the brink? Isn't that what this man did? If he got away with it, why shouldn't I? Why be in any hurry? Why not serve the devil and enjoy the pleasures of sin as long as possible and then turn to God in repentance when I come to the end of the trail? That

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way I'll be getting the best of two worlds. Why worry now?

We need to remember that we cannot repent when we like. Repentance is a gift from God, and we have to accept it when He offers it to us. In Romans 2:4 God explains *how* He leads us to repentance: "Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?"

God's gift of repentance comes to us through a revelation of His love. He leads us to repentance by giving us evidences of His kindness. When we *respond* to these evidences of His goodness by turning away from sin, we are drawn to Him. The magnetism of His love draws us heavenward. When we *resist* these evidences of His love, our hearts are hardened and become incapable of responding to His love.

Many a person has planned to repent on his deathbed, only to find that on his deathbed he had no desire to repent. His heart had so repeatedly spurned God's love that it had become immune to the influence of that love. The writer of Romans explains this in verse 5 of the same chapter: "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God." Solomon also refers to this spiritual law in Ecclesiastes 12:1: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

In the case of the criminal at Calvary, his "deathbed" encounter with

Jesus was his opportunity of receiving a revelation of God's love. He saw the love of God personified in Christ. While the multitude scoffed and jeered, while the church leaders mocked and railed at him, while the Roman soldiers taunted Him and gambled for His only garment, while the flies packed around the congealed blood on His body and face, the reckless youth heard the Saviour offer a simple but heartfelt prayer for His persecutors. Like a flash of glory that prayer brought to him a revelation of the goodness of God. Responding to that exhibition of divine love, he renounced his sins and cast himself upon the arms of a merciful Saviour. And those arms, outstretched to save, received him.

Nobody who reads these lines will need to wait until the day of his death, as did this unfortunate man, to witness saving evidences of God's goodness! Daily we see His love revealed in His dealings with those around us. Daily we experience His loving-kindness in our own lives. We also have access to His Word, where on every page we can trace His love in His dealings with those who lived on earth long ago. And even if you would excuse yourself by saying that you have never witnessed or experienced a saving revelation of the love of God, or that you do not even possess a Bible—then, if you have read this article up to this point, you have seen God's love revealed toward that wretch dying on the cross. His plea for mercy and Christ's assurance to him of salvation *are God's call to your own heart right now.* How you react to that call, responding to it or rejecting it, may determine your eternal destiny when you come to the end of the road.

Those who are tempted to make this man an excuse for putting off their salvation till their deathbed need also to be reminded that there was *not one* man hanging next to Jesus, but two. The one was saved and the other lost. Yet they both witnessed the same revelation of God's love in Christ. They both heard Him pray for His enemies. In that prayer they both experienced God's call to them to repent and be saved. The one man responded to the call, the other rejected it.

A Low Standard?

A further question with regard to this man's experience deserves our attention. He was to all practical intents and purposes a spiritual bankrupt. He had not a solitary thing in his hand that he could offer to Christ as a token of merit. He couldn't say, "Lord, I once attended a prayer meeting; I once went to church; I read my Bible once; I once gave a crust of bread to a beggar; I once paid tithe to my priest." In all probability he had never done any one of these things. Yet he was saved.

Does this mean that none of these things are important? Can I just sit back with my arms folded, do none of these things, and count on Christ to see me through? Is character not the only thing that will endure eternally? If so, what opportunity did *this man* have to develop a good character? If not, why should I bother about developing a righteous character? Why not live as I please and slip through lightly, as he did? Does Christ's acceptance of a man who met none of the demands of discipleship mean that I can ignore them?

Perhaps we should notice what he said to Jesus. He addressed Him as "Lord." He was accepting Christ not only as his Redeemer, but as his Master. He not only wanted Christ to *save* him, but he sincerely wanted to *serve* Him—to be His bondsman, His obedient servant. "Remember me when thou comest into *thy kingdom*" was his plea. In that request he was not only asking for the *privilege* of citizenship, but he was also accepting the *responsibilities* of citizenship. When we migrate to a new country, we not only accept all that country has to offer, but we comply with what it requires of us. We obey its laws. We seek to abide by its regulations. We accept its principles.

Thus it is when we become citizens

of the kingdom of God, and thus it was with this man. He renounced his former allegiance and pledged allegiance henceforth to his new King and His coming kingdom. God can require nothing less of us than this. It isn't enough simply to assent intellectually to Christ as our Saviour; we must consent to let Him be our Lord, Master, and King. We must renounce our allegiance to the kingdom of darkness and pledge our allegiance to the kingdom of light.

Those who would have us believe that nothing more is required of us than to "accept Christ" are deceivers, unless they make it clear what "accepting Christ" means. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matthew 7:21. These words are among the saddest Christ ever uttered. They represent the divine sentence that will be pronounced against those who are relying on their good deeds for salvation but who are not prepared to bring their lives into conformity to God's will. By contrast, the criminal on the cross had no good works to rely on, but he was willing to bring his life into harmony with God's will. He called Jesus, *Lord*. He embraced Christ's terms of entrance into His kingdom, whatever those terms might be. He did all that it was in his power to do, and Christ accepted him.


Yes, make no mistake; God has a standard for those who desire to become citizens of His kingdom. Let no one deceive you to the contrary. The story is told of an overseas regiment in France at the close of World War II that was waiting to be transported back home. Word arrived that the commander in chief of the Allied Forces was planning a grand victory parade through the streets of Paris. Men were being sought to participate, and they all had to be at least six feet tall. Eagerly the men came forward to be measured. Some were only five feet nine inches, others five feet ten inches, yet others five feet eleven inches. Finally a fellow known as Lofty stepped up to the measuring tape. He felt haughty because he knew he was taller than all his friends. But when he stood

against the tape, he measured only five feet eleven and three quarters inches. He was disqualified. He may have been taller than the rest, but he was just as verily disqualified as if he had been only five feet.

We may think we are taller spiritually than our friends. We have much more to commend us to God than did the criminal on Calvary's hill. But we will be found weighed and wanting unless we measure up to God's standard. We are to be saved on God's terms, not our own.

One of these days there's going to be a victory parade through the streets of the New Jerusalem. How tall will those need to be who participate? *As tall as Jesus Christ*. No one who doesn't measure up to the spiritual stature of Jesus Christ will be able to take part in that victory parade and have a place in God's kingdom.

Then there's no hope for me, you say. I'll never make it. But what about the criminal of Calvary? How did he get in? This is where the gospel becomes the Good News. Two wonderful provisions are brought to view. First, from the moment I become united with Christ by receiving Him as my Saviour, the Holy Spirit begins His work in my life of bringing me up to that stature. Second, if death overtakes me before the process is completed, Jesus will stand in front of me on inspection day, and God will see me as having attained to the full stature of Jesus Christ.

Christ will say, "Father, this man was busy growing in grace, but death overtook him before the process was completed. Accept him as being *complete in Me*." And God, for Christ's sake, will view me as if I had attained to Christ's stature. This is what happened to the criminal of Calvary. He had time only to take the first faltering steps along the heavenward road before he died, but Jesus came and found him where he had dropped along the way and took him where He found him. When we die, we must be sure that we're on the road that leads up to God—the road of obedience, the road of conformity to His will—then we can be certain that wherever we are along that road when death overtakes us, *Jesus will find us there, and will pick us up just where He finds us.* 



PROMISES

by Merikay

THE BIBLE IS filled with promises for those who love God. Most of the time we don't take the promises seriously. We are too prone to doubt, to rationalize, to reason away the very ingredient necessary for their fulfillment—faith.

