

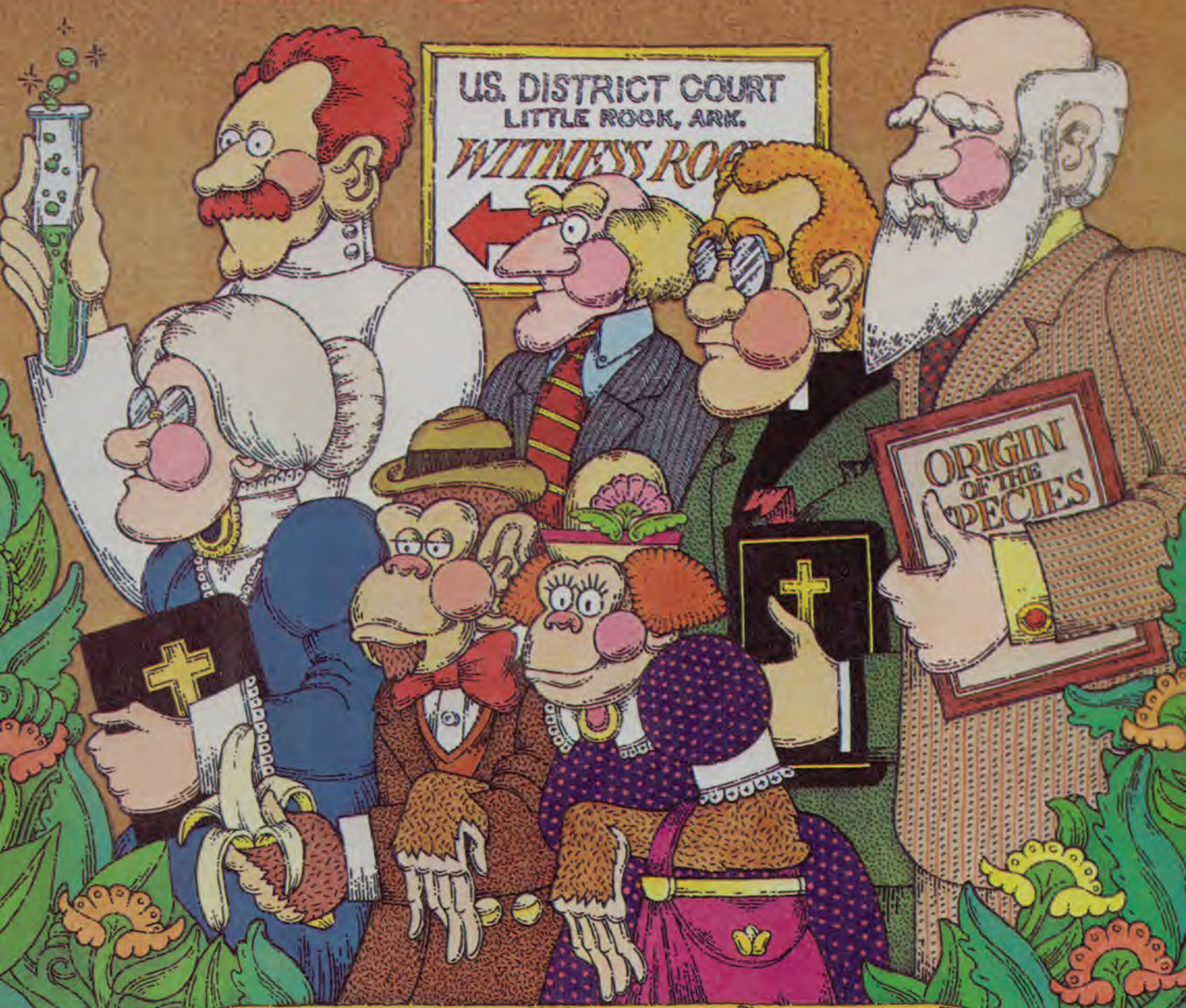
# THESE TIMES

March 16, 1981

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READERSHIP  
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FAITH CAN FLY

A TALE OF TWO  
SISTERS



Creation-science  
on Trial



DOCTOR OF  
PSYCHIATRY

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# Do Psychiatrists Make Good Brain Surgeons?

BY RENE NOORBERGEN

Psychiatrists today—by denying the reality of sin and evil—seek to cure the problems of the Nation's maladies outside of God's plan.

America is changing—and it is changing fast!

Whereas only a number of years ago *patriotism* and *religion* stood as cherished words in the American vocabulary, today they have become outdated concepts. Patriotism has slowly made way for extreme nationalism without definite direction, and thanks to the Supreme Court, religion no longer occupies a central place in the affairs of the Nation.

Deep underneath the façade of happiness, technological achievement, and obvious material advantages, America is being undermined. A new breed of moral guidance counselors—nowadays better known as the new secular priesthood of psychology—is beginning to replace America's religious leaders. As a result, the mental health of the Nation is experiencing a drastic change, but not necessarily one for the better.

One needs only to read the daily newspapers and the weekly newsmagazines to realize that, underneath all the surface phenomena, a serious cancerlike process is gnawing at America's

very being, destroying it from within.

And while many do not recognize the cause, it is rather easy to identify. For the United States has become dominated by persons who feel they have matured into what the psychologist Philip Reiff has called psychological man.

**What and who** is this psychological man? Professionals in the field of psychology describe him as a person who believes himself or herself to be a self-sufficient being, unattached to any particular ideology and certainly not "suffering" from a belief in God. Sure, God may be useful in troubled times, such a person reasons, but He is really of no importance! This is the time of a do-it-yourself philosophy, and the new spiritual leaders with doctoral degrees no longer speak of guilt or sin, for our society no longer regards those concepts as valid.

"What one *does* is not the problem," they say. "The *guilt* associated with the action is the problem." As the American Psychiatric Association would have it, homosexuality *itself*, for example, is not a sickness, but rather the negative feelings about one's homosexuality represent a "disease." Their ideal treatment now is aimed at overcoming the

negative feelings, not necessarily the homosexuality itself.

Otto Friedrich, in a recent book, has irritated the social scientists by analyzing what Americans seem to do best, and that is *Going Crazy* (the title of his book). The average American citizen has emerged within the context of mental health as an individual whose "normal" state of affairs is being mentally ill.

**Let's consider** a few figures published in Friedrich's helpful book. America had 327 State and county mental hospitals in which were admitted more than 400,000 people in 1974—and the rates of admittance are increasing at a staggering rate. Add to this more than 90,000 people admitted to 156 private clinics (1971 figures), and we have at least half a million individuals suffering severe mental problems each year. For every 100,000 persons in the United States, well over 800 are admitted to mental hospitals yearly.

In fact, according to Friedrich's data, more than 1.7 million Americans reside in the hospitals for the insane. Furthermore, if we consider persons being treated for mental problems outside confined hospital settings, we find that there are another 4 million individuals—giving a conservative estimate of 1,982 persons treated for insanity or severe mental disturbances outside confined

*Rene Noorbergen has covered magazine and newspaper assignments in more than eighty countries during his thirty years in journalism. He lives in Collegedale, Tennessee, with his wife, Judie, and their three children. © 1982 by Rene Noorbergen.*



hospital settings per 100,000 people; roughly 2 percent of the United States population!

Yet these thought-provoking statistics tell only half of the total story. If drug-related mental problems are added to these figures, a tremendous increase occurs. For instance, approximately 100,000 officially recognized drug addicts live in the United States. Similarly, America contains at least 9 million alcoholics. Obviously, *drugs*, and not religion, have become the opiate of the people!

**Because of this** mounting problem, massive efforts of Government sources have been directed toward relieving the mental pressures on the Nation by guiding as many people as possible into therapies.

Hopefully one may believe that a miracle cure for the ills of the Nation lies in the future, *but such claims belie the fundamental issue that sin, not sickness, lies at the heart of America's confused populace.* Even the distinguished psychiatrist Karl Menninger wondered about this point when he titled one of his most popular works, *Whatever Became of Sin?*

It is a well-documented fact that much of what is labeled mental illness today was formerly recognized in much more straightforward terminology as sin. Yet the emergence of psychological language changed all this. Now what once was sin is known as "liberated behavior," and many actions once thought sinful are now thought of as "illness." Alcoholism is now a "disease," and a cure is sought in secular therapies. The alcoholic is now a mere passive victim of a disease and is not to be held responsible for his or her behavior. Today more and more sinful actions are treated and "recognized" as illnesses, and as more sin is changed into illness, more sickness is discovered until the distinction between healthy people and ailing people is almost negligible.

In the now famous Manhattan Study, a group of distinguished social scientists investigated a random sample of inhabitants of New York's Midtown Manhattan,

searching for the presence of yet undetected psychiatric symptoms. Individuals comprising the sample were all normal, functioning citizens—insofar as they were merely selected by random procedures from inhabitants of this most "progressive" American City.

Of the 1,660 adults studied in some detail, researchers found only 18.5 percent well and free from psychiatric symptoms. The vast majority (81.5 percent) suffered some degree of psychiatric impairment. Furthermore, three fourths of these people had never sought any form of professional help. Of the not-well people, the scientists identified nearly 3 percent as "incapacitated" and nearly 8 percent as having "severe-symptom formation." In addition, while degrees of seriousness of illness varied, the majority of the 81.5 percent ill persons had more than merely mild-symptom formation.

Hence in one of the most carefully designed and massive surveys of a contemporary American city, the conclusion reached by these social scientists is clear—they found that a large majority of New York's inhabitants experienced some degree of psychiatric impairment.

**Is this typical** of the American population in general? We surely don't dare to make that judgment, but the conclusions nevertheless could lead to that sort of interpretation.

But other studies reveal even more. If the majority of people in one of America's metropolises might be considered by mental health personnel to be less than well, what about those who are already committed in institutions? The state of the art of psychiatry is not half as exact as it would like us to believe—at least this is one of the implications of the study conducted by D. L. Rosenhan entitled "On Being Sane in Insane Places."

Rosenhan devised a very simple experiment to test the powers of the mental health personnel to diagnose mental illness. He selected pseudopatients—persons who were not and had never been

mentally ill. Among those patients were medical doctors, psychologists, and lay persons. Their instructions were to call mental hospitals and present symptoms of illness that included phenomena not characteristic of any recognized mental illness. The task given the pseudopatients was quite simple: to see whether they would be admitted to a mental hospital, and then immediately try to secure their release.

The results of the first phase of this study were not only impressive but startling. *Everyone was admitted* in many types of mental hospitals in widely dispersed geographic locations. Most of the patients were diagnosed as severely ill, primarily schizophrenic. After an average stay of 129 days in the hospital all were discharged, not as cured, but rather as having their illness in "remission." Furthermore, for these pseudopatients, the amount of medications administered during their confinement averaged 2,100 pills per patient.

As a final irony, while mental health personnel in the hospitals saw these normal, sane persons as sick, the truly ill inhabitants of the hospitals recognized these pseudopatients as normal!

**The fundamental issue.** This study and others like it steer us in the direction of *the* fundamental issue, and that is that, while sin can easily be recognized as violations of the Ten Commandments, the changing of sin into illnesses has made it extremely difficult, if not impossible, to establish clear-cut guidelines, and has made the identification of modern sin a virtual impossibility.

Unfortunately, the psychological priesthood of the Nation, by denying the reality of sin and evil, is attempting to cure the problems of the Nation's maladies outside of God's plan. And the more we strengthen this denial of sin, the more sinful and ill the Nation becomes.

America is on center stage, decaying from within while an anxious world watches. When one individual rejects God, the Nation will not necessarily suffer, but



when millions of people reject God's guidance, a chain reaction occurs that affects the national welfare of the state.

