

new wine

A black and white photograph of a man running on a path through a forest. The man is wearing a beanie, a jacket, and light-colored pants. The background is a dense forest with tall trees and dappled sunlight. The title 'new wine' is overlaid in a large, stylized, yellow font at the top. The date 'APRIL 1979' is in a smaller yellow font to the right of the title. The text 'THE HEALTHY CHRISTIAN' is in a large, bold, yellow font on the left side. A yellow banner at the bottom contains the address information in black text.

APRIL 1979

THE HEALTHY CHRISTIAN

Our New Address Is: P. O. Box Z, Mobile, AL 36616.

Letters to the Editor

In response to Paul Petrie's article, "The Privilege of Serving" (January 1979), I agree very much with the distinction he is setting up between leadership responsibility and physical acts of service. This is very freeing to the Body of Christ if leaders are free to lead and minister in the Lord (the principle in Acts 6:2). But I do not agree with his delineation of these two aspects into ministry or leadership on the one hand and service on the other hand. This is very dangerous. Leadership in the church and leadership in the home is only biblical when it moves in a serving role (Mk. 10:42-45). Both roles—leadership and physical service—are servant roles. To speak of one as leadership and one as service implies that leadership is not as a servant, and opens us once again to great abuse of leadership. The author was differentiating between functions, not between attitudes, and it must be clearly stressed that *both* functions move in servant attitudes.

Philip Shenk
Springfield, OH

The February issue of *New Wine* is to me the most outstanding, thought-provoking, and desperately needed issue I have ever read.

Could I have one or two extra copies for friends?

We need this kind of teaching to know where we are in this chaotic life (especially our area).

Ted Sahlstrom
San Jose, CA

Thank you for the copies of February's *New Wine*. It is an excellent issue, and, by dealing with humanism, you have established yourself as willing to be relevant in a day when all too many Christian publications are studiously irrelevant.

R. J. Rushdoony
Vallecito, CA

We have greatly enjoyed your magazine and have been spiritually fed by your articles. Your latest issue on humanism kind of scared me at first, but when I dove into it, I was amazed at the misconceptions that have crept into the church. It opened our eyes.

Janice Zolnekoff
Whittier, CA

I just received your copy of *New Wine*, Secular Humanism Part I, for February 1979. I began reading the articles immediately and shared it with others. I stayed up at night and completed it, and when my husband came home, he read it also.

We are so thrilled with the subject you chose and the articles written on it. We are presently engaged in that battle in our community churches and schools and your copy on this vital issue will be so helpful to our Christian friends and acquaintances.

Mr. & Mrs. A. G. Sande
Big Lake, MN

Thank you so very much for the wonderful easy-to-understand articles on secular humanism. I have tried through the years to explain to young mothers and fathers what is wrong with our schools and world. I was so thrilled when the February *New Wine* came that I would not even allow myself to finish reading it all before passing it on to a couple with three sons. I know they will all be helped.

New Wine continues to be one of my best teaching aids.

LaVeone Nutter
Gardendale, TX

Thank you for continuing to send *New Wine* Magazine. I have found your articles generally very helpful and timely. However, I find your move into full-color offset printing somewhat disconcerting. At the time you announced the change, you were running a series of articles on financial stewardship. Those articles were extremely good and somehow seemed to be contradicted by the greater expense printing in color entailed. I am not against color printing per se, but I think in this age when we Westerners have so much and the majority of the world is in poverty that the extra money could and should be used to extend the work of God in more needy areas and ways.

Secondly, your February issue on humanism is a refreshing addition to your normal Bible teaching. For too long the Christian church has been associated with anti-intellectualism, and the recent moves of God have done little to negate that impression. I heartily applaud your efforts to get our minds as well as our lives into the Kingdom of God. I am looking forward to the continuation of this series and hope to see more like it in the future.

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Montreal, Canada

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The views expressed in *New Wine* are those of the writers and not necessarily those of the editors or directors.

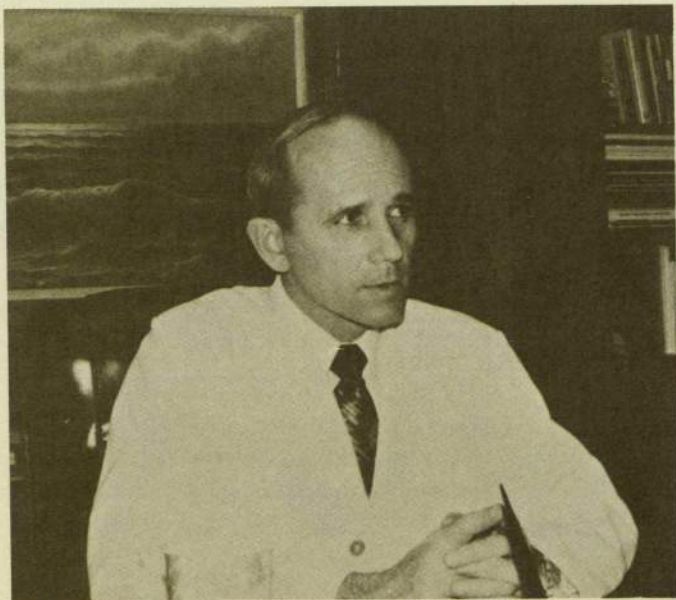
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The Healthy Christian

An exclusive interview with Dr. Kenneth Cooper.

by Dick Leggatt



The long driveway to the Aerobics Center was crisscrossed by outdoor jogging paths, and we yielded the right of way to a few runners who were using them in spite of the icy rain that had steadily fallen on Dallas all morning. From the reception area, the Center branched out into a maze of offices, examination rooms with treadmills, and sophisticated equipment, exercise and rest areas, and a surprisingly large indoor track being used by a number of joggers. The Center was impressive—there was an orderly, godly atmosphere there. And when we were introduced to Dr. Kenneth Cooper, we understood why.

DL: Dr. Cooper, how did the aerobics program begin—how did it originally take shape in your mind?

KC: To answer that in detail would probably take several hours, but to give you a synopsis of how the aerobics program began, we would have to go back to the early 1960's when I was in the Air Force stationed in San Antonio, Texas. At that time I was interested in exercise from previous experience, having

been a track man in high school and college, attending the University of Oklahoma on a track scholarship. I was interested in exercise, but I had let myself deteriorate after entering medical school and internship, and also my first two years in the military.

So, around 1960, I became interested in a personal exercise program. *Initially*, it was personal; but I soon saw the need for such an exercise program for the masses. The more I saw patients requiring acute medical care, the more I noticed that many of them seemed to have problems which were not so much the result of a disease process as what they were doing to themselves: obesity, inactivity, excess drinking, smoking—all these various things. That realization so stimulated my interest in preventive medicine that I have spent almost the last twenty years of my life concentrating strictly on trying to keep people healthy. That is, the practice of preventive medicine.

Preventive medicine includes at least four building blocks: proper weight, proper diet, proper exercise, and avoiding tobacco. Over the years, we have concentrated primarily on proper exercise, and what we have tried to do with the aerobics concept is in a very sophisticated, scientific fashion, based upon a patient's age, sex, symptoms and medical history, to answer the question: "Just what is proper exercise?"

For the first 8 years of this project we tried to *quantify* exercise, determining what type of exercise was best for the person, and developing a system whereby we could compare exercises. This is where the aerobics program began. In the aerobics concept, the exercise program is not designed basically for muscle building or figure contouring, but rather for cardiovascular-pulmonary conditioning—building an endurance base in the heart, the blood vessels, the lungs. That's what aerobics means: "with air, with oxygen." Having established this base through endurance types of exercises, you can, if you like, have the muscle-building, figure-contouring type of exercises. But you must have the aerobics base first.

Well, it was easy enough to define that concept, but then we had to start testing various aerobic exercises—endurance-type exercises—such as walking, cycling, swimming, stationary running—to determine a points system to rate these activities. Points were to be awarded based on the intensity and the duration of the activity. For example, if you walk a mile in 18 minutes it's worth 1 point; if you walk a mile in 14 minutes it's worth 2 points; if you run a mile in 7 minutes and 30 seconds it's worth 5 points; if you play one hour of racket ball it's worth 9 points. There are 28 different exercises now quantified in the latest book, *The Aerobics Way*, in which we have tried to rate the worth of the exercise by means of the points system.

Finally, the question we had to answer was, "How much exercise is necessary?" We determined that if men worked up to 30 points a week, and women 24 points a week, they would have a highly significant improvement in their cardiovascular reserves. Along with that we discovered a marked improvement in their coronary risk factors: lowering of cholesterol, triglycerides, body weight, percent of body fat, and blood pressure.

So the aerobics program has been used extensively now in the practice of medicine. Initially it was just to improve the physical health, but along with that, we soon found an improvement not just in the muscles, the endurance and the wind, but in the total system.

To give one example of what may be an indication of the effect that interest in exercise has had upon our country, if you were to project the 1968 statistics for death from heart attacks forward to 1978, there were 164,000 people who *didn't* die of heart attacks in 1978 who *should* have. In other words, we are down 21% in deaths from heart attacks in the last ten years—and the only major thing that has changed in the health habits of the American people in the last 10 years has been their increased interest in exercise.

DL: You stated in your first book, *Aerobics*, that a strong motivating factor for writing that book was the apathy you observed in our society toward phys-

Dr. Kenneth H. Cooper, formerly a lieutenant colonel in the U. S. Air Force Medical Corps, is presently the director at the Aerobics Center in Dallas, Texas. He is the author of four books on fitness and exercise: *Aerobics*, *Aerobics for Women*, *The New Aerobics*, and *The Aerobics Way*.

ical fitness. That has changed quite a bit over the past ten years, hasn't it?

KC: It has changed dramatically. I would admit that with the publication of the first book of *Aerobics* in 1968, I didn't expect people to respond for prolonged periods. I expected maybe a temporary interest in jogging exercise in general, but I thought it would be a passing fancy or fad. Well, it hasn't been a fad.

Whereas in 1968 we had less than 100,000 people jogging regularly, in 1978 the estimates are as high as 25 million. It seems to be growing, and yet, as I've stated in all my books, what has propagated this movement is not just the physical improvement an individual feels but the psychological improvement, the fact that people do feel better.

Most of us, myself included, who have been running for years, have discovered that if for some reason you have to lay off for a period of four or five days, you just almost go crazy. Your enthusiasm, your productivity, your feeling of well-being just disappears. People say, "That's all psychological." Well, it may be, but there is something that happens in the body of a person who is physically fit that gives him a whole new zest for life that he doesn't have when he's not physically fit.

