

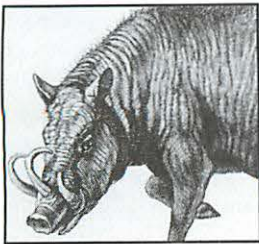
Wisdom Booklet 46



WISDOM QUIZ

Matthew 7:6

"Give not that which is holy unto the dogs, neither cast ye your pearls before swine. . . ."



How well do you understand the concept of discernment?

True/False

1 In the Bible, God likens corrupt sinners to wild dogs.

(Read Revelation 22:15.)

- God warns us to beware of dogs. (See Philippians 3:2.) These dogs are those, such as prostitutes in Deuteronomy 23:18, who have rejected God's moral standards. Because these immoral people love and practice falsehood, God sends a strong delusion to them. (See II Thessalonians 2:11.)

Immoral dogs are impervious to Scriptural truth.

(See II Peter 2:22.)

2 Not giving that which is holy to dogs means that we should not give the Gospel to those who have rejected it.

(Read Matthew 9:11–13.)

- Christ preached to all those who came to hear Him but checked the motives of those with whom He talked personally, such as the rich young ruler. (See Matthew 19:16–17.) Giving the Gospel is different from admonishing, which we are not to do if a person rejects it twice. (See Titus 3:10.)

Jesus demonstrated love to all sinners by giving them the holy things of God.

(See Matthew 13:11.)

3

Christ's instruction about dogs and swine confirms that some people were created for destruction.

(Read I Timothy 2:3–4.)

- When Scripture says, *"The Lord hath made all things for himself: yea, even the wicked for the day of evil"* (Proverbs 16:4), God is referring to a class of sinful responses rather than individual people. Through His foreknowledge, God knows who will have sinful responses. However, that does not remove an individual's personal responsibility and will-power, especially since God sends to every person the grace to make right choices. (See Titus 3:10–11; I Peter 1:2; Ephesians 2:8–10; and John 3:36.)

Because God's foreknowledge preceded Creation, some types of sinners were created for destruction.

(See II Peter 3:9 and Romans 8:29–30.)

4

Detecting dogs and swine should be a high priority for Christians.

(Read James 3:13–18.)

- The need for Godly wisdom in discerning and rebuking those who reject the truth is emphasized by the harsh consequences which come to those who fail to use wisdom from above. (See Proverbs 9:7–8.) Thus, we are to *"walk in wisdom toward them that are without . . ."* that we may know how we *" . . . ought to answer every man"* (Colossians 4:5–6).

Stephen cast pearls before swine when he spoke before the Sanhedrin and was then stoned.

(See Acts 7:54–55.)

Total Correct _____

He Is Able to Deliver Thee

William A. Ogden

William A. Ogden



1. 'Tis the grand-est theme thru the a - ges rung, 'Tis the grand-est theme for a
2. 'Tis the grand-est theme in the earth or main, 'Tis the grand-est theme for a
3. 'Tis the grand-est theme, let the ti-dings roll, To the guilt-y heart, to the



mor-tal tongue; 'Tis the grand-est theme that the world e'er sung - "Our God is mor-tal strain; 'Tis the grand-est theme, tell the world a - gain - "Our God is sin - ful soul; Look to God in faith, He will make thee whole - "Our God is

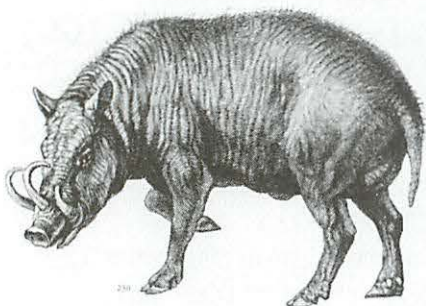


a - ble to de - liv - er thee."

WISDOM WORKSHEET ON MATTHEW 7:6



“Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and rend you.”



The repugnance of the warthog is an appropriate warning of its danger.

“Death and life are in the power of the tongue...” (Proverbs 18:21). Therefore, it is essential that we use discernment in the words we choose. “The heart of the wise teacheth his mouth, and addeth learning to his lips” (Proverbs 16:23). Furthermore, “the heart of the righteous studieth to answer...” (Proverbs 15:28).

It is especially important that we use wisdom in speaking with unbelievers. Scorning fools, who have rejected truth, must be avoided, and those who are seeking truth must be answered with sound speech which cannot be condemned. (See Titus 2:8.)

God has ordained harsh reproof in the form of “dogs and hogs” for any Christian who fails to develop spiritual discernment.

Linguistics

Languages,
Grammar, Vocabulary,
Communication



GIVE

Greek: δίδωμι (DIH-doe-me)

DEFINITION: To entrust to another that which has been given to us by God.

HOLY

Greek: ἅγιος (HAH-ghee-oss)

DEFINITION: Morally pure and undefiled; that which belongs to God, such as the holy Scriptures (see Romans 7:12) and the holy seed (see Ezra 9:2).

DOGS

Greek: κύων (KOO-own)

INSIGHT: A metaphor describing the ungodly, from prostitutes (see Deuteronomy 23:17–18) to unregenerate Gentiles (see Mark 7:27).

Do Resource A.

PEARLS

Greek: μαργαρίτης

(mar-gah-REE-tace)

DEFINITION: Gems giving the possible appearance of peas.

INSIGHT: Hogs, expecting the pearls to be food, would become angered when they discovered their error.

SWINE

Greek: χοῖρος (KHOY-ross)

DEFINITION: Wild boars which roamed the Jordan Valley. They trampled with their feet and tore with their tusks.

REND

Greek: ῥήγνυμι (HRAY-gnoo-me)

DEFINITION: To tear, rip, or lacerate. INSIGHT: The wound of a tusk is not a cut, but a long, jagged ripping open of the flesh.

Do Resource B.

History

Archaeology,
Geography, Prophecy,
Music, Art, Literature



How did the danger of even dead hogs create the term *Uncle Sam*?



Uncle Sam

During the War of 1812, a man named Sam Wilson was assigned the task of inspecting the salted pork which was to be sent to the American soldiers. The barrels of approved meat were stamped with the letters U. S. When asked what these letters stood for, Mr. Wilson replied, “Uncle Sam.” The term became a nickname for the United States government and should remind us today to give out only that which is appropriate for consumption.

How did the prospect of the “rending of hogs” influence the autobiography of John Newton?



John Newton
1725–1807

The author of “Amazing Grace” was reluctant to publish his life’s story for fear that some would misuse it. Having been gloriously converted from a life of sin, he did not want to cast the pearls of “choice experiences of the Lord’s power and love in the concerns of his soul” to those who would “profane what they cannot understand.”

Friends convinced him to write a series of autobiographical letters. Two centuries later, critics used these letters to rend his Godly character and his sincere intentions.

Yet, to the Christian, the good qualities revealed in Mr. Newton’s letters are confirmed by his hymns, and his writings provide a wealth of Godly wisdom.

Do Resource C.

Science

Chemistry, Biology,
Astronomy, Geology,
Physics, Mathematics



How does the formation of pearls contrast with the nature of pigs?

A pearl is esteemed by God a prize of lasting value. A pig, by comparison, has little worth.

A pearl is formed when the oyster endures the constant chafing of an irritant, whereas the pig compromises cleanliness in order to get relief from temporary discomfort.



Pearls



American Museum of Natural History

Oyster

How do dogs and hogs illustrate the nature of "truth trampers"?

Just as hogs and dogs have appetites for detestable things, so "truth trampers" feed on foolishness, which is abominable to God.



Wild dogs attacking their prey

As the teeth of hogs and dogs are sharp and dangerous, so the mouths of truth trampers are vicious.

These and other characteristics produce striking similarities between hogs and dogs and spiritual fools.

Do Resource D.

How do dogs and hogs use public opinion polls to trample truth?

Public opinion is the most powerful social control. Groups that are ambitious to rule or exploit people exert great effort to control public opinion.

Do Resource E.

Law

Government,
Economics, Logic



How did a legal "dog" scheme to rend those who proclaim truth?

The director of the American Civil Liberties Union (ACLU) during its first thirty years identified his organization as a "watchdog."

One of his successors said that the ACLU was more like a "hound dog," tenaciously ferreting out potential violations rather than waiting for them to happen.

One of the ACLU's lawyers was Clarence Darrow. He has the dubious distinction of defending fifty men who were convicted of first-degree murder and keeping all but one from execution.

Clarence Darrow used every tactic he could think of to convince juries of his erroneous presupposition that murderers are victims of their social environment and not responsible for their actions.

He was adept at jury selection, painstakingly thorough in pretrial investigations, and skillful in using newspaper reporting to generate sympathy for his clients.



Library of Congress

Justice was turned to ashes.

Mr. Darrow is also reported to have smoked a large cigar with a thin wire in it which prevented the ashes from falling.

When he smoked it during the opponent's closing arguments, the jurors would be distracted from what was being said as they waited in suspense for the ashes to fall.

Do Resource F.

Medicine

Health,
Nutrition, Behavior,
Counseling



How must we guard that which is holy from those who tear and rend?

According to the American College of Surgeons, more than 750,000 hysterectomies were performed in 1985, making it the most frequent major surgical procedure.



Ewing Galloway

Humanistic medicine expects husbands to give their wives to those who would rend them.

Hysterectomies are now considered to be routine; yet, each year 600 women die from them, and thousands experience devastating consequences in later years.