It has been stated that mental illness cannot be set apart from religious belief, not because religious fanaticism often causes mental illness, but rather in the sense that most mental problems are fundamentally religious problems. A. T. Boisen in his work

chapter 7:14 we find the absolute guideline for a total transformation.

Says God, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

We have literally gone beyond the point where we can bring a

concurring in the views, of the Senate, I do by this my proclamation designate and set apart Thursday, the 30th day of April, 1863, as a day of national humiliation, fasting, and prayer. . . . All this being done in sincerity and truth, let us then rest humbly in the hope authorized by the divine teachings, that the united cry of the nation will be heard on high, and answered with blessings no less than the pardon of our national sins, and the restoration of our now divided and suffering country to its former happy condition of unity and peace." (Italics supplied.)

He did not look for a solution apart from God; instead he begged for a solution in partnership with God, and not in reliance on our own abilities or "psychological insight."

Senator Jesse Helms pointed this out in simple and straightforward language when he counseled: "God has given us ample means and abundant grace to use in our work of restoring the role of His law in our demoralized country. . . . Each of us has a part to play in bringing about the greatest spiritual awakening that must come upon this nation before we are brought to our knees by the just chastisements of God. Each of us, then, must place our hope and reliance in God."

**Where does America** go from here? What will cure our Nation? All the curves are leading to a national catastrophe unless we initiate some basic changes to our approach to solve our problems. A remedy apart from God does not exist. There is no healing of our mental maladies, no reinstitution of our lost values, and no reconstruction of our spiritual life as long as we substitute illness for sin and rely on the secular priesthood to bring us "closer to God."

Continue to reject divine guidance and decay! Reapply godly principles and live! Our ancestors recognized this basic fact in which all great civilizations are rooted. Can we—*should we*—do less?

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*In one survey scientists found that a large majority of New York's inhabitants experienced some degree of psychiatric impairment.*

*The Exploration of the Inner World* suggests that many of our mental problems are caused by our inability to come to grips with religious faith. If this is true, then the treatment of the mentally ill outside of a religious context is doomed to fail.

Because of the constant mental turmoil that grips the Nation, and the uncertainty that accompanies these changes, people begin to feel anxious simply because they can't keep up with the trend. Moral, economic, social, and political changes follow one another in such rapid succession that confusion begins to take over, and suddenly it seems less important to hold on to formerly adhered to codes as long as they find "somewhere" to belong. Honesty, once a dominant value, disappears. Love is no longer regarded as a guiding principle. Suddenly they zero in on whatever is dictated by or seems desirable to the majority. Old values are gradually being dropped and exchanged for nothing but increased anxiety.

The result?

**Where this happened** with past civilizations, the society crumbled and decayed rapidly without any hope of survival.

Then is there no way out? Perhaps we should look for counsel to 2 Chronicles, where in

change in America without the help of God. America is sick today because we have a spiritual malady—we have forgotten our Maker.

At the height of one of our greatest national tragedies, in 1863, President Abraham Lincoln recognized the desperate need of God in this Nation and prayerfully issued the following proclamation:

"We have been the recipients of the choicest bounties of Heaven," he pointed out. "We have been preserved, these many years, in peace and prosperity. We have grown in numbers, wealth, and power as no other nation has ever grown; *but we have forgotten God!* We have forgotten the gracious hand which preserved us in peace, and multiplied and enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us:

"It behooves us, then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness;

"Now, therefore, in compliance with the request, and fully



## NEW STUDY: GENESIS HAD ONE AUTHOR

**S**cientists in Israel announced last October that they now have proof that Genesis, the first book of the Bible, was authored by one individual instead of three, as has been claimed by Biblical scholars for decades.

A research team headed by Prof. Yehuda Radday, at the Technion Institute of Technology, used a computer to conduct a thorough five-year linguistic analysis of the 20,000 words of the Genesis text.

Radday revealed to reporters that the computer established an impressive 82 percent likelihood that one individual wrote the words to the entire volume. "This makes it quite certain," he added.

Utilizing computer science, statistics, linguists, and Biblical scholarship, the Technion researchers applied fifty-four criteria to the analysis of the authorship of the book.

The scientists believe that the exhaustive study should end the dispute over the origins of Genesis that began 200 years ago when German Protestant theologian Johann Wellhausen challenged the apparent duplications, contradictions, and style differences of the volume. However, the scientists involved in the study refused to speculate regarding the issue of divine

inspiration for the book, as both the Jewish and Christian religious traditions traditionally maintain.

### Who, Me?

A three-year study of some 8,000 New Yorkers who witnessed college students (posing as thieves) breaking into automobiles revealed that most witnesses either ignored or did not see the "crimes," and less than two persons out of a thousand would attempt to intervene or stop the break-in. Others even offered to assist in exchange for a share of the loot.

Prof. Harold Takooshian, a Fordham University social psychologist, staged the 250 daytime auto break-ins in Manhattan from 1977 to 1980 with the assistance of student volunteers in order to test the reaction of New Yorkers to street crime.

According to the study, the largest majority—about 7,000 people—simply didn't notice what was happening. Only about a dozen, he reported, attempted to stop the crime.

### Cutting Down on Caffeine?

Most people know that coffee and tea both contain enough caffeine to cause sleeplessness or the jitters. Others avoid Pepsi and Coca-Cola because they contain significant amounts of the compound, also (although less than either coffee or tea).

But, according to research conducted by the *Consumer Reports* magazine, several other soft drinks contain more caffeine per 12-ounce can than either Coca-Cola or

Pepsi (at 34 mg and 37 mg, respectively). These include: Dr. Pepper (38 mg), Shasta Cola (42 mg), Sunkist Orange (42 mg), Mello Yello (51 mg), and sugar-free Mr. Pibb (52 mg). Mr. Pibb and RC, with 33 mg and 36 mg, respectively, both rated about the same as Coca-Cola.

(In contrast, coffee and tea might supply 204 mg and 72 mg of caffeine for the same-sized serving.)

### Kentucky Couple Crusade for Ten Commandments

Pastor Thomas Riner, director of the Kentucky Heritage Foundation, stands with his wife, Claudia, a State representative in the Kentucky House, outside the State capitol in Frankfort (below). The Riners have become known as crusaders

for the Ten Commandments, following their successful efforts to get a law passed by the State Assembly to allow copies of the Commandments posted in all Kentucky public school classrooms.

The couple later took the lead in having thousands of plaques bearing the King James version of the Commandments—printed with donated funds—actually posted. When the U.S. Supreme Court ruled in 1980 that Mrs. Riner's law violated the constitutional separation of church and state, the pair helped head a drive to resist the removal of the plaques. They vow to continue their fight and are distributing more than 10,000 T-shirts with the Ten Commandments printed on them to schoolchildren.



**Pastor Thomas Riner (right) and his wife have become known as crusaders for the Ten Commandments following their efforts in Kentucky to post the law in school classrooms.**

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**New evidence reveals that a critical period exists in humans soon after conception when even a single episode of drinking can harm the developing child.**

## Getting Drunk Once May Harm Unborn Child

New evidence reveals that even a single episode of heavy drinking at a certain stage in early pregnancy may result in serious mental and physical damage to the developing child.

Based upon animal evidence obtained in a new study at the University of North Carolina, Researcher Kathleen K. Sulik concluded that a "critical period" soon after conception—about the third week in humans—exists in which the developing embryo can be damaged by one or two evenings of excessive drinking.

"Many women are not aware of their pregnancy at

this stage," Sulik and her colleagues report in *Science* magazine.

"Those who are may not realize that social or binge drinking so early in pregnancy may be as deleterious to the embryo as constant heavy drinking."

The North Carolina study involved giving two doses of alcohol to pregnant mice on the seventh day after conception. In as many as 45 percent of the cases, moderate to severe malformations similar to those found in human fetal alcohol syndrome appeared in the newborn mice. The blood levels of alcohol involved were equivalent to about twice the legal figure for drunk driving in most States.

## Horoscopes Followed by One in Five Americans

According to a report in *Public Opinion* magazine, nearly one out of five Americans admits he frequently changes plans after reading his horoscope. Approximately two out of three in the survey say they occasionally change their plans as a result of the horoscope statements they read.

## Senate Vote Opens Door to School Prayers

By voting 51-34 to prohibit Justice Department lawyers from opposing reinstatement of voluntary prayer in public school, the Senate last November 16 handed a victory to the conservative wing of the body.

Senator Lowell P. Weicker, Jr., a key opponent of school prayer, said the proposal would signal a go-ahead to school districts that wished to put Bible readings or prayers back into the classrooms.

As a result of Madalyn Murray O'Hair's efforts to prohibit her son's teachers from reading a prayer at the beginning of the schoolday, the Supreme Court had ruled in 1962 that mandatory prayers in public schools were unconstitutional—even if students who opposed the activities received permission not to attend.

## Marijuana Use Found Declining

Young people's use of marijuana has declined for three years in a row, said the nation's chief drug-abuse officer, and it may continue to decline for the next decade because of a change in students' attitudes about the drug. Also, evidence still confirms that smoking marijuana may lead to using cocaine and heroin.

Referring to the preliminary results of a new nationwide survey of drug use among high school seniors, William Pollin, head of the National Institute on Drug Abuse, told the press, "The preliminary figures for 1981 show the same trend downward for three years now, and that is coming after two and a half decades of very, very dramatic increases."

The study also linked heavy marijuana use and crime, and revealed that of those who had used marijuana 1,000 times or more, 73 percent graduated to cocaine and 33 percent to heroin. Of those who had never used marijuana, fewer than 1 percent became users of cocaine and heroin.

## News Briefs

• **Born Again.** Three out of ten Americans identify themselves as "born-again Christians," according to a survey by the American Research Corporation, and 35 percent live in the South. (The Midwest, East, and West responded 28 percent, 21 percent, and 16 percent, respectively.)

• **Koop Confirmed.** The Senate last November by a vote of 68-24 confirmed Dr. C. Everett Koop, a Philadelphia physician and well-publicized opponent of abortions, as the new Surgeon General of the United States.

• **Sirhan's Parole.** Sirhan B. Sirhan, the convicted killer of Senator Robert F. Kennedy in 1968, is still slated for a 1984 parole unless a three-member State panel, yet to be selected, acts to cancel the action.

• **Bible Translations.** According to the latest figures from the American Bible Society, only 6 percent of African languages now have a full Bible, and only 31 percent have even one book of the Bible available. **TT**







# Faith Can Fly

Kidwell wants to show as many people as possible with any kind of so-called handicap that it need not curtail their lives.

BY TOM JENKINS

In 1973 a locomotive machinist for the Santa Fé Railroad living in Rialto, California, with his wife and four children began three years of agony. Intermittent hospital confinement resulting from severe nervous tension led to a condition diagnosed as ulcerative colitis. For Robert Kidwell, age 47, death was imminent until surgeons removed eight inches of his colon. He became an ostomate.

An ostomate requires an external bag or appliance attached to his or her body to collect wastes, because the normal elimination process can no longer function. The affliction can occur at any age, including newborn babies whose doctors have discovered the need for immediate surgery. Ostomies result from colitis, Crohn's disease, cancer, injuries, or birth defects, and they number about 110,000 annually in North America.

In almost all cases, the subjects face major emotional and social adjustments. Depression is common, with a high percentage of suicide occurring because pessimistic ostomy patients often believe they will have to alter their life patterns.

The fact that 1.5 million other ostomates live in North America brought no consolation to Robert Kidwell. He experienced the usual spectrum of fears: fear of odor, embarrassment, diet, what people would think, and, for him, the pronounced fear he would not be able to continue physical activities and participation in sports.