When I lecture on this subject, I tell people, "You will feel better." I have asked runners all over the world this question: "What motivates you to continue running and exercising?" Probably 90% or higher come back with the same answer: "It makes me feel better." People sometimes respond, "Well, Doc, I already feel good," and I say, "Do you really? How good *could* you feel? Do you know? You don't unless you've tried it." That psychological factor is what I believe has propagated this whole health movement to use exercise as a major modality of preventive medicine.

DL: From your perspective as a Christian, what relationship do you see between physical health and spiritual health?

KC: I feel that we are commanded spiritually to take care of our bodies as well as our spirits, for we are commanded to glorify God in our body as well as in our spirit. I think that at times, we as Christians tend to neglect this aspect of the commandments we have been given. As a result we are very likely to suffer from obesity, from inactivity, from lack of optimum productivity. In other words, we haven't built the structure or foundation by which to prop-

agate the Good News as well as we might if we were physically fit.

I think the Lord knew what he was doing when he selected apostles who were physically strong. The physical demands placed upon those men were tremendous—the punishment they had to endure, the trials of their lives. I wonder how many modern American men could tolerate that physical stress. The disciples were able to meet the demands of their job and do it in a way that was highly effective.



Well, that comes back to our point. I feel that we are both physical and spiritual. Without question, our spiritual fitness determines what will happen to us in the future—but our *physical* fitness determines what's going to happen to us and how effective we will be now. That is why I have tried to motivate Christians to concentrate not only on the spiritual but also on the physical. I have seen people so heavenly oriented that they forget about what they are doing here on earth. How can you be an effective witness for Christ when physically you look and feel miserable? That is why the Lord commanded us to glorify Him both physically and spiritually.

DL: You've probably had a chance to see some people almost "born again," and I'm using that in the larger sense of the word—that their lives have been turned around through the physical improvement they've experienced.

KC: You have to worry about that because some people can take it to an extreme. A concept that has been propagated in some of the running journals is "Well, my religion is running," using the terminology, "I have been born again through running." I believe that if a person limits his life to that type of physical dimension, he has a very poor prognosis (to use the medical term), because life without a spiritual basis is no life at all. The physical better enables us to perform our spiritual requirements in life. But

to have only the physical and no spiritual is to head for trouble.

DL: As you pointed out, people can make fitness and nutrition their religion, often with occult overtones. Why do you think they depend upon it to fill a spiritual void?

KC: Maybe it's because we as Christians have failed to introduce these people to the joy and peace and love that can accompany an authentic spiritual dimension in their life. I'm referring to knowing Christ as their personal Savior and the wonderful thrill and experience that is. That person is filling the void in his or her life with something that produces results. Now, either they don't know or they have never tried to fill that void in their life the way that we have, and that's with the spiritual integration of our life. This may be where we have failed as Christians to adequately tell these people what they're missing in life; and that they can reach all those goals they think they are getting through the physical.

I strongly feel, too, that if you have both spiritual fitness and physical fitness, you can reach a state of life that my wife refers to as "the joy of living." That's very true. If you have them both together, it's like heaven on earth. But if you have neither, I can't envision anything but hell on earth.

DL: You deal somewhat with fatigue in your books. How does fatigue relate to rest and what place should proper rest hold in a person's daily regimen?

KC: A moment ago, I mentioned that preventive medicine consists of proper weight, proper diet, proper exercise and avoiding tobacco. I could expand that very easily to add proper rest because there is a tendency in our modern day to overwork ourselves to the point of living in a state of chronic fatigue. Of course, one of the advantages of keeping yourself physically fit is that you can do more physical work with less effort and therefore are less susceptible to developing physiological fatigue. But there is also psychological fatigue. If we sit behind a desk all day, at the end of the day we are totally exhausted psychologically. I've found that exercise can be used very effectively to counteract the problem of emotional fatigue. Although it is difficult to work in an exercise program, I have found over the years that we tend to do the things we want to do. And if we really are motivated, we'll find the time. It's amaz-

ing to me how that time can be found by a man who has had his first heart attack; it's always interesting to see the change in his motivation once that occurs. I've found at the end of a very tiring, fatiguing day—I'm talking about psychological fatigue—when I've been at the office for eleven and a half hours, with maybe five minutes break for lunch (and that's a fairly regular day for me) if I go out at 6:30 at night and run for three miles, it just opens up the whole day.

To the contrary, it is possible to suffer physiological fatigue and rest can be an indicator that something is wrong. For example, some people feel that if something is good, more is better. They start out running a mile or two miles, then go to five, ten, or twenty miles. They're running marathons; and they are chronically fatigued, physically, because they are getting up at four o'clock in the morning to go out and run ten miles. Then they can't understand why they are at the point of sleep at 6 or 7 o'clock at night.

You can go overboard in anything, even to the extent that your life becomes meaningless. This has been written about in some of the running magazines, how marathon running is destroying the family because it takes so much time. If a person has to run 75 to 100 miles a week to be trained adequately to run a good marathon, that can be hours that he or she is away from home.

DL: How do you set the right balance?

KC: When you have minimal time, you have to "prioritize" your life. I feel that regardless of who the person is, he is not going to have a successful happy, fulfilled life unless he has his priorities right. Tops on that list is being spiritually fit and having God at the top of your life where He is really in command and control. Second on that list is *your family*. Then third on the list is work, your profession.

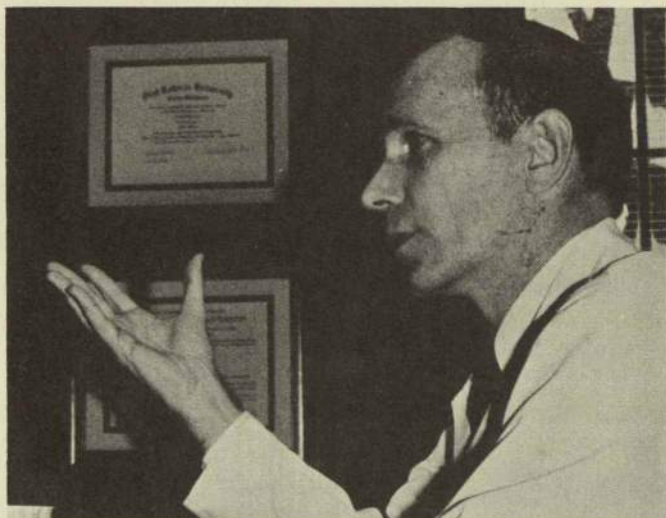
It is awfully hard for those of us in very demanding positions to prioritize our life in that way. But I personally tried it the other way, with work at the top, and I can attest to rapid destruction in a very short period of time. There is no way that you can exist. If you're a born-again Christian and God is out of your life or placed second, even temporarily, you experience hell on earth. That is what I tell audiences—that if you know you're not doing what the Lord wants you to do and it doesn't bother you, you had better check your Christian commitment because you may have never had a true commitment. To the contrary, if you are out of His will, and life is

miserable, you can be assured that you have had a real born-again experience.

DL: It seems like you have the opportunity wherever you speak to bring in some of these principles regarding the Christian walk.

KC: I always talk about the Christian aspect—maybe just in making reference to giving my testimony at the Billy Graham Crusade down in Rio de Janeiro in 1974 or starting off in quoting Rudyard Kipling when he once said that "...nations have passed away and left no traces, and history gives the cause of this: one single simple reason in all cases—they fell because their people were not fit." Frequently, I start my presentations like this: "Fitness—what do you mean? Without question I would classify spiritual things as being the most important type of fitness. Then after that there is moral fitness, academic fitness, social fitness, physical fitness. For the remainder of this presentation tonight I'm going to concentrate on physical fitness." Sometimes that's all I say about the spiritual aspect, but you would be amazed at the number of people who say, "I can tell you are a Christian, just by the way you talk." It doesn't take much, and I've had many opportunities like this because I give at least 75 presentations a year.

I feel that this was all part of the Lord's plan for me because as a young man I felt I was being called into full-time Christian work as a medical missionary. At 17 or 18 years of age, I dedicated my life to Christ with that purpose in mind—to become a



medical missionary to China. As it turned out I didn't feel that commitment to full-time service; but I felt the Lord was calling me to a different field. Now, years later, I can see His plan because the suc-

cess that we've enjoyed here just defies imagination or logic. It has to have been divinely inspired, because many things have occurred which defy all the odds. Why were we able to start into a new field, fighting very stiff resistance among medical colleagues, and still be able to become overwhelmingly successful? I don't know, except for the fact that this was the Lord's will.

If we had had a death on our running track at the Aerobics Center in the first two or three years of our experience, I would not be here today because I would have been run out of town. It was a new field. Any time you get into a new area of medicine, criticism can always occur and people are just waiting for you to make a mistake. And yet, it didn't happen. We've never had a death on the treadmills or the trails or anywhere else at the Aerobics Center after almost 2.4 million miles of running on these tracks.

I think it's because the Lord has been watching over this operation very carefully, because He expects to use me and my wife all over the world. And we are seeing now that we are a different type of medical missionary, whether it's lecturing to a group of people in Jakarta, Indonesia or speaking at a church in Rio de Janeiro, Brazil. At last count, my wife and I figure that in the 15 years I have been on the lecture circuit, we have visited and spoken in 36 countries, and the Lord uses us every time we've had the chance to go abroad. For example, we always make it a point when we are in a community in some foreign country to try to work with our missionaries, offering our services to them to bring information back or take information over. Not uncommonly we have opportunities to work with the top political people in the community, and in several countries we have been able to act as an intermediary between the missionaries and the top government people. Coming at the government's invitation has enabled us innumerable times to introduce our missionary friends.

Again I think this is all part of a divine plan in the Lord. In my late teens, when I dedicated my life to the Lord, I tried to let go and let God have His way in my life. But over the next few years there were the ups and downs (I think there were more downs than ups there for a while), yet underlying it all was the fact that as a born-again Christian I knew when I was doing something out of His will. That was always there. Even with the ups and downs, my overall posture and direction in life was still up. Finally, 8 or 9 years ago I left a very promising career in the Air Force and said, "Lord, I'm in Your hands. What are

You going to do with me? Let me know directly."

What has happened since has so vastly exceeded my expectations that I can't believe it. I challenge people everywhere by saying, "If you don't know what the Lord wants you to do in your life, just turn loose and ask God to take hold. Let Him direct your life, and you'll be amazed how it will turn out." I'll make that statement without fear of being corrected. You'll be amazed if you just turn loose and let God have His way.

DL: Well, I guess the only disadvantage of your work is not really knowing how many lives you've been able to save through the aerobics program.