Each year over 57,000 women who have hysterectomies undergo

life-threatening complications before being released from the hospital. Another 37,000 need additional surgery to correct problems caused by the first surgery. Recovery takes an average of twelve months.

Most shocking of all is that 95 percent of hysterectomies are unnecessary, according to the U. S. Department of Health and Human Services.

These are sobering facts when we realize that the body is the temple of the Holy Spirit and the womb is the means by which God gives His heritage to married couples.

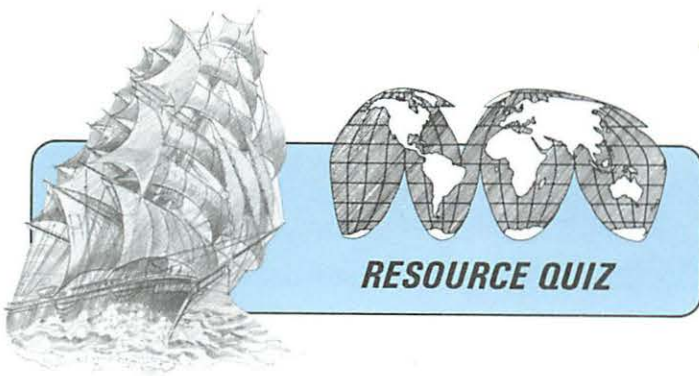
How have pearls of medical wisdom been trampled underfoot?

True pioneers in medical treatment have received vicious rending from their own colleagues.



Hippocrates led the "pack."

Do Resource G.



How many of these questions can you answer before studying the resources?

WHAT ARE FIVE TYPES OF FOOLS?



- How can a simple fool be detected? 2427
- How do simple fools become reactionary fools? . . . 2429
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- What is God's description of a committed fool? . 2436
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- What is a rhetorical question? 2439
- How did Jesus answer rhetorical questions? . . . 2439
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HOW DO OPINION POLLS TRAMPLE TRUTH?



- Why are many opinion polls inaccurate? 2477
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HOW DID "LEGAL DOGS" REND A LEADER?

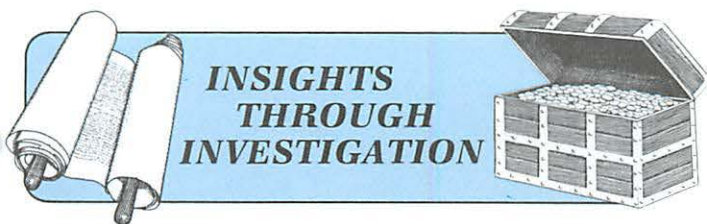


- Why did "legal dogs" arrest an evolutionist to defend evolution? 2485
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HOW WERE MEDICAL PEARLS TRAMPLED?



- Who led the "pack" to "trample" medical truth? . 2501
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INSIGHTS THROUGH INVESTIGATION

HOW DO TYPES OF FOOLS CONFIRM THE WARNING NOT TO GIVE WHAT IS HOLY TO DOGS?



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The Hebrew language contains precise definitions for various types of fools. Unfortunately, these distinctions were lost when the Hebrew words were all translated into the one English word *fool*. It is a wise person who rediscovers the various types of fools before attempting to administer discipline. Is the boy in this picture the type of fool who requires the rod?

“In the lips of him that hath understanding wisdom is found: but a rod is for the back of him that is void of understanding” (Proverbs 10:13).

In Scripture, God identifies five types of fools. By studying the Hebrew words and the passages which contain these words, we will be able to learn how to avoid giving that which is holy to dogs and casting pearls before swine.

What insights do the following verses give about not casting your pearls before swine?

“Answer not a fool according to his folly, lest thou also be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit” (Proverbs 26:4–5).

To explain these verses, we must understand the following types of fools:

1 THE SIMPLE FOOL

The Hebrew word for “simple fool” is פְּתִי [p^ethiy (peth-EE)]. The root word implies extreme vulnerability. It literally means “to spread out; to open; or to be open.”

The simple fool opens his arms to embrace any passing stranger, and his mind to any passing thought. He is open to all kinds of enticements and deceptions because he has not yet developed discernment in wise judgment.

The simple fool is dangerously immature, extremely gullible, and intensely curious. Without instruction and discipline, the simple fool will quickly progress to the next category of foolishness.

Insights about the simple fool

Each of the following verses refers to the simple fool. As revealed by these passages, the simple fool can be benefited by directing his curiosity to the Word of God.

• Proverbs 1:1, 4

“The proverbs . . . give subtilty to the simple [p^ethiy], to the young man knowledge and discretion.”

INSIGHT:

The very purpose of Scripture is to train the simple fool to learn wise strategy in thoughts, speech, actions, and attitudes. This purpose is embodied in the definition of *subtilty*.

Such training will create a proper appetite for the holy truths of God’s Word and the pearls of wisdom which are taught by the Holy Spirit.

• Proverbs 1:22

“How long, ye simple ones [p^ethiy], will ye love simplicity? . . .”

INSIGHT:

There comes a point at which the simple fool must make a conscious choice to reject simple-mindedness and begin exercising the disciplines of mature judgment. This decision is explained in I Corinthians 13:11:

"When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things."

The decision to turn away from simple-mindedness will not be easy, because the simple fool loves simplicity. To him, ignorance is bliss.

• Proverbs 1:31–32

"Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple [p^ethiy] shall slay them. . . ."

INSIGHT:

The simple do not understand wise cautions and limitations. Instead, they follow what pleases them. The consequences are far more serious than they realize; thus, it is urgent that they receive the wisdom of God's holy Word.

• Proverbs 7:6–7

"For at the window of my house I looked through my casement, And beheld among the simple ones [p^ethiy], I discerned among the youths, a young man void of understanding. . . ."

INSIGHT:

The greatest danger to simple fools is the threat of losing their moral purity. Once purity is lost, appetites and emotions are aroused which bring about and reinforce the next stages of foolishness.

Warning simple fools will be achieved not by intellectual information but by spiritual discernment.

• Proverbs 8:4–5

"Unto you, O men, I call; and my voice is to the sons of man. O ye simple [p^ethiy], understand wisdom. . . ."

INSIGHT:

The simple fool can easily react to a sharp command; thus, a wise person will beseech him to gain wisdom rather than commanding him to do so.

• Proverbs 9:1–5

"Wisdom hath builded her house, she hath hewn out her seven pillars: She hath killed her



Ezra Bayley's World of Children in Photographs

Is the child in this picture a simple fool or a reactionary fool? Would you give him instruction or correction?

beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens: she crieth upon the highest places of the city, Whoso is simple [p^ethiy], let him turn in hither: as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled."

INSIGHT:

The simple fool will be impressed by the outward evidences of success and will be lured by that which appeals to his physical senses. He is most vulnerable to open acceptance by attractive people and must be taught to see the contrast between the Godly and the ungodly.

• Proverbs 14:15

"The simple [p^ethiy] believeth every word: but the prudent man looketh well to his going."

INSIGHT:

When the attention of the simple fool is captured, he is a prime candidate for instruction. That instruction must include clear training about

how to test the spirits of people and ideas with the truths of Scripture.

- Proverbs 14:18

“The simple [p^ethiy] inherit folly: but the prudent are crowned with knowledge.”

INSIGHT:

Because the simple believe everything they are told, they experience loss, disillusionment, and shame. The pearls of knowledge they need include learning how to ask prudent questions.

- Proverbs 19:25

“Smite a scorner, and the simple [p^ethiy] will beware: and reprove one that hath understanding, and he will understand knowledge.”

INSIGHT:

Simple fools need to have the consequences of sin magnified before their eyes. They need to see other fools receive swift, consistent punishment.

- Proverbs 22:3

“A prudent man foreseeth the evil, and hideth himself: but the simple [p^ethiy] pass on, and are punished.”

INSIGHT:

It is not enough for the simple fool to see others punished. He needs to understand that there are clearly defined physical and spiritual laws and traceable consequences which result from breaking them.

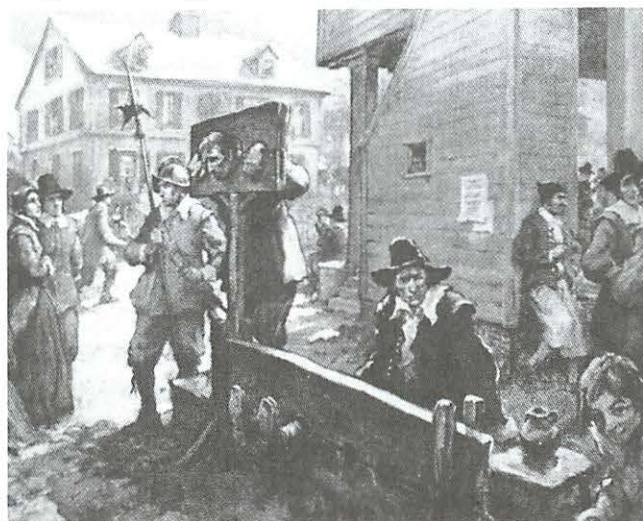
2 THE REACTIONARY FOOL

The Hebrew word for “reactionary fool” is אָוִיל [eviyl (ev-EEL)]. It means one who has morally missed the mark. The reactionary fool has made a conscious choice to please himself. He is willing to endure a certain level of consequence in order to have his own way.