This is not the story of overwhelming faith, but rather the story of a promise God kept. A story that helps my faith clasp other promises that seem too good to be true.

The promise: "You can get anything—*anything* you ask for in prayer—if you believe." Matthew 21:22, The Living Bible.*

I was a senior at Grand Ledge Academy in Michigan and eager to

graduate and get on to college and, what I considered to be, real life. Several senior girls had boyfriends and were planning on marriage. Whenever the topic of weddings came up, I tuned out of the conversation. I had no interest in getting tangled up in one of those women-restricting marriages. I was going to have a career.

But one night while I was studying, it suddenly hit me—I might get married sometime. It was a slim possibility, but it was a possibility, and I didn't want to make a mistake at it. "Father," I said, "don't let me marry the wrong person. I really don't want to get married, but if you want me to, pick out the right man for me."

It was a spur-of-the-moment prayer, and in the rush of senior class events, I forgot it. But when I'd

whispered it in my room that night, I'd believed that God would do what I asked, and that belief never changed.

Then came summer, and with it a very special boy.

I had had a crush on Bob since I was fifteen, but he'd never noticed me. Now he was back from his army stint, and I seemed to be the only one he noticed. My heart soared. For three months Bob and I were together constantly. He had a terrific sense of humor and a good Christian experience. We got along well.

A little thing or two about him bothered me, though. One was that he didn't have much confidence in education, and I planned to attend college in the fall. He thought that I was being frivolous, but that I'd get school out of my system eventually.

Merikay Silver is a free-lance writer living in Mountain View, California.

I enrolled at Andrews University, and we kept in touch. Every weekend he came to see me. We were growing more and more serious.

The only problem was that he kind of laughed at my dreams and ambitions. I'd always enjoyed writing, and I believed that God wanted me to develop my writing talent. Whenever I mentioned being a professional writer, he laughed and said it would have to fit around a home and children when we married.

I didn't like his laughing. And I didn't like his saying what God wanted me to do was secondary to what he wanted me to do. But they were little disagreements. Little and infrequent. Besides, my family and I loved him.

After a hectic year at college, summer came. Two years earlier, at the age of seventeen, I'd written a story called "NOW!" about the second coming of Christ. The story had been published by an evangelist, and I was beginning to receive quite a bit of mail as a result of people reading it.

I answered each letter with information about myself and my family. It was fun, hearing from people all over the country. Bob thought it was silly. We continued dating, and the friction from our opposing ideologies caused problems. We argued, yelled at each other, and fought. But everyone, including Bob and me, assumed that they were lovers' quarrels and that we'd soon be married. There were no other boys in the area.

After one of our fights, I prayed, "If Bob's the young man for me, Father, please change this trend. It's going to be a terrible life if we fight like this all the time."

The fighting did not stop. Instead, I got a little postcard from a Kim Silver in Seattle, Washington. Kim had read "NOW!" and wanted to know more about me.

"Should I write Miss or Mr. Kim Silver?" I asked my mother when I began replying to his card.

"Could be either one," she said.

I wrote, "Dear Kim." Unlike all the other letter writers I'd answered, who faded into oblivion, Kim Silver wrote back. And wrote back.

He was a young man about my age. He was a Christian artist who was looking for a Christian writer to work with. Our letters grew to the twelve- and thirteen-page length, and we both

bought tape recorders to continue our lengthy correspondence.

We thought alike on almost everything. We discussed God, religion, education, money, careers, and love.

"I can't believe it," mom said after listening to one of Kim's tapes. "I thought you were one of a kind, Merikay. But now you have an intellectual twin in Seattle."

We did not exchange pictures. I wanted to go to Seattle to meet him and to see if I could function on my own in a strange place. The pressure between Bob and me increased; our relationship deteriorated rapidly and then just fizzled out.

Kim's and my friendship grew. Should I go to Seattle? I decided to pray about it.

"Thanks, Father, for taking care of Bob and me. I'm glad it's all over now," I prayed. "You know I'd like to go to Seattle, but I'm not sure what You want. And, besides, I don't have any money to pay my train fare." I waited, wondering if I should ask for a sign; but, deciding it was the only thing to do, I continued, "If this is part of Your plan—I mean, if I'm supposed to go to Seattle, and meet Kim, and all that—will You please provide the way?"

A few days later I received a check for something I'd written—for two hundred dollars. My prayer had been answered.

I climbed on Northern Pacific's The Empire Builder at 1:00 P.M., January 1, 1967, in Chicago. On January 3 I arrived in Seattle. Kim met me at the station. He was tall and thin, with light blond waves and a winning smile. I liked him from the first moment I saw him.

"I wasn't sure you'd come," he said.

For six months we worked together, sharing the story of Christ's soon coming with academy and church groups around Washington and Oregon. It was on our way back from one of those trips that he asked me to marry him.

I thought he was kidding, for there'd never been much romance in our relationship. We were good friends, we worked well together, we enjoyed sharing ideas with each other—but marriage?

"Sure," I said. "But we have a lot to work out first."

I prayed that night, asking God to

lead, believing that He would, claiming the promise He'd made to those who believe.

"I don't think I'll ever be the stereotype wife," I told Kim later, "whose greatest achievement is a clean house and a meal for her husband."

"Fine," he said. "I don't expect you to be anything but yourself. I love you because of the way you are, not because of what I want out of you."

To make sure, we each wrote out what we thought a marriage should be, what we wanted out of the marriage relationship, and what we were willing to put into it.

A week later we compared what we'd written. Except for minor details, the papers matched. We both viewed marriage as an opportunity for personal growth and development, a sharing situation in which both of us would work or go to school, dividing household chores. We did not believe in rigid roles, or in any other thing which would reduce life's worth within the marriage.

Today these "equal in personal worth" concepts seem to be quite prevalent, but in 1967 they weren't. To me, discovering the similarity between us and our ideas pointed to one thing—we were matched by God. He had to bring me across two thousand miles of western North America, but He got us together.

Soon Kim and I will celebrate our fourth anniversary. These few years have shown us over and over again how "made for each other" we are. Our goals go hand in hand, our desires match, or at the very least, don't conflict.

If I said our marriage was perfect harmony twenty-four hours a day, I'd be lying. We argue and disagree, and get mad at each other. But the arguments are so small compared to other couples' we know, and to what Bob and I had. There is no question in our mind that God will answer the prayers of those who believe in Him, and that He will intervene in their lives to bring them happiness.

As long as the two of us stay close to God, and let Him guide us, we will have that rarest of all good things—a happy marriage.

*The Living Bible, Paraphrased. Copyright, 1971, by Tyndale House Foundation, Wheaton, Illinois. Used by permission.

HELL IS

by Louis Cunningham

I BELIEVE in the hottest kind of hell—hot enough to get rid of sin forever.

But the common belief that God punishes the unsaved before they are judged makes a mockery of divine justice. By insisting that death is not death, it gives everlasting life to good and bad alike, except in a different location and condition. By claiming a bodiless existence for the dead, it minimizes the need and nullifies the glory of the resurrection. And by literalizing one of Christ's parables, it puts heaven within earshot of an unending hell, to make an eternal bedlam of both.

