

# THESE TIMES

OCTOBER, 1981

**WHY DOES GOD  
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SUFFERING?**

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# WHY DOES GOD PERMIT HUMAN SUFFERING?

As long as evil has been in the world, religious people have struggled to explain how a good God could allow wickedness and suffering to continue. Does an answer exist?





How do we square the death of thousands of starving Cambodian children, the violent, wrenching earthquake that struck southern Italy while many worshiped in churches, the ripping, gouging tornadoes annually sweeping Middle America, with the existence of an all-powerful, loving Deity?

Not only has modern man agonized over the cruel rampages of nature, but he has brooded over the mystery of his own behavior, finding it equally paralyzing to religious faith.

Why do people act the way they do? Why do they hurt, maim, and destroy, often senselessly? Man's inhumanity to man seems with each passing year to sink to new levels of degradation.

#### Remember Hitler's "final solution"?

Conservative estimates place the Third Reich's aborted annihilation of the Jews at 6 million. Many insist it was closer to 12 million. The death camp at Auschwitz alone accounted for 4 million. The German holocaust surpassed in barbaric intention and technique the greatest brutalities experienced by man, including even those of Genghis Khan.

Shortly after the Allied discovery of Auschwitz, *The New York Times* chronicled the grisly atrocities perpetrated there by Hitler and his henchmen. The public baths used as execution chambers so exceeded the crematorium's capacity that huge pits had to be dug for the burning of bodies over massive fires. Prisoners unlucky enough to remain alive often found themselves victims of medical experimentation, including castration, sterilization, artificial injection of cancer or other deadly diseases.

When life itself could endure no more, even the carcasses weren't spared. A manufacturing firm at Schterim purchased crushed human bones for the production of

superphosphates. At least 113 tons of crushed bones and loads of women's hair alone were sold in 1943 for industrial purposes!

When the war drew to a close, no Allied soldier was quite prepared for the horror that greeted him inside the Nazi prison camps. My high school history teacher, Dan Fowler, who had served in the liberation force when Dachau was discovered, read to his classes all the ghastly particulars from notes he had written at the time—the black ovens, the human claw marks on the walls of the "shower" rooms, the barbed-wire fences.

Bony corpses stacked like cordwood and offensive odor of scorched flesh provided the backdrop for the *Muselmänner*, or "living dead."

Philip Yancey tells how after the Allies had liberated one of the first concentration camps, Newscaster Edward R. Murrow had one of the living skeletons stumble toward him and plead with squeaking voice, "Mr. Murrow, Mr. Murrow. Do you remember me?"

Murrow blankly shook his head. The man persisted. Clawing at Murrow he shrieked, "Don't you remember? *You interviewed me in Prague. I was the mayor then, of Prague, Czechoslovakia*" ("Lessons From the Camps: Isolating the Human Spirit," *Christianity Today*, May 4, 1979, p. 25; italics supplied).

As far as we can determine, the holocaust stands as history's most monstrous example of man's hideous savagery. It is a symbol of all the barbarous atrocities pockmarking human annals. Each time anyone sets aside compassion and deliberately takes advantage of someone else; every time innocent people fall victim to war, crime, or hatred; whenever a human being finds himself exploited because of the color of his skin, the crime differs only in degree from the holocaust.

For modern man the holocaust is the macrosymbol of evil. It is humanity at its despicable worst. As the worst, it symbolically embodies all other evils, living or dead, lurking deep within the heart of man.

After the Nazi death camps the

problem of evil can no longer be addressed with the same glib answers as before.

**Why didn't God** restrain Hitler and the Nazis? How can such senseless carnage serve *any* redeeming purpose?

Few would argue that human volition is a desirable possession. But why must this freedom allow choices that inevitably bring wretchedness upon mankind? Why doesn't God intervene and save innocent victims—at least from the worst human deeds?

It may seem that no adequate answer can be given such questions. But in order to find out it will help to put the problem into the form of a logical three-point argument. This will let us grasp the available options.

1. If God is omnipotent, or all-powerful, He *could* destroy evil.
2. If God is benevolent, He *would* destroy evil.
3. Yet evil continues to exist.

At least four possible conclusions can be drawn from these premises. We could infer that God is indeed all-powerful but not benevolent or good. That would mean He is fundamentally demonic! Or we might suggest He is truly good but not all-powerful; we would then have to admit evil may run rampant forever! On the other hand, perhaps God is neither good nor all-powerful.

Should none of these conclusions satisfy, the fourth remains even more alarming: There is no God at all! Obviously not one of the four meets the claims of the Christian faith.

**A perplexing problem.** As long as evil has been in the world, religious people have struggled to make sense of this conundrum.

In ancient Babylon, sometime during the middle of the second millennium B.C., an unknown man found himself the target of snobbery, disease, injustice, oppression, and divine indifference. His protest, quaint to us, nevertheless strikes a cord of sympathy: "I am finished. Anguish has come upon me. . . . I have looked around in the world, but things are turned around. The god does not impede the way of

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even a demon."

His friend, trying to be helpful, counters by insisting on two mutually exclusive assertions. The first suggests God's plans aren't open to human scrutiny. "The mind of the god, like the center of the heavens, is remote; knowledge of it is very difficult; people cannot know it . . ." The second claims human beings suffer because God created them perverse; they can't help the consequences of their own warped nature! "[The gods] gave twisted speech to the human race. With lies, and not the truth, they endowed them forever."—James B. Pritchard, ed., *Ancient Near Eastern Texts*, 3d ed. (Princeton, N.J.: Princeton University Press, 1969), pp. 602-604.

As the piece ends, the sufferer moans before his god, but his pleas apparently fall on deaf ears. There is no response.

Is the "Babylonian Theodicy," as it is called, an ancient writer's attempt to show there is no adequate answer to the problem of theodicy? We will probably never know. But one thing is certain: the author senses the enormous difficulty involved in properly responding to the dilemma of God and evil.

**Modern attempts** at explaining theodicy fare little better. Philosophical literature fairly teems with highly skeptical reactions. H. J. McCloskey, for instance, climaxes his survey of the problem with the comment: "Thus the problem of evil is both real and acute. There is a clear *prima facie* case that evil and God are incompatible—both cannot exist. Most theists admit this, and that the onus is on them to show that the conflict is not fatal to theism."—*God and Evil: Readings on the Theological Problem of Evil*, Nelson Pike, ed. (Englewood Cliffs, N.J.: Prentice-Hall, 1964), p. 66.

After an analysis of the various proposed solutions to the dilemma, he arrives at an even worse conclusion: "It has simply been argued that a benevolent God could, and would, have

created a world devoid of superfluous evil. It has been contended that there is evil in this world—unnecessary evil—and that the more popular and philosophically more significant of the many attempts to explain this evil are completely unsatisfactory. Hence we must conclude from the existence of evil that there cannot be an omnipotent, benevolent God."—*Ibid.*, p. 84.

If the world's greatest thinkers cannot solve the problem of suffering, it may seem naive to put the question to the Bible. How can ancient Scripture do better?

**What the Bible says.** Surprisingly, the Bible actually wrestles with theodicy. One entire book, the book of Job, is devoted to it. Here the eternal question "Why do the innocent suffer?" receives an extended treatment. Job perceptively does not attempt logically to explain evil—the answer does not lie in clever thinking. Instead the book of Job speaks more to the suffering heart than to the suffering mind.

Near the end of the story Job sits in resigned silence. Scarcely able to brush away the dust and ash from his face, he wearily confesses through parched lips, "I know that you can do all things; no plan of yours can be thwarted. You asked, 'Who is this that obscures my counsel without knowledge?' Surely I spoke of things I did not understand, things too wonderful for me to know" (Job 42:2, 3).\*

In spite of his suffering he senses that only in God's will can resolution be found. But his concession to God seems at first glance to be a frank appeal to ignorance (see verse 3)!

Coming at the end of such a large quantity of words, this conclusion seems worse than wasted. In the book arguments rain down like hail! As though there were something inherently inconsistent in innocent suffering, all the leading characters of the

book try to figure out the relationship between innocence and pain. Everyone speaks his mind. But finally all the characters end up in hushed submission.

**Is there nothing** more that can be said about the meaning of pain from the human side? Are we fragile creatures, tragically flawed and mercilessly kept in benign ignorance? Is suffering consistent with innocence? Will a truly righteous person suffer? In fact, *should* he suffer?

These queries receive illumination only when we put them into the perspective of the entire book of Job. The story sets forth Job as an impeccably righteous person. "This man was blameless and upright," reads the opening line; "he feared God and shunned evil" (Job 1:1). Through an extraordinary chain of events, however, he loses his property, his children, and all the things he holds dear.

True to ancient communal instincts, several friends arrive from the surrounding regions to offer what solace they can. But when Job's composure gives way to angry despair, Eliphaz, Bildad, Zophar, and Elihu tenaciously argue that suffering is inevitably a byproduct of sin and wrongdoing.

Job refuses to tolerate such an absurd idea. His lips shriek plaintively, "Why did I not perish at birth, and die as I came from the womb?" "Why was I not hidden in the ground like a stillborn child, like an infant who never saw the light of day?" (Job 3:11, 16).

Feeling suddenly abandoned in an unfriendly universe, he lashes out furiously at God: "'He destroys both the blameless and the wicked.' When a scourge brings sudden death, he mocks the despair of the innocent. When a land falls into the hands of the wicked, he blindfolds its judges. If it is not he, then who is it?" (Job 9:22-24).

One does not really understand the true depth of Christian faith, I think, until he candidly admits there is a "dark side" to that very faith. Moments arise when, in the

\* All Scripture quotations are from *The Holy Bible: New International Version*. Copyright © 1978 by the New York International Bible Society. Used by permission of Zondervan Bible Publishers.



depths of despair, no way out can be found. Under heavy duress, we oftentimes lash out at the One whom we feel ultimately responsible for our plight. "Our message of 'victory in Jesus' is like the half-time highlights on ABC's Monday Night Football," Peter Gillquist pertinently reminds us. "The network replays only the touchdown and the long gainers. Rarely do we see the plays that lost yardage, the broken patterns, dropped passes, or injuries."—"Spiritual Warfare: Bearing the Bruises of Battle," *Christianity Today*, August 8, 1980, p. 24.

**The Christian life** consists not only of blessing and victory but of disappointment and defeat as well. The book of Job makes us honestly face that fact. In blackness and despair—for Job as for all of us—there comes indeed a "dark night of the soul."

The intense squabble between Job and his friends gradually exhausts itself. In the speeches of Elihu (Job 32-37) human argument hits a dead end. The stage is set for the divine response.

Heretofore God has remained silent, seemingly out of reach of all the claims and counterclaims. Now this mute God breaks through the silence. In a thunderous battering of rhetoric He confronts Job: "Who is this that darkens my counsel with words without knowledge? Brace yourself like a man; I will question you, and you shall answer me" (Job 38:2, 3). He winds up His cross-examination with an impressive portrayal of the intricate balance and complexity of the natural world (Job 38-41).