He has tasted the pleasures of sin which last for a season and has stirred up appetites which now call for fulfillment. The reactionary fool is attracted by others who are openly doing what he secretly longs to try.

The root word means “to be thick” as in “thick-headed” or “stupid.” It carries with it the idea of being insolent and twisted.

In each of the following verses, the word *eviyl* is translated “fool” or “foolish.” How does each one relate to the warning to avoid giving that which is holy to the dogs and casting pearls before swine?



The stocks in Colonial America were used for “reactionary fools.” A reactionary fool is one who refuses to heed the correction of parents and the counsel of friends. He must, therefore, receive the harsh discipline of public exposure and shame for his foolish ways.

- Proverbs 1:7

“The fear of the Lord is the beginning of knowledge: but fools [eviyl] despise wisdom and instruction.”

INSIGHT:

Wisdom is seeing life from God’s perspective. Since the reactionary fool is committed to making decisions from his perspective, he will look at Godly instruction as a barrier to be knocked down.

- Proverbs 7:22

“He goeth after her [the strange woman] straightway, as an ox goeth to the slaughter, or as a fool [eviyl] to the correction of the stocks.”

INSIGHT:

The need for stocks in the correction of the reactionary fool indicates that he has already disregarded the reproofs of his parents and the instruction which comes from the reproofs of life. Now he will be publicly shamed as his evil deeds are exposed.

- Proverbs 10:8

“The wise in heart will receive commandments: but a prating fool [eviyl] shall fall.”

INSIGHT:

A prating fool is one who disregards boundaries of both speech and actions. Because he has transgressed God-given boundaries, he will certainly not respect the normal barriers of decency which God has ordained for our protection. If he is given truth, it will irritate his conscience and cause him to react.

• Proverbs 10:14

“Wise men lay up knowledge: but the mouth of the foolish [eviy] is near destruction.”

INSIGHT:

“Death and life are in the power of the tongue . . . (Proverbs 18:21). The reactionary fool talks too much, and when he speaks, he communicates without knowledge. He experiences self-inflicted damage and, in turn, gives verbal wounds to those who would instruct him.

• Proverbs 10:21

“The lips of the righteous feed many: but fools [eviy] die for want of wisdom.”

INSIGHT:

The chief characteristic of the reactionary fool is his refusal to bring his mouth under the control of God’s wisdom. Rather than benefiting others with words, he becomes a victim of his own foolishness. His unrighteous condition hinders him from knowing what to do with the pearls that were given to him.

• Proverbs 11:29

“He that troubleth his own house shall inherit the wind: and the fool [eviy] shall be servant to the wise of heart.”

INSIGHT:

Because the reactionary fool refuses the correction of parents and the reproofs of life, he must be brought under the harsh, continuous discipline of another person. His reactionary speech causes him to lose material assets, and he is forced by the necessity of basic provisions to serve one who is wiser than he.

• Proverbs 12:15

“The way of a fool [eviy] is right in his own eyes: but he that hearkeneth unto counsel is wise.”

INSIGHT:

Any time or effort which is spent in counseling the reactionary fool is wasted. He does not

seek counsel, because he is convinced that his own way is right. He is a law unto himself and will render quick judgment upon those who disagree with him.

• Proverbs 16:22

“Understanding is a wellspring of life unto him that hath it: but the instruction of fools [eviy] is folly.”

INSIGHT:

Even if the reactionary fool were to accept Godly truth, he would mix it with his own human thoughts. He does not understand God-given relationships which result in a wellspring of life. The understanding person draws wisdom from the depths of his heart; the reactionary fool speaks from the top of his mind.

• Proverbs 17:28

“Even a fool [eviy], when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding.”

INSIGHT:

The outward characteristics of a reactionary fool can be very deceiving. He can appear to be a normal, alert person because his only distinguishing characteristic is his speech.

• Proverbs 20:3

“It is an honour for a man to cease from strife: but every fool [eviy] will be meddling.”

INSIGHT:

The reactionary fool is attracted to controversy. Because he does not have God’s perspective, any attempts to give him pearls of wisdom will result in arguments.

• Proverbs 24:7

“Wisdom is too high for a fool [eviy]: he openeth not his mouth in the gate.”

INSIGHT:

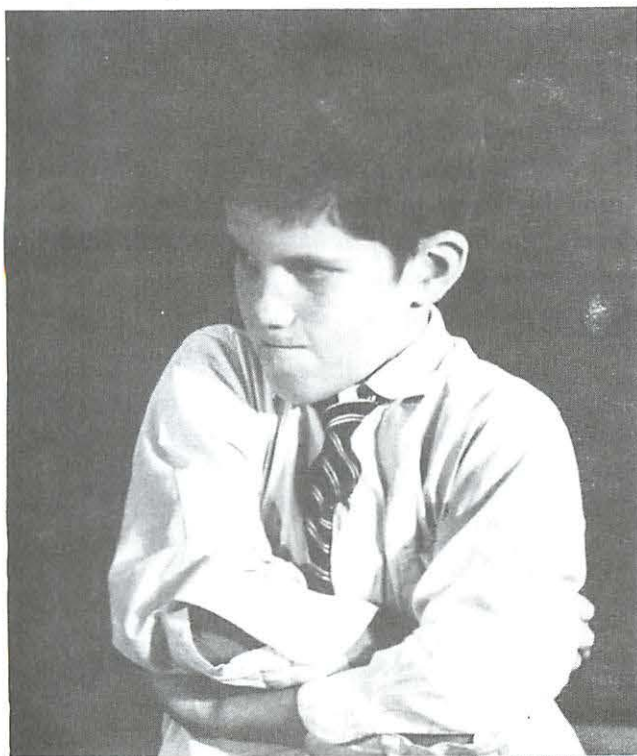
The reactionary fool has plenty of counsel to give others, but it does not reach those in leadership: “the gate” refers to those who are in positions of responsibility. Any counsel that the reactionary fool would give opposes God’s wisdom and brings consequences.

• Proverbs 27:3

“A stone is heavy, and the sand weighty; but a fool’s [eviy] wrath is heavier than them both.”

INSIGHT:

The reproofs of life which God sends to bring conviction produce only anger in the reactionary fool. His anger turns to wrath and becomes destructive to those who are around him and those who dare to give him instruction.



Esther Bubley's World of Children in Photographs

If this boy's parents have just told him that he must stay in the house because he deceived them, what kind of a fool would he be?

• Proverbs 27:22

"Though thou shouldest bray a fool [eviyl] in a mortar among wheat with a pestle, yet will not his foolishness depart from him."

INSIGHT:

The ways of a reactionary fool so completely permeate his mind, will, and emotions that he will not be separated from them by the instruction of wisdom. He must be subjected to harsh punishments and the supernatural work of the Holy Spirit before he is ready to listen.

• Proverbs 29:9

"If a wise man contendeth with a foolish [eviyl] man, whether he rage or laugh, there is no rest."

INSIGHT:

The simple fool would be open to Godly wisdom if it were presented to him in an attractive

way. This is not the case with the reactionary fool. No matter how effective the teaching method, the results are the same.

3 THE UNREASONABLE FOOL

This fool is identified in Scripture by the Hebrew word כָּסִי'ל [k'ciyl (kess-EEL)]. The word literally means "to be fat; to be sluggish, thick, dull, or obstinate." This word denotes "one who has a bent for making wrong choices."

The unreasonable fool does not have a mental deficiency but rather refuses the wisdom of God and is arrogantly set on doing that which is right in his own eyes. "... *The end thereof are the ways of death*" (Proverbs 14:12).

The unreasonable fool requires major reproofs to bring him to his senses. Meanwhile, he draws others to himself and infects them with the destruction of his self-centered willfulness.

The unreasonable fool can be very deceptive and convincing. His motives and methods are subtle. He must be avoided by associates and properly disciplined by authorities.

For these reasons it is not surprising that God describes the unreasonable fool to a greater extent than any other type of fool. Their rending of others is often the most painful because it is unexpected.

• Proverbs 1:32

"... The prosperity of fools [k'ciyl] shall destroy them."

INSIGHT:

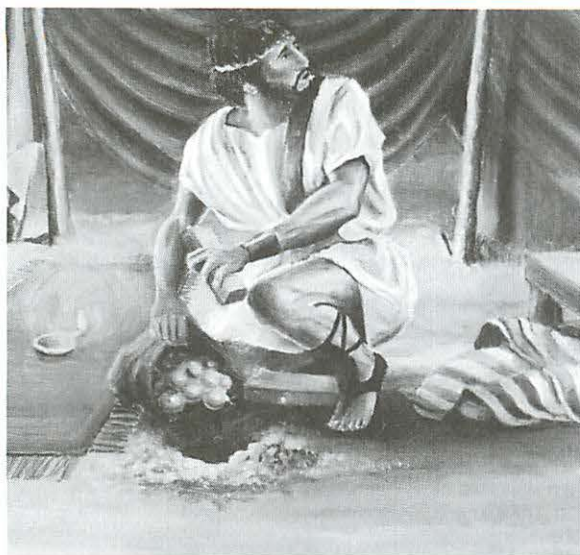
The unreasonable fool believes that material prosperity proves that he is right in his own ways. He forgets that the goodness of God leads a man to repentance. (See Romans 2:4.) He also fails to make the distinction between the riches of wickedness, which contain a curse, and the riches of Godliness, which have no sorrow with them. (See Proverbs 10:22.)