**But faith removed fear.** "I began to realize what it means to be alive," he says, "becoming thankful for the opportunity God has given me." Shortly, Kidwell returned to work, gradually becoming involved in social organizations and an amazing choice of sports. "I never studied theology, but have felt all my life

Photograph courtesy Robert Kidwell

*Tom Jenkins, personnel director for Kellogg Corporation, Englewood, Colorado, is also a technical writer and editor. His 150 published articles include many profiles of notable people. © 1982 by Tom Jenkins.*



that we have been put on earth by God for a purpose," he explains. "This event verified that belief for me." He joined the Ostomy Association, the American Cancer Society, and the Boy Scouts, doing volunteer work.

Such activity was only the beginning for Kidwell. He entered an American Cancer Society bowling tournament, winning first place. Later he celebrated his fiftieth birthday by bowling fifty games in a day, and then rode fifty miles with his 8-year-old son, Raymond, in a March of Dimes bikeathon. The next year, he bought, assembled, and learned to fly a powered hang glider (having learned to fly an airplane before his illness augmented the process). Floyd Rinehart, a local reporter, described the unusual craft as "something out of the history of flight. The skimpy, lightweight frame, fabric-covered wings and tail assembly, and lawnmowerlike engine gave it the appearance of the Wright brothers' aircraft at Kitty Hawk."

Kidwell's odd flying machine was leased for a CHiPs TV episode that included a scene with the glider swooping in to rescue a female officer held hostage in an isolated mountain shack. Kidwell remained on the ground as a technical advisor while Jim Handbury, of Elsinore, flew the craft. Further publicity came when Kidwell surprised onlookers on October 2, 1980, by flying his weird glider to the Fontana (California) Municipal Court Building, landing on the front lawn to report for jury duty. (He got three judges to sign his logbook.)

**Kidwell's energy** burns brightly, coming from a sustaining commitment to God. "I feel that I had ulcerative colitis and ostomy surgery for a reason, and the reason is that the Lord gave me a duty to perform," he says. "And now it is my purpose to help other ostomates and cancer patients."

Kidwell wants to show as many people as possible with any kind of so-called handicap that it need not curtail their lives. "I feel my ostomy surgery was a blessing from the Lord not only because it

saved my life but also because it showed me God in a new way." He admits he was not as involved with people before the illness.

It also showed him the sky. Although Kidwell had learned to sky dive before his surgery, it was only afterward that he attacked the audacious sport with verve and earnestness. In February of last year, to celebrate his fifty-second birthday and the earlier release of the fifty-two Iranian hostages, he planned to parachute fifty-two times, from sunrise to sunset, at the Elsinore Parachute Center. Although he made an impressive fourteen jumps on that day—the field's record—ground-crew chute-packing problems prevented his making his goal.

Sky diving is among the most difficult sports, the 120 mph free fall experience requiring confidence, coordination, timing, and few if any mistakes. In early September, Kidwell made a sky dive that was photographed during free fall by another jumper also in free fall.

"The plan was to jump out of the airplane at an altitude of about 8,000 feet with David Annis and with Tom Sanders [the photographer]. The jump went as planned. Upon Dave's nod I stepped out of the plane's door to stand on the outside step, giving him enough room to get on the step too, which he did. After another nod I jumped backward with Dave, getting into a stable position, 'waiting' for Dave to hook up with me. He did so, and immediately Tom began taking pictures. Then Dave 'flew' in front of me, facing me so Tom could get some solo shots. Finally, at 3,500 feet, we parted and pulled our rip cords."

**In addition** to sky diving, Kidwell continues to fly airplanes. On September 16, 1981, he broke a world's record in the *Guinness Book of World Records* by making 227 airplane flights in one day, taking off and landing at the Colton airfield. This feat required understandable energy and control, but it was not any more demanding than what the indefatigable Kidwell is planning for his next feat. He intends to

install a servomechanism (an electronic system in which a controlling mechanism is actuated by a low-energy signal) in his powered hang glider, fly his craft to an altitude of 2,000 feet, then parachute to the ground in time to land the craft by remote-control radio from a planned-for, manageable distance.

Robert Kidwell is also a man of thought—of reflection and rumination. Despite some family problems about three years ago (he was divorced, but not as a result of his surgery) and a heart attack about that same time, he is more active than before his illness, and at the same time increasingly philosophical. "I am always trying to keep things in proper perspective. I try to think of ways to let people know that I don't consider myself handicapped, despite the fact that I recently met a retired U.S. Army major who is drawing 100 percent disability payments for the same surgery I had," he explains. "I believe that no one is handicapped who is with God. But I guess I had to learn it the hard way."

Perhaps an old maxim applies to Kidwell's experience. Two thousand years ago the Latin philosopher and dramatist Seneca, a contemporary of Jesus, said, "Fire is the test of gold; adversity, of strong men." Kidwell's example may suggest even more, that adversity is the crucible in which the alchemy of faith takes place.

Kidwell is a kinetic man of God, yet one who pauses long enough to think about and express his devotion. "I have tried to do things that are right, like earning a living in an honest way, trying not to harm others, giving them assistance in time of need, and praying daily for forgiveness of my sins."

After his many personal challenges of the past eight years Kidwell sometimes speaks in understatement and unconscious irony: "I give thanks to God for the wonderful life that I have had and that I am now having. And I ask God to help the less-fortunate ones." His personal adversity was the stimulus that took him to a renewed resolve to live his life for God.

PT



# Ten Ways to Sneak in Exercise When Your Body Least Expects It

BY SANDRA DORAN

Are you frustrated with your personal exercise program? Work a nine-to-five day, then come home exhausted and have a hard time moving from your favorite chair? Here are some ideas that may help.

Do you read about all the people jogging and jumping, and resolve to do something about your sedentary life style, but find it difficult to complete five sit-ups by the end of the day?

Cheer up! Even if you're not the type that can take six times around the block without puffing, there are some things you can do to foster a more active life style and remove that nagging guilt you get from plopping onto the couch after sitting in an office chair all day.

The following list will get you started. Once you've developed an active frame of mind, you'll be adding your own creative ideas.



**1. Park your car at the far end of the lot.** If you don't get

any other exercise all day, at least you'll get a little bit walking from the end of the parking lot to your destination. Why do we always search for the closest parking places, and get frustrated when we find them full? It doesn't take more than five minutes to walk to the store from the end of the lot, and the jaunt will do you good—to say nothing of the extra protection it will give your car from all those nicks from rudely flung-open doors.



**2. Take the stairs rather than the elevator or escalator.**

Recently I visited a large airport that has a flight of stairs beside an escalator. I was amazed to notice that not a single individual had chosen the stairs, while at least

fifty people stood packed together on the escalator, impatiently waiting to be taken to the top. Yet climbing the stairs would have been an excellent way to sneak a bit of exercise in the middle of the day.



**3. Don't consolidate opportunities for movement.**

This may sound like it goes against all you've heard about saving time by grouping tasks together, but an active life style may mean relearning a few things. If you have certain tasks at work or home that involve getting up

Sandra Doran is a free-lance writer living in Syracuse, New York. © 1982 by Sandra Doran.



(putting letters in the mail, going to another room for supplies, et cetera), don't wait until you have five or six things to do to move.

This approach may sound impractical at first. However, it does not necessarily slow down your work flow because it breaks up the monotony of the day and helps prevent an onslaught of sit-down sleepiness. If your job doesn't involve tasks that lead you to get up and move around, stretch your legs every hour or so with a trip to the water fountain.



**4. Take the most active position whenever possible.** In other words, if you are lying down and you can be sitting up, sit up; if you are sitting up and you can be standing, stand; if you are standing and you can be walking, walk. I don't mean to sound extreme here. However, the point is that we often assume the most inactive position we can. Often a more-active position will even help in accomplishing the task at hand.



**5. When tempted to ask someone to get something for you, don't.** It's easy when seated at the dinner table to ask someone to get you the salt while he is up. Or at the office, to ask someone to bring you a file folder the next time he goes by the closet. But resisting these urges will help keep you on your toes—literally!



**6. Avoid gadgets that encourage a sedentary life style.**

If you must sit in front of a television set for hours at a time, don't buy a little box to switch the channels for you. If you want to find things to cut down on movement these days, it isn't going to take much looking. Boxes to open your garage for you, buttons to control the TV . . . The market is flooded with them. Spend your money on something else.



**7. Wear comfortable shoes when going out.**

One of the quickest ways to keep yourself from doing much walking is to wear miserable shoes. Once you sit down at work, you hate to stand up. Once you get to a shopping mall, all you want to do is sit on a bench until the rest of the family finish shopping. As far as exercise goes, it puts you at a definite disadvantage.



**8. If you have a choice between two leisure activities, go with the more active one.**

Day-to-day choices add up into years of habit. It may even be necessary to add a few more active options to some of those lists of yours!



**9. Make your lunch break more than just a time for sandwiches and chips.** If you do work and have a half hour or so off at noontime, try and take at least five minutes to get a quick walk before the whistle summons you back to your chair.



**10. Don't waste mental energy blaming yourself and feeling guilty if you feel exhausted after a hard day and know you have broken every one of the above rules.** Relax, plan on going to bed early, and work some time into tomorrow's schedule for a little more activity. And to be sure you follow up on your plan, provide yourself with a tangible incentive—comfortable shoes set out next to the bed, old clothes for a quick morning walk, or tools for a bit of gardening after work. **Tt**



# NO ONE TELLS US WHAT TO WRITE! (EXCEPT OUR READERS)

So please tell us what you think about THESE TIMES and what kinds of articles you'd like to see appear in the magazine. The information you provide will assist us as editors in knowing who is reading THESE TIMES and what topics we should include in future issues.

—The Editors

Dear Editors:

1. I am
  - ☐ male
  - ☐ female
2. My age is
  - ☐ under 20
  - ☐ 20-29
  - ☐ 30-39
  - ☐ 40-49
  - ☐ 50-59
  - ☐ 60 or above
3. I am presently
  - ☐ single
  - ☐ married
  - ☐ separated
  - ☐ divorced
  - ☐ a widow/widower
4. I live
  - ☐ in a rural area
  - ☐ in a small town
  - ☐ in the suburbs of a large city
  - ☐ in a large city
5. I have completed
  - ☐ grade school
  - ☐ high school
  - ☐ college
  - ☐ graduate school
6. I have been reading THESE TIMES
  - ☐ less than 1 year
  - ☐ 1 to 2 years
  - ☐ 3 to 5 years
  - ☐ more than 5 years
7. Of each issue, I read
  - ☐ all or nearly all of it
  - ☐ less than half of it
  - ☐ only 1 article
  - ☐ I only skim it
  - ☐ none of it
8. In addition to myself, my copy of THESE TIMES is read by
  - ☐ no one else
  - ☐ 1 other person
  - ☐ 2 or 3 other persons
  - ☐ 4 or 5 other persons
  - ☐ more than 5 persons

9. The church I belong to (or prefer) is
  - ☐ Assembly of God
  - ☐ Baptist
  - ☐ Episcopal
  - ☐ Lutheran
  - ☐ Methodist
  - ☐ Presbyterian
  - ☐ Roman Catholic
  - ☐ Seventh-day Adventist
  - ☐ Other: \_\_\_\_\_

10. Please circle one number for each item below to indicate your reaction to these departmental pages (code: 1. very interesting, 2. interesting, 3. average, 4. not interesting):

Update (news)..... 1 2 3 4 (10)

June Strong  
(for women)..... 1 2 3 4 (11)

Frank Answers  
(Bible questions) .. 1 2 3 4 (12)

Response (letters to the editor) ..... 1 2 3 4 (13)

Between the Lines  
(editorials) ..... 1 2 3 4 (14)

11. Please circle one number for each item below to indicate your interest in the following types of articles (code: 1. very interesting, 2. interesting, 3. not interesting, 4. undecided):