Biblical students have long puzzled over the apparent irrelevance of all this verbal eloquence to Job's immediate problem. Is God simply avoiding the critical issue in favor of a grandiose display of omniscience? On closer inspection, ostensibly the first divine speech (Job 38, 39) points to God as one who allows neither nature nor civilization to sink into chaos. God is rather the divine "superintendent" of the whole creation. Since chapters 40 and 41 concern the mysterious powers designated "behemoth"

and "leviathan," this suggests God holds in check malignant destruction, keeping it from overtaking the world that He has created.

**God does care.** Whatever may be the final meaning of the divine speeches, the one thing that impresses Job is the fact that the Creator of the universe, by offering him the fullness of His communion, evidences deep concern for a bereft, lonely man. Rather than merely being exonerated, Job is accepted and accorded an intimacy with the Creator transcending the need for rational explanation.

Job is now heard to say, "My ears had heard of you but now my eyes have seen you" (Job 42:5). This verse contrasts hearsay and sight, tradition and vision. The personal disclosure of God Himself has taken Job beyond the need for logical explanations about God's interaction with the world and man.

Like a pigeon darting through the skies on its homeward journey, Job finds the Center. "Therefore I despise myself," he acknowledges, "and repent in dust and ashes" (Job 42:6). Job submits before God's authority, conceding his own inability to grasp the mysterious ways of Providence. Sometimes trust and commitment—he now realizes—are more important than logic.

**Although contemporary thinkers** may have difficulty with such a solution, the book of Job represents the Bible's most profound response to the dilemma of theodicy. While not answering the problem logically, it provides a practical solution for the man of

faith confronted not with the theory of suffering, but with its actual experience. Perhaps it is significant that in the New Testament, Jesus of Nazareth gathers up into Himself the themes of innocence and suffering—so prominent in Job—and greets us with the astounding spectacle of God Himself actually participating in human grief. God's answer to the anguish of pain is not so much "Here is the reason why" as "I am with you *in your despair*."

I watched my father die in a hospital intensive-care unit. Although he had been ill for several years, the end came far too swiftly. It was the first time I had really faced the immediacy of death. The ritual of death and dying was not strange to me. As a parish minister, I had conducted many funerals and had often comforted those who grieved. But now, when the finality of death intruded into my own family, all my pastoral skills became hollow theories. Nothing could ease the aching void.

Only one event of the well-attended funeral now remains vivid. As my family and I withdrew from the chapel to the limousine, several colleagues from the college where I now teach slipped alongside and silently embraced me. For me, it was a touching, caring moment. I sensed their empathy; they stood with me, and that—more than any explanations or theories—soothed my grief.

Some questions in life we cannot answer. Why we suffer is often one of them. But one thing remains certain: there is no water too deep, no night too dark, no problem too difficult, but what He is there with us, in the pain. **Tt**

## Review Questions

1. Which book of the Bible presents an extensive discussion regarding the problem of human suffering?  
☐ Lamentations      ☐ Job  
☐ Genesis      ☐ Revelation
2. According to the author, "The Christian life consists not only of blessing and \_\_\_\_\_ but of \_\_\_\_\_ and defeat as well."
3. Whom did Jesus declare is the being responsible for certain diseases and infirmities? (See Luke 13:16; also Job 2:7.) \_\_\_\_\_



Most people do not realize how important good health is until something goes wrong with them. Feeling vibrant, energetic, and healthy is often taken for granted. Don't let your health take a back seat to anything. If you discover an ailment or problem, or you don't feel comfortable with the way you look and feel, it will affect all parts of your life. It's as though you are looking at the world through cloudy eyes. Poor health interferes with relationships, business, and family harmony.

So let's clear our eyes and begin to set some priorities in our lives. As so often is stated by the younger population, "Get your act together." The wonderful thing about health is that we *can* do something about it. No longer can we blame our families, friends, doctors, environment, et cetera, for how we feel and look. We must start to take responsibility for our own health.

The body (one to a customer) is truly a miracle of miracles and should be highly respected, loved, and nurtured. Nutritionist Paul Bragg has given us a vivid description of how incredible the body really is in this following statement: "Now stop and think! The Creator has presented you with the world's most wonderful machine—*your own body*. This miracle-machine has its own nonstop motor (the heart), its own fueling system (the digestive tract), its own filtration system (kidneys), its own temperature controls (sweat glands), and so on. Indeed, this most remarkable contrivance even has the power to reproduce itself."

Yes, our bodies are indeed miracles of creation, and the more I study the body, the more I am amazed at how beautifully we are designed. From a scientist's cold analysis, we might be expressed as 95 percent water, carbon, and

calcium, plus a number of other chemicals worth about \$10 at the inflated prices of the eighties. And yet right now, just as you are sitting or standing, your body is performing amazing feats of engineering, chemistry, and physics that no engine designed by man or woman can duplicate. That is to say, there is no other

As a result their muscles atrophy (decrease in size or strength), and the bones become weak and brittle. Nature doesn't keep anything she isn't using.

On the other hand, endurance-type or aerobic exercises, such as brisk walking, swimming, cycling, running, or jumping rope, increase the efficiency of the heart and the rest of the cardiovascular system, resulting in a lower resting heart rate. This means that your heart, blood vessels, and lungs still pump the same amount of blood but don't have to work as hard to do it.

**This body of ours** didn't happen by chance; it has been intricately designed and balanced as a complex physical, mental, and spiritual entity. That is to say, physically, you are what you eat and how you exercise; mentally, you are what you think; and spiritually, you are what you believe. The key here is *balance*. Actually health is no more than a question of balance.

We are whole beings, working as one—mind, body, and spirit. So when something, such as exercise, aids our bodies physically, it can have only a positive effect on our minds. Similarly, lack of exercise, which deteriorates the body, has a very negative effect on our minds.

A person can't expect to experience sensational health if he or she doesn't exercise, eats

junk food, or even eats healthy, natural food, yet doesn't exercise. Moreover, a person can exercise daily and eat the best quality food, but if his mind is continually negative, his health will suffer.

Unfortunately most people think more about the type of oil they should put in their cars than the food they eat or the exercise they

# THREE SECRETS FOR SUPER HEALTH

BY SUSAN SMITH JONES

The wonderful thing about health is that we *can* do something about it. No longer should we blame our family, friends, or environment for how we feel and look. We can improve our health and live longer and happier because of our actions.

machine that improves with use. Yet the body does! The more stress we put on our bodies through physical exercise, the stronger our bones and muscles will become and the more efficiently our bodies will operate.

We all know people who, for some reason or another, must stay in bed for a certain period of time.



do. For example, if you knew for a fact that smoking in your car would definitely and positively corrode your engine, you would probably stop smoking in your car. And yet, even though we know that smoking causes cancer and destroys health, statistics show that the number of smokers in the United States among the younger generation, especially teen-age girls, is increasing.

The body is a wonderful feedback machine. If you listen, you will discover that it actually talks to you. When you get a headache, your body is trying to tell you something. All of your aches and pains, mild and severe, are your body's method of communicating with you. The key is to be willing to listen to your body and to deal with what's going on.

**Three good health ingredients.** When you live within nature's laws, health and beauty are naturally yours. And nature's main health laws point to three ingredients. These are positive thinking, exercise, and diet. In the proper amount and balance, these ingredients will attempt to keep the body in its intended normal state, which is well and happy.

Let's now begin to take a closer look at one of the main ingredients for sensational health: nutrition (or diet, or the foods you eat—whatever you want to call it). Do the foods you eat have a direct relationship to your physical or mental health? You bet they do! In fact, according to a recent report by the Senate Select Committee on Nutrition and Human Needs, six of the ten leading causes of death in our nation are directly related to diet. In a way, that should be a very comforting statement in that you are the one who controls what you eat.

Unfortunately, in today's society

television exerts a strong influence over what we purchase at the store or where we go when we eat out. A visitor from another planet, for example, watching television, reading newspaper ads, and listening to the radio would get the notion that we all ate supermarket foods, processed, boxed, tinned, or frozen. It might

benefits and minimize the disadvantages of the age in which we live, and this certainly is true when it comes to the foods we eat.

Let's get down to the real basics for a moment. The body needs on a regular basis six nutrients for energy, organ function, food utilization, cell growth and repair, and just plain good health. The

nutrients are: carbohydrates, proteins, fats, minerals, vitamins, and water. These nutrients do more than maintain the healthy appearance of your body—the visible parts such as your hair, skin, nails, and eyes. They also keep the inside functioning as it should.

Many people carefully maintain their external body parts—such as cleaning the skin, nails, and teeth, grooming the hair, and washing behind the ears—but feel there is no need for concern about maintenance of their internal organs and parts, simply because they cannot see them. This is like sweeping dirt under the carpet.

When you start thinking of your body as a place where you live, it begins to get easier to start selecting nutritious, healthy foods. A necessary requirement for selection is some knowledge as to what the body's needs are and how you can supply them. Keep in mind that not only does every single nutrient function independently according to the body's specific requirements, but optimum functioning of

every single nutrient is dependent upon the presence of every other essential nutrient. For example, vitamins, of which there are several, regulate our metabolism through enzyme systems. They act like spark plugs, keeping us tuned up and functioning at high performance. Yet, as important as vitamins are, they can do nothing



*Just as we give our cars  
regular maintenance, so should we keep  
our bodies tuned up.*

interest you to know that by the time a person is 16, he has seen more than 600,000 commercials on TV. Think about how many of those are food ads. No wonder America has been programmed into thinking that all food is nutritious, no matter how it's prepared. The creative challenge we all face is to magnify the



for you without the minerals.

So, what you eat does affect all areas of your life. In fact, many of the questions I am asked by women concerning lack of energy, relationship problems, behavioral disorders in children, and lack of sexuality yield prodigiously well to nutritional therapy.

#### **Nutritional imbalance.**

Let's begin with relationships among children and adults. According to Drs. Cheraskin and Ringsdorf, in their book *Psycho-Dietetics*, 80 to 90 percent of marital discord is a result of nutritional imbalances. I would have to agree, for in the counseling I do with couples and families, I have found it necessary to incorporate nutritional guidance as well.

In dealing with adults I see that many of these relationship difficulties can be directly pinpointed to blood-sugar imbalances caused by sweetened snacks and drinks, white flour products and other refined carbohydrates, ice cream, candy, cookies, and cake. All these assault the pancreas. This organ will then produce too much insulin, causing blood-sugar levels to plunge downward.

The adrenal glands, known as the stress glands, which produce hormones that aid in returning low blood sugar to normal levels, react by growing fatigued, and the hypoglycemic individual experiences characteristic physical and mental exhaustion. Many of these persons show symptoms of irritability, violent temper, abnormal sensitivity, and extreme fatigue.

One of the psychological conditions I have observed among many women with blood-sugar imbalances is extreme feelings of "neediness." The continual emotional mood swings begin to alienate loved ones, and the person begins to feel more and

more separate from others. This, then, creates a circular response: from neediness to unfulfilled expectations, to rejection, to loneliness, and back again to neediness.

**Dangerous additives.** Poor eating habits also have a negative effect on children, their health and

some 3,000 commonly used "convenience" foods that comprise the mainstay of most children's diets.