A doctrine of everlasting misery would be expected to result in some degree of bewildering sadness. The learned Bible commentator Albert Barnes expressed his feelings on the subject by saying, "I confess, when I look upon a world of sinners and of sufferers, upon death-beds and graveyards, upon the world of woe filled with hosts to suffer forever; when I see my friends, my parents, my family, my people, my fellow citizens; when I look upon a whole race, all involved in this sin and danger: and when I see the great mass of them wholly unconcerned; and when I feel that God only can save them, and yet he does not do it—I am struck dumb. It is all dark, dark, dark, to my soul, and I cannot disguise it."—*Sermons*, pp. 124, 125.

The distinguished Dr. R. F. Weymouth no doubt shared the same concern for the unsaved, but he wholly rejected the more dismal theology of their fate. He said, "My mind fails to conceive a grosser misinterpretation of language than when five or six of the strongest words which the Greek tongue possesses, signifying 'destroy' or 'destruction' are explained to mean maintaining an everlasting but wretched existence. To translate black as white, is nothing to this."—Quoted by Uriah Smith, *Here and Hereafter*, p. 269.

Such doctrinal differences point out the need of a more satisfactory method of Bible study than is generally followed. Two simple rules would help. The first is to read the Scriptures in the confidence that God, who gave man the power of reason, is Himself a just and rational Being. The second rule is to think of the words of the Bible not as we now use them, but as they were understood and used when they were written.

For example, take the scripture "And these shall go away into everlasting punishment: but the righteous into life eternal." Matthew 25:46. To discover the nature of this punishment, we need only to compare this text with others dealing with the same subject, as in Romans 6:23: "For the wages of sin is death; but the gift of God is eternal life

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IT FOR REAL?

through Jesus Christ our Lord."

The same thought is included in that choicest of texts, John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Since death is the penalty for the sinner and life the gift of God for the righteous, these rewards are clearly opposite in nature but the same in their extent.

If we follow the two rules suggested above, expressions like "unquenchable fire" (Matthew 3:12) and "everlasting fire" (Matthew 18:8) are not difficult to understand. Through the prophet Jeremiah, the Lord warned, "Then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Jeremiah 17:27.

This prediction was fulfilled: "And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof . . . to fulfil the word of the Lord by the mouth of Jeremiah." 2 Chronicles 36:19-21. That fire was not "quenched." It was not *put* out. But it did go out, after it had accomplished its work of destruction.

The cities of Sodom and Gomorrah "are set forth for an example, suffering the vengeance of eternal fire." (Jude 7.) Since these cities are not burning now, in what sense was the fire eternal? Certainly not in its duration. Using the examples the Bible gives, the fire that destroys the wicked could be eternal only in its *results*. The Word of God thus explains its own terms in a harmonious and reasonable way.

Two other expressions sometimes perplex students of the Bible. The first one is evidently borrowed from the Old Testament. It says, "And the smoke of their torment ascendeth up for ever and ever." Revelation 14:11. Of Edom's waiting punishment, the ancient prophet had said, "And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever." Isaiah 34:9, 10.

God describes this event as "a great slaughter in the land of Idumea." (Verse 6.) As that nation was punished and the land desolated, so also will fire destroy the wicked in the day of judgment. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Malachi 4:1.

Paul, too, says of the fate of the wicked, "The Lord Jesus shall be revealed from heaven with his mighty angels,

in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thessalonians 1:7-9.

Perhaps one of the most misunderstood texts is Revelation 20:10: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

In the case of the land of Idumea, the expressions "for ever" and "for ever and ever" do not describe perpetual suffering, but completeness of destruction. So also Revelation 20:10 describes, not the eternal torture of the devil, but his sure and utter annihilation. This is evident from the plain words of the apostle, who says of Christ's purpose toward Satan, "That through death he might destroy him that had the power of death, that is, the devil." Hebrews 2:14.

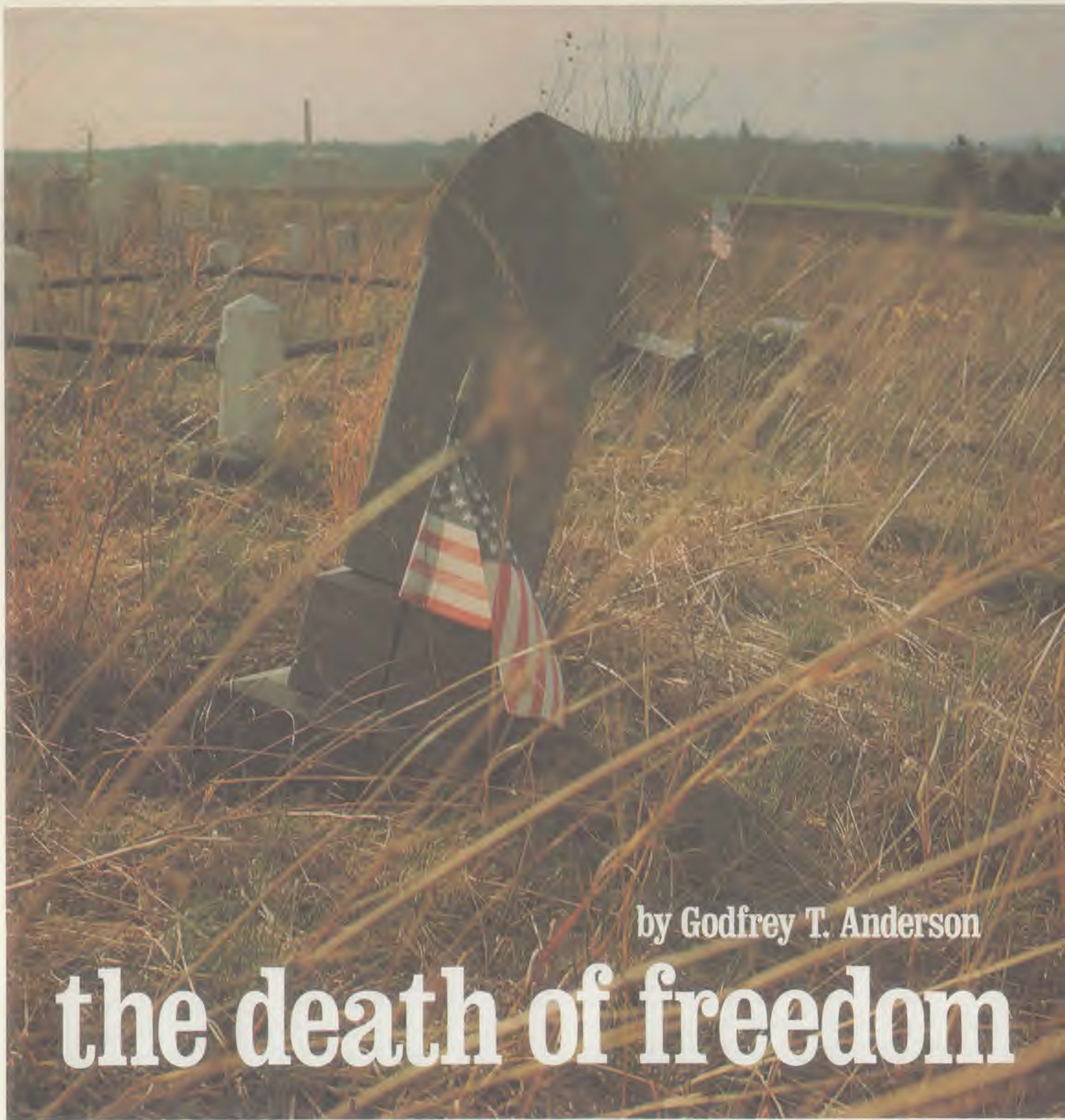
Such comparisons of Bible texts show that in Scripture the sense of the words "for ever and ever" is limited by the nature of that to which the term is applied. As far as the body and soul of man are concerned, Jesus would have us understand that neither is indestructible, for God "is able to destroy both soul and body in hell." (Matthew 10:28.) Again we are told, "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die." Ezekiel 18:4.