Interviews with  
important people. 1 2 3 4 (15)

Current issues  
(abortion, pornography, etc.)..... 1 2 3 4 (16)

Family-oriented  
articles ..... 1 2 3 4 (17)

Healthful-living  
articles ..... 1 2 3 4 (18)

Articles on Biblical  
teachings ..... 1 2 3 4 (19)

Human-interest  
stories ..... 1 2 3 4 (20)

Seasonal articles ..... 1 2 3 4 (21)

Inspirational articles 1 2 3 4 (22)

12. Please circle one number for each item below to indicate your attitude toward THESE TIMES (code: 1. strongly agree, 2. agree, 3. disagree, 4. strongly disagree):

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The design and appearance of THESE TIMES is very attractive. .... 1 2 3 4 (24)

THESE TIMES is an informative, up-to-date religious publication..... 1 2 3 4 (25)

Reading THESE TIMES is personally helpful to me. .... 1 2 3 4 (26)

Reading THESE TIMES has caused me to rethink some of my beliefs. .... 1 2 3 4 (27)

Reading THESE TIMES has brought me closer to Jesus Christ..... 1 2 3 4 (28)

Reading THESE TIMES has made me think better of Seventh-day Adventists than before. .... 1 2 3 4 (29)

13. My PRIMARY occupation is (30)
  - ☐ pastor or full-time Christian worker
  - ☐ professional (physician, attorney, teacher, etc.)
  - ☐ business executive
  - ☐ office worker
  - ☐ homemaker
  - ☐ farmer or rancher
  - ☐ skilled laborer
  - ☐ retired
  - ☐ other: \_\_\_\_\_

14. Each year I sponsor (31)
  - ☐ no THESE TIMES gift subscriptions
  - ☐ 1 or 2 gift subscriptions
  - ☐ 3 to 5 gift subscriptions
  - ☐ more than 5 subscriptions
  - ☐ more than 20 subscriptions

15. My favorite Bible translation is \_\_\_\_\_



16. Three other magazines I read regularly are

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17. In a future issue I wish you would include an article about—

---

18. If I were to change THESE TIMES, I would—

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Fold here first.

Tape shut here.

19. Additional comments to the editors:

Cut here.

Fold here last.



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# JUNE STRONG

## YOU'RE A SEVENTH-DAY ADVENTIST?

I settled myself into the plane seat, fastened the safety belt, and thought sadly that our long-awaited vacation was over. The plane taxied down the runway and lifted gracefully over the white sands and lush green growth of the islands. Leaning across my husband to peer out of his window, I could see the coral reef that separated the darker, deeper Caribbean from the clear, aqua waters along the beaches, almost as though a divine hand had prepared a small playground for the pleasure of His people. Well, it had indeed brought pleasure to the Strong family. And now we were headed back toward ice and snow and the sterner realities of life.

I decided I would read and think and retain the aura of peace and restoration as long as possible. But what about the lady on my left? I've long felt that if one sat beside a stranger for any length of time, it would be discourteous to ignore him.

I should talk to her, but I knew I'd never finish the book I was reading once I got home, so I decided to snuggle into my privacy and complete *The Making of a Woman Surgeon*.

A few chapters later, the flight attendant came along dispensing lunches in wicker baskets with



red-checked napkins. This vegetarian unwrapped her roast-beef sandwich with resignation. Oh, well, the lunch also included crackers, cheese, and an apple—sufficient nourishment for my present sedentary state. Perhaps my seatmate would like an extra sandwich.

"I'm a vegetarian and won't be eating this sandwich. You're welcome to it if you'd like it," I said, placing it on the corner of my tray closest to her.

"I'll trade you for these." She grinned, handing me her apple and a small sack of granola.

I liked her clipped British accent and her open, unaffected manner.

"Why are you a vegetarian?" she asked matter of factly.

I tucked a bookmark into *The Making of a Woman Surgeon*. "Because the Lord started us out in Eden on fruits, grains, and nuts and because it seems logical that we could still survive, and even thrive, on that diet, though I do eat dairy products. I happen to be a Seventh-day Adventist, and many of us are vegetarians."

"You're a Seventh-day Adventist?" she said, registering more response to my simple statement than I could ever have anticipated. "I've been wanting to corner one of you folks for years. I'm the head of the math department in the elementary school where I teach and I have had several Seventh-day Adventist students pass through my classrooms. I am always annoyed when we have special activities on Saturday—really good educational things like trips to museums and wonderful concerts—and these Seventh-day Adventist parents invariably write little notes asking that Johnny be excused because of his Sabbath. It's not as though we were taking the children to an amusement park or something. I've just never understood it and have been on the prowl of an Adventist adult to have it out with—and you're a captive audience," she concluded.

I wished I'd stuck to Dr. Elizabeth Morgan and not been so generous with my roast-beef sandwich, but we were into it, and I hoped I

could make her understand. "First of all, your Saturday excursions are undoubtedly above reproach. They are not really the issue at all. You see, Seventh-day Adventists take the Sabbath very seriously.

"On that day we try to set aside everything that would distract us from God and from renewing our relationship with Him. It is a day for families to be together, and Seventh-day Adventist parents use those precious hours to go out into nature with their children, to read the stories of the Bible with them, and spend time visiting the sick and troubled, teaching their youngsters to minister as Jesus ministered. They count the hours of the Sabbath as sacred time in which they and their children reach out to God in special ways, and we believe God is moved and honored by the eagerness of His people to draw close to Him on that day."

She was quiet for a few moments. Had I offended her? "That's really beautiful," she said at last. "Why did no parent ever write that to me?"

I couldn't answer her question, and the popping in my ears told me the plane was descending and we'd soon be in Miami.

"If you ever come to Chicago, here's my name and phone number." She was shouting a bit because she was having ear problems too. "It's been a delight—our chat, I mean."

I couldn't have agreed more, and I tucked Dr. Morgan into my flight bag with no regrets.



June Strong, of Batavia, New York, is a lecturer and author of the books *Journal of a Happy Woman*, *Mindy, Where Are We Running?* and *Project Sunlight*.

*Mindy, Where Are We Running?* and *Project Sunlight*.





Reporters and photographers (above), during a recess in the nine-day-long trial, swarm Robert Gentry, a research-scientist who presented evidence for a young earth.

The trial, billed as the most important Creation-evolution trial in 56 years, took place in this somber Eighth District Federal Courtroom (right) in Little Rock, Arkansas.





# CREATION-SCIENCE ON TRIAL

TEXT AND PHOTOS BY RALPH BLODGETT

The Bible states that God created earth and all life on earth in less than one week, but it took a Federal judge more than four weeks to determine whether public-school students in Arkansas can hear scientific evidence supporting a nonevolutionary theory of life.

Amid widespread speculation about the neutrality of the Federal judge and the ineptitude of the State's defense attorney, the trial billed as the most significant Creation-evolution legal confrontation in more than half a century convened on a cold Monday morning in December, 1981, at the Eighth District Federal Courthouse in Little Rock, Arkansas.

As the guard at the rear door of the courtroom inspected my press pass and checked my briefcase for a tape recorder, I wondered how long the trial would last and whether the judge would announce his verdict on the final day of the trial, as he had originally promised. Little did I know at the time that the judge would delay his decision until January 5, 1982—some four weeks hence.

Entering the crowded fourth-floor courtroom, I found more than two hundred spectators—including sixty magazine, newspaper, and TV personnel registered as members of the press.

I slid into one of the few remaining empty back-row seats and reminded myself that I would have to come early in the future if I expected to join the press in the reserved front section of the courtroom. But on

this day I felt thankful for obtaining a ticket on an early morning flight from Washington, D.C. As a result I missed only an hour or so of the day's testimony.

I studied the now-filled press section. According to the records, approximately sixty media organizations had requested press passes. They included such large-city newspapers as the *New York Times*, the *Washington Post*, the *Times of London*, the *Chicago Tribune*, *Baltimore Sun*, *Kansas City Times*, *Detroit News*, *Milwaukee Journal*, and *Memphis Press-Scimitar*; magazines like *Time*, *U.S. News and World Report*, *Harper's*, *Nature*, *Science 81*, *Science News*, *Discover*; the AP and UPI news services; and of course the national TV networks—NBC, CBS, ABC, PBS; and even the BBC (British Broadcasting Company).

So many press passes had been requested for this trial, in fact, that the court finally limited each media organization to only two representatives: a writer/reporter/editor and a photographer, cameraperson, or artist. The judge also outlawed all cameras and tape recorders from the courtroom and adjacent hallways. Photographs and TV videotape could be taken only in the 20-by-25-foot fourth-floor lobby, where the elevator doors opened. (The judge made an exception for the photo accompanying this article,

since I had requested permission to film the courtroom after the case had concluded.)

**In the courtroom** that morning, I noticed a large number of teen-agers sitting among the spectators and wondered whether it had been the same 56 years ago when William Jennings Bryan faced Clarence Darrow at the infamous 12-day-long "Scopes Monkey Trial" in Dayton, Tennessee, in 1925.

At that trial the judge convicted John T. Scopes, a young high school biology teacher, of lecturing on the then-outlawed theory of evolution. (In 1927 the Tennessee Supreme Court overturned the Scopes conviction, while upholding the constitutionality of the Tennessee law, which outlawed the teaching of evolution. But the law finally fell from the books some forty years later when the U.S. Supreme Court struck it down as unconstitutional in 1968.)

How ironic, I mused, that the Scopes trial represented the first major court case for the American Civil Liberties Union (ACLU). And now, half a century later, they—the ACLU—had instigated legal proceedings in Arkansas that placed creationism, not evolutionism, on trial. In 1925 the ACLU attempted to establish the theory of evolution

Ralph Blodgett is the associate editor of *THESE TIMES*. Text and photos © 1982 by Ralph Blodgett.



in public schools. Now the ACLU is fighting to keep creationism out of those same schools. The codefendant, half a century earlier, had now become the plaintiff—the aggressor. *Had society's accepted viewpoints changed that radically in just a few decades?* I asked myself.

#### Witnesses for the plaintiffs.

During the first week of the trial the ACLU lawyers presented Judge William Overton with an impressive battery of seventeen witnesses to support their case against Creation-science. The witnesses included three theologians, four scientists, four curriculum supervisors, five teachers, and the senator who initially sponsored the bill.

The ACLU theologians all agreed that Creation-science is basically a religious concept and cannot be taught apart from a Creator or references to the book of Genesis in the Bible. These witnesses included Bishop Kenneth Hicks (head of the United Methodist Church in Arkansas), Dr. Langdon B. Gilkey (professor of theology at the Chicago University Divinity School), and Dr. Francis Bruce Vawter (chairman of religious studies at DePaul University in Chicago).

The four scientists, who



**"The evidence does not prove the Flood, but it shows there is a reasonable alternative to the evolutionary model. . . . And this reasonable alternative should be available in public education."**—Dr. Harold Coffin.

began their testimony on Tuesday, December 8, were Dr. Francisco J. Ayala (professor of genetics at the University of California, and a former priest), Dr. G. Brent Dalrymple (assistant chief geologist for the Western region of the U.S.

Geological Survey), Dr. Stephen Jay Gould (a Harvard professor of geology), and Dr. Harold Joseph Morowitz (a Yale University biophysics professor).

Although all four scientists expressed strong opinions on the validity of the evolutionary theory and spoke against the Creation-science model, most spectators who attended the trial found Harvard professor Stephen Gould by far the most charismatic witness to testify in behalf of the prosecution. Speaking from the platform of a Harvard University professor, Gould attacked two basic premises of creationism: (a) that a flood once swept the earth, and (b) that all animals existed simultaneously.