• Proverbs 8:5

"O ye simple, understand wisdom: and, ye fools [k'ciyl], be ye of an understanding heart."

INSIGHT:

God's appeal to the unreasonable fool to have an understanding heart indicates hope that if he forsakes his way and learns the nature of God, he will escape the shame that will otherwise come. "... *The knowledge of the holy is understanding*" (Proverbs 9:10).



Both Achan and Gehazi demonstrate the characteristics and consequences of an unreasonable fool. They despised the wisdom of God's Word and chose rather to delight in the riches of earthly treasures. What they thought would bring them glory resulted in public shame and destruction. *"The wise shall inherit glory: but shame shall be the promotion of fools" (Proverbs 3:35).*

• Proverbs 10:18

"He that hideth hatred with lying lips, and he that uttereth a slander, is a fool [k^eciyl]."

INSIGHT:

The unreasonable fool's deception is most destructive in his words. While appearing to be a friend, he destroys others with slander born of hatred.

• Proverbs 10:23

"It is as sport to a fool [k^eciyl] to do mischief. . . ."

INSIGHT:

Giving this fool spiritual insights will only provide him an opportunity to include you in his plans. He will corner and trap you as if he were a hunter.

• Proverbs 12:23

"A prudent man concealeth knowledge: but the heart of fools [k^eciyl] proclaimeth foolishness."

INSIGHT:

The rebellious ideas of the unreasonable fool come not from his mind but from his heart: *"But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man . . ." (Matthew 15:18–20).*

• Proverbs 13:19–20

"... It is abomination to fools [k^eciyl] to depart from evil. . . . A companion of fools [k^eciyl] shall be destroyed."

INSIGHT:

Because departing from evil is an abomination to the unreasonable fool, anyone who attempts to convince him to do so also becomes an abomination to him.

• Proverbs 14:8–9

"The wisdom of the prudent is to understand his way: but the folly of fools [k^eciyl] is deceit. Fools [eviyl] make a mock at sin: but among the righteous there is favour."

INSIGHT:

The downfall of the unreasonable fool is his deceitfulness. First he allows himself to be deluded by Satan's lies; then he seeks to deceive others by acting as if he does not care that they abhor his ways. Unreasonableness and reaction are close companions as fools make a mockery of sin.

• Proverbs 14:16

"A wise man feareth, and departeth from evil: but the fool [k^eciyl] rageth, and is confident."

INSIGHT:

Those who want to help the unreasonable fool will likely try to relate God's disciplines to his sins. Such attempts would be received as obnoxious accusations which this fool would use as a basis for retaliation.

• Proverbs 14:33

"Wisdom resteth in the heart of him that hath understanding: but that which is in the midst of fools [k^eciyl] is made known."

INSIGHT:

Out of the abundance of the heart the mouth speaks. (See Luke 6:45.) Thus, foolishness that is in the heart will be exposed by words and actions, especially against the one who tries to instruct him.

• Proverbs 15:14 \

"The heart of him that hath understanding seeketh knowledge: but the mouth of fools [k^eciyl] feedeth on foolishness."

INSIGHT:

Unreasonable fools infect each other with their opinions, plans, and experiences. Their antagonism is aligned against those who love the truth.

• Proverbs 15:20

“A wise son maketh a glad father: but a foolish [k^eciyl] man despiseth his mother.”

INSIGHT:

The unreasonable fool will push away his mother, despising the values she taught him. His attitudes “rend” her heart.

• Proverbs 17:12

“Let a bear robbed of her whelps meet a man, rather than a fool [k^eciyl] in his folly.”

INSIGHT:

A wise man might be able to overcome an angry bear, but an unreasonable fool will only incite further wrath.

• Proverbs 17:24–25

“Wisdom is before him that hath understanding; but the eyes of a fool [k^eciyl] are in the ends of the earth. A foolish [k^eciyl] son is a grief to his father, and bitterness to her that bare him.”

INSIGHT:

The heart of the unreasonable fool is incapable of learning from the reproofs of life. Therefore, he will search out teachers who pamper his foolish ways.

• Proverbs 18:6–7

“A fool’s [k^eciyl] lips enter into contention, and his mouth calleth for strokes. A fool’s [k^eciyl] mouth is his destruction, and his lips are the snare of his soul.”

INSIGHT:

In addition to trampling those who try to help him, the unreasonable fool shows disrespect for those who are over him and have the authority to discipline him severely.



Orion

God identifies the constellation Orion with the Hebrew word *k^eciyl* (unreasonable fool): “Canst thou . . . loose the bands of Orion?” (Job 38:31). Orion has been depicted as a great hunter with a club and a sharp sword. A fool will use similar weapons against those who try to instruct him.

• Proverbs 19:1

“Better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool [k^eciyl].”

INSIGHT:

This type of fool has the ability to make money by coercing people to do what is unwise. Then when it is too late, his victims recognize his lack of integrity.

• Proverbs 19:10

“Delight is not seemly for a fool [k^eciyl]; much less for a servant to have rule over princes.”

INSIGHT:

Just as a servant needs the direction and the discipline of one in authority, so a fool will not be motivated to learn if he has the independence that wealth provides.

• Proverbs 19:29

“Judgments are prepared for scorers, and stripes for the back of fools [k^eciyl].”

INSIGHT:

It is significant that this verse distinguishes two types of fools and provides precise discipline for each one. The unreasonable fool is deterred only by public pain and shame. Unreasonable fools gave Paul the same discipline *they* should have received. (See II Corinthians 11:24–25.)

• Proverbs 21:20

“There is treasure to be desired and oil in the dwelling of the wise; but a foolish [k^eciyl] man spendeth it up.”

INSIGHT:

The unreasonable fool lives for the present and will scoff at one who tries to motivate him to prepare for the future.

• Proverbs 23:9

“Speak not in the ears of a fool [k^eciyl]: for he will despise the wisdom of thy words.”

INSIGHT:

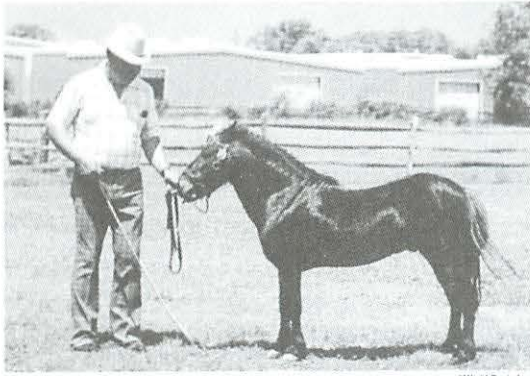
The pearls of wisdom which are discreetly shared with an unreasonable fool will be publicly distorted and mocked.

• Proverbs 26:3

“A whip for the horse, a bridle for the ass, and a rod for the fool’s [k^eciyl] back.”

INSIGHT:

Perhaps the overcrowding of prisons could be greatly relieved if we understood the wisdom of God's method of disciplining unreasonable fools.



A horse trainer knows that the only way to teach a horse obedience is by getting its full attention with a whip. The God Who made human nature emphasizes the same principle in relation to an unreasonable fool. Another value of the public whipping post is that many simple fools would also be instructed as they observe.



• Proverbs 26:9

“As a thorn goeth up into the hand of a drunkard, so is a parable in the mouth of fools [k^eciyl].”

INSIGHT:

A drunkard will not feel the prick of a thorn and receive instruction from it; neither will a fool

be instructed by words unless the pain given with the message is strong enough to capture his attention.

• Proverbs 29:11

“A fool [k^eciyl] uttereth all his mind: but a wise man keepeth it in till afterwards.”

INSIGHT:

The friend of an unreasonable fool must be ready to spend hours listening to inane talk. What the friend hears will not only be distorted but also damage his life.

4 THE SCORNING FOOL

The Hebrew word for “scorning” is לוּטֵס [luwts (LOOTS)]. It literally means “to make mouths at.” The scorning fool uses facial expressions to communicate the disdain and contempt he has in his heart for the way of righteousness. The scorning fool has not only rejected truth but has also embraced that which is an abomination to God.

The scorning fool shows abhorrence and repugnance toward people and ideas which contradict his erroneous conclusions. He expresses his scorn through derisive attitudes and behavior as well as in speech.

The word *luwts* is also used to refer to an interpreter. Rather than interpreting in a normal way, however, the scorning fool mimics Godly people in order to dishonor, mock, and ridicule them for their righteous standards.

The scorning fool initiates contention and division. Therefore, God's clear instruction is to “cast out the scorner, and contention shall go out; yea, strife and reproach shall cease” (Proverbs 22:10).

In view of the divisive potential of the scorning fool, it is not surprising that the verses which define him are precise and self-explanatory.

• Proverbs 1:22

“... Scorners [luwts] delight in their scorning. . . .”

INSIGHT:

One who delights in scorning will become skilled in doing it. He will develop techniques of sarcasm and cynicism which are clever and cutting. The pain he inflicts on those he despises will only increase his delight.

• Proverbs 3:34

“Surely he scorneth [luwts] the scorners [luwts]: but he giveth grace unto the lowly.”

INSIGHT:

God Himself deals with the scorner, ironically with the same method the scorner uses on others.

• Proverbs 9:7–8

“He that reproveth a scorner [luwts] getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot. Reprove not a scorner [luwts], lest he hate thee. . . .”