KC: Well, people come to me all the time, whether it's here at the Aerobics Center or at a lecture, and they say, "Dr. Cooper, I owe you my life." That happens all the time. I think that's what motivates me as much as anything else to continue in this field. Initially it was a very controversial field, and ten years ago, I'll guarantee you there were a lot of questions in my own mind whether I should continue because of the controversy that we were experiencing. But it was the Lord's plan, and now it just makes me feel good all over when somebody comes up and says, "Dr. Cooper, I owe you my life," and I immediately think, "I wonder if that's spiritual or physical." I'm afraid that in the majority of cases, it is physical. But more and more now, I have a larger platform from which to lecture and more opportunities to talk to people who are lacking the peace, joy and happiness that we have as Christians. I have that chance almost daily, to share that experience with people that can, in turn, influence the lives of thousands.

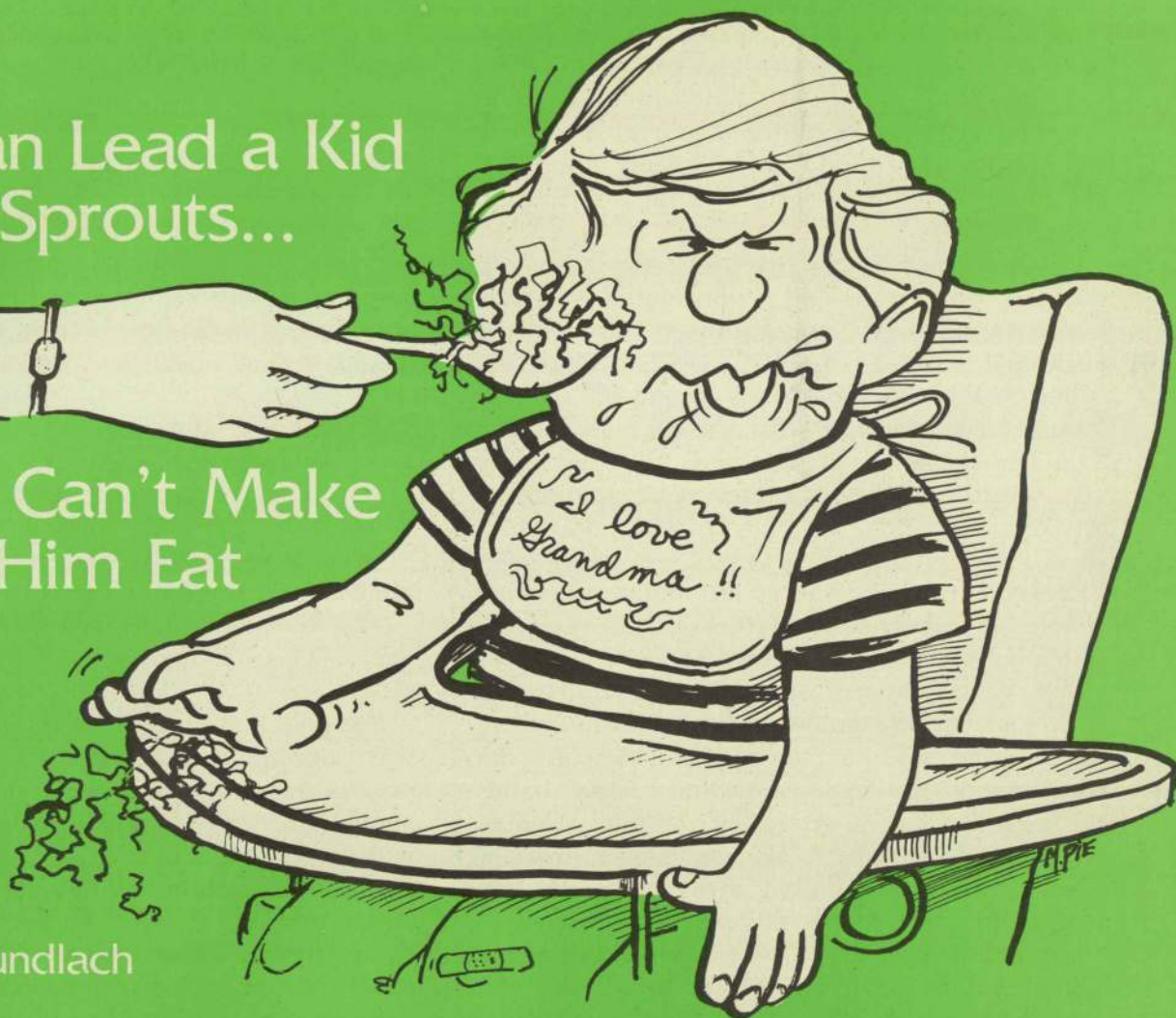
DL: God has put you in a tremendously significant place and by your expertise in the medical field, He can use you in other ways.

KC: But I'm saying He can use any of us that way. I don't care whether a person is a housewife or a school teacher or a car salesman, or whatever. I would challenge the readers who are in those fields by saying, "You may think that I have such marvelous opportunities because of my training, my education, my position. No, I'm in this position because the Lord put me here. And I have my requirements and my goals in life just like you have yours. But I would challenge you to reach a higher goal by doing what I've done—and that is to turn loose and let God direct your life." ♣

You Can Lead a Kid
to Bean Sprouts...

But You Can't Make
Him Eat

by Shari Gundlach



WHEN MY HUSBAND GEORGE came home from the *New Wine* Magazine offices one day and said, "Honey, the editors want you to write an article on nutrition," I almost gagged on my candy bar.

"You've got to be kidding," I gasped. "Why me?"

"Well, they know you're interested in that kind of thing. You know—the struggling young Christian housewife, grappling with the joys and frustrations of providing healthful food for her family."

All I could do was groan. Basically my struggle over my family's nutrition has been as much frustration as joy, and sometimes I think all I have to share with anyone are some leftover soybeans.

Now I'm sure that many Christian wives can write about their organic gardens, their compost piles and their healthy children who regularly snack on home-grown bean sprouts instead of Twinkies. And they could probably share their recipes for special treats like "Oat Groat Munchies" or "Wheat Germ Yummies."

I admire the self-discipline and commitment of

women whose efforts at home nutrition seem more successful than mine. But I can still get pretty excited over watching a little bean sprouting right in my very own kitchen. And that's saying a lot for someone who a few years ago couldn't pass a McDonald's without having withdrawal symptoms. Like most Christians I believe in eating all the right foods, but I love eating all the wrong ones.

My longstanding interest in exercise and nutrition took a giant step forward after the birth of our son Jonathan. George and I felt that the Lord wanted us to explore nutrition more seriously, so I began to read books and magazines dealing with the subject. I was amazed at the amount of information available, and began to compile a notebook of ideas that seemed particularly useful to a housewife and mother like myself. The more I read, the more I became convinced that my family's diet definitely needed improving, so I set out to do just that.

Looking back, I marvel at George's encouragement and patience—he didn't even bat an eye when

I threw out all of our white flour, sugar, frozen foods, canned goods, coffee and soft drinks, and then trotted off to the health-food store to stock up on the essentials we would need to pursue our new healthful life-style. And George was my guinea pig when I began experimenting with my new natural way of cooking.

I clearly remember my first health-food dinner: a raw carrot and onion salad, topped with homemade yogurt dressing. All through dinner I extolled the nutritional virtues of this new gastronomical delight, while George silently chomped his way through his raw carrots with raw courage, looking singularly unconvinced. Jonathan, still too little to talk, nevertheless clearly expressed his opinion: he just kept dumping his "yogurt-with-honey-and-wheat-germ" onto the floor.

George not only had to endure my new cooking efforts, but my excitement over exercise as well. With a baby, it wasn't that easy for me to get out of the house, so I ordered one of those "Trim Inches Off In Days" rope-exerciser gadgets, the kind where you hook one end to a door knob and somehow the other four ends are supposed to loop over your hands and feet. The day it arrived in the mail, George came home from work to find me lying in front of the door, furiously pumping away, arms and legs going in every direction. His only comment was, "Shari, it will never fly." Then he quietly helped me untangle myself while I explained that aside from the rope burns it was a great way for me to get exercise. Again, I don't think he was convinced.

But I kept trying to improve our family's health. For exercise I'd go for a quick jog around the block, with Jonathan in his backpack, hanging on for dear life. For diet I'd put lecithin, protein powder and whole wheat into nearly everything—apple pie or scrambled eggs or baby food. One night I welcomed George with a soybean "meat" loaf which had taken hours to prepare. Even though it looked and smelled a little strange, I was proud of it, and with anticipation I watched George as he soberly prepared to take the first bite. His expression reminded me of a man facing the firing squad—and after sampling it myself, I knew why. Nothing could make those soy-

beans taste anything like meat loaf, and when I suggested we order a pizza, George literally ran to the phone.

Although we ended up laughing over that "meat" loaf dinner, I think it was at that point that I began to wonder what I was doing wrong. I felt discouraged because it seemed this new "natural way of nutrition" just wasn't all it was cracked up to be. My inspiration was beginning to dribble out my toes, and I was disillusioned since all the books and magazines had made the same promises:

"Health foods are easier to prepare." (Two days to make one little soybean "meat" loaf?)

"Health foods are more delicious." (Ask George what he thought of the soybean "meat" loaf.)

"Health foods make you feel good." (But only after the meal is finally over!)

"You'll wonder why you ever lived any other way." (This is living?)

Not only did I feel much of what they promised was exaggerated, but I was also confused since many experts on nutrition strongly disagreed with one another. Recently I watched a television talk show with two noted authorities in the field of nutrition: Dr. Lendon Smith, the famous pediatrician and author, and Dr. Howard Appledorf of the University of Florida. Their thought-provoking discussion amazed me at how two men with so much learning and experience in the field could differ so strongly in their nutritional viewpoint. One felt that good health was hereditary, supplementary vitamins were a waste of time and money, and junk food in moderation was harmless. The other felt that, especially for children, we must choose our foods with caution, supplement our diets with vitamins and avoid all junk foods entirely. Both of them argued their points convincingly and with authority. The only thing they could agree upon was that they disagreed, and I ended up better informed but much more confused.

I was also disturbed by the occult overtones often associated with health foods. Many of the "authorities" committed to better nutrition seemed equally committed to yoga, astrology, TM, or other occult practices claiming that these "spiritual activities" could also provide many health benefits. But in their book, *The Most Dangerous Game*, Don Basham and Dick Leggatt listed 101 scriptures condemning all occult practices. Since God's word so clearly warns Christians against occult activities, I knew I must dismiss the "spiritual" advice of some nutri-

Shari Gundlach is the wife of George Gundlach, Administrator of *New Wine*. They have two sons, Jonathon, three and a half, and Caleb, six months and live in Mobile, Alabama.

tionists—but should I then follow their nutritional advice?