Not only will the sinner be destroyed, but sin itself and all its evil effects will be no more. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John 3:8. Instead of perpetuating evil, the Lord will wipe it out of existence. Sin and suffering, of whatever form, will perish with the sinner, that it may be truly said, "The former things are passed away." Revelation 21:4.

Christ's victory over sin and His defeat of Satan will be complete. The joy of His redeemed will not be marred by the thought of pain, either of their own or of another's. And this world, once the flawless handiwork of God, will be restored to its Edenic beauty and perfection.

This is what I believe about hell. To my mind, it is both reasonable and Scriptural that God should make an end of sin. But the penalty for transgression must invest the Creator with none of the insatiable cruelty of Satan—nor does it. It satisfies God's justice without impairing His mercy. It establishes the foresight and wisdom of Him who said, "Behold, I make all things new." (Revelation 21:5.)

Finally, I am convinced that everything about our Father's manner of dealing with sin will always reveal to an intelligent and grateful universe that "God is love." ❊



by Godfrey T. Anderson

the death of freedom

Just how certain is the freedom we have today?

FREEDOM IS A heart-stirring word. To adapt a current idiom, Freedom is beautiful.

But the word is a troublesome word too, and tricky. Or rather, its meaning has been distorted by tricky or unprincipled people. In the world of Alice in Wonderland, a word means what you want it to mean, nothing more, nothing less. So it has been, it would seem, with the word *freedom*.

In addition to this hazard, the word *freedom* may become a mere cliché used casually and without thought.

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In some quarters freedom so-called has become "sheer humbug, undisciplined emotion—confused and erratic thinking."

Throughout the history of civilization men have had different ideas about freedom. Plato and Aristotle associated freedom with justice—giving to each man his due. The Epicureans thought of liberty as complete freedom to pursue pleasure and avoid pain. The Stoics, and later Thomas Aquinas and John Locke, held that man possessed certain natural rights that stem from natural laws. The exercise of these rights, they said, constituted freedom, or liberty. The German philosopher Immanuel Kant held that freedom relates to moral law.

A little grandmother from an eastern European nation tried to cross Third Avenue in New York City against the traffic light. An onlooker pulled her from almost under the wheels of an oncoming bus. He dusted off her clothes, picked up her groceries, and then said gently, "Mother, not against the light!" She said just two words in reply: "Free country."

She meant, by implication, that she had been reared in a land where *verboden* met her at every hand. Now that she was living just west of the Statue of Liberty, she was free to do just as she chose.

There are always limits, always predestined limits. There are physical limits. We cannot walk through a brick wall. We cannot turn the calendar back to the Middle Ages. We cannot grow cabbages from beach pebbles.

There are social limits. Other people confine our freedom. We are limited by our past life. Freedom is always within destiny. We have the freedom to choose, but we are bound by our choices; they determine our destiny.

This generation has erred seriously in mistaking license for freedom. As our concepts mature, we can see how true freedom functions—how responsibility and discipline move along with freedom.

I can proclaim that I am free in this free country. I pay my taxes and do all the things I should do, so I can throw my arms out front, back, and all sides. I am free to do this in my own backyard or in an open field, but try doing this once in a crowded elevator or in a subway car at the rush hour, and see how popular you become with your fellow travelers.

The right of free speaking is limited by certain conditions so that, in the words of an oft-quoted jurist, "freedom of speech does not give one warrant to shout fire in a crowded theater." Men are free when they have mastered themselves and have come to terms with discipline and responsibility. Men are free when they are masters of their physical appetites and desires, when they are masters of their fears. Men are free when they are not chained to servility, to indolence, to superstition. Men are free when they are not afraid of new ideas. There is the danger that orthodoxy per se can become our god, and conventionality, our creed. That man is free who is not only willing to examine his own beliefs and affirmations but also those of others with whom he differs. Such a person will not be apprehensive or fearful of every new discovery of science, or every new Biblical interpretation, or every new finding regarding man's past history.

If we prize our freedom, we must be sure that others have the freedom that we prize for ourselves to the same extent and in the same measure. This is basically because we *are* our brother's keeper. If his liberty is in jeopardy or lost in some area, it will, in the course of time, be in danger on the street where we live. This

may one day bring us to the difficult task of having to defend freedom of expression of those whose opinions we loathe.

Voltaire said it well for all time: "I disapprove of what you say, but I will defend to the death your right to say it."

Most people will not defend to the death the right of others with whom they disagree; they will, instead, cast about for some inobtrusive way to suppress them. We need to remind ourselves now and again that one of the Protestant Reformation's lasting affirmations was its insistence that the church is a wide, free fellowship and not an authoritarian organization. We remember with some shame that Protestants have too often betrayed these principles and have resorted literally or figuratively to fagot and torch to achieve unity of the "believers."

Freedom exists in two areas—in man's outward life, his social and political relationships; and in his inward life, his intellectual and spiritual being. It is the highest degree of good fortune when freedom is clear and untrammelled in both these areas, but this is not always the case.

Freedom in our outward lives is important and worth dying for if necessary, but freedom of our minds and spirits is of transcendent importance. We tend to be a thankless generation without comprehending persons and events that have benefited our existence on this planet. If we choose to ignore all else in history, we should recognize our debt to those who made possible the freedoms that we enjoy today. Scores of men and women have struggled and suffered to secure the freedoms that we take for granted in our time. Some of these heroes are well known, some are less known, some are totally unsung.

What we need to remember is that freedom is not won once and for all time; it is under constant attack, and each generation must treasure it and put forth the continuing efforts necessary to preserve it. It cost something. There is a price, and whether we ever come to the day of a welfare state when citizens will get free bifocals, free toothpaste, or free burial, real freedom will still have a price attached to it and will require courage and dedication on the part of the people. There have been those who have bartered away freedom for security and for comfort, and there have been those who have not been willing to pay the price of freedom.

The freedoms involving conscience are vital, and those who have championed them deserve our continuing gratitude. But the most precious freedom of all is the freedom from the power of sin, and the One who made this freedom possible must command our highest and best allegiance. No matter how busy we are, or how learned we get, or how prosperous we become, we cannot afford to forget this basic fact—that there is One

who made provision for this very important freedom for all of us, which can mean so much to us in this life and then give us eternal life as well.

We sing, "Make me a captive, Lord, and then I shall be free." This states it very well. The dimensions of freedom include freedom from sin and its power and its condemnation. Because man is rooted in God, he is rooted in freedom. There is but one freedom, and that is to be in God, to do His will, to share His spirit. All other freedoms are but shadows of this fundamental freedom, for if this falls away or fades, no matter how heroically men strive, they will inevitably fall into shameful and bitter slavery.