The average child gets a highly poisonous daily dose of salicylates. He starts the day with a leaded breakfast cereal, and by bedtime has swallowed untold amounts of soft drinks, fruit ades, chocolate

beverages, hot dogs, luncheon meats, ice creams—a long, monotonous list of familiar offenders. A conscientious mother unwittingly provides an extra dose when the daily vitamin pill given the child is a brand that has been flavored up for kids.

Dr. Feingold has duplicated a Jekyll-Hyde scenario by altering children's diets either to include or to eliminate additives. When artificially colored and flavored foods were restricted, 60 percent of his patients quieted down practically overnight. Allowed back on such foods, they became hyperactive once more. Even minuscule amounts of offending substances can drastically alter a child's behavior. This is not surprising, when you consider that the child's central nervous system is far more susceptible to insult than is the average adult's.

So, not only do foods affect your emotions and behavior but they also correspond to your sexuality. Yes, unsatisfactory sexual relations often yield to nutritional therapy. It seems as though

aphrodisiacs are a multimillion-dollar business and constitute, in my opinion, a total rip-off. There really is no one food to increase sexual capacity; rather, it is a combination of all the nutrients in the right combination and balance that will assure a healthy body and thus a healthy sex life.



*Experts report that 80 to 90 percent of marital discord is a result of nutritional imbalances.*

behavior. Dr. Ben Feingold, a California allergy specialist who has carefully researched the condition, attributes allergies and abnormal behavior problems directly to diet—specifically, an allergic brain reaction to a group of chemicals called salicylates. These chemicals are to be found in the flavoring and coloring agents in



The fact of the matter is that sexual activity or desire, one of our most sensitive and easily disturbed bodily functions, is extraordinarily vulnerable to poor eating habits. And besides, sexuality involves more than how you perform as a lover. It centers on how you feel about yourself and your total environment, your attitude and expression. When you come from a condition of high self-esteem, complacency, and equanimity, you can have more fulfilling relationships on all levels.

**Energy is another area** that is highly correlated to eating habits. The better your diet—meaning a balance of all the nutrients the body requires—the more energy you will have. Thus, if you are concerned about your future mental and physical health, I recommend that you consider your diet. Keep a seven-day diary of everything you eat and drink. Then peruse the list carefully. And keep in mind that it's not the food in your life but the life in your food that counts. Foods that increase the likelihood of disease and promote fatigue need to be avoided—that means foods containing sugar, white flour, hydrogenated fat, food preservatives such as the nitrates and nitrites, and the many artificial flavoring and coloring agents.

Nutrients are supplied, to a small extent, by the body itself, but mostly by the foods you eat or the supplements you take. One cardinal rule sums up what you need to know for better nutrition and more energy: the less doctored foods you choose, the less likely you'll need doctoring yourself.

Sugar is one of the biggest offenders of all. It is a prominent factor in the development of overweight conditions and diabetes, hypoglycemia, dental cavities, periodontal disease,

kidney stones, urinary infection, cardiovascular disease, intestinal cancer, diverticulosis, indigestion, hormone disorders, and mental illness. In fact, in Helsinki, Finland, health officials have warned Finns that sugar is so dangerous they would ban it as a food additive if it were newly discovered.



*Canned peas have lost 94 percent of their original value by the time they are eaten.*

When you are shopping, develop a reading habit—label reading. Cereals that have been puffed, popped, sugared, and colored should be avoided, for they contain chemicals designed to increase their shelf life, not yours.

Look at the order of the ingredients listed and keep in mind that they are listed in

descending order of the amount contained in the product. You'll notice that many of the cereals have sugar listed right up there in the beginning. Another rule of thumb that might help you to select healthier foods is the following: If you can't pronounce it, don't buy it.

At this point, some of you may be wondering about supplements. I believe that today's edibles, grown on mineral-depleted soils, manufactured with an eye to appearance, and processed to last on store shelves, have lost nutritional value every step of the way. As a result of technological manipulations, items formerly considered highly nutritious are hardly worth being called foods any longer.

Take bread and cereals, for example. Practically all of them you find in today's supermarkets are high in nothing but refined carbohydrates. "But they are enriched," you say. "It says so right on the label. 'ENRICHED!'" It will surprise you to know that the enrichment of white flour includes removing the twenty-two natural nutrients and replacing them with three B vitamins, vitamin D, calcium, and iron salts. For the staff of life, that seems pretty tenuous to me.

Foods run a nutritional obstacle course when they reach the kitchen. Heat is the greatest single food-value wrecker.

Many items, which have already been mortally wounded by being blanched, sterilized, dehydrated, pasteurized, toasted, smoked, puffed, or roasted, are then cooked to death at home. Canned peas, for example, have lost 94 percent of their original value by the time they are eaten. The frozen ones lose 59 percent by the time they are thawed, 83



percent by the time they are cooked and eaten. Even fresh peas lose 56 percent of their original vitamins during preparation.

Other factors besides the foods you eat create a deficiency of nutrients. These are stress-related factors, such as worrying, pressure, pollution, noise, fumes, poor water—and the list goes on and on. Did you know that one cigarette destroys 25 milligrams of vitamin C? Or that 10 million American women take oral contraceptives and most of them are unaware that the pills can interfere with the availability of vitamins B<sub>6</sub>, B<sub>12</sub>, folic acid, and vitamin C?

When under great stress, whether physical or psychological, the body consumes lots of vitamins, especially the B-complex vitamins. The body demands them in greater amounts, as they are essential for the optimal performance of our adrenal hormones. The adrenal hormones, including cortisone, are among our early defenses against stress. When needed, the body will begin to produce them at elevated levels within seconds.

If you ask the average physician where and how the average body gets cortisone, he will reply that it comes from either the adrenal glands or the pharmacist. But few physicians can acknowledge that the chemical requirements for cortisone include vitamin C and two B vitamins, pantothenic acid and niacinamide. Supporting your own ability to make hormones to combat stress is not only safer but more biologically sound.

The concept that supplemental doses of certain nutrients can supply nutritional insurance and improve health in the face of a fierce environment is well-established and deserves consideration by everyone interested in health.

When choosing a dietary supplement, remember that the product should provide all the essential vitamins and minerals plus many of the so-called nonessential elements as well. Vitamin-mineral supplements should always be taken before or during each meal, when the digestive juices are flowing. This

sensational health is exercise. Patterns of modern living have channeled the average American into an increasingly sedentary existence. Human beings, however, were designed and built for movement, and it appears that physiologically they have not adapted well to this reduced level of activity.

Regular exercise is necessary to develop and maintain an optimal level of good health, performance, and appearance. It can increase an individual's physical working capacity by increasing muscle strength and endurance; by enhancing the function of the lungs, heart, and blood vessels; by increasing the flexibility of the joints; and by improving the efficiency or skill movement.

For many adults with sedentary occupations, physical activity provides an outlet for job-related tensions or mental fatigue. It also aids in weight control or reduction, improves posture, contributes to a youthful appearance, and increases general vitality. Additionally, more than 50 percent of lower back pain or discomfort results from poor muscle tone and flexibility of the lower back and to inadequate abdominal muscle tone.

In many instances, this disability could be prevented or corrected by proper exercise. Much of the degeneration of bodily functions and structure associated with

premature aging seems to be reduced by frequent participation in a program of proper exercise.

Proper exercise means spending at least thirty minutes a day in some aerobic or endurance-type activity such as brisk walking, running, cycling, roller-skating, or swimming. These activities tune up the inside of the body, thus



*Regular exercise is necessary to develop and maintain an optimal level of good health and appearance.*

procedure will help assure your having all the essential nutrients present at the same time in the digestive tract, a condition essential for optimal growth, maintenance, and repair of your body.

**The value of exercise.** Another one of the main ingredients for



improving the heart vessels and lungs. In addition to this vigorous activity, spend some time at least four days a week on strengthening and toning exercises. This might mean weight training, calisthenics (such as sit-ups, leg raises, et cetera), or procure a set of dumbbells for your home or office. With a pair of dumbbells you can do a tremendous variety of exercises that will cover all areas of your body.

And finally, to complete this three-part exercise program, spend a little time each day stretching to improve flexibility. I like to do my stretching routine a few minutes before I jog and then several minutes after the jog so I won't get sore or stiff. During the stretching, I incorporate deep breathing, which does wonders to relax and soothe my entire body.

**Exercise can** and should replace tranquilizers, says Dr. Herbert de Vries, a researcher at the University of Southern California. He notes that tranquilizers, unlike exercise, frequently produce unpleasant side effects and slow reaction time. He has found that as little as fifteen minutes of vigorous exercise can alleviate short-term stress and even reduce long-term tension.

Dr. de Vries monitored electrical activity in the muscles of a selected group of stressed and tense patients before and after exercising. The 20 percent drop registered after exercise remained in effect for more than one hour. Patients who continued regular exercise on a long-term basis demonstrated a 25 percent drop in nervous activity. So the next time you come home from work and are experiencing stress and tension, take a jog around the block rather than indulging in a round of drinks.

Exercise has also been found as the most effective and quickest way to boost the spirits. In fact, just ten minutes of jogging can double the body's production of a certain hormone, norepinephrine, that is responsible for, among other things, alleviating depression and lifting the spirits. And its effect is long-lasting, too. Other chemicals called enkephalins are

released in the brain and produce a natural high when exercising.

People who exercise regularly and have to miss a day or a few know what I'm talking about. The day doesn't seem to run as smoothly; you don't seem to be as happy; and problems that normally were insignificant are now insurmountable. Exercise is a *positive* addiction.

The most popular question I am asked from women concerns how to lose weight and maintain it once the pounds are gone. Well, the right kind of exercise is invaluable when it comes to losing weight. By dieting alone, you are just treating the symptom and not

*The body is truly  
a miracle of  
miracles—one to a  
customer—and should  
be respected and  
nurtured.*

getting to the cause, which generally has to do with your body chemistry.

Exercise changes enzyme systems, or metabolism. When you stay with a regular aerobic exercise program such as brisk walking, cycling, jogging, roller-skating, jumping rope, or swimming, your fat pads will adapt, rendering them more easily utilized as an energy substrate. In other words, you change your body chemistry that got you fat in the first place. This is not to say that you can continue to eat as much as you want. But it does mean that with a regular, vigorous exercise program, you can eat sensibly and occasionally splurge without feeling guilty and depressed. Your weight will stabilize at its norm. Bear in mind that regular doesn't mean once a

week, but a minimum of four times a week.

Don't put it off any longer. Start today with a new exercise program or improve your existing one. Include endurance activities, strengthening and toning, and stretching for flexibility. And I guarantee that you will not only look better but feel better, think clearer, and have a more positive attitude about yourself and life.

#### **A positive mental attitude.**

Speaking of attitude, I would like to touch on another area that is absolutely essential for optimum health. You might call this the main ingredient, and it has to do with your mind—positive thoughts, or attitudes. William James, the noted philosopher, put it concisely when he said, "The greatest discovery of our generation is that a human being can alter his life by altering his attitude." I have certainly found that to be true in my life.