INSIGHT:

Whenever Scripture repeats truth, it is doubly important that we understand and obey it. The only ones capable of dealing with the scorning fool are officials who have proper authority over him.



This drawing of a prison scene depicts several scorning fools—one imitating John Wesley. Obviously the powerful preaching of Mr. Wesley was a painful reproof to these men, and they retaliated by mocking the minister and his message.

• Proverbs 13:1

“A wise son heareth his father’s instruction: but a scorner [luwts] heareth not rebuke.”

INSIGHT:

The simple, reactionary, and unreasonable fools reject the rules their mothers gave them; however, the scorning fool rejects his father’s right to make the rules.

The scorner has created his own world and screens out any instruction from those who are on the outside. He has replaced his father’s wisdom with the counsel of fellow scorners.

• Proverbs 14:6

“A scorner [luwts] seeketh wisdom, and findeth it not. . . .”

INSIGHT:

The scorner who learns that unacceptable behavior receives sharp rebuke searches out philosophies which will support his perverse way of life. He becomes a pseudo-intellectual, rejecting the presuppositions of truth. He may ask questions, but he does not really want the right answers.

• Proverbs 15:12

“A scorner [luwts] loveth not one that reproveth him: neither will he go unto the wise.”

INSIGHT:

Because the scorning fool has so thoroughly embraced evil, he is not able to distinguish a reproof of his words or actions from a rejection of himself as a person. He will return the same rejection to anyone who tries to reprove him.

• Proverbs 19:25

“Smite a scorner [luwts], and the simple [p^{thiy}] will beware. . . .”

INSIGHT:

The scorning fool’s behavior is so disgusting that his authorities are tempted to let him go his own way and learn from his own mistakes. However, God commands authorities to discipline the scorner severely in order to help him. Swift discipline will also help simple fools see the consequences of the scorner’s actions.

Leaders who obey God’s instruction to cast out the scorning fool will receive a blessing. Referring to a wicked person, God promises, “. . . to them that rebuke him [the scorning fool] shall be delight, and a good blessing shall come upon them” (Proverbs 24:25).

• Proverbs 19:29

“Judgments are prepared for scorners [luwts], and stripes for the back of fools.”

INSIGHT:

Because the scorner has rejected the right of his authorities to make the rules, he must know that the discipline he has earned has been determined by God.

• Proverbs 21:11

“When the scorner [luwts] is punished, the simple is made wise. . . .”

INSIGHT:

If the simple are to be instructed, the offenses of the scorner must be clearly defined and the Scriptural basis of correction given.

• Proverbs 21:24

“Proud and haughty scorner [luwts] is his name, who dealeth in proud wrath.”

INSIGHT:

Satan is the author of pride; in fact, it was pride that caused him to desire to be equal with God. The same pride rules in the heart of the scorning fool. As God demonstrated in casting Lucifer out of Heaven, He resists the proud. Such resistance from God and others causes the scorning fool to become angry.

• Proverbs 22:10

“Cast out the scorner [luwts], and contention shall go out; yea, strife and reproach shall cease.”

INSIGHT:

Discipline of the scorner must be swift and decisive, lest his scornful attitudes infect others, who would then need to be expelled along with him.

• Proverbs 24:9

“The thought of foolishness is sin: and the scorner [luwts] is an abomination to men.”

INSIGHT:

The thoughts of a scornful fool are repugnant to God, and the divisiveness of a scorning fool is repulsive to men.

5 THE COMMITTED FOOL

The fifth stage of foolishness is identified by the word נָבָל [nabal (naw-BAWL)], which means “stupid” or “wicked.” It comes from the root word נָבַל [nabel (naw-BALE)], meaning “to wilt; to fall away; to fail; to faint.” The term relates to one who is morally wicked, who despises holiness and is a disgrace to his family and to all those who have tried to help him.

A committed fool is self-confident and closed-minded. Not only is he totally committed to being his own god and gratifying his lower nature, but also he has dedicated his life to drawing as many others as he can into his evil ways.

He will creep into houses, families, churches, and Godly institutions and lead captive the simple and the weak.

Committed fools are accurately defined in the book of Jude: *“For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. . . .”*

“These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots” (Jude 4, 12).



King Belshazzar was a committed fool. He defiled the holy vessels from God’s Temple in his drunken feast to praise the gods of gold and silver. Whereas human authorities are to discipline other types of fools for their foolishness, God Himself will judge the committed fool.

God’s description of a committed fool

Abigail was married to a committed fool. She gave testimony to David about his true character: *“Let not my lord, I pray thee, regard this man of Belial, even Nabal: for as his name is, so is he; Nabal is his name, and folly is with him. . . .”* (1 Samuel 25:25). (The Hebrew word for “folly” means “wickedness, crime, or villainy.”)

Nabal's servants likewise attested to his evil character: "... Behold, David sent messengers out of the wilderness to salute our master; and he railed on them. . . . He is such a son of Belial, that a man cannot speak to him" (1 Samuel 25:14, 17).

When he spoke with David's men, Nabal revealed his erroneous thinking that he had achieved success without the aid of others and, therefore, owed nothing to God or to man. David was tempted to destroy Nabal; however, Abigail convinced David to let God deal with him.

"But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a stone.

"And it came to pass about ten days after, that the Lord smote Nabal, that he died" (1 Samuel 25:37-38).

• Proverbs 17:7

"Excellent speech becometh not a fool [nabal]: much less do lying lips a prince."

INSIGHT:

In the same way that dishonesty is inappropriate to one who is to be a leader, so abundance of speech is inappropriate to one who has rejected truth. The more such a fool talks, the more he reveals his evil heart and the more ungodliness he spreads to others.

Public debates give the committed fool a platform from which to proclaim his foolishness and increase division and ungodliness. Thus, we are commanded to "go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge" (Proverbs 14:7).

• Proverbs 17:21

"He that begetteth a fool [k^cciyl] doeth it to his sorrow: and the father of a fool [nabal] hath no joy."

INSIGHT:

In one sense, every father begets a fool (reactionary fool) because "foolishness is bound in the heart of a child . . ." (Proverbs 22:15). A child is simple and needs instruction. The proper use of the rod and training will drive reactionary and simple foolishness "far from him."

However, left to himself and the temptations of Satan, a child will ultimately become a committed fool, bringing grief to his parents' hearts and shame to his father's name.

• Proverbs 30:32

"If thou hast done foolishly [nabal] in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth."

INSIGHT:

The word *done* involves habitual practice, and the essence of foolishness is lifting ourselves up with pride. God warns us to humble ourselves under His mighty hand lest He humble us with severe and painful chastening.

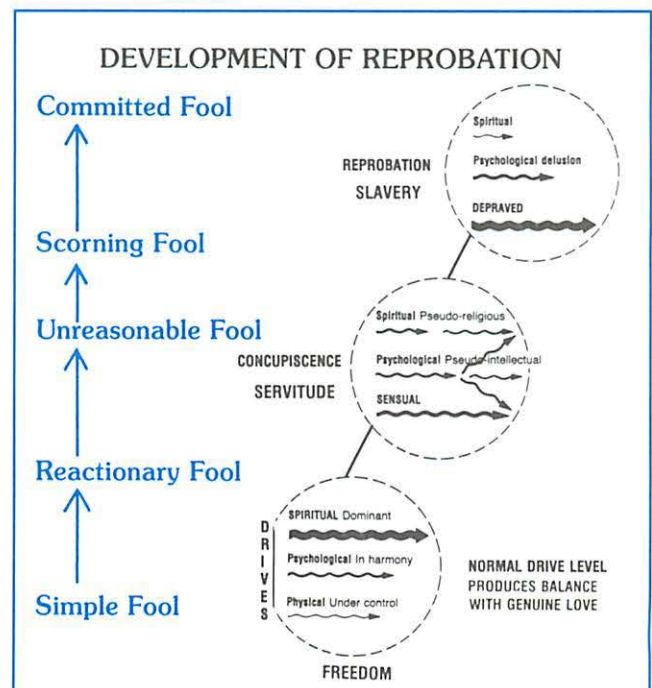
• Psalm 14:1

"The fool [nabal] hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good."

INSIGHT:

This is the ultimate expression and attitude of a committed fool. In his thinking and in his daily decisions, God does not exist. The committed fool believes he can function apart from God and in opposition to God.

God will often use the committed fool to accomplish His purposes of discipline for lesser fools and then judge the committed fool.



The progression of foolishness follows the sequence of the development of reprobation. At each level there is a greater hardening of the heart and a different type of discipline needed. Misunderstanding this truth will lead to giving that which is holy to dogs and casting your pearls before swine.