Freedom has its ground in God, not in this world, as the Apostle John tells us, "Ye shall know the truth, and the truth shall make you free." And, "If the Son . . . make you free, ye shall be free indeed." The word *truth* here does not refer to what we call "university information" or "research knowledge," important as these things are to us. Truth here has a wider meaning; it means the unveiling of God's mystery. It means reality as it is considered in a setting of God and His relationship to man. It is truth in this sense that gives to us this complete and perfect freedom without which we cannot be whole.

One of literature's most powerful works is the parable on freedom told by the Russian writer Dostoevski. As he relates it, Christ returns to earth during the Inquisition in Seville, Spain. The stones in the public square are still warm from the fires of the previous day in which a hundred heretics were burned.

Suddenly, Christ appears among the crowds before the cathedral. People recognize Him and crowd about Him. He hears their call for help and healing as He did during His life on earth. But the Grand Inquisitor, passing by, recognizes Him and orders his guard to arrest Him and confine Him deep in the dungeons of the Inquisition as a heretic and a threat to the authority of the church. There, at night, the Grand Inquisitor comes to visit Him. He looks attentively at the man before him and asks, "Is it Thou, Thou?" Christ looks at him with love but remains silent.

The inquisitor then threatens to burn Him in the public square the next day and predicts that the crowds that hailed Him the day before will heap fagots upon the fire, so fickle are they, and subject to the will of the church. The inquisitor continues his harangue; he tells Christ that He has no right to come back to earth. He charges that the freedom that Christ has promised His followers has not comforted them but distracted, confused, and frustrated them, and they have brought it and laid it willingly and humbly at the feet of the church. This, he said, is how little they valued this freedom that Christ had brought.

The inquisitor continued, "Did You not often say then, 'I will make you free'? For fifteen centuries we

have been wrestling with Your freedom, but now it is ended and over with for good. You have given to us the right to bind and to unbind, and now, of course, You cannot think of taking it away. Why, then, do You come to hinder us?" Then the old man declared, "We have corrected Your work; we have founded it upon miracle, mystery, and authority."

Through this parable Dostoevski attacked the Roman Church of the West. Men rejoice, he said, that they were again led like sheep and that the terrible gift of freedom that had brought them such suffering was at last lifted from their hearts.

The inquisitor further stated, "The most painful secrets of their conscience, all, all they will bring to us, and we shall have an answer for all. And they will be glad to believe our answer, for it will save them from the great anxiety and terrible agony they endure at present in making a free decision for themselves."

Christ set forth a universal concept of spiritual freedom, affecting every form of bondage and oppression upon mankind in every age. He did not say He would bring His followers affluence. In fact, He rejected the temptation to buy obedience with bread. He would not enslave man with a miracle; nor did He promise to organize a universal all-powerful state on earth. His appeal was to men as individuals to be free from the dominion of sin and become sons of God indeed.

The very heart of the understanding of freedom is found in the Garden of Eden with Adam and Eve. They were free to roam their world and govern it, but within a context of dependence on God and obedience to Him. When they disobeyed God, exercising their freedom to do so, they became slaves to the powers of evil and subject to the penalty of death.

The crucial difference between secular attitudes toward freedom and the Biblical version has to do with the issue of independence. The Genesis version of freedom is that man is answerable to and dependent on his Creator. In the secular view, freedom comes to be the first word, but in the Biblical view freedom is the second word. The first word is dependence. The Creator endowed us with the glorious capacity of being free to answer Yes or No to God Himself. This did not make him nonanswerable to his Maker. Man must say Yes or No to God, and his freedom is contingent on his answer. Any occasion of worship may be the moment of real freedom, for worship is exposure to real destiny, to ultimate light, to ultimate mercy.

There is a strange story of a man who had been in prison for years and who had accepted his fate as hopeless. One day he walked out into freedom because he tried the door and found that it was not locked. It had never been locked.

True freedom may simply be trying the door.





Archbishops' Tug-of-war

The failure, in May, 1972, of the Anglican-Methodist Conversations toward church unity left the ecumenists in England confused and frustrated, and many felt that it would be a long time before any new initiative for unity would emerge. In actual fact, they were wrong, for at the very beginning of this year's Annual Week of Prayer for Christian Unity, only eight months after the final defeat of the Anglican-Methodist Scheme, a radical new proposal for breaking the deadlock found an eminent sponsor in Dr. Donald Coggan, Archbishop of York.

Arising out of a unity conference at Christ Church, Oxford, in early January, the archbishop publicly suggested that the newly formed United Reformed Church, resulting from the merging of the Presbyterian and Congregational churches in England last October, should, as "a step of faith," invite the Anglican and Methodist churches, together with the Baptist Union and the Roman Catholic Church, if they will come, to join in talks to discover "on what terms, or within what limitations" they would "be prepared to enter into multilateral conversations towards a scheme for the organic union of our churches."

The unique significance of the new plan is, firstly, that it is sponsored by the Evangelical Archbishop of York rather than the Anglo-Catholic Archbishop of Canterbury. And, secondly, that with the United Reformed Church as the initiators of the talks, they would inevitably be Protestant-slanted in contrast with the Anglican-Methodist Scheme, which was seeking to move the Methodist Church in an episcopal direction, so as to place no obstacle in the way of the eventual reunion of the Anglican Church with Rome.

In support of the new plan, the Archbishop of York cited the "Call to the North" crusade in his archdiocese, in which already the United Reformed Church, the Methodists, Baptists, and other Protestant groups are actively associating with the Church of England in ecumenical evangelism.

In this same connection, it may also be mentioned that official conversations between the Church of Scotland and the Methodists are reported, after two meetings, to be making "satisfactory progress."

In view of these current activities, it is not surprising that the Methodists and other Protestant bodies should have warmly welcomed the archbishop's proposal. Nor is it surprising that the Roman Catholic Bishop Alan Clark, President of the Roman Catholic Ecumenical Commission, should hint that there might be "certain hesitations" on the part of the Roman Catholic Church "because of its firm insistence on doctrinal unity," and that the Archbishop of Canterbury, who was in France making Anglo-Roman contacts during the Week of Prayer, should make no comment.

Whether the proposed "talks about talks" will get off the ground remains to be seen, but if the Anglicans and Methodists cannot agree bilaterally on a procedure for unity, it is difficult to believe that an even larger group, including churches far more widely separated in doctrine and practice, could be more successful.

The fact is that the unity movement in general, and the nonepiscopal churches in particular, will have to decide in which direction they intend to go. And in this situation the latest proposal looks rather like starting an archbishops' tug-of-war!—W. L. EMERSON.

Biblical Views of Ecumenists Cause Concern

The trend today in ecumenical circles is to devalue the *unconditional authority* of the Word of God. For many churches in the World Council of Churches the "biblical witness is not understood as being itself normative."

Many Bible expositors today are putting less emphasis on the *authority* of the Bible and more on the paramount role of the church in *interpreting* the Biblical message. Theologians have flung wide open the doors of the Bible to arbitrary interpretation inspired by the latest fashions in historical and form criticism.

Christian witness today must be essentially a reaffirmation (rather than reinterpretation) of the Biblical message as the true record of God's revelation. The Word of God is timeless in its teaching regarding the salvation of mankind. Through the Holy Spirit, at work in the communion of the saints, the Bible speaks decisively much the same to men in every century.