Our attitude about life has much to do with whether we are happy or depressed, successful or unsuccessful. Recognize its relevance, for you can't change what you don't recognize. Sure, situations will arise that may seem difficult, but the attitude to keep is to see problems only as opportunities.

In conclusion, I would like to leave you with some advice on how to begin to change to a new direction of health. First, the desire must be there. Second, the belief and awareness that you *can* do something about how you feel must be recognized. That's half the challenge right there. We win by love and forgiveness. Don't be critical or hard on yourself. We all make mistakes and slip backward once in a while. But keep believing in yourself. And most important of all, look to the Lord for guidance and strength; know that God is the Source of life, and believe and have faith in Him. **TT**

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# What Does It Mean to Be Born Again?

The Bible is a book of newness—new hope, new life, new power. It is the record of men and women who became new—who were born again.

BY WILLIAM G. JOHNSON

What would you say happened to Barry Mayson that night?

Five years ago Barry was a rider with the Hell's Angels. He wore a "1%" patch on his jacket in response to a police official's remark that 99 percent of the public is law abiding. His life revolved around drugs, crime, and violence.

Barry had grown up in Charleston, South Carolina. He had no recollections of his father; he thought he was dead. When Barry was 16, however, he learned that his father was in jail, serving a life sentence for murder.

By cheating his way through high school he managed to graduate. But his college career was short-lived—the small Baptist college in which he was enrolled soon expelled him. He joined the Army, married, and fathered two sons.

Now the motorcycle entered his life. To him it spelled freedom, a chance to break out of the ever-narrowing circle of life. He began to ride with a small club called the Rising Suns. His marriage fell apart. When police raided the club, Barry fled to stay out of jail. He was 26.

From the Rising Suns he moved to the Tribulators. Four years later he met the Hell's Angels and became a member on the East Coast. They called him Barry-Barry.

Soon he was involved in terrorist-type activities. He had guns with silencers and 25 pounds of explosives hidden in his back yard. "Everything was

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well organized and secret, but I knew that people were getting killed," he says.

In 1976 Barry went to California for the funeral of an "angel" who had been shot and killed in San Diego. Here he was given orders—to kill several members of a rival club on the East Coast.

Although he had been involved in crime for several years, he balked at the thought of needless killing. Troubled, from San Francisco he called his second wife, who was staying with his mother in South Carolina.

Barry knew that he was being followed. He expected to be killed. He wanted to tell his wife and mother that he was sorry for all he had done. He felt afraid, lonely, empty.

But Barry's mother began to give him hope. No one is beyond forgiveness, she told him, quoting Bible promises of God's love and offer of salvation. The telephone conversation lasted three hours!

**Something happened** to Barry Mayson that night. In his own words, a "new hope, new joy, and healing power swept over me as Jesus gloriously made me a new creature." Barry-Barry died; a new Barry emerged.

The new Barry went to a Bible college in Florida, was ordained a minister of the gospel, and returned to Charleston to start a youth and prison ministry. He even wrote to the Hell's Angels and sent them Christian literature!

But if Barry was finished with the gang, the gang was not finished with Barry. One day a member came to his door, claiming to have quit the Hell's Angels and asking for help. He stayed with Barry for six weeks. One day when he was drunk he confessed that he had been sent to kill Barry but could not bring himself to do it. After that the Hell's Angels, concluding that Barry was a "nut," left him alone.

How do you account for Barry's story? That *something* happened to him that night in the San Francisco diner is obvious—something dramatic, something radical. Barry Mayson became a new person.

**Psychologists probably** would

describe what happened to Barry as a "conversion." That is a good Biblical term also—along with its counterpart, the "new birth." But when the Bible speaks of conversion—and it often does so—it does not mean "conversions" from one ideology to another or a change in identity. Biblical conversion means only one thing—the turning back to God, a life made over by the power of the Holy Spirit.

Now, in these days many people wear their religion on their coat sleeves, as it were. They attach bumper stickers on their cars, proclaiming "Jesus Saves," "One Way," or "I have found it!" They daub "Ye must be born again" in white paint on rock faces and erect highway signs that say "Repent and be converted."

Some nonbelievers find this frontal display of religion blatant, even abhorrent. They are tired of people knocking on their doors or confronting them in the streets with Christian tracts. They are even more repulsed by mass meetings for conversion that smack of religious hucksterism. The emotionalism, the apparently crass appeals for money, the "pressure" tactics that have become a part of religion make it appear to be a commercial enterprise that preys on the gullible.

When we have worked through all these objections, however, the question still stands: What happened to Barry Mayson that night?

If we only had Barry's story to deal with, our task might not be so difficult. After all, men and women occasionally do exhibit marked changes in behavior.

But we have more than Barry's story to deal with—far more. With individual variations, what happened to Barry also happened to Bert, and Joni, and Jack, and millions of others all over the globe.

**I met Bert** two years ago. He is a vibrant Christian whose face radiates warmth and joy. Recently he became principal of a Christian junior college, and the young people love him. Yet when I met Bert, he had only just begun to go

to church. For years he had cut himself off from Christian fellowship, deeply absorbed in the issues and toils of doctoral study, filled with questions and doubts about God and religion.

But one day it was as though God spoke to Bert. He says he just felt he should go back to church; he was hungry for God's presence. Ever since—and as he completed his doctoral degree—he has been a new person.

Joni's story is becoming well known through her book and the films based on it, in which she plays herself. From any standpoint hers is a moving and remarkable experience. An attractive, athletic young lady, her plans came to a shuddering stop on the day she dove into a pool and broke her neck. The physicians struggled to keep her alive; then they labored to give her some movement in her limbs.

Joni survived—but to a world in ruins. She had become a paraplegic, able to move only her head and upper arms. Her plans for marriage dissolved. Gone forever her horseback riding, her sports, her swimming. She blamed God and wanted to die.

**How the new Joni** came to be is an inspiring story: how she learned to paint, gripping the brush between her teeth; how she coped with a suitor; how she regained independence of movement; how she began to speak publicly—Joni is a new person.

But Joni's emancipation is not just the triumph of the human spirit. It was God who made the difference. Through her struggles, in the midst of her brokenness, she found God. God made the new Joni.

And then there is Jack. He and his wife were sitting with us, chatting, one Thanksgiving afternoon. Already I had been mulling over what was different about Jack since I had last seen him. He seemed much more pleasant, more thoughtful of his wife and son than I had ever observed before. Nevertheless, I was not prepared for his question out of the blue: "Do you believe in righteousness by faith?"



It was the last question in the world I expected him to raise. Religion was a subject we had learned to avoid with him! But Jack was now interested in righteousness by faith—because he had found it. It was as though God had met him, showed him for the first time the meaning of Jesus and His saving death, and made him a new man. His habits changed. He stopped smoking and drinking. He went to church. He became kind to his wife.

And then there . . .

In fact, the list goes on and on. Men and women, thousands of them, millions of them, can tell you a story like Barry's. Or Bert's, or Joni's, or Jack's. How shall we account for these real-life conversions?

**Biblical illumination.** For me, they are best explained by the Bible records. There we read of other men and women who anciently underwent radical change. We read of the rough-hewn, impulsive, foul-mouthed fisherman named Peter, who became a leader of the early Christian church. We read of the prostitute Mary of Magdala, from whom Jesus cast seven demons and who became a devoted follower of His. We read of the transformation of the hot-tempered brothers James and John; of the political hothead Simon the Zealot; of the fanatical persecutor Saul of Tarsus. God made them new people.

And the Bible not only *describes* these changes; it tells us how they came about. It informs us that it is God who can regenerate us, God who promises: "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh" (Ezekiel 36:26). Jesus Himself used the vocabulary of a new birth: "Except a man be born again, he cannot see the kingdom of God" (John 3:3). He explained that this new birth comes about by the intervention of the Holy Spirit: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (verse 6).

The Bible is the book of *newness*.

Its keynote is the divine assurance "Behold, I make all things new" (Revelation 21:5). So it is the book of new hope, new life, new power. It is the record of men and women who became new. They were made new by God because they believed that He meant what He said: "O taste and see that the Lord is good" (Psalm 34:8). "You

will seek me and find me; when you seek me with all your heart" (Jeremiah 29:13, R.S.V.). "Come to me, all who labor and are heavy laden, and I will give you rest" (Matthew 11:28, R.S.V.).

That is how I understand what happened to Barry Mayson that night. How do you account for it?

**Tt**

## How You Can Be Born Again

We must not leave this vital topic without at least pointing out the steps involved in the new-birth experience. Briefly stated they are as follows:

1. *Conviction of sin.* "When the people heard this, they were cut to the heart and said to Peter and the other apostles, 'Brothers, what shall we do?'" (Acts 2:37, N.I.V.).\*

2. *Repentance.* "Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (verse 38).

3. *Confession.* "[They] were baptized of him in Jordan, confessing their sins" (Matthew 3:6).

4. *Forgiveness.* "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

5. *Faith.* "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1).

6. *Baptism.* "He that believeth and is baptized shall be saved" (Mark 16:16).

Remember, everybody is born once, but not everybody is born twice. All it takes is a simple reaching out on your part and receiving the salvation that Jesus has already provided for everyone who will believe. All it takes is a simple prayer similar to the one uttered by Charles Colson: "Lord Jesus, I believe You. I accept You. Please come into my life. I commit it to You."—R.B.

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## Review Questions

1. Jesus, talking to Nicodemus, declared that "except a man be \_\_\_\_\_, he cannot see the kingdom of God" (John 3:3).
2. What are the first *two* steps in the process of being born again? (Select two.)

_____ Forgiveness	_____ Baptism
_____ Faith	_____ Conviction of sin
_____ Repentance	_____ Confession

3. According to Mark's record (chapter 16:16), what two ingredients did Jesus say are necessary for an individual to "be saved"?

(a) \_\_\_\_\_

(b) \_\_\_\_\_

4. The Biblical record, according to this article, confirms that God can and has transformed people such as prostitutes and the demon-possessed as well as persecutors of Christians, such as Saul of Tarsus.

\_\_\_\_\_ True      \_\_\_\_\_ False



# JUNE STRONG

## ALL THINGS WORK TOGETHER . . .



**T**he April morning was all promise and sunlight as I approached the intersection. Maples flung the red buds of springtime over the narrow side street on which I was traveling. An occasional jogger wove in and out with haughty grace among the few pedestrians. It was a good morning to be alive—or should have been.

She stood on the corner, 5 or 6 years old, crowned with two long, golden pigtails.



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Mindy, Where Are We Running? and *Project Sunlight*. She enjoys people, writing, gardening, and sewing.

Tears streamed down her cheeks, and the sounds of her wailing penetrated my closed car windows.

Feeling her pain and fear, I drew over to the curb while annoyed drivers behind me swerved around my vehicle. I rolled down my window and beckoned to her, well knowing that good training might force her to ignore me. But she came eagerly to the car.

"What's the trouble, sweetheart?" I scanned her round, blue-eyed face.

"I don't want to stand out here," she whimpered.

"Why are you here?"