Using a folded pad of yellow paper to illustrate the presently buckled and folded layers of earth's crust, Gould said that "the geological column" firmly establishes the ages of all fossils and that the dating is based on which fossils were found at the various strata before the folding occurred.

Dr. Dalrymple went further in his testimony when he labeled Creation-science "an absurd and completely disproven theory," and Dr. Morowitz added that by definition "science is what is

## Background of Act 590

The series of events that led to the recent Arkansas civil-law confrontation date back to March 19, 1981, when Arkansas Governor Frank White signed into law Act 590 of 1981, which had been adopted two days earlier with virtually no opposition by the State's legislature. (Subsequently, Louisiana passed a similar law in July, and today eighteen other States have legislation similar to the Arkansas Act 590 pending.)

In particular, the Arkansas law stated that whenever the theory of evolution is taught in a public-school classroom, a "balanced treatment" of the scientific evidence for "Creation-science" must also be taught. It also defined Creation-science in Section 4 as

including belief in (1) the sudden creation of the universe from nothing, (2) the insufficiency of mutation and natural selection to produce all living kinds from a single organism, (3) the limited nature of change within fixed kinds of plants and animals, (4) the separate ancestry for man and apes, (5) the occurrence of a worldwide flood, and (6) the relatively recent inception of the earth and all life on the earth.

However, on May 27 the lawyers for the American Civil Liberties Union (ACLU) filed suit against the law, contending that Creation-science is not a science but a religion, and thus the act violates the separation of church and state demanded by the First Amendment

clause of the U.S. Constitution.

The State decided to defend the law in court on the grounds that Creation-science has legitimate scientific evidence to support it (see box on page 21). The State also pointed out that the law strictly forbids any "religious instruction or references to religious writings" in the classroom and that the subject can be taught without any references to either God or religion. Furthermore, the State contended that Creation-science should not be classified as religious simply because the elements of Creation-science happen to coincide with certain religious beliefs. (In fact, a Supreme Court decision in 1962 [McGowan v. Maryland] established the validity of this final point.)



accepted in the scientific community, and the community has rules by which it operates."

I'm sure that many in the courtroom that day wondered whether similar attitudes in past centuries didn't also blind the eyes of those who believed in spontaneous generation of life, that fire comprised a basic element of matter, that the sun revolved around the earth, and that the earth obviously had to be flat.

The last half of the ACLU testimony focused on the educational aspects of the law. The four curriculum advisors—Morianne Wilson, Dennis R. Glasgow, Ronald W. Coward, and William V. Mayer—all agreed that finding suitable Creation-science textbook material without religious references, or mention of a Creator, that could be included in a public-school classroom curriculum proved insurmountable. And the five teachers testified that they considered Act 590 as representing impossible demands for public-school teachers. They felt the law's regulations would curtail academic freedom in perhaps as many as nine different disciplines: biology, life science, anthropology, sociology, and to some extent also physics, chemistry, world history, philosophy, and social studies. Several of the teachers testified under oath that if the law remained they would defy it and teach evolution without Creation-science.

#### **Witness for the State.**

Although many of the spectators and reporters present in the courtroom last December sided with the ACLU position, I discovered during the recesses and lunch breaks that another large contingency either sided outright with the Creation-science viewpoint or wanted to learn more about it.

As a result, the courtroom, which had begun to thin out toward the end of the first week's testimony by the ACLU witnesses, filled up again on

## **The Proposed Arkansas Law**

*(Sections 1, 2, 3, and 6)*

**Section 1. Requirement for Balanced Treatment.** Public schools within this State shall give balanced treatment to Creation-science and to evolution-science. Balanced treatment to these two models shall be given in classroom lectures taken as a whole for each course, in textbook materials taken as a whole for each course, in library materials taken as a whole for the sciences and taken as a whole for the humanities, and in other educational programs in public schools, to the extent that such lectures, textbooks, library materials, or educational programs deal in any way with the subject of the origin of man, life, the earth, or the universe.

**Section 2. Prohibition Against Religious Instruction.** Treatment of either evolution-science or Creation-science shall be limited to scientific evidences for each model and inferences from those scientific evidences and must not include any religious instruction or references to religious writings.

**Section 3. Requirement for Nondiscrimination.** Public schools . . . shall not

discriminate by reducing a grade of a student or by singling out and making public criticism against any student who demonstrates a satisfactory understanding of both evolution-science and Creation-science and who accepts or rejects either model in whole or part.

**Section 6. Legislative Declaration of Purpose.** This Legislature enacts this Act for public schools with the purpose of protecting academic freedom for students' differing values and beliefs; ensuring neutrality toward students' diverse religious convictions; ensuring freedom of religious exercise for students and their parents; guaranteeing of belief and speech for students; preventing establishment of Theologically Liberal, Humanist, Nontheist, or Atheist religions; preventing discrimination against students on the basis of their personal beliefs concerning Creation and evolution; and assisting students in their search for truth. This Legislature does not have the purpose of causing instruction in religious concepts or making an establishment of religion.

Monday morning of the second week to hear the creationist's side of the argument.

Altogether the State would present eleven witnesses: six scientists, three teachers, one curriculum advisor, and one theologian.

As I checked through the names of the six scientists, I noted with surprise that Seventh-day Adventist scientists comprised half of the State's roster of scientists.

The six scientists who testified in the trial included: Dr. Wayne A. Friar (a zoology professor at Kings College, New York), Dr. Margaret G. Helder (an Alberta, Canada, research-scientist with a doctorate in botany), Dr. N.

Chandra Wichramasinghe (head of the applied mathematics and astronomy department at the University College of Wales University), Robert V. Gentry (a research-scientist at Oak Ridge National Laboratories in Oak Ridge, Tennessee), Dr. Ariel A. Roth (a paleontologist, and director of the Geoscience Research Institute in Loma Linda, California), and Dr. Harold G. Coffin (a zoologist and senior researcher at the Geoscience Research Institute). The last three are Seventh-day Adventists.

Dr. Friar, who said he viewed Arkansas as being "on the cutting edge of the progressive educational movement" because



of Act 590, declared near the end of his testimony that "if Darwin were alive today, he'd be a Creation-scientist." Dr. Helder challenged the widely held belief that all plants descended from green algae. And Dr. Wichramasinghe, an atheist who believes life came to earth on meteorites, said "the probability of present life evolving by a random shuffling of molecules would be comparable to a million tornadoes blowing through a junkyard and one of them assembling a Boeing 747 jet airliner."

Of the six scientists who testified for the State, though, I felt Gentry, Roth, and Coffin offered the most scientific material supporting the Creation-science model. They also seemed to be viewed by the ACLU lawyers as qualified experts in their respective fields who needed minimal cross examination.

The Seventh-day Adventist scientists' testimony (in part) focused on the rapid growth of coral reefs and gaps in fossil records (Roth); the uniqueness of life, the sudden appearance of complex creatures in the Cambrian period, the absence of connecting links between different kinds of organisms in the fossil record, and the inability of scientists to cause or observe change in modern animals from one kind to another (Coffin); and the polonium radiohalos in granites and mica that—since they possess a half-life of only three minutes—confirm that the granite rock strata of earth came into existence instantaneously, not over millions of years (Gentry).

**The judge's verdict.** On January 5, 1982, nearly three weeks following the conclusion of the court testimony, U.S. District Court Judge William R. Overton struck down Act 590 and ruled it unconstitutional on the grounds that it violated the First Amendment clause against the establishment of religion by the State.

Judge Overton decided that Creation-science "is not science" and therefore "was simply and purely an effort to introduce the Biblical version of creation into the public-school curricula." In his 38-page opinion the judge dismissed virtually all the

uncover valid scientific data that supports our views on origins and life. Moreover, qualified writers should present this evidence for publication in widely read periodicals so our views can be analyzed, understood, and accepted.

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*Within hours of Judge Overton's ruling against Arkansas Act 590, the Mississippi Senate voted 48 to 4 in favor of a similar bill for their State.*

---

week-long testimony for the State when he added that Creation-science "is not science, because it depends upon supernatural intervention, which is not guided by natural law."

Of course, all parties involved in the Arkansas trial admitted that no matter how the judge ruled, this case would not mark the end of the issue, but only the beginning. In fact, within hours of Judge Overton's opinion the Mississippi Senate voted 48 to 4 in favor of a similar Creation-science bill for their State.

**A look to the future.** What impact will this decision have on creationists in the months and years ahead? What does it mean to a parent who believes in God and does not want his or her children to be indoctrinated in evolution?

Obviously, the most important lesson for the Christian parent from the Arkansas trial involves the value of a quality Christian education unencumbered by ties with the State. Few can deny that evolution today is firmly entrenched in the public-school system, and that creationists' viewpoint of origins—at least in Arkansas—are unacceptable.

Second, it should be apparent from the modest evidence presented in the trial, those who believe in Creation need to do more extensive research to

Third, while it is true that Seventh-day Adventists do not support in total the beliefs and theology of organizations who sponsor these bills, it is also true that today many people have unanswered questions regarding the presuppositions of evolution. Proof of this comes from the sixty different media organizations who registered to attend the Arkansas trial and from the fact that various public surveys revealed that Arkansas citizens approved the teaching of both views of origins in the classroom.

And the courtrooms of America are simply one avenue among many through which the public can be made aware of the fact that scientific evidence does indeed exist for an alternate view of origins than that taught by evolutionists.

**In conclusion.** As I heard the judge's decision on January 5, my mind recalled the many instances during the trial that the judge himself had questioned the State's witnesses regarding their belief in a Creator.

During both the trial and in his 38-page ruling, Judge Overton found the fact that Creation-science presupposes a Creator to be the single most significant reason why it could not be classified as a science. Therefore, he concluded, it must be religious and unconstitutional. Public-school children in



## 6 Scientific Evidences for the Creation-science Viewpoint

Contrary to the charges of educators, theologians, and scientists in the evolutionist camp, much scientific evidence does exist that challenges the theory of evolution and lends support for the Creation-science model. The following are 6 items frequently pointed out by creationists as evidences supporting the Creation-science model of origins.

### 1. *The origin of coal.*

Virtually all scientists agree that coal is composed of carbonized remains of huge masses of plant material. Evolutionists identify this plant material as peat bogs. However, some coal seams run up to 800 feet in depth, others extend vertically downward into the earth in dozens and scores of independent layers of material, and strata of shale, limestone, or sandstone—rock closely associated with large amounts of water—interlace many other coal fields. No contemporary phenomenon exists today that explains these unusual coal fields from an evolutionist's viewpoint.

### 2. *Earth's magnetic field.*

During the past 135 years, careful scientific measurements prove that the strength of the earth's magnetic field has decayed exponentially with an

estimated half-life of 1,400 years. Assuming a constant rate of decay for the past 7,000 years, the field would have been some 32 times stronger than it is presently. And 10,000 years ago it would have been equal to the magnetic field of a magnetic star. Thus, the present rate of decay of the earth's magnetic field limits the earth's age to not more than about 10,000 years old.

**3. *Sedimentation in the ocean.*** Oceanographic studies on the continental shelves and the ocean bottoms support a relatively young earth-age, as contrasted with the hundreds of millions of years demanded by evolution. At the present rate of river runoff and deposit, sufficient sediment near the mouths of rivers and upon the ocean floor does not exist to support eons of river and rain activity.

**4. *Well-preserved fossils.*** Normal river and lake sedimentation can hardly explain how vast quantities of fragile marine and animal life could survive in such well-preserved fossil form. (In many cases virtually all the details of the soft tissue still are identifiable from the fossil remains.) These remains

support catastrophism—such as the worldwide flood proposed by creationists.