DISTINGUISHING FIVE TYPES OF FOOLS

TYPE OF FOOL	CHARACTERISTICS “Answer not a fool according to his folly. . . .”	WISE RESPONSE “Answer a fool according to his folly. . . .”
1 Simple Fool פְּתִי pethiy	<ul style="list-style-type: none"> • He enjoys simplemindedness. (Proverbs 1:22) • He is void of understanding. (Proverbs 7:6) • He is extremely curious. (Proverbs 9:1–5) • He believes every word he hears. (Proverbs 14:15) • He inherits folly. (Proverbs 14:18) • He learns when scorners are punished. (Proverbs 19:25) • He does not foresee evil. (Proverbs 22:3) 	<p>How should you respond to a teenager from your church whom you see looking at lewd magazines in a store?</p> <hr/> <hr/> <hr/>
2 Reactionary Fool אֵיִל eviyl	<ul style="list-style-type: none"> • He despises wisdom and instruction. (Proverbs 1:7) • He decides to follow strange women. (Proverbs 7:22) • He falls into mischief. (Proverbs 10:8) • He speaks without knowledge. (Proverbs 10:14) • He troubles his own family. (Proverbs 11:29) • He is right in his own eyes. (Proverbs 12:15) • He appears to be wise until he speaks. (Proverbs 16:22; 17:28) • He meddles in other people’s business. (Proverbs 20:3) • He is an angry person. (Proverbs 27:3) 	<p>How should you respond to a friend who lied to his parents in order to be with you?</p> <hr/> <hr/> <hr/> <hr/> <hr/>
3 Unreasonable Fool כְּסִיל k’ciyl	<ul style="list-style-type: none"> • He is damaged by prosperity. (Proverbs 1:32) • He hides hatred with lies. (Proverbs 10:18) • He turns mischief into a sport. (Proverbs 10:23) • He proclaims foolishness. (Proverbs 12:23) • His folly is deceit. (Proverbs 14:8) • He is overconfident in doing evil. (Proverbs 14:16) • He feeds on foolishness. (Proverbs 15:14) • He despises his mother. (Proverbs 15:20) • He overlooks obvious lessons. (Proverbs 17:24) • He brings grief to his parents. (Proverbs 17:25) • He is contentious. (Proverbs 18:6) • He squanders his resources. (Proverbs 21:20) • He despises those who speak wisdom. (Proverbs 23:9) • He utters all his mind. (Proverbs 29:11) 	<p>How should parents respond to an eighteen-year-old son who has been stealing from local stores to support a drug habit?</p> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>
4 Scorning Fool לוֹיץ luwts	<ul style="list-style-type: none"> • He delights in scorning. (Proverbs 1:22) • He damages the reputation of reprovers. (Proverbs 9:7) • He does not listen to verbal rebukes. (Proverbs 13:1) • He is pseudo-intellectual. (Proverbs 14:6) • He is full of wrath. (Proverbs 21:24) • He initiates contention and strife. (Proverbs 22:10) 	<p>How should a church board deal with a teacher who disagrees with a basic Biblical teaching?</p> <hr/> <hr/> <hr/> <hr/> <hr/>
5 Committed Fool נָבָל nabal	<ul style="list-style-type: none"> • He looks for platforms from which to speak. (Proverbs 17:7) • He destroys his parents’ joy. (Proverbs 17:21) • He exalts himself in pride. (Proverbs 30:32) • He says in his heart, “There is no God.” (Psalm 14:1) 	<p>How should a creationist respond to an evolutionist who wants a public debate?</p> <hr/> <hr/> <hr/> <hr/> <hr/>

Date completed _____ Evaluation _____



POWER THROUGH PRECISION

HOW CAN THE QUESTIONS OF FOOLS BE ANSWERED WITHOUT CASTING PEARLS BEFORE SWINE?



At the age of twelve, Jesus was found "... in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers" (Luke 2:46-47).

On various occasions during His earthly ministry, the Lord Jesus Christ was confronted with questions from different types of fools. His responses to these questions provide clear instruction for us on how to answer fools without casting our pearls before swine.

Types of questions Jesus was asked:

- ☐ 1. Rhetorical
- ☐ 2. Argumentative
- ☐ 3. Deceptive
- ☐ 4. Insincere

Twice in the New Testament we are warned not to become embroiled in fruitless discussions that result when we try to answer the wrong types of questions.

"Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes" (II Timothy 2:22-23).

"But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain" (Titus 3:9).

1 RHETORICAL QUESTIONS

DEFINITION:

A rhetorical question is one to which no answer is expected or to which only one answer may be given. This type of question is used to emphasize a point the speaker wants to make rather than to seek information from the one being questioned.

Thus, when a fool uses a rhetorical question, he is not seeking knowledge but trying to add emphasis to his own false ideas. When a wise man uses a rhetorical question, he forces the listener to acknowledge truth.



A question about the man with the withered hand

A rhetorical question was asked by the Pharisees regarding the man with the withered hand.

"... Is it lawful to heal on the sabbath ... ? (Matthew 12:10).

The answer seemed obvious to the Pharisees. God rested from His creative work on the seventh day. Healing would be a creative work and, therefore, a violation of the Fourth Commandment.

How did Jesus answer rhetorical questions?

Jesus answered one rhetorical question with two more. Notice the skill by which He used the very law to which the Pharisees appealed to prick their consciences and come out with a totally different conclusion to their rhetorical question.

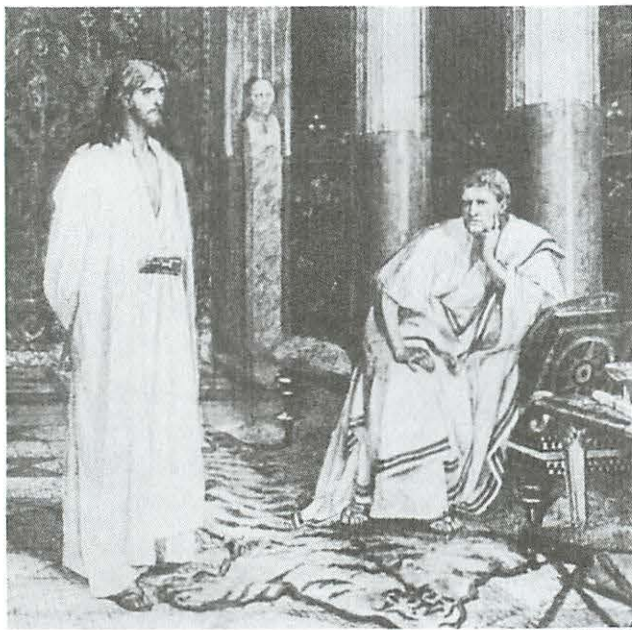
“And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?”

“How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days” (Matthew 12:11–12).

The Pharisees had no choice but to agree mentally with the wise rhetorical questions Jesus asked. Their agreement was demonstrated when they gave no further objections to Jesus’ healing of the man.

How do we know that Jesus’ questioners were “dogs” and “swine”?

The wrath and fury of the Pharisees was exposed after Jesus successfully answered their rhetorical question. *“Then the Pharisees went out, and held a council against him, how they might destroy him” (Matthew 12:14).*



Pilate asked what he thought was a rhetorical question when he said to Jesus, *“... What is truth? ...” (John 18:38)*. Due to his exposure to the philosophies of the day, Pilate assumed that truth could not be found. Moreover, Pilate was not interested in an answer because he was trying to appease the Jews who wanted to destroy Jesus.

How did Jesus respond to Pilate’s rhetorical question?

Jesus could have answered Pilate as He did Thomas in John 14:6: *“... I am the way, the truth,*

and the life. . . .” Because Pilate was looking for justification to rend Him, Jesus gave no answer.

NOTE:

Jesus’ instruction not to cast our pearls before swine was not for the purpose of our avoiding suffering, because Jesus Himself suffered at the hands of wicked “dogs.” His concern was that He not suffer before the time appointed and that He not suffer in the wrong way.

2 ARGUMENTATIVE QUESTIONS

DEFINITION:

An argumentative question is one that stirs up debate and controversy over conflicting points of view. An argumentative question is divisive in that it forces the listeners to take sides. It is born out of pride, because *“only by pride cometh contention . . .” (Proverbs 13:10)*. Comparable Scriptural terms include *contention*, *debate*, and *strife*.

How did Jesus answer argumentative questions?

When the apostate chief priests and elders of the people realized that their authority was being threatened by the mighty works of Christ, they tried to engage Him in a debate by using the following question: *“... By what authority doest thou these things? and who gave thee this authority?” (Matthew 21:23).*

Jesus could have explained that God had given Him His authority. However, they had already secretly rejected God and His message through John the Baptist. Thus, they would have seized upon Jesus’ answer as a justification to kill Him for blasphemy. Therefore, Jesus used a question to expose their secret thoughts about the message and ministry of John the Baptist:

“... I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men? ...” (Matthew 21:24).

This response was tremendously effective, for *“... they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet. And they answered Jesus, and said, We cannot tell.*

And he said unto them, Neither tell I you by what authority I do these things" (Matthew 21:25-27).

Jesus did not end the discussion but continued with additional parables which explained the message of John the Baptist and the purposes for which He and John had come into the world. Once again, the chief priests and Pharisees revealed their true intentions. They really wanted to destroy Jesus but were afraid of the multitude (see Matthew 21:46).



The Pharisees challenged Jesus' authority with an argumentative question. Jesus responded with a perceptive question and wise parables.

Another example of an argumentative question came from the Sadducees. They spent long hours debating with the Pharisees that there was no resurrection. The people were sharply divided between the two camps. They decided to ask Jesus an argumentative question so that one side or the other would disagree with Him.

"... Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: Likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection whose wife shall she be of the seven? for they all had her" (Matthew 22:24-28).

Jesus immediately recognized this as a foolish and unlearned question. Such is the case with most argumentative questions. In this instance, He exposed the ignorance of their false presuppositions and then confirmed the truth of the resurrection, upon which their question was based.

"... Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living" (Matthew 22:29-32).

The result on the hearers was profound: "And when the multitude heard this, they were astonished at his doctrine" (Matthew 22:33).