The inspired character of the Bible implies that no basic contradiction can obtain between its different parts; they are in harmony with one another. The Bible *is a unity*. While similar emphasis on Biblical *unity* and *harmony* can be found in the early years of the WCC, the trend since the Fourth World Conference on Faith and Order, Montreal, 1963, has, on the contrary, been toward upholding the view that *diversity* and even *contradiction* are prevalent in the Bible. The 1967 Bristol Faith and Order Conference looked upon the Bible not as the Word of God, but as "a collection of documents written by men," expressing contrary and contradictory traditions. Several layers of traditions, the Bristol report claimed, can be reconstructed from the New Testament text.

By the time of the Louvain Faith and Order Conference of 1971 the approach to the Bible was based on such elastic concepts as relativity, flexibility, fluidity, ongoing interpretation, different interpretive models, contemporary situation. There is very little "concrete" in such concepts; everything is "elastic fluids." Concrete is apparently too rigid for "situational tastes."

True, in the field of physics "gases" adapt more easily to their surroundings, but they make an impossible foundation on which to build a structure. Now we are asked to believe that "the authority of the Bible depends on the fact that it is experienced as such," as if God's *right* to determine, command, or express His saving love in His Word were subject or even related to the will or judgment of men.

An "authoritarian" or "proof text" approach to the Bible may reveal a simplistic turn of mind which alienates many thinking people. On the other hand, in much of ecumenical Bible study and interpretation historical and literary criticism has gone so far that the very basis of Biblical reliability and authority has been destroyed. No wonder interest in the Bible is in serious decline, although a remarkable resurgence of attention to the Bible is also taking place. The latter phenomenon represents, however, a thirst for the authentic Word of God, a search for divine light and guidance, for that which is firm and certain, not vague and veiled.—B. B. Beach.



A photograph of a person walking away on a path in a forest with autumn foliage. The person is seen from behind, walking down a path covered in fallen leaves. The trees are tall and thin, with some showing autumn-colored leaves. The lighting is soft and diffused, suggesting an overcast day or mist.

by Pearl Gibbs

Happiness and an empty nest

Practical advice on how to survive when your children leave home.

A NEIGHBOR of mine has gone into seclusion since her daughter got married and her son chose a college away from home.

"She made those children her whole life," confided her worried husband. "Somehow she never prepared herself for the time when they would be on their own. Now she has a problem."

Today problems in life are classified by syndromes (a syndrome being a number of symptoms occurring together and characterizing a specific disease). This problem has been tagged the syndrome-of-the-empty-nest. There is nothing really new or novel about it. It has been around for centuries. But lately it seems to be getting a lot of attention.

Perhaps I sound a little hardhearted toward my contemporaries, but I honestly fail to see what there is to be so shook up about. I've always thought it was wonderful to see children grow up and take their places in this world.

After considerable thought on the subject, I've decided I'm luckier than most. To begin with, I come from some of that good old pioneering American stock who always thought it important to maintain plenty of faith in God, in people, and in themselves.

My ancestors firmly believed that life was a school. If you wanted to get through it successfully, there was plenty of sweat involved. If you cheated on the tests and trials (fell apart, so to speak), you were in for trouble. In other words, you didn't wait for empty-nest problems to settle down on you. You prepared for them.

Today all you hear about is pressures. I don't think my grandmother had time to nurse her pressures. She was too busy nursing and caring for thirteen children. And my mother, as the oldest girl in the family, had to help with her younger brothers and sisters even after she was married and had a family of her own. She sewed lots of clothes for them. And sometimes she helped pay

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Parenthood is a joy, a privilege, and a wonderful occupation. But it is also a partnership with God. And there comes a time when you have to sell out to Him—a time when you let God take over, let Him go places with your children where you cannot follow.

for a couple of pairs of shoes. Things like that.

In such a situation there is very little sorrow when the kids get through school or go off to get married. To them it is a relief. Most of the time it left more food on the table and a better place to sleep for those still at home. No one mourned because there was no more work to do. Why, my sister and I were half grown before our mother got around to doting on us. But it didn't hurt us a bit. As far as I can see, it even helped.

Children from busy families get resourceful. And this is not synonymous with delinquency. The two are miles apart. It simply means that we were all part of a system—one that cranked out worthwhile and capable citizens. We automatically put to practice all the things our ancestors had already proved. Things like prayer and hard work can accomplish anything, solve anything. Empty nests were something of a triumph, a goal. It was wonderful training. And it certainly helped when I reached that time in life.

Of course, I am blessed with a wonderful, down-to-earth, hard-working husband, too. My mother-in-law deserves a lot of credit for the job she did on him.

"When you get married, Dave," she often told him, "don't forget it's for a lifetime, no matter what comes or what goes."

And plenty came and went—first a war, then sickness, and even the death of one of our children. But you don't run away when things get tough. You don't call it quits or want out. Not when you've been brought up to know that "all things work together for good to them that love God." So many roots of problems in life can be traced to childhood. Good training doesn't really show up until it's put to the test.

Many say that pressures today are more severe. True. I'm probably in a minority of my own where that's concerned, because for many years I've been pressured with an affliction.

Nuisance that it was, polio laid me low in the midst of my mothering years. From the time that I was thirty-two years old, I've felt the heavy hand of crutches, braces, and wheelchairs. But, so what? Everyone has some kind of problem. My husband and I have been fortunate when you come to think of it. I haven't been in the hospital since 1952, thank the Lord. Sometimes I think it's because thirteen life-and-death trips made in previous years probably filled some kind of quota. Anyway, my affliction has been instrumental in preparing me for this empty-nest problem, among other things.

At times I think my syndrome must have gotten its computers out of order. When I left for that long stay in the hospital, it was the kids and my husband who stayed behind at home. But the results were almost the same. Learning that you are not indispensable can be a shock at almost any age. And that's what the empty-nest thing is all about.

But everything has its benefits. The separation, in our case, set our housekeeping and home training in tip-top shape. Without me there to supervise, and with my husband working double time to meet our bills, our children learned to *do* for themselves, to hold their own, and to *be* all alone. When you come to think of it, if mothers could do as well when it comes their time to stand the test, there would be no problem.

And don't think that I was immune. It hurt me terribly to be away from my job as mother and homemaker. But if I had to do it all over again, I think I'd chart a course something like that anyway, because it made worthwhile human beings out of us all.

Very few families are called upon to enroll in the school of affliction. That's how it is when a crippling disease strikes in a home. The whole family is in that school together. But we had benefits, too. At seven and eight our boy and girl had already learned to take the bad with the good in life, to know the difference, and not to cry about it. My husband and I never thought to waste time on tears. Training like that puts real steel in your backbone.

Maybe it's because I never really expected to see the children grow up, drive a car, have dates, go away to college, and even get married that these milestones were so exciting to me. But even before polio I was the excitable type where the youngsters were concerned.

I remember how thrilled I was to take our babies to church. With a white lacy-wool shawl covering our baby girl, and with her tiny brother barely toddling at our sides, my husband and I gave them back to God. And as a mother, especially, I really meant it. I knew they were not mine to keep. I promised the Lord I'd help develop whatever He had in mind for them. And God must have taken me up on it, because polio certainly put us to the test.

There's a great deal that can be accomplished from a wheelchair. No, it's not easy, but it's possible. And I think I played the mother role as well as anybody. The children, bless their hearts, never treated me as a cripple. As soon as I learned to drive a car with hand controls, I

was hauling them to music lessons, Scout meetings, the dentist, the doctor, and the eye specialist. They learned to go in for appointments by themselves. When you can't do things like other people do them, you just do the best you can.