**5. *Unusual petrified-wood deposits.*** Those who deny a worldwide flood find it awkward to explain how dozens of different varieties of petrified wood—representing widely divergent land climates (seashore, marsh, valley, and mountaintop)—can float down (and up) a single stream and settle not once, but numerous times, in a compact deposit in a small two- or three-square-mile area. One such deposit, the Ginkgo Petrified Forest in eastern Washington State, still defies an intelligent explanation based on the evolutionary model.

**6. *Polonium radiohalos in granite.*** Robert Gentry, the admitted expert on polonium radiohalos in granite and biotite, demonstrated in court that granite, one of earth's most basic rock strata and a material considered as part of the Precambrian layer of earth—could not have cooled and crystallized in longer than a few minutes' time. Based on the polonium radiohalos in biotite and granite, these materials must have been created (or come into existence) in an extremely short period of time.

America, he ruled in essence, must not hear anything that presupposes a *Creator*.

I wondered how the single most important document in America's history would stand up in Judge Overton's court. For this document—signed by 56 founding fathers of our great nation, and ratified by the representatives of America's 13 colonies—states emphatically, "We hold these truths to be self evident, that all men are *created* equal, that they are endowed by their *Creator* with certain unalienable rights . . ."

This document, of course, is the Declaration of Independence.

Tt



"HOW ABOUT FORGETTING CREATIONISM AND SCHOOL PRAYER FOR AWHILE AND DOING SOMETHING ABOUT MATH ? "



## WHEN SHOULD CHILDREN BE BAPTIZED?

**Is baptism essential for the salvation of one who has reached the age of accountability? How long after acceptance of Christ should one wait to be baptized?**

The Scriptures are really silent on the matter of baptism as it relates to children. Baptism as a rite was not administered in Israel except in the case of Gentiles who joined the faith. Jesus endorsed the baptism that John performed on penitent Jews who came to Jordan and made it the doorway into the church body (John 3:5; cf. 1 Corinthians 12:13).

Since the matter of baptizing children is not directly addressed in the Bible, we can only extrapolate the following points from the data:

The candidate for baptism should be old enough—

1. To be taught (and understand) the truths of Scripture (Matthew 28:19, 20).
2. To observe ("keep," Greek) the commands of God (Matthew 28:20).
3. To repent of sin—to know right from wrong (Acts 2:38).
4. To receive Christ as his/her personal Saviour and Lord (John 1:12; Acts

16:30, 31).

Since infants cannot participate in such an intelligent decision for God, we believe that this data points toward what might be termed believer's baptism. Little ones can love Jesus according to their level of understanding, however. Jesus accepts them. He said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven" (Matthew 19:14). When they are old enough to make an intelligent decision, then they should be baptized. It was Jewish custom to accept a child into the congregation at the age of 12. Evidently this was viewed as a proper age to recognize accountability.

**Is it true that strange turns in the weather will precede the second coming of Christ? We have been searching the Bible for such a text since we have been experiencing some very unusual weather conditions in our area.**

To my knowledge there is no Biblical passage or concept to support the popular belief that peculiar changes in the weather will precede the coming of Christ and the end of the world. The notion may derive from a misunderstanding of Matthew 16:1-4, in which Jesus chides the Pharisees for their inability to understand "the signs of the times" even though they had gained some skill in forecasting the weather.

Until human probation

closes and God rings down the curtain on the rule of sin, His dictum regarding the natural world will remain in force: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Genesis 8:22).

**Adventists seem to say: If you keep the Sabbath, you will be saved. Others say: If you sincerely live an upright life, you will be saved. What does the Bible say?**

From the Bible's viewpoint neither statement in itself is correct. People are not saved by simply keeping a specified day; neither are they saved by simply living morally pure lives. An atheist might live a correct life as far as society is concerned and yet not be accepted in the eyes of God.

Salvation from sin is possible only through faith in Jesus Christ and commitment to His authority. "There [is no] salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Only the sinner, convicted and made penitent under the operation of the Holy Spirit, who accepts Jesus as his Saviour and Lord, confessing his sins, is forgiven and accounted righteous by God. There is no other way to salvation. It is the gift of God (see Ephesians 2:8-10). By God's grace the believer becomes a child of God, a member of

His family.

Genuine salvation naturally leads to heartfelt obedience to God's will. Jesus said, "If ye love me, keep my commandments" (John 14:15). James puts it in different words: "For as the body without the spirit is dead, so faith without works is dead also" (James 2:26).

In other words, the Christian's ready obedience to the will of God, as it comes to be revealed to him, is the unmistakable evidence that he truly appreciates the salvation God has provided for him in Christ.

The question is essentially not one of days or life style. The question is whether I love God so deeply I will obey Him on any point of truth He may choose to reveal to me. For example, Jesus asked the crowds on one occasion: "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46). What would parents infer as to the genuineness of their child's affection if he professed to love them but consistently refused to do what they asked him to do?

In the final judgment men and women will be condemned not because they sincerely believed or practiced error, but because they refused to believe and practice the truth, or because they bypassed providential opportunities to learn what was truth. "This is the condemnation, that light is come into the world, and men loved darkness rather than light" (John 3:19). Deliberate disobedience to divine demands is always disastrous.



*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.



# RESPONSE

## EVERY ISSUE A CLASSIC

**T**o me every issue of **THESE TIMES** is a classic! But the October, 1981, magazine contained an article fine enough to be included in every home, school, and church in the land. I am referring to Susan Smith Jones's article, "Three Secrets for Super Health." She has quelled my fears that Seventh-day Adventists are ignorantly blissful on the dangers of sugar. I'd like to recommend to everyone to secure a copy of that article for sure, and share it with others.

Thank you for a wonderful magazine ministry.—Bob King, Villa Rica, Georgia.

### I Fell in Love

I fell in love with the girl on the front cover of the October, 1981, issue.—Bill Quinalty, Chula Vista, California.

### Reads It the Day It Arrives

Since receiving **THESE TIMES**, I am surprised at how many articles I can relate to in reference to my own life and that of friends and family. I read it the first day that it arrives in the mail and go back to it many, many times. After I am sure that I haven't missed anything, I pass it on to shut-ins whom I visit. May God bless you.—Frances L. Burgess, Algonac, Michigan.

### Why I Joined the Adventist Church

Three years ago I probably would have reacted similarly to the way David Patterson did about the Seventh-day Adventist claim to meet all the criteria set forth in the

Bible (Response, October, 1981, issue).

But not anymore. After studying without bias and letting the Holy Spirit lead me to understand God's Word according to His will, I am happy to say I joined the Seventh-day Adventist Church. I made sure it was the church really doing as "it is written," before going into it.

I ordered 1,000 of the Special Issue of our beliefs (May, 1981) to put in public places and give out.—Lillie Lambert, Kenova, West Virginia.

### Rome—the City of Seven Hills

My niece sent me a copy of **THESE TIMES**. She told me that not all would be agreeable to our views, and she was right. Yet I did see a lot of truth in the magazine, "The Amazing Prophecies of Daniel and Revelation."

On page 69 (of that issue) you make a statement about Rome being frequently called the City of Seven Hills. This is true. I was born and raised in north Italy, and in our history studies we were taught about Rome being built on seven hills. In fact, we used to sing songs about her seven hills. There is no other city on earth that sits on seven hills but Rome. I thank God constantly that He took my husband and me out of her. All that I read about Rome is true. It is frightening, yes, and sad, that many are enslaved to her—so be assured that Rome and only Rome sits on seven hills.

May God continue

blessing and enlightening you.—Mrs. A. F. Chettuck, Hicksville, New York.

### Special Issue Sought

My subscription to **THESE TIMES** magazine has just begun. I've received my first two issues and have enjoyed the wonderful, informative articles that they have presented. I'd like to order your May, 1981, issue on "Does God Have a Church on Earth Today?" and a reprint on "What Do Seventh-day Adventists Believe?" if not found in that special May issue. Thank you.—Anthony S. Clark, Fort Knox, Kentucky.



Those wishing a copy of the special 32-page issue "Does God Have a Church on Earth Today?" may receive one by sending US\$1.00 to **THESE TIMES**, 6856 Eastern Avenue NW., Washington, D.C. 20012. (The tract "What Do Seventh-day Adventists Believe?" costs 25 cents for one copy, or 20 copies for US\$1.50.)—Editors.

### Doesn't Hell Burn Forever?

I really enjoy **THESE TIMES**. I read it from cover to cover every month. But I do not

understand your views on hell. I always have believed that one burns forever and ever and that he would always feel the pain, but I understand that you believe one burns until he is consumed, or burned to ashes. Maybe I misunderstand you. But I still enjoy your magazine.—Darrell Henson, Ashville, Ohio.

*No, you don't misunderstand us. In fact, if you wish a complete presentation of the topic, why not order the book Hell—Will the Wicked Burn Forever? (Send \$1.95 in check or money order to ABC Mailing Service, 6856 Eastern Avenue NW., Washington, D.C. 20012.)—Editors.*

### A Place of Honor

Your publication has a place of honor in our waiting room, and I am a very regular reader. It's truly a wonderful publication—the best. It has so many wonderful articles with help for everyone. It is very popular reading here.—Thelma P. Firsich, Medical Assistant, Shelbyville, Indiana.

### A Gift to a Friend

I think your magazine is great and I would like to order a one year's subscription for ourselves and one gift subscription to a friend for Christmas.—Ruth Tobiassen, Norway. **Tt**

*Address all correspondence for this column to: Letters to the Editor, THESE TIMES, 6856 Eastern Avenue NW., Washington, D.C. 20012. Items selected for publication may be edited for clarity and length.*



# DOES HELL



# BURN FOREVER?



Although many people believe that hell burns forever and ever, and is a place of torment and torture as depicted in medieval woodcuts, the total evidence from the Scriptures presents a much different picture.

According to the dictionary, the word *hell* possesses several different meanings: (1) a place for the spirits of the dead—identified with Sheol and Hades; (2) a place where the devil lives and to which various sinners and unbelievers are doomed to eternal punishment after death; (3) any place or condition of evil, pain, disorder, cruelty, et cetera; (4) a slang term for any extremely disagreeable, unsettling, or punishing treatment or experience.

But if you have a Bible and take it seriously, *hell* is more than a slang word and a far more significant subject than the dictionary meanings might lead you to believe. It is one of those terms that describes a reality far beyond that observable to the sight of the naked eye.

Who has been to hell and back? Who has discovered the horrors of hell that have been so freely written up over the past two millennia? And more important, perhaps, where does such a concept fit into a modern frame of thinking? These questions are meaningful because the Christian insists that his knowledge about hell is founded on revelation, not empirical data. For that very reason we must carefully allow the revelation of Scripture to speak if we are going to have a balanced view of its teaching on this subject.

**Medieval horror show.** The pictures of hell produced by the creative imaginations of many

well-intending minds of the past and present have generated nightmares and emotional trauma. Descriptions of people somehow kept alive through all eternity in order to endure the pain of unquenchable fire have penetrated the sensitive mind with superstitious fear. Only the imagination has limited some writers as they have described these horrendous scenes. "All the body is salted with fire," wrote one. "The fire burns through every bone and every muscle. Every nerve is trembling and quivering with the sharp fire. The fire rages inside the skull, it shoots out through the eyes, it drops out through the ears, it roars in the throat as it roars up a chimney."

Such vivid and horrible depictions were thought to be deterrents for human rebels struggling with the temptations of the flesh. Such a lurid medieval horror show should scare the "hell" out of the children who were contemplating a path to perdition. Perhaps no other doctrine of the Christian church has been used for more questionable motivational suggestion than the doctrine of hell. Catholic Writer Hugh Calkins quotes the Communist and the cynic with their perceptions: "Promise pie in the sky when they die and they'll eat dirt while on earth," and "Scare hell out of easily led people, and you get unswerving loyalty and endlessly flowing funds."