3 DECEPTIVE QUESTIONS

DEFINITION:

A deceptive question is a cunning question designed to ensnare the one who answers it. It is so misleading that the listeners are unable to detect falsehood in it or to make sound judgment about it. It involves trickery and ingenuity.

How did Jesus answer deceptive questions?

After failing to involve Jesus in an argumentative question, the Pharisees "... took counsel how they might entangle him ..." (Matthew 22:15) with a deceptive question. The deception began by sending other people to Jesus to ask the question they had cunningly designed for Him.

Before asking their deceptive question, the interrogators spread a net for Jesus' feet through flattery: "... **Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men**" (Matthew 22:16). By using these flattering statements, the Pharisees hoped to trick Jesus into defying the Roman government through the following question:

"Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?" (Matthew 22:17).

The Pharisees knew that if Jesus urged the people to pay taxes, He would incur the wrath of many Jews who hated the Roman occupation. If, on

the other hand, He told them *not* to pay, He would come under the judgment of the Roman government.



Caesar's image

Jesus answered this deceptive question with a convicting question, an obvious question, and an undeniable principle which covered the situation. "... *Why tempt ye me, ye hypocrites? Show me the tribute money. And they brought unto him a penny.*

"And he saith unto them, Whose is this image and superscription? They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matthew 22:18-21).

Those who heard this wise answer "... marvelled, and left him, and went their way" (Matthew 22:22). Once more Jesus escaped the premature rending of the "dogs" and the "hogs."

Another example of a deceptive question is found in John 8:1-11. The scribes and Pharisees had brought to Jesus a woman who was caught in the act of adultery. They tempted Jesus by asking, "*Now Moses in the law commanded us, that such should be stoned: but what sayest thou?*" (John 8:5).



Jesus used the Law to convict.

Jesus did not answer their question but instead stooped down and wrote on the ground. When they pressed Him for an answer, He appealed to their consciences: "... *He that is without sin among you, let him first cast a stone at her*" (John 8:7). One by one, the accusers quietly left.

4 INSINCERE QUESTIONS

DEFINITION:

An insincere question is one that does not express the genuine feelings of the questioner. It is a question that is pretended or feigned and cannot be taken at face value.

How did Jesus answer insincere questions?

When Jesus was arrested, the high priest "... *asked Jesus of his disciples, and of his doctrine*" (John 18:19).

The high priest was interested not in learning about doctrine but in finding something for which he could condemn Jesus.



American Museum of Photography

Jesus responded with a sincere statement and a question: "... *I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said*" (John 18:20-21).

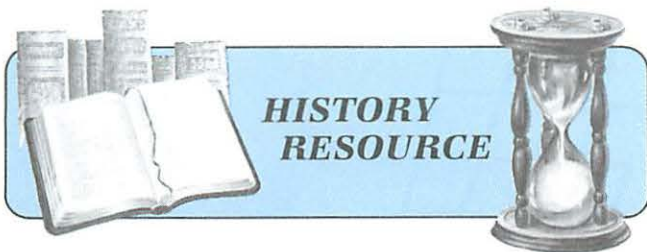
This response had powerful meaning for the high priest, but an officer who stood nearby took up an offense and struck Jesus in the face, asking Him, "... *Answerest thou the high priest so?*" (John 18:22). Jesus answered the officer with a question: "... *If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?*" (John 18:23).

PROJECT

What types of questions are the following? How would you respond to each one?

- ☐ 1. "What is wrong with 'Christian rock,' since it is being used to win unbelievers to Christ?"
- ☐ 2. "Since God has forgiven me for divorcing my husband, why do you say I cannot remarry?"
- ☐ 3. "Aren't you being legalistic?"

Date completed _____ Evaluation _____



HISTORY RESOURCE

HOW DID GOD CHANGE A COMMITTED FOOL INTO A WISE MINISTER OF THE WORD?



Out of the Depths. Illustration by Ron McCarty, ©1981 Kears Publishing, Inc., New Canaan, CT. Used with permission.

The cynical young man at the helm of the storm-tossed ship had lost all hope. "Even if God does exist," he reasoned, "He would never accept anyone as wicked as I have been."

John awoke with a start to find his cabin knee-deep with water. The violent motion of the ship had almost thrown him out of his bunk. The steady wind of the night before had turned into a howling North Atlantic gale. Having spent a good portion of his twenty-two years at sea, the young sailor realized that the clipper was about to sink.

Heading toward the companionway, John heard someone above shout, "She's going down!" More icy seawater came pouring through the hatch. John had started up the ladder when the captain shouted down to him to bring a knife. As he turned around to get one, another sailor climbed up the ladder and reached the deck just ahead of him.

John could only watch as another huge wave broke across the deck and swept the man overboard. The storm had already ripped away some boards from the side of the ship, which was quickly filling with water. Several sailors were manning the pumps, and the captain ordered John and some others to start bailing with buckets.

These frantic efforts would not have kept them afloat except for the fact that their cargo was primarily beeswax and wood. Finally when dawn came, the wind let up somewhat. The sailors stuffed clothes and bedding in the bigger holes to keep the sea from pouring in every time a wave broke against the ship.

John kept bailing and pumping until about noon that day. He was so tired and cold by then that he fell into his bed, not knowing and hardly caring if he would ever get up again. Within an hour, however, he was called back on deck. Too exhausted to pump, he was sent to the helm. His assignment was to steer the foundering ship.

He stayed at the wheel until midnight. During those long hours of battling the wind and the waves, an even wilder storm was raging within the young man's soul. Since keeping the ship headed into the wind did not require a great deal of concentration, John allowed his mind to wander.

His struggle was not with the fear of death particularly, for that was a challenge he had faced many times before. In fact, even seeing his shipmate washed overboard that morning had bothered him very little. Philosophically, John knew that he would face death himself, whether in a matter of hours, days, or perhaps years.

Several years earlier, John had decided not to believe in God. As an atheistic infidel he had totally rejected the Bible as the Word of God. For that reason he was puzzled by something he had said that morning. He had not intended to say it. He had spoken the words aloud but to no one in particular, and his voice could not have been heard over the roar of the gale anyway. Now the sentence kept echoing in his brain. He had said, "The Lord have mercy upon us."

It was the first time in years he had spoken God's name without cursing. Even now as he stood at the helm and surveyed with an experienced eye the damage the storm had done to the sails and rigging, he thought of many times in recent years when he had been in circumstances just as desperate. He had not bothered to call on the Lord for mercy then; why should he now?

John Newton was born in London in 1725. His father was a sea captain and was often gone for months at a time on voyages to the Mediterranean. During Captain Newton's long absences, Mrs. Newton, a devout Christian who was ill with tuberculosis, focused all her attention on her only child.

By the time he was four, little John had learned to read. When he was six, his mother began teaching him Latin. By then he could recite many verses and passages of Scripture and had also learned the catechism. Every Sunday John and his mother walked the short distance to the Dissenter chapel. Though the long sermons and elaborate prayers were soon forgotten, the new hymns of Isaac Watts, which he loved to sing, made a lasting impression on the small boy.

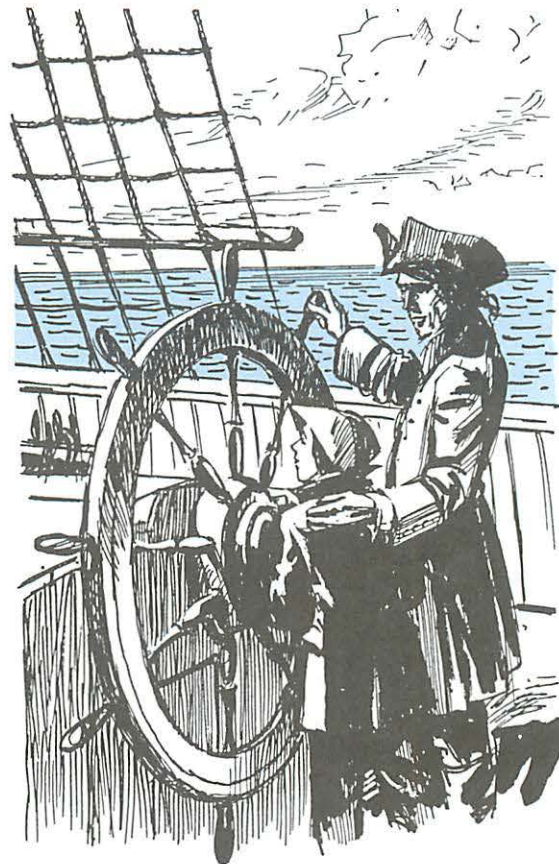
John did not really understand it at the time, but he remembered years later how his mother would often weep as she prayed for him. She had already dedicated him to be a minister of the Gospel if God should so lead.

One day shortly before John's seventh birthday, his father was away at sea, and his mother was visiting relatives in the country for a few weeks. The people with whom John was staying had to give him the devastating news that his mother had died.

The rest of John Newton's childhood was rather unhappy. Captain Newton returned from his voyage and soon remarried. Although John's physical needs were adequately met, neither his stern father nor the new stepmother did much to alleviate the little boy's loneliness. Understandably he started looking for affection elsewhere, and to a certain extent he found it among his peers. As he later wrote, "I was now permitted to mingle with careless, profane children, and soon began to learn their ways."