"I'm waiting for the school bus." At mention of the dreaded words she burst forth into fresh torrents.

"Is your mom in the house?" I asked.

She nodded gloomily.

"She told me I had to go!"

"Then you *do* have to go, love," I said, wondering sadly what trauma in the classroom had reduced her to this state. "Cheer up. Maybe tomorrow things will look better."

What empty words! I drove away frustrated. I longed to talk with her mother and to know the real cause of this heartache. The child was neatly and attractively clad, her hair braided and tied with bright ribbons. Obviously someone cared. Quite likely her mother watched from the window, a lump in her own throat at this necessary discipline.

For a moment I had forgotten my own situation. I was facing surgery within the next few days—I, who had been so gloriously healthy all my life. I felt exactly like the wailing 5-year-old. I wanted no part of it. The coward in me threatened to run off to the woods and sit down with my back against a tree, defying the prophets of doom.

I expect I feared the strange, sterile hospital atmosphere exactly as my little friend dreaded the chalky classroom. We don't really change much over the years. Only our fears change, and our ability to hide them.

I guess I'd have liked a mother, too (why do we forever want mothers when things go wrong?), but I knew that I had a Protector standing in the shadows.

That knowledge was the only thing that calmed my fears. When I felt panic rising, I said to myself, "All

things work together for good to them that love God" (Romans 8:28).

What good could possibly come from my lying under the lights with the masked men practicing their healing arts on my insides? Yet the One to whom I committed my life each morning had said—like little Miss Pigtail's mom—"You *have* to go."

I could go weeping and wailing, as my little friend had opted to do, or I could believe that He had His reasons—good, valid reasons, underlined with love.

Already—though I hated to admit it—I'd sensed some of those reasons. I realized how dull my ear had grown to hear His whisper, how easily I'd pushed aside His suggestions—"Later," "Another day"—how little I'd empathized with the pains and heartaches of my fellow human beings. But *now*, in my own hour of need, suddenly I was made so very aware of His presence, of His willingness to communicate with me, to use me, and to comfort and nurture me.

I thought of a friend who also had recently gone through surgery.

"Are you scared?" his wife had asked him as the moment approached.

"No," he had replied calmly. "The Lord is my Shepherd."

And though my heart may beat a bit faster when I am wheeled to the operating room, He's my Shepherd too.

And especially the little girl's on the street corner, for He loves the lambs most of all.

**Tt**





# *You Don't Have to Leave America to Visit Palestine!*

In the middle of New York City lies a tiny, quarter-acre garden that can transport the visitor round the world and back in time to the land that Jesus walked nearly two thousand years ago. It is the Biblical Garden of the cathedral of St. John the Divine on Morningside Heights.

BY TANIA BAYARD

**N**ew York City has many exquisite gardens, but none is more appealing than the little Biblical Garden at the cathedral of St. John the Divine on Morningside Heights.

On a hot summer day this quarter acre under the windows of the world's largest Gothic cathedral is like an oasis in a desert, a refreshing refuge from the city's scorched pavements.

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*Tania Bayard is a free-lance writer, currently based in New York City. © 1981 by Tania Bayard.*

Closed off from the rest of the world by borders of tall willows, tamarisks, and cedars of Lebanon, it lies secluded and quiet as great stone apostles gaze down upon it from the cathedral roof. Even in the midst of a busy environment of tourists and Cathedral School children, it is a tranquil haven of fruit trees, vegetables, herbs, and flowers.

All of the plants grown here are mentioned in the Bible. But visitors who expect to see a collection of exotic and unusual plants will

be surprised to find that although some of them are unfamiliar in the northeastern United States, many are as common here as they are in the Holy Land. The real interest lies in the scriptural meanings and the important roles these plants play in the stories of the Bible.

The Biblical Garden is the brainchild of Mrs. Sarah Loening. She donated the funds to buy the plants and is chairwoman of an organization called Members of the Biblical Garden, which is devoted to the garden's maintenance.





**CHICORY**—"And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with *bitter herbs* they shall eat it" (Exodus 12:8).



**ACANTHUS**—"And thorns shall come up in her palaces, *nettles and brambles* in the fortresses thereof" (Isaiah 34:13).

Although St. John's is an Episcopal church, the Biblical Garden organization is ecumenical and includes among its members not only the bishop and the dean of the cathedral but also the rector of St. Patrick's Cathedral, a rabbi, and a Jewish scholar who has trained Israeli troops in methods of wilderness survival.

Mrs. Loening did extensive research before deciding which plants to include in the garden. One book in particular, *Plants of the Bible*, by Harold and Alma Mol-

denke, noted botanists who are also honorary members of the Biblical Garden, was especially helpful.

C. Powers Taylor, of the Rose-dale Nurseries, in Hawthorne, New York, was responsible for the overall design of the garden. Lacking specific information about the designs of gardens in Biblical times—the Bible is vague on this subject—Mr. Taylor sought inspiration in the poetic world of Persian miniatures, where elegant gentlemen and ladies take their

leisure in enchanted outdoor enclosures arranged around symmetrical paths made of sun-baked earth.

**Trees and a low wall** surround the garden, as they would have in Biblical times to deter wild animals and thieves. Modern interlopers—three peacocks, a cathedral cat named Oliver, and children—find their way in nevertheless, as do many visitors, who discover that after passing through a small wooden gate they have the





**OLEANDER** (above)—“The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the *rose* (Isaiah 35:1); **GRAPE** (at right)—“I am the *vine*, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit” (John 15:5).



**PAPYRUS**—“She took for him an ark of *bulrushes*, . . . and put the child therein” (Exodus 2:3).



sensation of being completely removed from the city.

More than 69 varieties of plants grow in the garden. Many, such as dandelion, endive, chicory, and sorrel, the “bitter herbs” eaten on the feast of Passover (Exodus 12:8), are very common in the United States. Others, like acanthus, papyrus, and pomegranate, are more unusual.

One tree conspicuously absent is the apple, traditionally the treacherous tree of the knowledge of good and evil. Theologians over

the centuries have placed the burden of guilt for the fall of man on the apple, but no support for this idea can be found in the Bible. In fact, the apricot, common in ancient Biblical lands, is the tree now generally thought to have been the basis for passages that use the modern word *apple*. Consequently four apricot trees grow in the center of the garden.

**Cedar of Lebanon.** Next to the “apple” the cedar of Lebanon is perhaps the most famous Biblical

tree. Ten of these picturesque evergreens stand against the gray buttresses of the cathedral choir, forming a dark-green backdrop for the other plants. So abundant were they in Bible times that King Solomon alone sent more than 180,000 men to Lebanon to obtain their solid, fragrant trunks as timbers for his temple (1 Kings 5:13-18). These trees, unfortunately, are now almost extinct in the Holy Land, decimated by years of over-cutting.

Soft tamarisks, fluffy plumes



that seem as light as air, contrast with the dark and mysterious cedars. The tamarisk is a source of manna, the dried form of a honey-like liquid the tree exudes when a small insect punctures its bark. Even today Bedouin Arabs gather the sweet substance as a great delicacy.

**Willows, walnuts, oleasters,** and other trees grow among the evergreens. A poplar has as its ancestors the trees from which Jacob made his rods (Genesis 30:37-39). A little redbud, or Judas tree, is the descendant of the legendary tree from which Judas hanged himself. Even though the redbud is not actually mentioned in the Bible, the story persists that the flowers of this tree, implicated with Christ's betrayer, blush red with shame.

Some of the less hardy trees are grown in pots so that they can be taken inside for the winter. Two small carobs in red tubs would grow up to thirty feet high in the Holy Land and have long locust-like pods containing a sweet pulp. "The husks that the swine did eat" in the parable of the prodigal son (Luke 15:16), in fact, were carob pods. New Yorkers who purchase St. John's Bread, or carob beans, in health-food stores would probably prefer to associate them with the locusts that John the Baptist ate with wild honey in the wilderness (Matthew 3:4).

Other trees growing in basins are date palms and olives. In Biblical lands the palms could grow up to heights of eighty feet or more. The olive trees would become gnarled and hoary, bearing the masses of silvery leaves that are so familiar in the landscape of Mediterranean countries.

**Although a number of flowers** grow in the garden—among them lilies, hyacinths, narcissuses, and tulips—this is not essentially a garden of ornamental plants. Even the flowers mentioned in the Bible often have practical uses. The little crocus is still a source of saffron, a precious substance derived from its tiny dried stigmas. These are collected, 4,000 to an ounce, and sold for food coloring and dye.

The star-of-Bethlehem, a small

flowering plant whose bulbs were ground and mixed with flour for baking, also grows in the garden. The author of 2 Kings 6:25 called it "dove's dung," probably because a hill or field whitened with its profuse spring blossoms appears to have been the roosting place of a huge flock of doves or pigeons.

The anemone, or windflower, is one of the most interesting plants in the garden. This is probably the flower whose beauty Jesus set above that of "Solomon in all his glory" in Matthew 6:28, 29 and Luke 12:27, 28. "Lilies of the field" has been the standard translation, but scholars now believe that Jesus was referring to the anemone, whose vivid blossoms color Palestine's fields in the spring.

**Biblical herbs.** Some of the plants, such as coriander, rue, mustard, and dill, are spicy. Mustard is perhaps the most famous of these because Jesus compared the kingdom of God to one of its tiny seeds "which a man took, and cast into his garden; and it grew, and waxed a great tree" (Luke 13:19).

Many vegetables, some as ordinary as cucumbers, leeks, and onions, grow in the garden. One has a higher regard for them upon discovering the extent of their importance in the lives of Biblical people. Even today in Egypt and Palestine cucumbers grow in huge fields protected by guards in huts resembling the "lodge in a garden of cucumbers" of Isaiah 1:8. Ancient Egyptians ate them in great quantities.

Pharaoh Cheops spent the equivalent of \$3 million to provide onions, garlic, and radishes (which are very sweet and palatable in Egypt) for the workmen laboring on his Great Pyramid. As the children of Israel wandered in the wilderness they longed for the juicy cucumbers, leeks, and onions they had eaten during their captivity (Numbers 11:5).

Some of the plants are staples in the diets of the poor the world over. Lentils were the "red pottage" for which Esau sold his birthright in Genesis 25:29-34. Rye and barley are also among the garden's more humble plants. Barley, mentioned at least thirty-seven times in the Bible, was the main

ingredient of the five loaves with which Jesus fed five thousand people in John 6:9.

**Exotic plants.** Papyrus, pomegranate, and acanthus are some of the garden's more exotic plants. The papyrus grows in a little pond specially constructed for it. Although today it is almost extinct in many parts of the Holy Land, the pith of its stems was once the source of paper. In the Bible papyrus is called bulrush, or paper reed. It grew in great profusion on the banks of the Nile, and it was used to make the cradle of the baby Moses (Exodus 2:3, 5). Although the garden's four papyrus plants are as yet only three to four feet tall, they can eventually grow to heights of ten to sixteen feet.

None of the plants in this garden came from outside the United States—quarantine regulations requiring harsh fumigation of fragile cuttings made this impossible. The Holy Land has a variety of climates, and most of its plants can be duplicated in this country.