On top of all this confusion, I found my nutritional venture requiring more and more of my time. While the laundry piled up and dust collected on the furniture, I was reading more literature, preparing more exotic concoctions, or searching the countryside for certified raw milk and organic cucumbers. I began to wonder if “adequate nutrition” was going to do my family any good if the price was a lonely husband and a disorganized household.

When George saw how frustrated I was becoming, he suggested that I just lay the whole thing down for a while. So I put away my notes and books and magazines and told myself I’d get back to them in a few weeks. As my bean sprouting jars and yogurt maker went into the closet, I was surprised at the relief I felt, and it wasn’t long before our life-style returned to its old pattern. George began to enjoy mealtime again, once more I patronized McDonalds, Jonathan had his first lollipop, and people actually began to accept dinner invitations to our home.

We may not have been quite as healthy, but our lives seemed a whole lot simpler, except for one thing: I now found myself feeling terribly guilty. I had fallen into a trap that many nutritionally minded Christians find themselves caught in. Without realizing it, I had been putting too much trust in our healthful way of living to protect us from illness and disease. So when I relented and we began to eat more processed, convenience foods, I felt we no longer had that protection. What a sneaky trick of the devil! While I knew the Holy Spirit is emphasizing proper diet and exercise to the whole Body of Christ, and I knew the Lord had prompted me to learn more about nutrition, now it seemed almost as if my knowledge was undermining my faith.

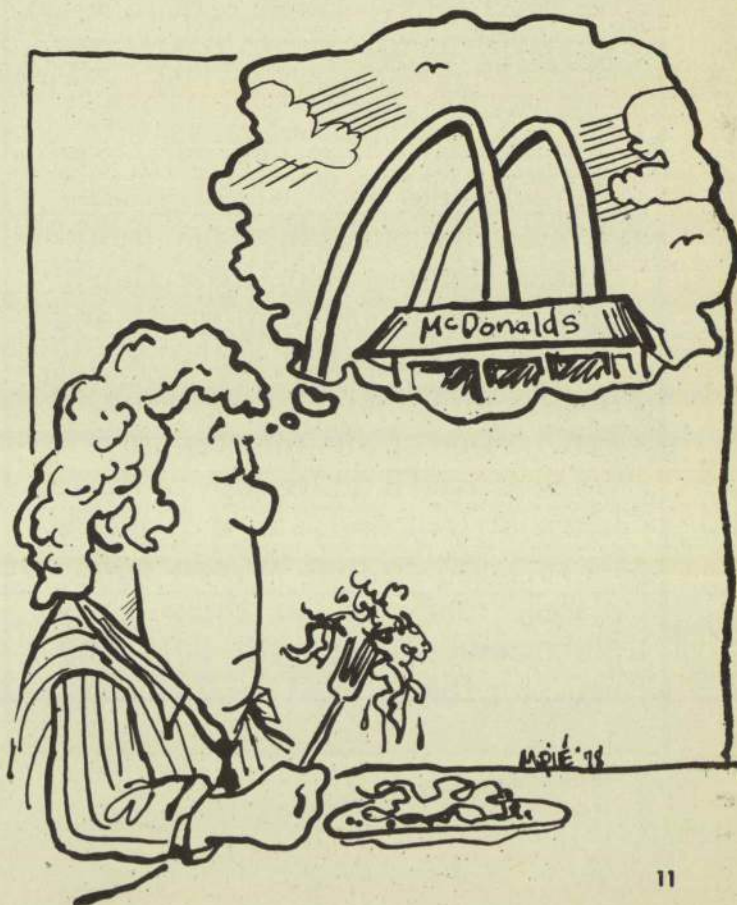
I saw how a Christian’s perspective about health food had to be different from the world’s. Many Christians who become interested in nutrition and exercise tend to lose their dependence on the Lord, and begin to put total trust for their well-being and long life in what they do or do not eat. One article I read suggested that man might eventually find eternal life through nutrition—especially massive doses of Vitamin C!

Diet and exercise *are* important, but I realized that as Christians, our well-being, health and long life are not based on how much yogurt we eat or how many miles we run every day, but are based primarily on our response in faith to what Jesus did for us on the Cross.

In the midst of my frustration it helped me to remember that God is our Heavenly Father. I consider my own father the most loving, kind-hearted man I know, and as long as I can remember I have desired to please him. But I’ve never known him to have the inclination to withdraw his love or watchcare from me simply because I didn’t always eat all my vegetables. I think God is the same way. It probably sounds simplistic, but at a time when I was too tired to make homemade granola and felt very guilty for feeding Jonathan Cheerios, it comforted me, and it still does.

So now, after some years of modest success and occasional relapses, I’m still committed to building healthful eating habits into our family. When I’m feeling good and on top of things, my efforts to serve nutritious meals show some success. But when I’m tired or hassled or just too busy, I head for McDonald’s but with a lot less guilt. And that’s success, too!

Like most Christian wives and mothers, I know that the responsibility for being the family nutritionist lies with me—but I also know God is patient with me. And I know a host of other Christians face the same frustrations I face. We all realize that while we’re promised new bodies in heaven, on earth we’re pretty much stuck with the bodies we have. And for most of us, what we have could stand



improvement. God continually reminds us that our bodies are temples of His Holy Spirit, and these days He is suggesting to all of us that we do something about the shape our temples are in.

Essentially, I want to be careful to serve my family what is best for them, but in a way that delights and pleases the Lord. Ideally it might be proper to totally eliminate all junk-type food from our diets, but that is unrealistic for most of us. At least we can try to make some consistent, moderate changes we can live with. The important thing is not to get discouraged by taking on too much too soon, and to remember that the Scripture suggests all things in moderation.

For instance, one thing I'm trying to delete from my diet is caffeine. I love a nice hot cup of coffee in the morning or after lunch—it's relaxing and it gives me a certain "lift." But I also know that the "lift" I'm feeling is due to the caffeine in my nice hot cup of coffee which acts as a stimulant directly upon my central nervous system. It also stimulates the release of stored sugar in my liver, increasing my blood sugar level and placing a certain amount of stress on my entire metabolism. Knowing this helps take the pleasure out of my nice hot cup of coffee, so I'm try-

SORRY FOR THE ERROR!!

Shortly after the February issue of *New Wine* was printed, we discovered that our printer had unfortunately left out an entire section of some of the copies printed, and these were mailed to some of our readers in Alabama and Florida. If you are one of the unfortunate few who received a faulty copy or if you know of someone who did, please let us know so that we can immediately mail you or them a replacement, along with our apologies for the error. Thank you.

ing to put deliberate limits on myself, using decaffeinated products and avoiding frequent use of cola-type soft drinks. One thing I know—when I stay away from caffeine long enough to give my body the chance to respond to this moderate change, I really do feel better. I find it's important to "listen" to your own physiological responses in this way, because nutrition is highly individual and personal. Perhaps caffeine doesn't have as strong an effect on another as it does on me, and that's probably just because God made us different.

There are many ways we can improve the nutritional value of our meals without making really drastic changes. In a recent government report, *Dietary Goals for the United States*, the U.S. Senate Staff of the Select Committee on Nutrition and Human Needs makes these suggestions which I feel are well worth mentioning.

1. Increase consumption of fruits and vegetables and whole grains.
2. Decrease consumption of refined and other processed sugars and foods high in such sugars.
3. Decrease consumption of foods high in total fat, and partially replace saturated fats, whether obtained from animal or vegetable sources, with polyunsaturated fats.
4. Decrease consumption of animal fat, and choose meats, poultry and fish which will reduce saturated-fat intake.
5. Except for young children, substitute low-fat and non-fat milk for whole milk, and low-fat dairy products for high-fat dairy products.
6. Decrease consumption of butterfat, eggs and other high-cholesterol sources.
7. Decrease consumption of salt and foods high in salt content.

These suggestions provide good basic nutritional guidelines for all of us. To just incorporate the first two suggestions—to avoid sugary processed foods and eat more fresh fruits, vegetables and whole grains—is to take a major nutritional step forward.

PRACTICAL ADVICE FOR WIVES & MOTHERS

When you're planning your family's meals, try to find simple "sneaky" ways to follow these guidelines. You can substitute granola or good old-fashion oatmeal with raisins for the sugar-coated cereals kids love for breakfast. That's probably the most important meal of the day for school-age children, but if

your kids turn up their noses at regular breakfast foods, try a high-protein milkshake or yogurt and fruit—even a handful of almonds would be better than nothing. Try to provide snacks of popcorn, nuts, frozen yogurt and fruit instead of candy, potato chips and sodas. (Remember, your kids will want to snack on what they see you snacking on, so it's up to you to set a good example.)

As Americans we're now being told that our diets have been sadly lacking in fiber. To remedy this, you can serve whole-grain breads instead of white, mix some whole wheat flour with white flour, or add bran to the batter of home-baked muffins.

It's especially important to provide more fresh fruits and vegetables and to try not to overcook vegetables. In salads don't limit yourself to just lettuce and tomatoes—they get so boring. Try using spinach, sprouts, and cabbage, and add cheese, nuts and seeds as well. Our Jonathan hates vegetables, but he'll demolish a salad as long as I put "peanuts and bread-things" (nuts and croutons) on it.

All of these changes are fairly simple, and even if the nutritional increase seems small, it's still worth it. And it keeps you aware of what you are eating and serving your family. Simply try to remember the basic nutritional rule of thumb: to avoid sugary processed foods because they often lack nutrients and add empty calories, and to eat as many whole and natural foods as possible. Come to think of it, that's the way the Lord created most of the food He provided for us. The less we tamper with the way God made it, the better it is for us when we eat it.

One problem is that when you become more concerned about what your family is eating, you also find yourself concerned about what everyone around you is eating, too. There's a strong temptation to "share" with other Christian friends about how God is leading you, but the problem is it can all too easily sound self-righteous to the person who just isn't as interested in nutrition as you are.

I remember an old school friend of mine who was almost militant when it came to health foods. One day she surveyed my kitchen pantry, and then with real concern turned to me and said, "Shari, you don't actually eat this poison, do you?" I know my friend really cared for me and this was her own "gentle" way of showing it, but the implication was that I was a dummy who didn't care about what I fed myself or my family. (And as the saying goes, with friends like that, who need enemies?)

I came to see that just because God has called me to examine my own diet doesn't mean He called me to examine everyone else's. I saw that you might not

intend to have a "holier than thou" attitude, but if you always refuse the french fries and hamburgers everyone else is enjoying, and instead pull out your little sack of macadamia nuts and sesame seeds, you'll end up making everyone else feel uncomfortable. You can really become a health-food-nut-party-pooper! It's not the health food itself but the attitude that can go along with it that will get in the way of everyone's fun. And as Christians our relationships with one another are so much more important than macadamia nuts.