Everything presented a challenge. Our whole family was a team. But with the demands of my husband's work, the children and I managed to accomplish most things alone. And the more we accomplished, the more amazed people were. So we quit making a game of it and turned it into a full-time sport. Looking back, I wonder if that wouldn't be a good idea for others with syndromes of one sort or another.

Everyone knows that the empty-nest problem makes a headline out of separations. We had them, too. Before polio, they included the death of our third child and five long years of war. After polio, it was the usual things accented by the affliction. But like everything else, we found a wonderful help in that situation.

I distinctly remember the first time the children took the school bus in the new locality where we had moved. It was raining and impossible for me to go out to stand with them. My crutches would have sunk in past the rubber tips. So I stood huddled in the dining room with an eye peeled for that yellow bus. And I remember asking God how to handle that situation. Even as I breathed the prayer, He gave the answer.

Holding hands that day, and every time we separated after that, I taught the children to repeat; "May 'the Lord watch between me and thee, when we are absent one from another.'" Years later, when they went off to camp and then to college, they still prayed that prayer with me. And I couldn't help but smile last summer when a rather large separation came our way. Just before our son left on his honeymoon, he insisted that his lovely bride join our family circle and pray that prayer, too.

But, you know, when it came time for the children to go away to college and get married, I found that I was ready to let them go. Close as we were, in our circumstances, I was ready for the change. But there was a reason for it.

For years and years I had sat through hundreds of mother-daughter and mother-son talks. These were special preparation courses. I never called the class to order. They did. Carefully we would go over and over their dreams, their hopes, and sometimes their fears. Some things they put into words. Others I just had to sense.

But all of it was very real and necessary. We would sit for hours hashing things out. Our talks eventually got around to plans for going away to school, the new friends they would meet, and the new life they would have. All of the conversations carried the undertone, "How will you manage, Mamma?"

But I had always been determined not to stand in their way just because I had an affliction. I knew it wouldn't be easy. The children had become my hands and my feet in almost everything I did. But I knew the day would come when they must be relieved of their faithful service. They must be set free to have a life of their own.

Our home was very empty without them. Since they were just fifteen months apart in age, it seemed they were gone in one big swish of preparation. Hardly had we gotten our son graduated and enrolled as a freshman when our daughter paraded down the aisle for her high school diploma. I suppose life could have stopped right there and then, but it never occurred to me. My mother and grandmother had carried on. And I did, too.

It's a wonderful thing to have a Christian helpmate. And my husband has always been that. When the children left, he took over the jobs they had performed for me. And though we have been close all our married life, we became even closer. It was almost like being on a second honeymoon. We had time to devote just to each other.

Of course, we each found interests by ourselves, too. This is important for all adults. No human being can absorb another. Each must be an individual. My husband liked gardening to the point where he bought a small farm, a tractor, and made it profitable. Limited to the home, I decided to write stories and magazine articles. In college this activity was one of the things I enjoyed most.

You see, the important thing is to keep right on living. *No one can live more than a day at a time.* Surely there can't be enough trouble in a single day to cause desperation and despair.

Parenthood is a joy, a privilege, a wonderful occupation. But it is also a partnership with God. And there comes a time when you have to sell out to Him—a time when you let God take over, let Him go places with your children where you cannot follow. But the beauty of it is that God will help *you*, too. He'll help you to start a whole new phase of living. And who knows but what this time, with the nest empty, will be the best of all? Try it.





Camp Meeting Journal by June Strong

Friday Night, 10:30 P.M.—Thunderclouds and a rising wind predicted we'd never make it this afternoon. So did those fellow campers who were already safely ensconced beneath canvas. They underestimated the precision timing with which husband Don and son Kim could erect our large tent, plus the smaller overflow tent for the boys alongside. Once it was stretched taut over its aluminum frame, we moved into the routine of assembling double-decker cots and creating a temporary home. By the time the first patters of rain hit our roof, we were snugly settled in—table lamp glowing on the folding table, space heater handling the dampness nicely.

We have come to camp meeting, all seven of us, for ten days. Our friends paled a bit when we told them of our plans. "It's one thing to camp out in the wilderness where the children can live in an old pair of jeans, but how are you going to manage dresses for the girls and clean outfits every day for the boys?"

I wasn't sure myself, but we planned carefully, and each family member's allotment of clothes now hangs in its plastic bag at the end of his bed. It took on something of the air of an expedition near the end; but never mind, the backache is behind, the joys ahead. We were settled in time for the evening meal and the first meeting under the big tent.

As we filed past crisp salads and homemade bread in the cafeteria line, it occurred to me that this was one of the side benefits of camp meeting—no meal preparation or planning. Because most restaurants aren't geared to vegetarians, vacations usually find me struggling with a camp stove or the facilities of a housekeeping cottage. But the cafeteria here would serve only a tasty and healthful variety of vegetarian dishes, and so inexpensively that our large family could indulge itself in the luxury of eating out three times each day.

After the meal, garbed in rainwear, we leaped puddles down to the big tent, under which all adult meetings would be held. The children had already located their own youth, junior, and primary buildings. Don's bright orange rainsuit created a few smiles as we walked down the center aisle, but he was, without question, the driest

person there.

Everything looked a bit soggy and drab, but as the tent filled and joyous singing poured over us, we knew there was no thrill quite like the very first service of camp meeting. We had chosen that good part which should not be taken away from us (Luke 10:42), having laid aside all other frantic pursuits for the next few days.

The campground is quieting now, and the rain has slowed to a gentle drumming on our white roof. Amy lies, already asleep, curled like a pretzel in her sleeping bag. The older children chat softly about the day's activities. Tomorrow, the Sabbath, will be a high day. I'm so glad we came.

Saturday, 1:00 P.M.—Sitting here in front of our tent on this high hill waiting for the afternoon meeting to begin, I'm entertained with a colorful panorama. Hundreds of people move about the grounds below. Old friends gather happily in little groups. Teen-age couples stroll hand in hand. Some sit quietly in the big tent listening to the organ. Little girls scamper about, trying to keep their Sabbath dresses clean a few more hours. Little boys don't bother. Don visits with friends from our local church who have set up a camper behind us.

We have heard a moving sermon during the morning hours and look forward to the afternoon and evening services. The sun glistens on Lake Cayuga, which is a cold, deep blue from last night's storm; but here on the hillside it's sunny and relaxing.

Wednesday, 10:30 A.M.—Have just been to the bookstore and am sitting here in the big tent awaiting the next service and thinking over the past few days. (I had to get out of that bookstore while I still had a little money left. A real treat to browse amid such an array of Christian reading for the entire family.) Amy, on her way to her own meeting, stops by to recite the books of the Bible one more time. If she knows them perfectly, she gets an award.

""

"First, Second, and Third John, Jude, Revelation. Did I miss any?"

"Not a one," I assure her, amazed at what her teacher has accomplished in five days.

"See you at noon in the cafeteria," she says, skipping off toward the pri-

mary tent, where a line of buzzing youngsters is already forming.

I like the 8:30 meeting best. The air is so fresh, and everyone arrives looking scrubbed and eager. There are two minutes of absolute silence before the meeting begins, and I wonder if it means as much to the others as it does to me. I think of the many prayers ascending, all so varied, but each pleasing to God. It's such a beautiful stillness, with the singing of little children coming over the way.