Many of them are very familiar in the northeast; others common in dry desert environments can be found in areas such as southern California. Fortunately, New York's polluted air does not seem to have seriously affected any of them.

Visitors come from all over the United States and the world to be charmed by this little garden. Many join the Biblical Garden Association and contribute yearly to its upkeep. Seed companies, garden clubs, botanical associations, and citizens of other countries take an interest in it. It has been made a member of the American Association of Botanical Gardens and Arboreta.

Patrick Keegan, one of the cathedral's retired groundskeepers, is the caretaker. He travels from Yonkers almost every day to water and weed. The garden has worked its magic with him as it has with all who know it. Even in New York City one can find a spot where, as in chapter 2 of Solomon's Song, "the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell" (verse 13).

**Tt**



# An Experiment in Love

BY JAMES W. WALTERS

Life in its fullest form consists not in mere possessions or activities, as important as they may seem. It revolves around people—vital human relationships.

A young couple, married two and one-half years, appeared happy outwardly, but inwardly their lives seethed with discontent.

"May we come to see you for counseling, Pastor?" they asked me.

The lives of this married-student couple had already grown apart. "We don't feel the way we used to toward each other," they admitted.

Their interests seemed to be so different. "When he wants to go to the beach, I want to go to the library," she said.

They were both studying hard. "We seem to get on each other's nerves as we pursue our educational goals."

They both disliked urban life. "Both of us hate southern California. We want to move up north to a small town."

I asked the couple about their life goals, about what was top priority in their lives. Their dream included a little house in northern California and a small business they could run for their livelihood. "And if you had a business," I asked, "and a cabin in northern California, do you think things

would really be different with your lives?"

The answer: "Probably not."

Then I shared with this couple the power of life as relationship. Human life, as created by God, is incomplete when lived without meaningful relationships. Life is meant to be a person-centered, I-you, existence. The most alluring temptation of earth is to succumb to a things-oriented, I-it, view of reality. Life in its fullness, life in its depth, does not consist in mere things, important as they may seem. Life in its genuine depths revolves around people, not things. It is based on true I-you

relationships.

"Jason, Jennifer," I asked, "where does the quality of your relationship to each other fit into your goals, your priorities?"

**This couple** had been so busy *doing things* they had bypassed *experiencing relationships*. Not that things in themselves are bad—on the contrary, things are good: advanced degrees, new automobiles, nice places to live, enjoyable employment, new church buildings. God has created human beings with the capacity to enjoy physical objects and activities. But even more, we



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humans are uniquely created to enter into I-you relationships. Only in I-you relationships is the thirsting of our human souls truly quenched.

What a tragedy that we so deprive ourselves of the richness of true relationships! The other morning I happened to glance out the bedroom window and saw two of my neighbors—my preacher neighbor working at the edge of his yard and my salesman neighbor leaving his home for work. To get to his car the salesman had to walk a mere twenty feet from the preacher in the silence of the early morning. Yet neither spoke a word to the other!

We cannot lightly blame either man. They are merely the victims of the emotional poverty of modern suburbia. But these two neighbors might as well have been two robots, coldly passing by each other in a technological village.

Unfortunately, we don't just treat strangers and our neighbors as distant objects or things. Too often we are tempted to use our friends as we'd use a tool or a dollar bill. We use friends in impersonal ways to further our own personal ends.

**I recall** the first trip I ever made to the West Coast. My best friend from academy and I drove there by car. I can still vividly remember working out arrangements so he would drive *his* car, putting miles on his Volkswagen and not on mine! I was exploiting his friendship to my advantage.

Many of us work in people-oriented professions. As nurses, receptionists, salesmen, teachers, physicians, or administrators, we see many people every day—right? How do we treat those clients, customers, patients, employees? Are they so many objects to be sorted this way and that—patient No. 2643 or the

Amex account? Or are they individual human beings who deserve an occasional human smile or a personal glance that affirms them as fellow sojourners in life?

Now, I am not advocating that we treat each person we meet like our long-lost brother! We can't have a David-Jonathan relationship with everyone we meet, or we would go mad. We are not called to attempt such a close relationship with everyone we meet. However, when we reduce any human to the status of a thing, we not only diminish him but we diminish ourselves and we diminish our God.

**Here's a challenge** to a spiritual experiment in living. The purpose of this experiment is to bring us into deeper I-you relations with others and with our God.

Pick out the most significant I-you human relationship you now have. Perhaps it is with your spouse if you are married. Or maybe it's with a close friend. Nurture that relationship. Take time for it. Appreciate the fact that the other person in his or her uniqueness was also created by your God. That person is an end in himself or herself; he or she is not a means to your end. Appreciate that other person for what he is in his own right. Enter wholly into the relationship in the *present moment*.

Relish the other person as a *person*. You might tell that person that you feel you have been missing the depth of human living because you have been largely existing on the superficial plane of things, objects, and activities.

If you truly want to work on I-you relations, try this: Ask your partner to participate with you in gazing into each other's eyes for a full minute. Then each partner should share what he sensed the other was feeling during the silence.

"Just a minute," you say. "You're telling me to get in touch with another person. You should be telling me to truly get in touch with God. Isn't the source of all human difficulties our lack of connection with God?"

The apostle John addresses this question dead center: "If someone says, 'I love God,' and hates his brother, he is a liar; for he who does not love his brother whom he has seen, how can he love God whom he has not seen?" (1 John 4:20, N.K.J.B.).\*

It is very significant that John makes human relationships the test for our relationships with the divine. John must have known the human truth that it's so easy to "take God for a ride." It's easy to use God, to "thing-ify" Him, to make Him an object we manipulate. After all, God doesn't talk back! At least not like our neighbors. John knew that the love we have for fellow humans is the warp and woof of all our loves, including our love for God. The love we have for neighbor and for God are cut out of the same fabric!

**A ripple effect.** Fully, in the spirit of the apostle, I believe we can go one step further. John says that our love for our neighbor reflects our love for God. Isn't it likely that the love relation we have with just one other person has a spillover effect on *all* our relationships. It is for this reason that in our spiritual experiment, I suggest that you concentrate on your relation to just one person. It is meaningless for us to be told to love the 4 billion people in the world. But it is realistic to say, "Truly respect, truly care for, truly love *one* other person." Try it. See if it doesn't have the ripple effect alluded to by the apostle. **TT**

\* The Bible text in this publication indicated as N.K.J.B. is from *The New King James Bible—New Testament*. Copyright © 1979, Thomas Nelson, Inc., Publishers.



# RESPONSE

## COMMENTS ABOUT THE SPECIAL ISSUE



I have received and appreciated your special May issue, "Does God Have a Church on Earth Today?" I think this number is the most concentrated, comprehensive summary I have ever read.

I want a dozen of this issue to loan out as an opening wedge to greater Bible study—both for Adventists and others. I think this will do it for any sincere individual.

THESE TIMES magazine is the best religious commentary published today and this number is the best summary yet.—Stephen Muler, Shafter, California.

I am delighted with your May issue about Seventh-day Adventists. I am glad I already subscribed for forty issues for my friends and relatives. Now I wish to order one hundred reprints of the article "What Do Seventh-day Adventists Believe?" by Ralph Blodgett.—Adele Easter, Gentry, Arkansas.

Please remove my name from your mailing list. I was becoming fairly tolerant of some of your more extreme

beliefs until the last issue of THESE TIMES came to my house. A church that claims to be the only one to meet all the criteria set forth in the Bible sounds dangerously close to cultishness. The Mormon Church claims to be the only true church. The Jehovah's Witnesses claim to be the only true church. Now you have added your name to the list. I was very disappointed.—David Patterson, Douglesville, Georgia.

I am sending in for my magazine subscription to be renewed, as I can't be without this magazine. Also please find enclosed \$1.00. Will you send me another copy of the THESE TIMES magazine "Does God Have a Church on Earth Today?" This is a wonderful paper.—Goldie Effland, Hunter, Kansas.

I love this magazine. I picked my first one up at the health spa in Gaithersburg, Maryland.—Harland Shoemaker, Poolesville, Maryland.

My gift subscription is up with the June issue. I enjoy the magazine so much that I will now subscribe myself. Also, would you please send the free Bible course that is offered on page 17 of the May issue of THESE TIMES?—Dorothy Eckhard, Kettering, Ohio.

I can't resist telling you that THESE TIMES ranks as one of the *best* magazines I've ever read (and I read a lot of them). Keep up the

good work!—Bard Balandis, White House Station, New Jersey.

Last night I received the special issue of THESE TIMES covering the doctrine of our church, medical programs, et cetera. I was greatly impressed by the format, as it could be used here in prison toward the salvation of some of the other prisoners, and I felt I must ask you whether you would spare about a dozen or so more issues for me to pass among some of the men, as well as place in the prison library?

The copy I got last night is already gone. One of my friends, a Baptist who attends the prison church each Sunday, has it and has become so interested that he prevailed on me to let him keep it. The one issue simply is not enough to go around, should it create the anticipated results.—Neil Scott, Huntsville, Texas.

### Contains Profound Truths

THESE TIMES is read from cover to cover in our house. The magazine has profound truths in it that slip by the average person, who does not take time to realize that freedom is slipping through our fingers.

Freedom of worship, as long as harming or killing is not allowed, has let us believe whatever interpretation we may get as to God, the Bible, and what day to set aside for rest. It is rather ridiculous to walk into a store on Sunday and see a card strung across the no-nos. The rest can be bought, even if not needed.

Double standard! God did not issue that commandment ever! He rested on the seventh day of the week and sanctified it (made it holy). It's as plain as day.

Pastor Jerry Falwell ("Wake Up, America!" March, 1981) is treading that dangerous line where state and church meet. Such mergers in the past have caused murders, tortures, and atrocities in the name of moral judgment.—E. Reader, Vernon, British Columbia, Canada.

### Prisoner Seeks Friends

Maybe my request will be a little different from what you usually get, but maybe you will understand that being desperate sometimes leaves a man few choices of what his actions are. Sir, I am in prison, and I have been here for about four years without any contact with the outside world. The world outside these walls seems like a fantasy to me, and wanting someone to share a smile or lonely day with and not having it surely makes this a masterpiece of hell itself!

I am a lonely prisoner seeking friendship, and I was wondering if you would publish my letter in THESE TIMES so maybe someone will write me. I would answer all who write. Thank you.—J. C. Little, A-Unit, EF-124460-C-4, Reidsville, Georgia 30499.

Address all correspondence for this column to: Letters to the Editor, THESE TIMES, 6856 Eastern Avenue NW., Washington, D.C. 20012.



# BETWEEN THE LINES

## TAKE TIME FOR DEVOTIONS

**I**nfluential leaders, invariably pictured as people on the go, seldom allow us to peek into their private lives. If they did, we might be amazed to see how much time they devote to periods of solitude from which they draw spiritual strength.

Dag Hammarskjöld was one of the greatest activists of our time, and many were surprised to learn when his book *Markings* was published posthumously that the U.N. Secretary General was a very contemplative man who obviously spent much time alone in spiritual meditation. He was thoroughly familiar with Scripture. But how could a man in his position ever find time to read the Bible? Answer: He took the time.