So now, even though I know how to incubate my own yogurt and sprout my own beans, I'm still envious of the woman who somehow has it all together with her organic garden and compost pile and cavity-free children. With one hand I'm still reaching for that because I believe it's worthwhile and it's what God wants.

But with the other hand I have to try and let go of all my own efforts and good intentions. Sometimes it's difficult not to expect too much of ourselves, and we forget that God is patient with us in spite of our shortcomings. I remember a day not too long ago when everything seemed to be going wrong and it took everything I had just to hang on. Having just moved to a new town, I found myself cooped up in a small apartment with Jonathan, who is 3 going on 12, and our new 5-month-old baby, Caleb-Don. Jonathan had come up to me several times asking me for a glass of milk, and each time I had put him off saying, "Later, Jonathan," or "Not now, Jonathan," or "Mommy's too busy." Finally Jonathan walked up to me, handed me ten pennies from his piggy bank, and said, "There, Mommy. Now you *have* to get me a glass of milk." As I scooped him up in a bear hug, I didn't know whether to laugh or cry. I had been so busy just trying to pacify a fussy baby, clean up dishes from the night before, and get in a load of laundry, that Jonathan had to take drastic action to get my attention and literally buy a glass of milk from his own mother.

When days like that come, as they do for all of us, the best we can do is let go of our high ideals and just rest in the knowledge that the Lord Jesus can take our inadequacies and failures and turn them into success, because His grace is sufficient for us.

"Therefore, do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the Gentiles seek all these things; and your heavenly Father knows that you need them all. But seek first his kingdom and his righteousness, and all these things shall be yours as well" (Mt. 6:31-33, RSV). ♥

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C



ALMOST ALL OF US can walk, though so often in our mechanized and rushed society some of us try to do it as little as possible. However, I'm not so much concerned at this point about the need to use your feet instead of your car for short trips. I am concerned here about the use of walking and jogging as a planned activity which could become a part of your daily routine and life-style. This is to be specifically for the purpose of helping you to lose or control weight and to give you a healthy level of fitness, especially in your heart and lungs.

According to Dr. Cooper's point system, a good level of fitness can be achieved by earning thirty points per week. Translated into walking, this means we should strive to walk two and one half miles six out of seven days every week, or five miles, on three nonconsecutive days, weekly. This should be at a good, brisk pace, not just an idle stroll, and represents a total time investment of between three and three and one half hours per week, depending on your pace.

That still leaves 165 hours in the week for all your other responsibilities, including work, leisure, and sleep. I submit that since this investment is less than 2 percent of your total time available, it is a pretty good one, if it gives you ten extra years of life, to say nothing of the quality of those years, quite apart

from their duration. It is never easy to find time. We have to *make* time. It is a matter of priorities. If you want to do something badly enough, you will budget the time for it in advance.

First thing in the morning is probably the least disruptive to one's normal routine. Many claim that it is the most exhilarating; the fresh bracing air at its least polluted, the sparkling dew of dawn welcoming the sunrise, virtually deserted roads. The lunch hour is my personal preference because, being self-employed, I can take off as long as I need. After work and before the evening meal is probably the most popular, but you must be sure you are clearly visible after dark. Wear white clothing or some reflective tape, and walk or run on the left of the road facing oncoming traffic.

Quite frankly, admitting this to be a bit of a tough attitude, I feel conversely that if you are *not* willing to make this time investment to take care of God's temple, you don't deserve to live out a long life free of some discomfort in your declining years. At least this book is making the point that much of that suffering is avoidable.

Walking, of course, can be done in ordinary clothes, and unless your pace is very brisk, you would not necessarily sweat much or feel the need for a bath or shower afterwards. However, if you do take up this challenge and start walking regularly, it would be better to get into tennis shorts, shirt, and sneakers, with a covering sweater and a pair of old, long pants for colder weather. There are two reasons



Fit for the King

by Dr. O. Quentin Hyder, M.D.

for this: First, if you are not in your ordinary clothes, you will be more willing to step up the pace and not be bothered if you start sweating. Second, it makes it very easy to progress to jogging when you have been walking long enough to know you can do it for a short distance without danger to your heart.

Assuming you have now progressed to being able to walk your two and one half miles in thirty-six minutes or less, you are now ready to start jogging. Jogging, by the way, merely means running at a fairly slow, comfortable pace, not worried about speed or racing against others or a clock. In any case, distance is far more important than speed. You may remember from elementary physics that to move a given weight a given distance requires almost the same amount of energy, whether it is moved quickly or slowly. The body is similar. You expend only slightly more energy running a mile than you do walking it (15 to 30 percent, depending on speed). However, since you can go twice the distance in

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your time available by running, you can thereby double the energy and calories used up and also obtain increased cardiovascular benefits. So jogging is better than walking, but walking is better than sitting!

In England, during the war, I was a Boy Scout patrol leader, and, on our many camping trips out in the peaceful countryside, we would travel with all our tents and other equipment at "Scouts' pace." This consisted of walking and jogging alternately, two and one half minutes of each. By this means we were easily able to cover five miles every hour. Even as ten to twelve-year olds, we constantly amazed ourselves at what large distances we were able to cover with such relatively little effort. At the day's end we were never exhausted, just happily tired.

Now, almost forty years later, I still enjoy jogging and walking along the tree-lined country roads of Fairfield County, Connecticut. You can do the same, if you want to, and enjoy the exhilaration of the fresh air stimulating your lungs and the road flashing by under your feet. It is like a spiritual experience, a communing with creation, a feeling of oneness between your body and the beauties of nature, a special type of closeness to God.

Jogging doesn't have to be painful, indeed, it shouldn't be. Go at your own pace. When you get pooped, slow down to a walk. Soon you'll get your breath back, and you can start jogging again. If you try to do this a minimum of three times each week, you will be amazed at how soon you will be able to go distances you never imagined you could.

The secret is to work up both distance and pace gradually, and of these two, distance is by far the more important. Pace is only important if you are training for a race. You and I are not so much interested in becoming competitive athletes as becoming physically fit. *Long Slow Distance* is the secret, a better kind of LSD than the drug of that name.

Let me now share my own enthusiasm for running with you. Although I was on my prep school's cross-country running team, I never won a race, then or since, except a couple of sprints. After leaving school, I did not run again for twenty years, an experience which many reading this have shared. I did, however, during those years, play squash three or four times every week, which kept me in fairly reasonable (but not great) shape.

By my late thirties, I began to have a weight problem, and, realizing that squash alone was not enough, I started running a couple of times each week, my usual distances being either two or three miles, normally averaging six and one half minutes

per mile. I gradually lost fifteen pounds, going from 195 down to 180 pounds, and felt a lot better. But there I stopped. I couldn't seem to lose any more. However, for a few years I was satisfied, maintaining 180 with my regular and enjoyable squash and short-distance-running program.

Then I began running with friends during the lunch hour in Central Park. We would go up the Park Drive West, facing the traffic, and then across to the reservoir. The track round the reservoir is 1.58 miles, and the number of times we went round depended on how we felt that day. Then back down the East Drive to Fifty-ninth Street for a shower and a ginger ale.

It was a subversive experience. I became hooked. The exhilaration of running at slower speed but longer distance, and the euphoric sense of achievement afterwards was a "high" no drug can match. As I gradually increased my distance, my weight started coming down again, and the more pounds I lost, the better I felt. (Today I am down to 169 pounds and still losing. Running LSD regularly, I can eat all I want and not gain!)

Then something most unexpected happened. Two of my Central Park friends, both older than I, suc-

cessfully completed the New York City Marathon, and told me they were sure I could do the same. I was really shocked. The thought of my running 26.2 miles boggled my mind, but I accepted it as a personal challenge. At the time of this writing, I haven't done it yet, but I have run a twenty-five-mile fundraising event, with only minor stiffness the next day. I am struggling, as you are.

In addition to lunch-hour outings in the city, I also run on weekends near my home in Connecticut. Although I go occasionally to the local high-school track, I much prefer the quiet back roads of Darien, where traffic is light and my only troubles are snowballs from kids, quips and expletives from the locals, and hostility from aggressive, noisy dogs defending their territory as I go trotting past.

Jogging is not painful if you build up the distance a little bit at a time. I started my training with just five miles, then over a period of three months built it up to seven and one half, ten, twelve and one half, then fifteen miles. Fifteen miles takes me a fraction over two hours, averaging about eight minutes per mile, a comfortable pace for a middle-aged man. It is a humbling thought, though, that as the next marathon winner is finishing, I will still have ten miles to go! But I'm told that in the marathon, winning is not so much getting there first, but just getting there!

I'm not, of course, saying that in order to keep the temple fit for God that all Christians should become marathon runners. We do need some measure of commitment, though, and a willingness to invest a little time and very little money. The only money investment I recommend is in a good pair of running shoes. Do be willing to spend twenty to thirty dollars on these. They are much better than regular sneakers in supporting your feet and protecting you from various pulled muscles, and so forth. All other jogging clothing can be old or cheap.

Time investment for the jogger is also minimal. It is the best value of any easily accessible exercise in terms of benefit gained in the time spent. Three one-half-hour outings (approximately three miles each time) each week will get you and keep you in very good shape. And remember how much better you will feel and function. Believe me, it is more than worth it.

Jogging can be fun in groups—groups from a neighborhood, a local church, an extended family. The fellowship of doing things together encourages one to get out on days when you don't feel like it. If friends are waiting for you to get started, you'll be there rather than be thought a quitter, and on your

JUST AROUND THE CORNER

No single topic has captured the world's attention in recent months as emphatically as the issue of "cults." Our upcoming May issue will be an examination of the Bible's admonitions and safeguards against cultism. Timely articles by Don Basham, Derek Prince and others will sound a positive note, providing vital insights on godly leadership, sound doctrine and balanced living for God's people.

As Don Basham says it in his May article: "... clear-cut admonitions and advice to Christians on how to avoid the pitfalls of cultism while continuing to move positively in the present purposes of God."

own good days, you can encourage others who are not feeling so good. Mothers with young children should especially become involved in groups, so as to share and rotate baby-sitting duties.

One of the essential rules of running for fitness is, "Train, don't strain!" In other words, don't overdo it in your enthusiasm. It will only sour you if you give yourself pain, and you will lose your desire to stick with it. Do what you can and then slow down or stop. You'll do better the next time out. The big lie of any sport is that it isn't any good unless it hurts. Running is, of course, a form of stress, but when applied in small doses, the body reacts by strengthening its defenses. Not only do you then become a better runner, but your increased strength helps defend you against many other stresses.