**But positive effects** have not always been forthcoming. The preaching of hellfire has had little measurable effect on the overall morals of any country. Early America was treated to a great

emphasis on the fires of hell and their effects, but did it produce a superior morality?

In a sermon entitled "Future Punishment of the Wicked" the great Calvinist theologian and hellfire preacher Jonathan Edwards exhorted: "To help your conception, imagine yourself to be cast into a fiery oven, . . . or of a great furnace, where your pain would be as much greater than that occasioned by accidentally touching a coal of fire, as the heat is greater. Imagine also that your body were to lie there for a quarter of an hour, full of fire, . . . all the while full of quick sense; what horror would you feel at the entrance of such a furnace! And how long would that quarter of an hour seem to you! . . . And how much greater would be the effect, if you knew you must endure it for a whole year; and how vastly greater still, if you knew you must endure it for a thousand years! O then, how would your heart sink, if you thought, if you knew, that you must bear it forever and ever! That there would be no end! That after millions of millions of ages, your torment would be no nearer to an end, than ever it was; and that you never, never should be delivered!"

Here was a variation of a longstanding medieval theme finding its most vivid description in the pictures of Dante's *Inferno*. Such visualizations were thought to be effective in controlling certain aspects of human behavior, curbing unacceptable activity, and finally winning control over the sinful pursuits of man.

An imaginative story illustrated the *length* of this horror: Imagine a ball of metal the size of earth. Every 10,000 years a dove will fly

Edwin Zackrison is associate professor of religion at Southern Missionary College, Collegedale, Tennessee. © 1982 by Edwin Zackrison.



by and flick the edge of the ball with the tip of her wing feathers. Conceive that after a time the ball will begin to wear away through continued flickings. Picture how long it will take for the ball to be reduced to shavings, remembering that the dove flies by only every 10,000 years and touches it only lightly each time. Here then is the

**Does such preaching** meet the needs of the people? Do humans change when brought to view with what one writer has called "The great fry in the sky by and by"? Is human behavior effectively transformed through a fearful appeal to the horrors of hell?

In his *Introduction to the Psychology of Religion*, Robert H.

view of hell.

Is it little wonder then that a large-scale reinterpretation of this doctrine has occurred in modern times? Scores of millions of modern Christians no longer believe in Dante's *Inferno* depiction of hell. Such modern views play down the idea of eternal punishing in favor of a more realistic view of justice or an emphasis on heaven and love. More modern views tend to emphasize God as a lover rather than a punisher.

It is in this great emphasis on God's mercy that the proverbial baby may get thrown out with the baby's bath water. Is there no such thing as hell just because modern man cannot handle the medieval horror show?

*The penalty for sin is death, not fire. If it were fire, then Jesus never suffered the penalty for mankind's sin, since He never burned in hell.*

length of eternity. When the ball is ground to powder, eternity will still be going on. And the message was clearly conveyed: If you are in hell you will still be burning even after the ball is gone.

One modern fundamentalist writer has declared that "the real key [to revival] is a return to good old-fashioned preaching of the holiness of God, His hatred for sin, and a revival of some good fire-and-brimstone preaching for sinners." Such a declaration is reminiscent of Gamaliel Bradford's poem decrying the "exit" of God (as evidenced by the silence of pulpits on the subject of hell):

Of old our fathers' God was  
real,  
Something they almost saw,  
Which kept them to a stern ideal  
And scourged them into awe.  
They walked the narrow path of  
right,  
Most vigilantly well,  
Because they feared eternal  
night  
And boiling depths of Hell.  
Now Hell has wholly boiled  
away  
And God become a shade.  
There is no place for him to stay  
In all the world he made.  
I sometimes wish that God were  
back  
In this dark world and wide;  
For though some virtues he  
might lack,  
He had his pleasant side.

Thouless has suggested that behavior demonstrates to a large degree how hellfire preaching has affected the pew. "Instead of being influenced by suggestion . . . [he is] showing the effect of 'habituation'; the stimulus which initially would have produced a behavior response has, by its habitual occurrence, ceased to produce any response. The forcible methods of the revival preacher are an attempt to use the forces of suggestion in a new way which will overcome his habituation. In the end, of course, the individual may be habituated also to the situation of revival services. He may go to them frequently and enjoy them and undergo the emotional crisis which leads to the act of surrender, but only as part of his habitual religious life without any radical redirection."

Thouless then goes on to show that hellfire-and-brimstone preaching has often produced the opposite effect from the one desired. Emotional disorders, hysteria, contortions, speech automatisms (many times interpreted as the coming of the Holy Spirit), erratic dancing—these may simply be emotional reactions to a supposed reality that the human mind cannot handle.

Behaviorally, over the long haul of life, such an emotional peak cannot be maintained, and eventually such a person may throw off religion altogether or at least greatly modify his

**The Biblical doctrine.** In attempting to arrive at and maintain the Biblical teaching on hell we must consider three basic questions: (1) How is one to understand the Biblical words for *hell*? (2) What does the Bible teach about justice and mercy? and (3) What kind of God must God be in order for us truly to worship Him? It seems to me that the answers we give to these questions will affect our life radically.

The words translated "hell" in the English Bible are (1) *she'ol* (Hebrew), meaning "the unseen state," or "the place of the dead," and translated "hell" (31 times), "grave" (31 times), and "pit" (3 times); (2) *hadēs*, the Greek equivalent of *she'ol*, translated "hell" (10 times) and "grave" (1 time); (3) *geenna*, a Greek word meaning "Valley of Hinnom," and translated "hell" (9 times) and "hell fire" (3 times); and (4) *tartaroō* a Greek place name indicating where rebellious angels are thrown, translated "hell" (1 time).

How one understands the New Testament meaning of *hell* is largely conditioned by how he understands the Old Testament view of *she'ol*. For the Greeks, man was conscious in death, but for the Old Testament Hebrews, death meant man was unconscious in the grave. This is indicated numerous times by the concept of the soul as a unity of breath and



body (Genesis 2:7), the depiction of the body returning to the dust (Ecclesiastes 3:20; 12:7; Genesis 3:19), the picture of the breath going forth at death (Psalm 146:4), the picture of unconsciousness (Ecclesiastes 9:5, 6, 10; Psalm 146:4), and the Biblical description of death as a "sleep" (Psalm 13:3).

If one accepts the Old Testament view of death as a state of inactivity, sleep, or unconsciousness, then the "place of the dead"—that is, hell—is the grave.

**The major question** one must ask as he or she approaches the Biblical teaching on hell is Did the New Testament writers presuppose a Jewish background on the nature of man or did they write out of a Greek philosophical background?

For the Greeks, man's soul was conscious in death and separable from the body. Hades was indeed the place of death, but that was a place of activity and life for the Greek mind; quite different from the Hebrew concept of a place of unconsciousness.

What tends to complicate matters, however, is that in the New Testament the words translated "hell" are sometimes linked up with the idea of final judgment. *Geenna*, for example—the valley along the south and west edge of the hill on which Jerusalem was built—was a city dump, where fires often raged, and it provided Jesus with ready illustrations of what would finally happen to sin and those who espoused it so firmly as to become identified with it (see Matthew 5:29, 30). The picture of hell is thus complicated when we bring our preconceived ideas of Dante's *Inferno* to the teachings of Jesus.

**Eternal fire?** Next comes the concept of "eternal," "everlasting," and "for ever" fire (Matthew 25:41; Jude 7; Revelation 14:11, et cetera), and when put together with the texts on "unquenchable fire" (Matthew 3:12; Mark 9:43-48) and a preconceived idea regarding some Greek notion of man's consciousness after death, all seem to jell into the doctrine of a

medieval horror show.

However, the Hebrew and Greek words for "everlasting" and "eternal" are terms that are defined by the nature of that which they are describing. Those words in the original languages mean "age" or "eon." In other words, those who burn in "eternal fire" "for ever" will burn until

those words for hell and everlasting fire. And it depends on what you understand the nature of man to be. If, indeed, the Old Testament gives the correct (inspired) view of man's constituent makeup and God's punishment, then the New Testament merely builds upon that divine revelation to the prophets.

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*When the wicked finally die the just death for their life of sin, it will not be because God is trying to get even. It will be because they have refused life. They made the choice, not God.*

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they have reached their "age." If a man's age is immortality he will burn forever in the sense of never-endingly. If, on the other hand, man is by nature mortal, or capable of dying, he will burn only until he is burned up. Such is the meaning of *eternal* in the original languages of the Bible.

When one has this latter understanding, it is simple to see why the fires of Sodom and Gomorrah are not burning today, even though the Scriptures describe them as being burned with "eternal fire" (Jude 7). These eternal fires *burned up* the cities. But since these were not eternal cities, the fires burned only as long as anything remained of the cities that would burn. Likewise, if humans are mortal, as the Old Testament teaches, then the wicked will burn *up*. They will suffer eternal punishment, but not eternal punishing.

"Unquenchable fire" is fire that cannot be put out. Any professional firefighter can describe the horrors of unquenchable fire. Some electrical and fossil-fuel fires are just that. They can only be controlled until they burn out for lack of fuel. Jerusalem was burned with such unquenchable fire (Jeremiah 17:27). But the city is not still burning. Since it was not made of eternal materials, the city burned until the unquenchable fire went out.

So, you see, to understand the New Testament teaching on hell depends on how you understand

On the other hand, if you impregnate those New Testament words with ancient pagan and Greek philosophical notions, such as the immortality of the soul or the separability of the soul and body or the consciousness of disembodied spirits, then you end up with something entirely different.

**Is God just?** This brings us to our last two basic questions, which deal with our concept of God in the Biblical framework. Some have suggested that everlasting hell—that is, Dante's inferno—is imperative to prove and maintain the justice of God. But is it really? The Bible says, "The soul that sinneth shall *die*" (Ezekiel 18:4). The Biblical writers understood death to be the opposite of life. This text says nothing about *fire*—if it did it should read that the wicked shall *burn*. But rather it says they will *die*. Paul taught the same: "The wages of sin is *death*" (Romans 6:23). Yet, as popularly taught, hell is pictured as eternal *life*—a *conscious life in fire*.

Nonetheless, there is a more serious question of God's justice involved here. Man's sense of justice has varied through the centuries with the philosophies of political leaders and the moral thinking of the times. But the ultimate penalty of justice has always been the forfeiture of life. Some of the more cruel arbiters of the past have used torture, but men of good will have always



spoken out sharply against such methods. Will God now model for the universe the greatest sense of cruelty imaginable by keeping sinners alive in Dante's inferno? To scream and cry by torture throughout eternity? Whether this is just should be given serious consideration.

Some well-meaning Christians

or Herod the Great? Justice inspires mercy and love. Injustice inspires cynicism, hatred, and finally hostile behavior.

**Hell a Biblical concept.** No one will argue that hell is not a Biblical concept. But a more meaningful question is this: Is *your* view of hell a Biblical concept? Many

in Him, where the fires cannot reach. But notice again that the penalty for sin is *death* (Romans 6:23), *not fire*. If it were fire, then Jesus never suffered the penalty for mankind's sin, for He never burned in hell, nor is He now burning in hell (this would be required if the penalty involved eternal-burning fire). Mankind escapes eternal punishment by accepting the death He died in our place.

When the wicked finally die the just death for their rejection, it will not be because God is trying to get even. It will be because they have refused life. They made that choice, not God. They will have destroyed themselves. Just as a small radio speaker blows up when one thousand watts of power are fed into it, so the wicked will be matter changed into energy when God reveals Himself fully, for to sin and sinners "God is a *consuming* fire" (Hebrews 12:29; cf. 2 Thessalonians 2:8).