Moreover, he chided those who had no time to hear God through His Word. "How can you expect to keep your powers of hearing when you never want to listen?" he asked.

We are more familiar with the devotional lives of men of remote history, though we seem reluctant to benefit from their practices. A biographer of the great Puritan intellect Jonathan Edwards says that Edwards rose at four in the morning and spent thirteen hours a day studying, always with pen in hand, making notes. John Wesley was said to have resolved in his childhood "to dedicate an hour each morning and evening . . . to prayer," and to have kept this vow throughout

his life. John Bunyan, author of *Pilgrim's Progress*, seems to have had similar inclinations, for he wrote that "he who runs from God in the morning will scarcely find Him the rest of the day." Luther said that "to be a Christian without prayer is no more possible than to be alive without breathing."

Christ Himself spent time in meditation and prayer. How much more do we finite human beings need to recharge our spiritual batteries. We'll never find the time; we'll just have to take it.—K.J.H.

### What Is Your Righteousness Quotient?

The word *ṣedaqah*, which means "righteousness," plays an important role in Jewish life. The word has become synonymous with charity or almsgiving as a way of fulfilling a person's religious obligations.

The great Jewish teacher Moses Maimonides described eight ascending degrees of *ṣedaqah* in order of virtue to the donor:

To give reluctantly and grudgingly.

To give graciously, but less than one should.

To give what one should, but only after being asked.

To give what one should before being asked.

To give without knowing to whom the charity goes, while the recipient knows the donor's identity.

To give anonymously.

To give anonymously to an unknown recipient.

To give a gift, loan, or employment in order to help a person become self-supporting.

Perhaps we could be forgiven if we added a ninth degree: to give a gift in order to help a person find a dynamic, personal relationship with Jesus Christ.

If *THESE TIMES* has been a blessing to you, has encouraged you on the road to eternal life, please consider contributing to our World Literature Fund. We get calls for the magazine from all over the world—people see the magazine in hospitals, libraries, chaplains' offices in the military or penitentiaries, in laundromats, et cetera—but so many of them cannot afford it. Here is where you come in.

It is true, of course, that good deeds like this do not help us gain favor with God. We trust in the merits of Christ's righteousness for salvation. Yet hasn't the Master encouraged us to be lavish with our love and our substance? What better use of funds than to help someone find Jesus Christ as his personal Saviour?

Our Lord's gracious promise is: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over" (Luke 6:38). He also said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40).

Please send your contribution to *THESE TIMES* World Literature Fund, 6856 Eastern Avenue NW., Washington, D.C. 20012. Your gift is tax-deductible.—K.J.H. **TT**



**The late Dag Hammarskjöld, former UN Secretary General, authored the stimulating devotional book *Markings*.**



**W**hat do you do with someone who is just too good for his own good? Grand Canyon National Park administrators recently had to face that question as they pondered what to do with the wild burros that inhabited the lower regions of the canyon.

Burros, you see, are very good at adapting to a bad situation and making the best of it. In the Grand Canyon's harsh environment these animals, whose ancestors arrived with nineteenth-century miners, had adapted so well that they threatened certain native species with extinction. Worse yet, it seemed that if the animals were left to themselves they would soon overpopulate and destroy their own habitat.

Shades of our human predicament! And could it be that the solution to the burros' problem can point us where to look for hope?

**The burro problem.** The Park Service responded to the burro problem by compiling an Environmental Impact Statement. The study concluded that the burros had to be eliminated from the canyon before they damaged its biota beyond repair. "I want you to understand that this was a matter of policy, not choice, for the Park Service," says Larry May, chief of Resources Management for Grand Canyon National Park. "Our policy says that we manage our native ecosystems in hopes of retaining them in the condition they were in before technological man's movement into the area. Where feasible we are to remove nonnative species from the ecosystem."

Removing the burros was soon pronounced infeasible, though. Many of them inhabited the nearly inaccessible lower canyon. All of them lived at least half a vertical mile below the rim—some as

much as a mile. Besides that, burros are not only adaptable, they're also smart—too smart to catch easily. Despite repeated attempts over the past ninety years, fewer than three hundred had been brought out of the canyon alive. And officials estimated that three hundred still lived in the depths. Ninety more years seemed too long to wait to solve the problem.

So administrators decided on execution as the only workable alternative. They planned to begin hunting down the animals in 1980.

But the Park Service study had underestimated the public furor that the very idea of shooting burros would arouse. It turned out later that the study had also underestimated the number of burros in the canyon by almost half. And the Impact Statement didn't reckon with the determination and drive of one Cleveland Amory, president of an organization called Fund for Animals.

**When things looked bleakest** for the burros, when it seemed they had sealed their own doom by destroying their habitat, word of the Park Service plan reached Richard Negus, Fund for Animals' Arizona coordinator. He phoned Amory, who dropped everything and flew to the park to plead the burros' case.

The burros can be glad they had a salvation-minded mediator. But they would need something more than mediation. The Park Service was adamant. The burros had to go one way or the other, they said. Mr. Amory was welcome to take them out if he'd like to, but they wanted him to know that such a task was next to impossible.

Amory called in Jerry Owens, who runs the Fund's three-hundred-acre Black Beauty Ranch, a home for abused and unwanted equines. Together they explored the possibilities and talked to everyone they could find who knew anything about getting burros out of the Grand Canyon.

They got a lot of advice, most of it discouraging. Trapping, tranquilizing, herding, water starving, you name it—they had

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# THE GREAT BURRO RESCUE

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What do you do with some six hundred wild burros that nobody wants and yet must be eliminated to save the environment of the Grand Canyon National Park? The solution to the burros' problems parallels—in many ways—God's solution to the sin problem on earth today.

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tried everything, and nothing had succeeded. Getting burros out of the canyon seemed just too big a job for even modern technology. It seemed a job almost as big as the one God tackled when He decided to rescue people from Planet Earth.

himself with molasses, and walk out of the canyon with the burros following him.

"Reluctantly we decided against this plan," Amory says. "Many times thereafter at low periods, Jerry and I would have a vision of



**Rugged Arizona cowboy Dave Ericsson led a crew of eight cowboys, thirty-four horses, four pack mules, and a dozen Catahoula dogs in the roundup of the burros.**

It was not that the Fund lacked for suggestions. Far from it. Letters, overflowing with ideas, gushed in from all over the country. One woman wrote suggesting they lure the animals out with carrots. A slightly more complex variation on that theme came from one Leroy Sunday, whom Amory describes as "a grizzled old-timer."

Sunday hitchhiked from Colorado one day, and over a huge Fund-provided breakfast, told Amory and Owens that he would get the burros out for them if they would just supply as much as he needed of four items. The things he needed were bear manure, tiger urine, tequila, and molasses. He said his experiences in Mexico had taught him that burros hate two things and love two things. They hate bears and tigers, and they love tequila and molasses.

Sunday figured that if the Park Service would spread enough of the first two ingredients around the top of the canyon, that would drive the burros down off the cliffs. Then he would get them a little tipsy with the tequila, cover

standing at the top of the canyon, having spent a fortune without a single burro to show for it, then up the trail would trudge, smeared with molasses, Mr. Leroy Sunday. He would be followed by, reeling a bit, but still making steady progress, hundreds of burros."

**Tranquilizers out also.** Fund planners also decided against tranquilizer guns because tranquilized burros often fall in the canyon's craggy terrain. Luring or trapping would not work with such widely scattered herds. In the end it seemed roping the burros and flying them out of the canyon was the least infeasible plan.

This conclusion did not surprise the Park Service personnel, of course. They had always believed the job could be done that way, even though they couldn't expect taxpayers to foot the bill. The Resources Management people just wanted to know whether Amory and crew were really serious. So they issued a trial permit. The Fund would have sixty days, starting July 19, 1980.

If you've ever visited the Grand Canyon in the summer, you know

what that trial permit meant. It meant a trial by fire! Summer temperatures in the canyon often reach 125° F. Not only would the burro lovers (who had by this time been nicknamed "assinophiles") have to find someone who could rope burros in the ruggedest terrain imaginable, but they needed someone willing to make the Avernall descent on the animals' behalf.

They found their man in a rugged Arizona cowboy named Dave Ericsson. He assembled a crew of eight cowboys, thirty-four horses, four pack mules, and a dozen Catahoula dogs to round up the burros. The Catahoulas were selected because they are good herders, but gentle. Amory also hired Dave Mathiessen, of Madison Aviation, to pilot a Jet Ranger helicopter to lift the captured animals to safety.

**Thirteen days** after they started, this crew had lifted forty-five burros out of the canyon, all without injury. Even more amazing, all of those animals had been captured either in the early morning before it got too hot for the helicopter to work, or at night by moonlight.

After that first grand success, the Fund got the go-ahead to rescue the rest of the burros in the more tolerable weather of fall and winter. During October and November they managed to take about two hundred burros from a forty-mile stretch of the Tonto Platform below Grand Canyon Village. That was the easy part.

Next they went to Shinumo Canyon across the river and downstream a few miles. They found the animals there much more skittish. These burros had seldom seen horses, let alone humans. Once the Shinumo herd of about fifty had been flown out, the time came to tackle the hard stuff.

Eighty more miles down the river, the lower canyon herd had claimed a thirty-five-mile stretch of the north bank. "When I first flew that lower gorge with Dave, it was the low moment," Amory says. "We thought it was really an incredibly . . ." He pauses. "We thought it was impossible.



"We didn't see how we could get the horses down to where they had to be to round up the burros."

### The lowest of animals.

Discouraged but not defeated, Fund planners began searching for a way to save even these, the lowest of animals, who had chosen to live five thousand feet below the safety of the rim. Finally Marian Probst, Amory's personal assistant, remembered that Russel Sullivan, who runs rafting trips in the canyon, had written suggesting that he could build pontoon boats big enough to transport both horses and burros. That seemed the only way to get to the lower canyon herd, but it also seemed very expensive. Finally, as they talked it over, Jerry Owens said, "Well, we already have an army and an air force. Why don't we have a navy too?" That did it. The order went out for two pontoon boats.

Burros captured in the lower canyon could be airlifted onto a boat and then shipped downstream to Diamond Creek to be loaded onto a truck for the trip out of the canyon. This proved both less traumatic and less expensive than lifting the animals a mile straight up to the rim. In all, 281 burros came out of that lower gorge.

This past March, two burros, whom Amory named "Over" and "Out," made the voyage to Diamond Creek. Once they were safely aboard the truck, the Grand Canyon Burro Project was pronounced a complete success.

After six months of riding and roping along cliffs where, as one experienced Park Service officer put it, "I know I wouldn't take a horse," Dave Ericsson and his crew had as good as eliminated the burro problem in Grand Canyon. They had gotten 581 burros out at a cost of more than a half-million dollars. There may be a few strays still in need of rescue, but they'll be dealt with in due time.