Remember that the body needs alternating periods of activity and rest. Don't therefore, do two hard, long runs on consecutive days. For the beginner, it could be a short walk between two days of jogging a mile. For the marathon runner, it could be only ten miles between two days of fifteen or twenty miles! Find your own level. Remember also that running tends to tighten the calf and hamstring muscles, so don't forget to stretch them when you come in from your run.

It is not within the scope of this book to elaborate on the scores of technical and important details about running, which can greatly help the beginner. If, coming now toward the end of this book, you feel an urge to start exercising, I strongly encourage you, the beginning jogger, to beg, borrow, buy, or steal (temporarily only, of course) these three excellent books. (You will thoroughly enjoy them and be inspired by them.) They are: *Jog, Run, Race* by Joe Henderson; *Doctor Sheehan on Running* by George Sheehan; and *The Complete Book of Running* by James F. Fixx.

I am often asked what I think about when I'm running. I have two answers. First, I let my mind wander freely and enjoy the wide variety of thoughts that come in. It's like the free association of psychoanalysis. I like listening to my own thoughts. I like being alone occasionally! Life is usually so much talk, so many people—nice people, but talking people.

I wake up to the news on a clock-radio; my family chatters happily at breakfast; I read words and more words on the commuter train; my job consists all day of listening to people talking, complaining, arguing; and yet more words as I read to get myself to sleep at night.

But that break in the middle of the day is precious

to me. If it's an hour of squash, all my opponent and I say is the score as it progresses. The only other sound we hear is that of the ball meeting racket or wall. Running is even better. We don't talk much when we're going round the reservoir. Our friendship is based not on words, but on our shared activity. Running with others is better for the discipline of training. Running alone is better for personal recreation.

Running alone is not a lonely experience. I think and I look and I listen. I hear the birds, I see the squirrels, I hear the streams' rippling waters, and I see the trees and bushes changing colors with the seasons. And I think. I think about anything and everything that comes into my mind. I think through minor personal problems and often find answers while running. I also think about my body. I appreciate how it is feeling. I become more aware of its functioning. I develop a heightened sensitivity to its movements and revel in the satisfying pleasure of bounding with joy across the miles as I praise and thank God for my creation.

I also have a second answer to the question about thinking while running. Many times I memorize Scripture. I often carry with me, as I go, three-by-five cards with verses from the Bible written on them. I study them and repeat them over and over again as I run. I have found that I can learn about two verses per mile.

During the month of January, 1978, I ran seventy-nine miles and learned the entire Epistle of Paul to the Philippians. Now I'm into Colossians, and after that I hope to memorize the whole of John's Gospel, which will take me several months. Is it conceivable that in the years remaining to me I could memorize the whole of the New Testament? Possibly, but I probably started too late. But a young Christian could do it, if he caught the vision. It is doubly satisfying at the end of a two-hour outing, not only to have run fifteen miles, but also to have learned a chapter of the Bible by heart.

Remember that healthy mind in a healthy body? Get going, stick with it, and let these words of Paul inspire you as you go:

Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I, therefore, so run, not as uncertainly; so fight I, not as one that beateth the air. But I keep under my body, and bring it into subjection. . . (I Cor. 9:24-27). ♣

The Love Feast

by Graham Kerr

Graham Kerr, formerly best known as the Galloping Gourmet, is presently Food Services Director for Youth With a Mission, serving in that organization in a worldwide capacity. In his own words Graham is also "continuing the search for food that is 'convenient' for Christians (Pr. 30:8), without developing a preoccupation with nutrition and physical needs" but maintaining instead a balanced approach to healthful eating. This theme is emphasized in his most recent book, The Love Feast, from which the following excerpt is taken.

I turned the plump veal chop carefully, with tongs. It hit the safflower/sesame oil and sizzled quickly; a sharp, pleasant nutty aroma rose from the pan.

Taking a little sage, I rubbed it carefully in the palms of my hands and let it fall upon the glistening browned surface, now a touch of lemon juice, and I drained the fat. Taking a veal-stock ice cube from its plastic bag in the freezer, I slid it into the dry pan, washing the veal chop back and forth until the stock reduced to a gleaming syrup.

The broccoli had steamed to perfection, and I touched it with a brush brim-full of butter; immediately the highlights bounced back, the green deepened and glowed. The broiled tomato had just started to brown across its wide-open meaty center, and the rice was perfectly separate and fluffy in its colander high above vigorously boiling water.

"Darling," I called to Treena, "will you join me at the table?"

My wife was fasting, making her own sacrificial offering for friends—even for enemies—for healings and to thank God for answered prayers.

Treena sat back from the table, her legs crossed, one foot wagging back and forth. She held a glass of water, tipping it one way, then the other. She looked at it carefully and then lifted her eyes to take in my veal chop.

The steak knife slid through the crunchy surface into a moist juicy center, the sage and lemon juice mingled with the meat juices—the aroma was just right.

Satisfied with the simplicity and elegance of the whole meal, I raised the first mouthful to my lips.

"I think you're disgusting," Treena said quietly.

The meat was already there, just enough salt, a bite from the black pepper . . . my mouth was full; I chewed and swallowed quickly.

"I beg your pardon . . . you said . . . disgusting?" My knife and fork remained poised over the chop.

"Yes—precisely." She uncrossed her legs, rose and strode across to the couch. "You pamper yourself!" The words came over her shoulder as she sat, her back to me, picking up a magazine she had already read.

Pamper! Pamper! The word jumped out at me.

Was it true—did I really do that? Did I *still* do that?

It had been two years since I made Jesus my Lord as well as my Savior, and so much had happened, especially to my so-called gourmet image, but surely . . . not really *pampering*. Wasn't it just life, and didn't Jesus come so that we might have life and have it more abundantly?

"Lord, what's all this about?" I whispered to myself, alarmed at the feeling of self-pity.

Gluttony. You have a spirit of gluttony, God was answering through my mind, the mind that had whispered, "Lord, what's all this about?"

"Darling."

"Yes, Gra?" Treena rested her hand on my arm.

"All those recipes, those countless restaurants and hotels— all the tests, research. All my life I've been so involved with food that it's become deeply ingrained in me and made me insensitive to you, when the least that you needed was to be tempted, let alone asked to join me at the table as I . . . as I . . ." Suddenly the hard-to-say words were ready to say, but I found them hard to form.

". . . as I . . . well, you said it . . . as I *pampered*

myself! Immediately I spoke it out loud, the tension left me. Treena must have felt me relax. She laughed lightly and reached across with a kiss.

We prayed together that this unwanted echo from the past—this “pocket” of resistance to the full joy of being filled with the Holy Spirit—would leave.

I was free to move in a hitherto restricted area, free to understand it a little better, free to share that understanding when it became better understood and applied in our life.

Free to write about *The Love Feast*.

In *The Love Feast* Graham Kerr thoroughly examines from a Christian perspective most of the points which are of interest in the current debate about nutrition. Among these are the questions of whether or not refined sugar and bleached flour are fit for human consumption, how much processed food and non-natural additives are acceptable, and what generally makes up a well-balanced diet. Besides the chapters which discuss these and other such matters, *The Love Feast* includes several sections of recipes and guidelines on food preparation. We have selected a few of these recipes to reprint in *New Wine* so that you may sample some of Graham's suggestions.

CHICKEN AND BARLEY SOUP

8 c. water; 1½-2 lbs. chicken backs & necks; 1 tsp. black pepper; 1 T. salt; ¼ tsp. thyme; ¼ tsp. sage; 1/8 tsp. marjoram; 1/8 tsp. rosemary; ¼ c. barley; 2 oz. thinly sliced celery; 2 oz. diced onion

Measure all ingredients. Chop celery and onion. Rinse chicken parts. Combine all ingredients except celery and cook for 1 hr. slowly, with the lid on. Cool and skim fat from the surface. Remove meat from the chicken backs and necks. Separate skin from the meat, discard skin, add meat to the broth. Reheat and add celery at the end. Serve immediately. Serves 8.

HIGH-PROTEIN MEATLESS SPAGHETTI SAUCE

2 cloves garlic, mashed; 1 lrg. onion, chopped; ¼ lb. mushrooms, chopped; ¾ c. ground sunflower seeds; ½ c. ground peanuts; 1 T. oil; ¼ c. soy grits; 1 tsp. oregano; 1 tsp. basil; 1 bayleaf; 2 14-oz. cans Italian-style tomatoes; 1 T. Parmesan cheese

Mash garlic, chop onion and mushrooms. Cover the latter with a little lemon juice to keep from going dark. Grind sunflower seeds and peanuts. Measure out the rest of the ingredients. Saute garlic and onions in a large skillet with the oil until slightly brown. Add the grits, seeds, and nuts and stir over medium-low heat until thoroughly toasted (5 min.). You may need to add a little more oil to keep the mixture from burning and to toast it well. Add herbs, tomatoes and mushrooms and stir well to mix. Simmer with lid on for 10-15 minutes. Stir often. Serve over spaghetti or over zucchini for even fewer calories. Dust with the cheese. Makes 4½-5 cups sauce.

CARROTS

Julienne cut 2-3 large carrots into 4 in. x ¼ in. strips; 1 T. butter; ½ tsp. sugar; Dash of freshly grated nutmeg; Salt and Pepper

Blanche carrots 10 minutes. Cool quickly and store in refrigerator until ready to serve. Place butter in frying pan, add carrots and stir-fry to rapidly heat through. Season with salt, pepper and sugar, and finally with freshly grated nutmeg. Serve immediately.

Serves 4 at 40 calories/serving.

BAKED APPLES

4 firm McIntosh apples; Juice of ½ lemon; 4 T. oatmeal, dry; Scant ¼ tsp. ground allspice; 16 pitted, plumped prunes

Core apples and score the skin all around the equator of the apple, about 1 in. up from the bottom. Rub lemon juice inside the cut surface. Set apples in a shallow baking dish. Place prunes in water that has been brought to a boil & simmer for 10 min. to plump. Remove pits and mash prunes with a fork or spoon. Add allspice and mash; stir in oatmeal. Fill each apple just to the top with this mixture. Bake at 350° F. for 45 min. Serve immediately.

Excerpted from *The Love Feast*, © 1978 by Graham Kerr. Used in abridged form with permission. For information on ordering this book, see the back cover of this magazine.

The Policy and Purpose of New Wine Magazine

The editorial policy and purpose of *New Wine Magazine* are: (1) to proclaim the gospel of the Kingdom of God to all nations, (2) to work with all Christian ministries for the maturity and unity of His Church, (3) thus making ready a people prepared for the coming of the Lord.