The early morning speaker is bringing us a series on "Christian Perfection," and he's removed many of my fears already. Though he has scholarly titles after his name, he has made salvation simple and sweet and possible for me. We have taped his sermons and shall give them more study in the months ahead.

Here comes son Mitchell. He prefers our next meeting to his own, for the speaker tells dramatic stories of modern missions. Don, too, makes his way toward the big tent. What's that he's carrying? Another sack of books! Well, I can see the blessings of camp meeting will be with us well into the winter.

A trio is taking its place on the platform to sing. No more time for writing now. The great variety of musical talent is one of the best parts of this conclave. We're all looking forward to hearing tomorrow a group of gospel singers from Yugoslavia perform in costume.

The Last Friday Evening—Sunset falls over the grounds. Cooling breezes from the lake flutter curtains at cabin windows (there's a cabin community as well as the tent encampment up on the hill). We gather almost sadly for this opening meeting of the last Sabbath. It's hard to believe we'll soon be back in the workaday world with all its battles and heartaches, but we're going home with a new love for Jesus and greater longing for His return.

If camp meeting for you is just an old-fashioned word, friend, I urge you to call your local Seventh-day Adventist minister and ask him to help you make arrangements to attend. Whether or not you are a member makes no difference. You'll find a warm welcome and sweet fellowship. I'd just love to find you on the bench next to me. ☺



THIS TIME



When two interesting chaps like U. D. Register and Teddy Bart get together to talk about a red-hot subject like nutrition, you have the makings of a topflight article. That thought came to mind when I first learned that Dr. Register was going to appear on Bart's enormously popular talk show in Nashville. Both men were willing to give us the tape of the ninety-minute program. Art editor, Gail Hunt, took dozens of photos as the program progressed, and the result is the stimulating feature on page 4.

Register's credentials, the finest obtainable, include membership in The American Public Health Association, The American Institute of Nutrition, The Society of Sigma Xi, The Society for Experimental Biology and Medicine, and The American Dietetic Association. He is listed in *The American Men of Science* and has served on the White House Conference on Nutrition. He is the author of a number of books and magazine articles.

Teddy Bart is a vocalist, composer, author, host of WSM-TV's long-running Noon Show, as well as his own WSM radio talk program, The Teddy Bart Show. His capacity for hard work, dedication, and understanding of the likes and dislikes of his audience were in great measure responsible for the two special radio-TV council awards presented in 1971 to his television program and his radio program.

Kenneth J. Holland

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in all His fullness to all the world.

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to be the authoritative Word of God,
Satan to be our great adversary,
Jesus to be our all-sufficient Saviour,
and the coming Christ to be our only hope
as the world nears its cataclysmic end.

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Why do Seventh-day Adventists advocate a vegetarian diet rather than preaching from the Scriptures a diet of clean flesh? Are you not adding to the Scriptures?

There are good Scriptural reasons for advocating the vegetarian diet. The original diet given man in Eden and further implemented after the fall was vegetarian. (Genesis 1:29; 3:18.) For many centuries God's people lived on this diet. (Note the life-spans of some from Adam to Noah, Genesis 5.) After the Flood, God permitted the eating of "clean" flesh without the blood as a supplement to that diet. (Genesis 9:3, 4; 7:2; 8:20.)

There is a principle, however, which undergirds everything a Christian does, including his eating habits. The Scriptures teach that the Christian is to regard his body as "the temple of the Holy Ghost." Consequently, he seeks to glorify God in his body by doing what he can to preserve it in the best possible state of health. (1 Corinthians 6:19, 20.) The Apostle Paul states the principle in this manner: "*Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.*" 1 Corinthians 10:31. As far as his dietary is concerned, this means that a Christian will eat the best diet avail-

able to him.

Over the past century many persons interested in good nutrition have been concerned with the growing increase of disease in those domestic animals which are used for food. While much study is going on, Seventh-day Adventists believe that the great increase of diseases among human beings is in part, and in some manner, linked with this growing increase of disease among animals whose flesh is used for food. If we partake of diseased flesh, may we not run the liability of becoming diseased ourselves?

The Christian must make a decision on what is the best dietary for him. In this country with all the modern conveniences of quick transportation and refrigeration it is relatively easy to secure a variety of fruits, vegetables, and other nonflesh foods. Seventh-day Adventists believe that individuals should carefully study what will make a proper and adequate diet. We believe that in these times it is no longer safe to eat flesh foods. Hence, we believe that we can preserve better health today in this country by pursuing a balanced vegetarian diet. For most persons milk and eggs would also be necessary to provide a nutritious table. We encourage our people to study this matter in an intelligent manner and to adopt such a diet. This is not adding or detracting from Scripture. Rather, our encouragement of people to return to man's original diet is prompted by the earnest desire to eat and drink "to the glory of God."

Did Jesus Christ eat flesh?

The Biblical evidence indicates that our Lord ate the common dietary of the people of Palestine. This dietary included the flesh of "clean" animals. Here are some indications of this: (1) When Jesus miraculously provided an evening meal for more than five thousand persons with five barley loaves and two fish, He and His disciples doubtless ate with the people. (John 6:5-15.) (2) Jesus ate the Passover meal with His disciples, the chief article of the feast being a specially prepared lamb. (Luke 22:7, 8, 15.) (3) Jesus ate some fish and honey on the evening of His resurrection to prove to the disciples the reality of His resurrection. "Have ye here any meat

[food]? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them." Luke 24:41-43. (4) Later our Lord prepared for His disciples a breakfast of fish and bread beside the Lake of Galilee. (John 21:9-13.)

The original diet provided by the Creator for mankind was vegetarian in nature. (Genesis 1:29; 3:18.) This remained the dietary of God's people until after the Flood. At that time God supplemented the original diet by permitting man to eat the flesh of clean animals from which the blood had been removed. (Genesis 9:3, 4. Compare 7:2; 8:20.) Both diets were provided by God.

There is a principle enunciated in the New Testament which guides the Christian in his dietary. According to the Scriptures, the physical body is to be regarded as God's temple, and therefore its powers are to be preserved in honor to Him. (1 Corinthians 6:19, 20.) The Apostle Paul thus admonishes Christians: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (1 Corinthians 10:31.) This principle—to eat and drink to the glory of God—means that the Christian will eat the best and most wholesome diet he can obtain in the place where he finds himself.

Our Lord ate the best dietary that was available to Him in Palestine in the age in which He lived. In our times disease has become very prevalent among animals commonly used for food. Seventh-day Adventists believe that consumption of such diseased flesh is a factor in human disease which renders such a dietary unsafe. On the other hand, improved modes of transportation and modern refrigeration make it possible for most individuals in the United States to have access to an abundance of fruits, grains, vegetables, and nuts. And these might be supplemented with pasteurized milk and eggs. We believe that where a good, wholesome vegetarian diet is available, a wise Christian will study to adopt the original diet or to come as close to it as he can. In areas or lands where the best diet may not be available, then the Christian must partake of the next best. His guideline must ever be to eat and drink "to the glory of God."



In this column Pastor Frank B. Holbrook answers questions regarding spiritual truth, ethical behavior, and Biblical understanding. Write to him c/o THESE TIMES, Box 59, Nashville, Tennessee 37202. Names are confidential. If a personal answer is desired, please send an addressed envelope. Only questions of general interest are published.

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