But that need not be anyone's fate. Salvation is offered freely for the accepting. No one needs to suffer eternal death when eternal life is offered. It is simply a matter of the choice one makes.

But to make such a choice when God has been depicted in such a cruel way as to make serving Him a work of fear, rather than excitement and love, makes the understanding of the gospel as good news very difficult to grasp.

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*How many infidels have been produced by the teaching that hell burns throughout eternity, one may never know.*

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have said, If the Bible teaches Dante's inferno I accept it—if God does it, it must be just, and that's enough for me. Yet it is not the Christian that evangelism is concerned with—it is the non-Christian. How many infidels have been produced by this doctrine, one will never know. But the prospects of turning away sincere and questioning minds are infinitely greater if the justice of God is perceived as more primitive than modern man's sense of fairness.

Someone once said, "I can see where God might punish a sinner for acts of sin equally, maybe sixty-five years of burning for sixty-five years of sinning [though he had trouble even with that]. But how could God ever be conceived of as just by meting out *eternal punishing* as the penalty for sixty-five years of sinning?" A modern man characterized by a sharp sense of justice has difficulty with fire as a form of punishment, but he has an even harder time preserving a sense of justice in an eternal fiery punishing for a few years of rebellion.

It is little wonder, then, that the traditional understanding of hell as Dante's inferno has laid claim to the production of agnostics. When God is depicted as so unjust, one finally finds it impossible to respect Him, much less worship Him from love. Why should a person serve a God whose sense of justice is perceived as being lower than that of Hitler or Stalin

Christians strenuously object to the traditional doctrine of hell, with all its pagan Greek philosophical presuppositions. Scripture perceives of a God who loves this world so much that He sends His Son to this planet to carry out a rescue mission of man, lost through Adam's sin. He assumes the form of man, produces a life of obedience, vindicates the law of God, and dies the death of an innocent victim of sin—a demonstration of the injustice of sin.

This God sends His Son to die for mankind that all might not have to die. His life and death therefore become a substitute, and those who accept Him will escape the "fires" of "hell" by being safe

## Review Questions

1. The Hebrew word for *hell* (*she'ol*) is translated "grave" in the Bible how many times? (Check one.)

☐ 12    ☐ 26    ☐ 31    ☐ 51

2. *Geenna*, located alongside the city of Jerusalem, was in Christ's time (check one)—

☐ a dump where garbage was burned.  
☐ a famous battle site.

3. Explain in your own words how an unquenchable fire can burn a city (Jeremiah 17:27) and eventually burn out. \_\_\_\_\_

4. According to the Bible, "The day cometh, that shall burn as an oven; and all the proud, yea, and all that \_\_\_\_\_, shall be stubble: and the day that cometh shall \_\_\_\_\_ them \_\_\_\_\_, saith the Lord of hosts" (Malachi 4:1).





# THIS TIME

Presenting Jesus Christ in all His fullness to all the world. We believe the Bible to be the authoritative word of God, Satan to be our great adversary, Jesus to be our all-sufficient Saviour, and the coming Christ to be our only hope as the world nears its cataclysmic end.

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# THESE TIMES

**Editorial Offices:**  
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Every so often a story that creates headlines around the Nation contains issues or topics of interest to our readers and therefore merits special attention on the part of the **THESE TIMES** editors.

Such was the case with the Arkansas Creation Trial, which took place December 7-17, 1981, at the Federal courthouse in Little Rock. Since the trial was billed by the press as the most significant Creation-evolution trial to convene in more than 50 years (or since the widely publicized Scopes Monkey Trial in 1925 at Dayton, Tennessee), we decided that one of the editors should attend the proceedings, hear firsthand the arguments presented by the two sides, and prepare a special report of the trial for our readers.

The article beginning on page 17 of this issue resulted from that trip to Little Rock. (In fact, we even dropped an article from this issue as it was being processed in order to rush this report to your home as quickly as possible in a monthly magazine.)

If I may offer one additional sideline observation: I was pleased with the fact that some Seventh-day Adventist scientists played such a key role in the trial. In fact, a number of people who witnessed the trial, both among the reporters and observers, mentioned afterward that the Seventh-day Adventist scientists who took the stand for the State presented some of the most powerful and scientific facts in behalf of creationism and the "young-earth theory" that they had ever heard.

Now, we need something from you. On pages 13 and 14 we prepared a special survey sheet that we would like to have filled out and returned by as many of our readers as possible. (We even self-addressed it for you to make it easy to put in the mail, and will pay the postage for its return.)

You see, it's been quite a few years since we've conducted an exhaustive survey of our readership. Yet in order for us to work effectively as editors, we need to know two very crucial things: (1) Who exactly is reading **THESE TIMES**? and (2) What topics that we cover help you the most in your everyday experience?

So please forgive the thoroughness of the questions we ask. Your answers to each one will enable us to better understand you and your needs, and hopefully be of better service to you in the future.

When we finish compiling the survey returns, we will publish a summary profile of our readers and of what kinds of articles you prefer to see in the publication. We hope you will find this as interesting as we will. Thanks for your help.

*Ralph E. Blodgett*

## NO ONE TELLS US WHAT TO WRITE! (EXCEPT OUR READERS!)

Fill out and mail to: **THESE TIMES**, 6856 Eastern Avenue NW., Washington, D.C. 20012. Please print or type clearly. Do not use ink. Do not use correction fluid. Do not use pencil. Do not use eraser. Do not use white-out. Do not use tape. Do not use staples. Do not use glue. Do not use string. Do not use rubber bands. Do not use paper clips. Do not use staples. Do not use glue. Do not use string. Do not use rubber bands. Do not use paper clips.

1. Name (Last, first, middle initial) \_\_\_\_\_

2. Address (Street, city, state, zip) \_\_\_\_\_

3. How long have you been reading **THESE TIMES**? \_\_\_\_\_

4. How often do you read **THESE TIMES**? \_\_\_\_\_

5. How do you feel about **THESE TIMES**? \_\_\_\_\_

6. What topics do you like best in **THESE TIMES**? \_\_\_\_\_

7. What topics do you like least in **THESE TIMES**? \_\_\_\_\_

8. How do you feel about the cover of **THESE TIMES**? \_\_\_\_\_

9. How do you feel about the layout of **THESE TIMES**? \_\_\_\_\_

10. How do you feel about the illustrations in **THESE TIMES**? \_\_\_\_\_

11. How do you feel about the articles in **THESE TIMES**? \_\_\_\_\_

12. How do you feel about the editorials in **THESE TIMES**? \_\_\_\_\_

13. How do you feel about the letters in **THESE TIMES**? \_\_\_\_\_

14. How do you feel about the advertisements in **THESE TIMES**? \_\_\_\_\_

15. How do you feel about the subscription service in **THESE TIMES**? \_\_\_\_\_

16. How do you feel about the price of **THESE TIMES**? \_\_\_\_\_

17. How do you feel about the quality of **THESE TIMES**? \_\_\_\_\_

18. How do you feel about the quantity of **THESE TIMES**? \_\_\_\_\_

19. How do you feel about the variety of **THESE TIMES**? \_\_\_\_\_

20. How do you feel about the timeliness of **THESE TIMES**? \_\_\_\_\_

21. How do you feel about the accuracy of **THESE TIMES**? \_\_\_\_\_

22. How do you feel about the objectivity of **THESE TIMES**? \_\_\_\_\_

23. How do you feel about the fairness of **THESE TIMES**? \_\_\_\_\_

24. How do you feel about the honesty of **THESE TIMES**? \_\_\_\_\_

25. How do you feel about the integrity of **THESE TIMES**? \_\_\_\_\_

26. How do you feel about the respectability of **THESE TIMES**? \_\_\_\_\_

27. How do you feel about the respectability of **THESE TIMES**? \_\_\_\_\_

28. How do you feel about the respectability of **THESE TIMES**? \_\_\_\_\_

29. How do you feel about the respectability of **THESE TIMES**? \_\_\_\_\_

30. How do you feel about the respectability of **THESE TIMES**? \_\_\_\_\_



# A Tale of Two Sisters

A father had two daughters.

As the years went by, he watched them grow up through Captain Kangaroo and skateboards, gold eye shadow, and a bewildering series of diets. They teased each other, fought some, and took for granted their life together at 205 Woodfield Place.

One day when the younger was 16, she decided she could do without homework and curfews and the endless mother-daughter hassles over what to wear and what boy to date.

So she stuffed an extra pair of Levis into her sleeping bag, cashed in two Government bonds she'd been given to save toward college, and hiked three miles down an abandoned railroad track to the outskirts of town. At dusk, she cut across a vacant lot to the freeway and hitched the first of five rides between her Pittsburgh suburb and New York.

Police couldn't trace her. And none of the runaway organizations her parents contacted could help.

In the city, she blew all she had on a one-month stint in a dingy hotel and on other unfun things like food, an extra blanket, a red nylon parka, and deodorant.

When she ran out of money, a group of kids she ran with offered her a damp corner of their basement room. Her sleeping bag got moldy.

She discovered that pot made her sick—dizzy, vomiting sick. Though it embarrassed her no end, she never tried other drugs after that. She discovered, too, that these new transient friends used her as thoroughly and callously as the kids and teachers back home had seemed to.

**For two weeks** she wandered around downtown Manhattan, checking out Help Wanted, Female ads, but no luck. She bought a different paper, then sat down at

She walked to the outskirts of town, then hitched a ride toward New York City. Freedom lay down the road just ahead.

BY HOPE WARWICK

one of the back booths of a greasy pizza joint to read more ads. Her feet hurt—both heels were blistered. She had a headache.

She thought about the dark, eight-block walk to her corner room and decided she was going home. So she called her dad, and he wired money for plane fare, even for a taxi to the airport, though she told him she could take a bus.

Early the next morning on board U.S. Air's Flight 37, she let down her seat as far as it would go and slept deeply.

Her dad had somehow gotten through the "Passengers Only" gate, and he met her right on the runway. Not once did he accuse her of hurting him, and she knew he never would.

Out in the parking lot, he led

her to a '75 Toyota.

"You've come down in status," she said. "Did you sell your brand-new Buick?"

"No. This one's yours." He gave her the keys and hugged her hard. He was trembling. She could recall having seen him so deeply moved only once before: when her mom came out of surgery, and they said it wasn't cancer. She could sense his delight. "It could probably stand a paint job, but we thought you needed something to get around in."

Twenty minutes later, she pushed open the back door and walked into the warm, coppery kitchen. The aroma of fresh-cooked eggs, toast, and hot chocolate made her legs grow weak in anticipation.

**Her sister** slipped quietly into the family room, turned on the TV, and sat waiting for the test pattern to fade into an early morning talk show. She felt cheated, pushed aside. The happy reunion chatter in the kitchen ground into her stomach. What did all her attempts at being an ideal daughter mean anyway?

A few minutes later when her dad came in to call her to breakfast, the nagging hurt inside her spilled out.

"I don't claim to be perfect, but at least I've stayed home and done almost every cruddy thing you've ever asked, and you never even say Thank you. I slaved in a restaurant to buy *my* car. Now *she* comes dragging back here, a washed-out little street sleeper who's blown her college savings and put you through hell, and you . . . you're *glad!*"

He stared at her for a long time, as though willing her to understand.

"Our love for you is stronger than ever. But it's a time for joy! Your sister's back. If we couldn't forgive each other, we'd have no home."

*If this sounds familiar, read Luke 15.*

TP

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## WHERE IS GOD WHEN I NEED HIM?

God hasn't gone anywhere. He doesn't take vacations. He's right here. He always has been. It's just that you may have been too wrapped up in your own problems to recognize Him.

Take a few minutes to focus on His presence and His message to you. It's here, too, in the Bible—ancient words with timely meaning for modern men and women.

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