**Lovable pets today.** And do you know what? The burros actually seem to appreciate what Fund for Animals did for them! Although they seemed the most recalcitrant

and stubborn of beasts in the wild, they have almost all been adopted by new owners and have turned into lovable and loving pets. They seem to enjoy human companionship as much as humans enjoy them.

Could it be that God, looking

down on the great Grand Canyon burro rescue, wants us to consider the great effort He has made to save us, to learn to stop being stubborn, to stop running from Him, and to just surrender and learn to enjoy living with Him both now and eternally?

TT

## The Similarities—Close Enough for Comfort?

When you think about it, the Grand Canyon burros' problems form a sort of microcosmic type of humankind's problems on Planet Earth. Man seems bent on destroying his habitat on a much larger scale than the burros ever could, and we don't seem much more capable of solving our own problems. But there was hope for the burros, and there is for us.

Like the burros who were too scattered and too busy with the everyday business of survival to be lured out of their predicament, we often get too involved with this world to think of heaven's enticements.

We're also about as stubborn.

The burros were condemned and needed a mediator who would consent to endure all the rigors of their harsh environment to save them. Humans have such a mediator in Christ, yet for some reason we flee from too-close contact with Him, just as the burros fled from the cowboys.

Once the burros got to know their captors, they learned to appreciate them. Ask any Christian whether he's learned to appreciate Christ since dedicating his life to Him.

When caught, the burros were picked up and carried to be with their friends who had already been rescued. "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thessalonians 4:17). And just as the burros have a much better home now than they did before, so the earth made new will far excel the one we live on now (see Revelation 21 and 22).

But one dissimilarity does exist in this story. The burros had no choice in the matter. They were forced to go to their new home, often against their will. However, in the case of humans, we must choose God's way of salvation, or else remain under condemnation and eternal loss. The decision is ours alone.

TT

## Information Request

If you have questions about the doctrinal topics covered in THESE TIMES that you would like more information about, please fill out this request form and mail it to: Information Request, THESE TIMES, 6856 Eastern Ave., NW., Washington, D.C.

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# FRANK ANSWERS

## DOES GOD TEMPT HUMANS?

**How do you reconcile James 1:13 ("Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man") and Matthew 6:13 ("And lead us not into temptation, but deliver us from evil")? Is this a matter of incorrect translating?**

The problem probably does not lie in the translation, but in our Western ways of thinking. The ancient Semitic mind viewed reality somewhat differently from the way we do. To the Hebrew, God was ultimate, and therefore He was viewed as doing all things. Consequently, in the Scriptures God is often said to do that which in Western thinking God permits or does not prevent. Such an idiom I believe is reflected in the petition of our Lord's prayer, which you cite.

In the context of James 1:13 it is clear that the apostle is making the plain assertion that God does not tempt anyone in the sense of trying to cause him to sin. The Lord does not work in partnership with Satan or the carnal mind. The Lord ever seeks to encourage His

people to walk in paths of obedience to His will.

It is in the prayer petition that the Western mind sees a contradiction. But it is only an apparent contradiction. In the light of James it is evident that God does not lead His people into temptation to cause them to sin; thus it is unnecessary to beseech Him not to do so. What does it mean, then? The Hebraic thought pattern here expressed in the petition "Lead us not into temptation, but deliver us from evil" appears to be simply this: Lord, do not let us be overcome when assailed by temptation that Thy providence may permit us to face (cf. 1 Corinthians 10:13).

**Is there any hope for a person who believes there is no God? I read your magazine, but all the articles assume that the readers believe in God. I don't, but I desperately want to. Can you help me?**

The Judaic-Christian Scriptures never attempt to prove the existence of God. His existence as Creator and Sustainer of all things is everywhere assumed. The phenomena of the natural world are cited as evidence of His creative power: "The heavens declare the glory of God; and the firmament sheweth his handywork" (Psalm 19:1). "What can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the

things that have been made. So they are without excuse" (Romans 1:19, 20, R.S.V.).

The Scriptures give a clearer revelation of God than the presently marred face of nature. God is described as being eternal, omnipotent, omniscient, omnipresent, and immutable (Isaiah 40:28; Jeremiah 23:23, 24; James 1:17). But lest we fail to grasp and to understand Him by these awesome attributes of His deity, Jesus defined God in two simple words: "Our Father" (Matthew 6:9).

No human being has seen God. We have no photograph of His features. For this express reason Jesus Christ came to earth—that He might disclose to humankind God's character (John 1:18). In the person of Christ (as recorded in the Scriptures) we see a living, dynamic demonstration of what God is. When one of Christ's disciples asked Him a question in the same vein as yours—"Lord, show us the Father, and we shall be satisfied"—Jesus replied, "He who has seen me has seen the Father" (John 14:8, 9, R.S.V.).

Our approach to a firm confidence in God, however, is not dependent on mere intellectual reasoning. Three factors will govern our pilgrimage from doubt to belief.

1. *There must be an earnest desire to seek after God.* The Lord promises, "Ye shall seek me, and find me, when ye shall search for me with all your heart" (Jeremiah 29:13).

2. *The necessity for the illumination of the mind by the Holy Spirit must be recognized*

*and prayed for.* "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: Neither can he know them, because they are spiritually discerned" (1 Corinthians 2:14). "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth" (John 16:13).

3. *There must be study or exposure to the teachings of the Scriptures.* "So then faith cometh by hearing, and hearing by the word of God" (Romans 10:17).

As the Scriptures—the word from God—are read or heard, the Holy Spirit illuminates the mind and imparts the gift of faith to believe the truths therein revealed about God. It is an axiom that only by love is love awakened. As we perceive the love God has for us as demonstrated in the gracious ministry of the Saviour, we will be drawn to Him. Faith, motivated by love, will grow into a mature and settled conviction that there is a God, that He loves us, and that He has laid out a marvelous plan to save us.

Let me encourage you to begin your acquaintance with God by a prayerful reading of the Gospel of John. If we can gain confidence in the reality of the past historical figures by reading accounts by their contemporaries, can we not gain confidence in the existence of God and His love for us by reading the testimony of Jesus Christ, who came to teach us about our heavenly Parent? **TT**



*In this column Pastor Frank B. Holbrook answers questions about spiritual truth, ethical behavior, and Biblical understanding.*

*Write to him c/o THESE TIMES, 6856 Eastern Avenue NW., Washington, D.C. 20012. 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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coming Christ to be our only hope as the  
world nears its cataclysmic end.

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# THIS TIME



How does a THESE TIMES feature article originate? The truth is that each one is spawned differently, and the story behind the story is often as compelling as the article itself. Take Ken Wade's piece on the rescue of six hundred burros from Grand Canyon as an example.

Early last spring Ken got wind of the project and thought we might be interested in it. On May 11 he sent the following letter:

"I am working on an article that I think you will find very interesting, and I hope you will want it for immediate publication. No doubt you have heard of Fund for Animals' recent efforts to rescue burros from Grand Canyon National Park in Arizona. This is a story that people are interested in, but very little has appeared in major periodicals about it. People magazine did a short piece on it April 6 and received more response to that article than anything else in the issue."

Ken realized that THESE TIMES is a family magazine, and that we emphasize spiritual things, so he continued:

"I am sure you can see the spiritual parallels between the Herculean effort Cleveland Amory and his group put forth (they spent more than a half-million dollars) to rescue seemingly recalcitrant, stubborn, ungrateful animals and God's great effort to rescue us rebellious humans from destruction. The parallels are fantastic! Descent into the wilderness, the loving care given by the rescuers, the loving response of the animals once captured, adoption of the burros by new owners. I've only scratched the surface here."

The result of it all is the article on page 24. Ken secured colored transparencies for us, mentioning that proceeds from the sale of the photos will go to Kathy Hayes, of Fund for Animals. Ken, age 30, pastors four churches in central Wisconsin. He holds a Master of Divinity degree (1976) from Andrews University in Berrien Springs, Michigan. To top it off, he recently finished two book manuscripts and sent them off to a publisher. His second article, "Saucers and Spirits," will appear in a future issue.

Ken's sprightly articles typify what THESE TIMES is all about—making Christianity buoyantly relevant to all of life, dealing with issues that really count for time and eternity. By the way, why not share the blessings of THESE TIMES with someone else? The box at the left will give you all the information.

*Kenneth J. Holland*



# Is Life Worth Living?

Each year more than twenty-seven thousand people in the United States come to the conclusion that life isn't worth living. Some take poison, others jump from bridges or apartment houses, while others resort to firearms. Are these people right? Is life worth living?

BY NATHANAEL OLSON

Life is not worth living if you live it only for—

**Fortune:** Jay Gould, the multimillionaire, said, "I am the most miserable man on this earth." Ivan Krueger, wealthy head of the world's largest monopoly, committed suicide.

**Fame:** "I walk up and down thinking I am happy and knowing I am not," said the famous essayist Charles Lamb. Stephen Foster, composer of "Old Black Joe," "Old Folks at Home," and other plantation songs, died a drunkard's death at the age of 38. Edgar Allan Poe, famous poet, drank himself to death.

**Power:** Napoleon died a lonely, horrible death on the isle where he was exiled. Julius Caesar was assassinated. Hannibal took poison. Mussolini was executed.

**Pleasure:** After years of pleasure, Robert Burns wrote: "Pleasures are as poppies spread, You seize the flower, the bloom is shed." Lord Byron, who lived a life of sinful pleasure, lived and died an unhappy man.

**But life IS** worth living if you live it for Christ. The educated apostle Paul said, "For me to live is Christ, and to die is gain" (Philippians 1:21). The uneducated Jerry McAuley, "the river thief," found such joy in living after he started to live for Christ that he established rescue missions in New York City to tell the good news that life is worth living when it's lived for Jesus.

Yes, from all walks of life, people have found that a life for Christ is a life of joy.

**How does Christ** make life worth living?

**First:** He forgives all your sinful past. As long as you have past

sins bothering you, a joyous life is impossible.

**Second:** He gives hope and help for the present. "My God shall supply all your need according to his riches in glory by Christ Jesus" (Philippians 4:19).

**Third:** Christ promises everlasting life and an eternal home for you. "As many as received him [Christ], to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2, 3).

This Christ, who can save you from eternal death and make your life worth living, asks only one thing—obedience to Him.

**Long ago**, in the school of Socrates, it was customary at the beginning of the term for each student to bring him a present. After all the others had given their gifts, a very poor lad flung himself at the feet of the great teacher and said, "Oh, Socrates, I give thee myself."

What that one did, you can do now as a poor, lost, and needy sinner. Throw yourself at Christ's feet and say, "God, be merciful to me, a sinner. Oh, Christ, I give myself to Thee."

If you will do this in simple faith and in sincerity, Christ will make your life worth living. **TT**

Nathanael Olson is a staff writer for the American Tract Society. © 1981 by Nathanael Olson. Reprints of this article are available by writing to American Tract Society, P.O. Box 402008, Garland, Texas 75040.







# WHO CARES FOR ME?



Sometimes the problems in our lives seem insurmountable. Life is a never ending stream of financial worries, job pressures, and family hassles. Discouraged and frightened, we often wish there was someone to whom we could turn. Someone who cared.

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