We recognize that, according to the Scriptures, God uses men given as ministries to build His Church in the earth. However, the basis of our relationship is not primarily commitment to human personalities, but to Jesus Christ as Head of the Church, to the Holy Scriptures as the ultimate standard by which all revelation and practice is to be judged, and to God's purpose for His people in the earth at this time, as interpreted by the Holy Spirit.

New Wine is supported by the voluntary contributions of those who believe in its mission. All gifts are tax deductible. An annual financial statement is available upon request.

New Wine Magazine is under the supervision of an editorial board which meets several times each year to provide direction and oversight.

The board consists of Don Basham, Ern Baxter, Bob Mumford, Derek Prince and Charles Simpson, who receive no remuneration for their service on the board.

TO ALL NEW WINE BOOK AND TAPE CUSTOMERS

Our recent issues have carried the announcement that *New Wine* will only be advertising and selling material relating to the particular theme of each issue. The complete line of books and tapes by Don Basham, Ern Baxter, Bob Mumford, Derek Prince and Charles Simpson which *New Wine* had carried in the past will now be available through the sources listed below:

**Don Basham, Ern Baxter
and Charles Simpson:**

**Integrity Publications
P.O. Box Z
Mobile, AL 36616**

Bob Mumford:

**Life Changers
P.O. Box 22948
Ft. Lauderdale, FL
33335**

Derek Prince:

**Derek Prince Publications
P.O. Box 14306
Ft. Lauderdale, FL
33302**



Mental Fitness

by Bob Mumford

IN THIS DAY of intense spiritual warfare and unpredictable events, one major area of our lives which is under attack is our minds. The battle all Christians presently face is staying mentally healthy amidst the intense daily conflict of the world in which we live.

Scripture has much to say about the mind of a Christian, and in Ephesians 4, Paul says something very vital:

And be renewed in the spirit of your mind;
And that ye put on the new man. . . (vs. 23, NAS).

Our goal in this study is to offer some positive steps we can take toward staying mentally healthy.

WHAT IS NORMAL?

As we begin our study, I want to lay some founda-

tions. For the first fundamental point, let's look at Hosea 9:7:

The days of punishment have come,
The days of retribution have come,
Let Israel know this!
The prophet is a fool,
The inspired man [man of the spirit] is demented.
(NAS)

The basic question that we must face, perhaps sooner than we realize, is: "What is normal?" and "Who is crazy?" If we measure by the world's standards, we are in trouble. Skeptics say to us, "You mean you really believe Jesus arose from the dead, that Mary was a virgin and that the Holy Spirit guides you today? You're crazy!"

Like our modern world, Israel in Isaiah's time had so departed from the biblical standard that it also considered the man of the Spirit to be demented. The Scriptures also attest that in His time, Jesus was

accused of being demented or crazy, along with many other godly New Testament people.

As God's standards are lost and men increasingly accept a humanistic standard of what is right and wrong, confusion will multiply in the world. The Bible prophesies of the day when men will call darkness light and light darkness. That is ultimate confusion! We are now living in such a day, but God is seeking to raise up a people who are mentally, emotionally, physically and spiritually healthy and sound.

FEAR AND MENTAL INSTABILITY

A second fundamental point I want to make is that almost all human problems are rooted in some form of fear. The Bible says that fear has torment. 1 John 4:18 says, "... the one who fears is not perfected in love." In other words, he is afraid to love or to open up. Many people are afraid today. They are afraid of dying; afraid of living. Afraid to go out of the house; afraid to stay home. Afraid to get married; afraid they won't get married. Christians are not exempt from these fears.

Most of us exhibit emotional instability because we are caught between two basic fears. The first is the "fear of absorption"; that is, the fear of losing your identity. . . "somebody's going to soak me up." The second fear is the "fear of isolation," the fear of being left all alone. The reason so many of us are

emotionally and mentally unstable is because we bounce from one of these extremes to the other.

You say to your husband, "Oh, honey, I want you to love me, keep me, and help me. I just want to be yours! I want to be your devoted wife!"

He says, "Okay."

Then a situation arises and the fear of absorption hits. She says, "I don't want to be yours that much! I want my own identity. I'm a person, too, you know!"

Swinging to the side opposite absorption, we end up isolated and alone. We have our identity and our place and we have finally beat everybody off so we can stand alone. And now there is no one with us.

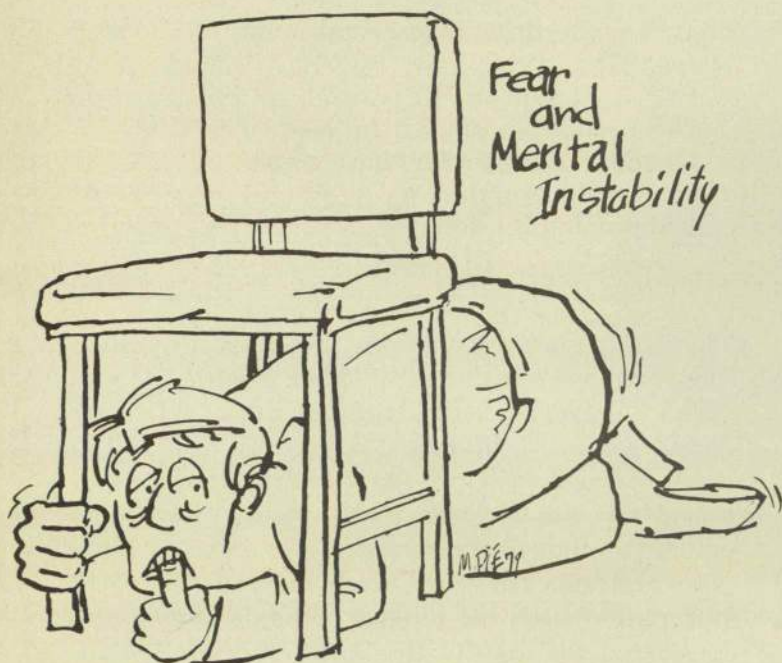
These two fears—the fear of absorption and the fear of isolation—are basic in all areas of our life. They surface in our marriage, in our job, in our parent-child relationships. The whole question of unity in the Church can even be described in terms of these two fears. A group doesn't want to be soaked up into another denomination, but neither does it want to walk alone.

These two fears prevent us from entering into a healthy place in life. The normal Christian life is a balance between proper belonging and proper identity so that we are walking in what I would call "equipoise." Equipoise means a balanced two-legged walk. That means it is important to let some people absorb us and equally as important that we learn how to keep our individual identity. It is essential that we come to that position of balance or "equipoise."

Mental health comes when these two things—knowing who we are and who we belong to—are brought together in a proper balance. Remember our opening scripture in Ephesians—"Be renewed in the spirit of your mind and . . . put on the new man" (vs. 23, NAS). The new self is not afraid of being absorbed, nor is it afraid of being lonely, for the new self is incorporated into the Body of Christ. The new self has learned its identity.

FIVE STEPS TOWARDS MENTAL HEALTH

Now I want to offer five *immediate* steps that we can take to insure mental health. Then I'll give five *long-range* goals to work on which are designed to bring us to this ideal position of "equipoise." Keep in mind that this is a progressive walk in which we are learning how to be absorbed and how to be an individual as we seek our placement in the Body of Christ and as we go on in God.



1. *Be real.* The first step is found in Ephesians 4:15:

But speaking the truth in love, we are to grow up in all aspects into Him, who is the head, even Christ (NAS).

The first thing that we have to do if we want to be mentally healthy is to be real. This isn't easy. It is especially hard if you are a preacher because one of the gifts you got when you were ordained was omniscience! When you are a minister, you are supposed to know everything!

Somebody asks me, "Brother Mumford, what do you think about Moses' first cousin who married John on the third day of the first month of Nisan?"

I say, "I didn't even know Moses *had* a cousin!" What a joy it is to be real. What a joy to be able to just say, "I don't know." But most of us are afraid to be real because we are afraid people will reject us when they really get to know us. So we hide behind what I call "V.R.G."—*verbalized religious garbage*. When you start to be real with others, you soon find out how much V.R.G. comes out of your mouth and how emotionally unhealthy you really were. You begin to see how much you were just playing the "super-spiritual" role, wearing the "charismatic grin." That's the smile we paste on when people ask us how we are and we smile and say, "Oh, fine," even though we are bleeding on the floor. We refuse to be real. We always try to be "spiritual," and not let anyone know how much we really hurt.

There are many situations in which we find ourselves tempted to play the role. The wife who tries to play the part of the serene and submissive wife, always in control, never any problems, always quiet and sweet. Or the man who is just a nice, normal guy, until he is ordained as an elder. When he was a normal person, he laughed, joked and was generally a good guy. Then all of a sudden, after ordination, he gets all serious and spiritual. Let me give you one hint: If you want to be mentally healthy, just be natural. Let God be supernatural! God wants us to be real.

2. *Confront yourself.* The second thing we can do to be mentally healthy is to confront ourselves first. "Mumford, you're a liar. You said there were twenty thousand people at the service. There weren't twenty thousand; there were only nine thousand."

"But I just wanted to honor the Lord!"

Call it what it is—exaggeration, lying! Confrontation in the realm of mental and emotional health is a way of life. Confrontation means that we speak the truth in love one to another, but we don't speak to one another until we speak to ourselves first. If you confront yourself first, then you can confront others and others can confront you. The worst thing in the world that can happen to a person is that he isolates himself and goes his own way, refusing to confront himself or to accept confrontation from others.



3. *Learn to unwind.* Number three is to learn to unwind. Take time to relax. You don't always have to be "spiritual." I meet people who say, "Brother Mumford, I never read anything but the Bible."

I say, "Please do me a favor and at least read *Reader's Digest*!" You can only turn spiritual threads up so tight, and then they strip. You've got to learn to unwind. That means after a really good meeting, go home, lie on the couch and turn on the stereo with some light classical music. The Lord won't go away! He'll be right there.

I was ministering at a conference once and I had been going from sunrise until after midnight. I was standing in the lobby of my hotel, waiting for the elevator like a zombie, and a guy came up and said to me, "Brother, could you pray for me?"

I felt like saying, "Don't say anything spiritual to me!" At that point, about all I was capable of doing was finding my way to the bed.

Sometimes the most spiritual thing you can do is go to bed. It's amazing what happens with eight hours sleep. You get up and find out that God is still on the throne! Learning to unwind is an important



Don't forget: April 6 is a national day of prayer and fasting.

step towards mental health.

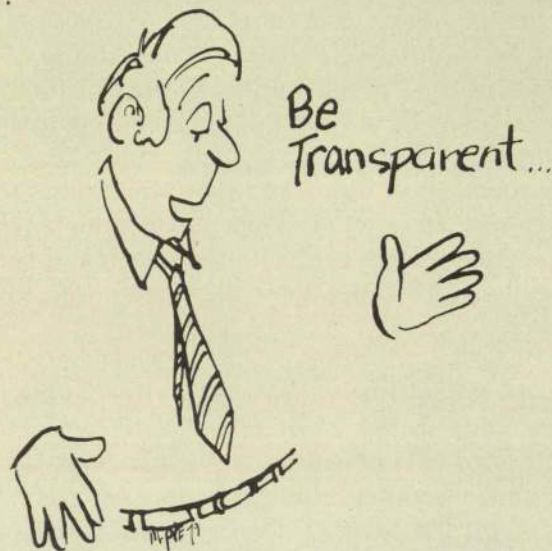
4. *Discern areas of control in your life.* In Ephesians 4:22, we read:

That in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit.

We need to be aware of areas in our lives where we are being controlled by compulsion or force—it may be your mother-in-law or money or sex or fears or food or even religious things. You need to take hold of that thing and find out why it controls you.

One main area of control is the fear of man. Do you know there are people who will sit in a restaurant and eat a cold steak that is as tough as bootleather because they are afraid to say anything? The waitress comes by and says, "How's everything?" and they reply, "Oh, fine, fine."

Another person musters the courage to talk to his boss, "I'm going in there, and tell my boss. . . ." and he breaks out in a cold sweat and his heart pounds in his throat until he's paralyzed. That is the fear of man, and controlling forces like that in our lives can prevent us from being spiritually and emotionally healthy.



5. *Be transparent.* The fifth step towards mental health is to open ourselves completely to God. That is what is called "transparency." It means you hide nothing from God and His Son and a few select people with whom you are intimate. We ought to be transparent to somebody. Some people ought to know us as we really are. You say, "I don't want them to know me as I really am. If they really knew me, they wouldn't love me anymore!"

Transparency means that you finally let someone into the secret recesses of your life. You finally let somebody know about the sin you committed when you were sixteen, the hidden abortion or the time you cheated on that exam. You have had it all locked up inside you all these years.

There is nothing that God can't forgive. Nothing! He will clean it all up and get us all adjusted. But we have to be willing to be transparent with him and with others.

The Scripture says, "The wicked flee when no one is pursuing, but the righteous are as bold as a lion" (Pr. 28:1, NAS). When you are transparent and you have your account settled and everything is right, you are bold. But when you are afraid somebody is going to find out that you were married and divorced, that you had a child out of wedlock, that you robbed the gas station when you were sixteen, it is a mental burden and you're not free. Transparency is an important step to mental health.

LONG-RANGE GOALS TO MENTAL HEALTH

Now that we have seen five immediate steps we can take towards mental health, I want to give five long-range goals to continuously work on.

(1) *Love God for who He is; not for the benefits.* That is the first goal. Do you know what a "bread Christian" is? He is the one who follows the Lord because He is giving out "bread." It always bothers me when someone says, "If you give \$5.00 in the offering tonight, the Lord will give you a hundred fold." The giving is good, but what kind of motive does that kind of approach inspire?

One thing that God is saying to His people today is that we can no longer control Him. *He* wants to control *us*. People say, "Lord, see that promise right there in the Bible—it's time now for you to honor that promise!" Don't do that! Worship God for who He is. We need to worship Him even if He were never to give us anything. Now I know all the Scriptures that promise God's provision, and God has blessed me tremendously, but that is not my motive for serving Him. Let's learn to love and serve God for who He is.

(2) *Don't use God for your personal advantage.* This second long-range goal may sound like the first, but it is different. A person has the mentality that "God's on my side," so he uses God for his own personal advantage. I've seen this happen in some marriages where wives try to trap their husbands and get them saved. They leave *New Wine* in the bathroom,

or a Mumford tape on the side of the bed with the recorder all ready to turn on. What we are really trying to do is play God. We're using God, trying to get Him to do what we think He ought to do, and it only causes frustration because God isn't likely to cooperate. God will not be controlled by us.

How often we try to use God! We say, "Lord, we're going on a spiritual retreat for a couple of days, and while we're away, we want You to take care of the house. Make sure no burglars break in, make sure the dog is safe. . . etc.," all the while assuming that the Lord is saying, "Yes, Madame. Yes, Madame. Is there anything else you would like Me to do while you're away?" That mentality of regarding God as the head butler is hard to break out of. What's more, when a person gets to the place where God won't do what he thinks He ought to, a lot of wrong attitudes begin to surface—like resentment and anger. Let God be God. Don't try to control Him.

(3) *Pray in the Spirit.* The third long-range goal is to pray in the Spirit. If you want to be mentally healthy (contrary to the world's opinion) I challenge you to pray in tongues regularly. The person that prays in the Spirit learns how to keep his spirit and his mind free in God.

Romans 8 says:

And in the same way the Spirit also helps our weaknesses (lends us a hand with our weaknesses); for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words;

And He who searches the hearts, knows what the mind of the Spirit is because He intercedes for the saints according to the will of God.

And we know that God causes all things to work together for good to those who are called according to His purpose (vss. 26-28, NAS).

When the Holy Spirit intercedes in you, He doesn't do it according to *your* will; He does it *according to the will of God*. That is why many times praying in the Spirit will release you from things which you have no idea are surrounding you.

The Scripture says that he that speaks in another tongue isn't speaking to man, but to God. He is speaking mysteries to God in the Spirit. We need for God to hear the mysteries of our spirits that we are unable to understand.

Many times God has answered your prayer in a way you didn't want Him to answer or in a way you didn't expect Him to answer. In fact, many times He

answered and you didn't even know it. You went right on past it.

(4) *Be renewed in your mind.* The fourth goal is found in Ephesians 4:28: "Be renewed in the spirit of your mind." Does this happen instantaneously? It would be nice if the Lord just dropped a new mind into our head when we are saved, but it doesn't happen that way. You come to the Lord after thirty-seven years of living in the world, and the first thing the Lord does is pin a big sign on you that says: "Please excuse the inconvenience while this mind is under reconstruction." Then He comes in with His bulldozer and plows, levels, changes and rearranges. He scrambles and unscrambles, and all of a sudden you come out with this strange phenomenon called "the mind of Christ." So you have the mind of Christ, but you are walking in an alien society. The world is going one way while you're going another. They say, "What's the matter with you? You're always bucking traffic!"

You say, "Yes, that's right. You can keep going that way if you want, but I've been there. I'm going this way!"

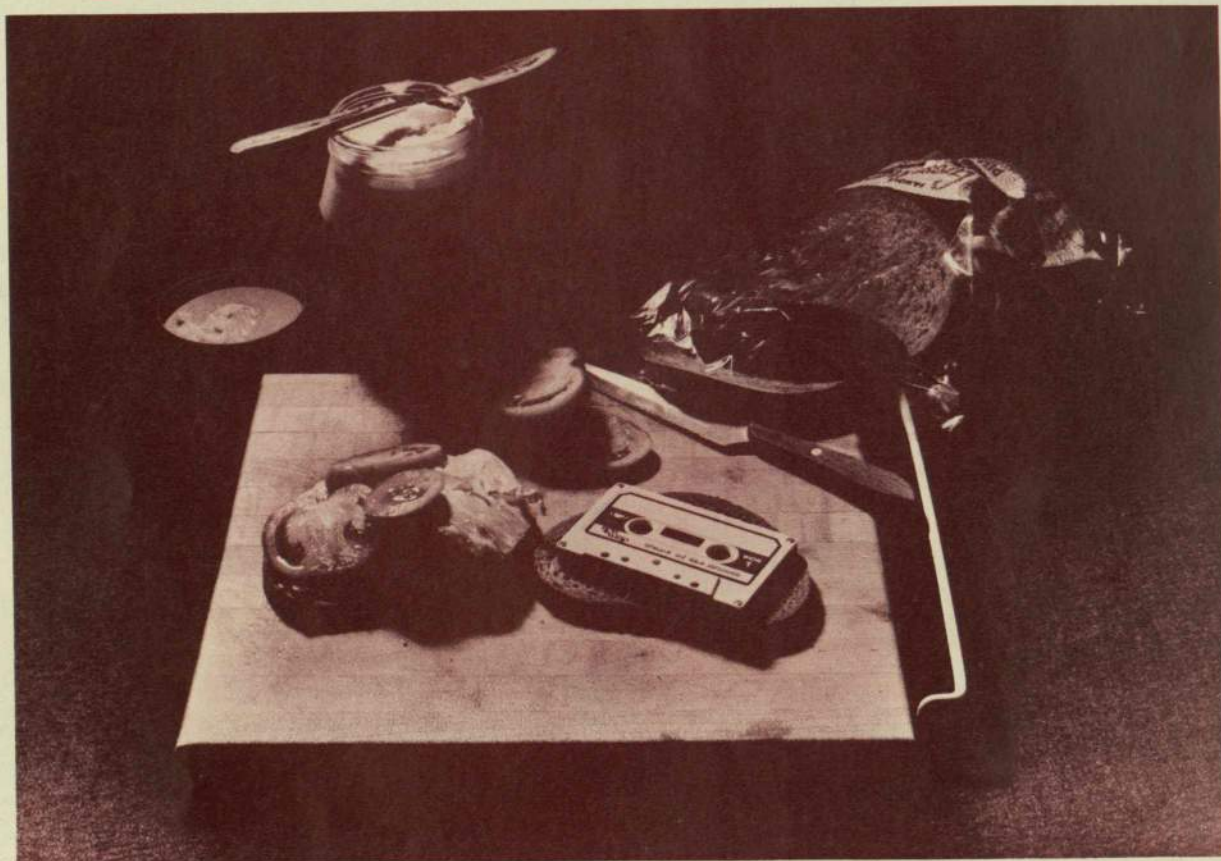
(5) *Be serious about your walk with God.* Matthew 11 says, ". . . the kingdom of heaven suffers violence, and violent men take it by force" (vs. 12, NAS). Our fifth long-range goal is to be serious about our walk with the Lord. Don't do it halfway. One of the things that produces mental and emotional instability is a man who has one foot on the solid earth of God's Kingdom and the other one in the rowboat of worldly circumstance. That would make anyone a little nervous. If you're going to be a Christian, get both feet on the terra firma of His Kingdom and push the rowboat away. Tell the world good-bye. That in itself brings us peace and mental health!

God's ultimate goal is to have a people who are able, in the midst of a generation that has lost its bearings, to maintain health and stability in every area of their lives—physical, mental and spiritual. Our mental health and emotional stability can be measured by the atmosphere of our acceptance and love one for another. May God grant us the privilege of being a healthy person, effectively functioning as part of a healthy community—God's answer for our generation. ♣

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