Within a year he was sent away to boarding school. The hazing by older boys and frequent floggings by the schoolmaster almost caused John to lose the love for books and learning that his mother had instilled in him. The following year he was back in the home which to him was a cold and indifferent place. More than ever he felt like an outsider there because his father and stepmother were absorbed in caring for their new baby.

At age eleven John went to sea with his father on the first of several voyages they would make together during the next six years, but John was still lonely. He feared his father too much to feel close to him, and he did not fit in with the sailors, whose rough talk both repelled and intrigued him.



Out of the Depths, illustration by Ron McCarty, ©1981 Kears Publishing, Inc., New Canaan, CT. Used with permission.

Although Captain Newton took great care to protect his son's morals, the boy always felt overawed and discouraged in his presence.

During this interval he was easily swayed by contradictory influences. On one hand, he wanted to maintain the faith he had learned from his mother. On the other hand, he tended to run wild any time he was out of his father's sight. Occasionally feeling remorse for his misbehavior, he would resolve to be good. These periods of self-imposed piety never lasted long, and after each one he lapsed into deeper sin than before.

One time when he was nearly twelve he was thrown by a horse. He was not hurt, but he landed just inches from the sharp branches of a recently cut hedge. John realized that if he had fallen on the jagged stakes, he would surely have been killed. The thought of facing God's judgment motivated him to give up what he later called his "profane practices," but the change was only temporary.

Another of his short-lived reformations was inspired by a close call of a different sort. One Sunday afternoon, John and a friend had made plans to go aboard a man-of-war that was anchored in the harbor. John arrived late to the dock and found that his friend and several others had already left for the ship in a small boat.

He stalked angrily down the quay, cursing with every step. He caught sight of the boat which by then was in mid harbor. Suddenly it capsized in the rough water. Four of the passengers drowned, including John's friend.

Not until the funeral did John fully understand what would have happened had he arrived five minutes earlier. Not knowing how to swim, he would have perished as well. For a while after that John tried to change his ways, but as always he soon slipped back into his old habits.

In retrospect he said of this time, "I saw the necessity of religion as a means of escaping hell, but I loved sin, and was unwilling to forsake it." He could recall occasions when, having decided to do something sinful, he would put off doing it until he had first had his customary time of prayer to ease his conscience. "Blind" and "stupid" were the adjectives he later used to describe himself as a teenager.

When John was fifteen years old, his father sent him to live with a business associate in Spain in hopes that someone else would be better able to discipline his son. In three months he was back, having succeeded only in enhancing his reputation for slothfulness and rebelliousness.

Shortly afterward, Captain Newton took John on another voyage, which would turn out to be their last together. It was also the last time John would try to reform himself by religion. The worldly sea captain scarcely knew what to think of this adolescent dreamer who overnight became unbearably pious.

With pharisaical zeal, John began spending most of his time reading the Bible and meditating. He self-righteously bemoaned his former wickedness and became an ascetic hermit in hopes of avoiding all temptations. He fasted often and abstained from eating meat for three months. He would hardly talk to anyone for fear of speaking an idle word.

This "serious mood," as John later called it, lasted nearly two years, but he still did not grasp "... the wisdom that is from above ..." (James 3:17).

Once when their ship docked at Amsterdam, John browsed in a bookshop and happened to see a volume entitled *Characteristics of Men, Manners, Opinions, and Times*. He was immediately captivated by Lord Shaftesbury's style of writing and innovative humanistic ideas. John was easily taken in because he thought the writer to be "a most

religious person" and did not perceive where his atheistic arguments were leading.

John liked one of the essays so much that he read and reread it until he practically had it memorized. No one saw any immediate change in the young man's behavior because, as he would describe it later, this new philosophy "operated like a slow poison."

By the time they arrived home from their voyage near the end of 1742, Captain Newton was at a loss as to what to do with his seventeen-year-old son. The dilemma was soon solved, or so he thought, by a good friend, a Liverpool merchant, who had extensive holdings in the West Indies. He offered to give John a position in Jamaica which would enable him to gain experience and earn some money at the same time.

John agreed to go, and arrangements were made. About a week before he was to sail, his father sent him on an errand to Maidstone, a town on the coast southeast of London. Having taken care of his father's business, he had a few days to spend before he was to catch a coach to Liverpool. Otherwise he would never have given a second thought to the invitation to visit the Catlett family in Chatham, which happened to be on his way back to the city.

He had never met the Catletts even though they were distant relatives of his mother. In fact, it was in their home that she had died ten years before. As he approached the point in his journey that cold December day when a decision had to be made, John felt so indifferent that he almost let the horse decide whether he would continue on to London or turn aside into the town of Chatham.

Perhaps it was because he did not relish the thought of spending the next few days with his own family that John impulsively made up his mind to stop at Chatham. Any hesitancy he had about the visit was soon dispelled by the warmth of the welcome he received. John immediately felt accepted as a member of the family, and at the same time he was treated as an honored guest.

The Catletts had four children. The oldest, Jack, who was the same age as John, was especially eager to hear all about his seafaring adventures. The two youngest ones were soon plying him with questions, too. John was thoroughly enjoying all this admiring attention.

He had just launched into another story when the Catletts' daughter Mary came into the room to be introduced. Even though she was only fourteen,

her delicate features and gracious manner made such an impression on the visitor that he was practically speechless.

John had intended to stay only overnight, but the Catletts' affectionate hospitality and the irresistible attractiveness of their daughter motivated him to keep postponing his departure just one more day. The family was enthusiastic about including him in their Christmas celebrations, and John stayed to take part in the festivities.

He did not mention that he was to have sailed for Jamaica before the holiday. He did not want them to think him foolish for throwing away his great opportunity, but now he could not stand the thought of leaving England for five years and coming back to find Mary married to someone else. So he stayed for three weeks.

On the gray, wintry day that he finally said his farewells and rode off down the street, he was more disturbed at having to part from Mary than at the prospect of his father's wrath when he arrived home. Indeed, Captain Newton was angry over his son's irresponsibility, but he soon found what he thought would be the ideal place for him to learn to submit to authority.

He enlisted John as an ordinary seaman on a ship bound for Venice. John's pride was hurt to think he would have none of the privileges he had always enjoyed before as the captain's son.



Sailing "before the mast" meant being quartered in the crowded forecabin, where John would come under the influence of ungodly sailors who were eager to teach him their immoral ways.

John's first inclination, when he realized what his father was saying, was to defy his authority again, but he knew that without his father's approval he could never win Mary's hand. So he acquiesced.

This voyage was different from any of his previous ones. He was no longer under the watchful eye of his father, and the other sailors were quite determined to do all they could to "make a man of him." Very soon John gave up all the pious habits of the past two years and began to talk and act like the men with whom he worked. He felt several sharp stabs of conviction and made some attempts to reverse this decline, but they were half-hearted efforts at best.

Otherwise the year-long Mediterranean voyage passed uneventfully. As soon as the ship docked in London, John rushed home—not because he was eager to see his father but in order to get his permission to visit the Catletts again. He dared not reveal the true reason for his haste, but Captain Newton raised no objection to a brief visit, so off John rode to Chatham.

It was December again, and John was welcomed so warmly to the Catlett home that he almost felt as if he had never left. He found Mary even lovelier than before and himself as tongue-tied as ever in her presence. As he described his life as an ordinary sailor, however, he was keenly aware that Mr. Catlett could not view a man in that status as an acceptable suitor for his elder daughter.

John had already overstayed the period of time his father had allowed him, and there was no invitation from Mrs. Catlett to remain over the Christmas holiday. So after three weeks the enamored young seaman had no choice but to return home. This time the old captain was enraged by his son's defiance, and John came close to being disowned. This threat scared him because he knew if that should happen, he would never be able to win Mary's hand in marriage.

One day while he was waiting for his father to arrange another job for him, John went out for a walk. Captain Newton had warned him to beware of press gangs, groups sent out by the navy to kidnap able-bodied young men who were then forced to serve as crewmen on warships.

John certainly had no desire to go to sea under those conditions, but when he got caught in a rainstorm, he decided to take a shortcut home across the docks. He never made it home. Instead, he inadvertently walked right into a press gang.



The press gang system of conscription was so brutal that it eventually resulted in a great public outcry. In this cartoon a mob tries to rescue a tailor who has been seized.

Before he knew it, he was surrounded, and there was no way of escape. Cursing his own carelessness in not heeding his father's warning, John consoled himself with the thought that when they found out he was Captain Newton's son they would immediately release him.

He was allowed to send word to his father, but the only thing that happened right away was that he was put on board H.M.S. *Harwich*, a huge man-of-war moored off the coast. Every day John and the other seamen were kept busy scraping the masts and sides of the vessel. He began to fear that the work would be completed and they would sail before anything was heard from his father.

Finally after a month of hard labor, harsh treatment, and poor rations, John was ordered to report to the captain. Captain Carteret informed him that his father had intervened. Because of the war that was brewing, he could not be released from service but was given the rank of midshipman and a stern warning to expect no special privileges. This change brought a considerable improvement in John's situation.

While moving his gear from the forecastle to the quarter-deck, he met two other midshipmen who would soon become his friends. One was Job

Lewis, a quiet, friendly boy, a little younger than John. The other was Miles Cleaver, a tall, handsome, self-assured young man who had a keen intellect.

Miles, although only a couple of years older than the other two, was very perceptive and well-read. Sensing that John had not completely repudiated Christianity, he took it upon himself to initiate him into "freethinking." When he discovered that they had both read *Characteristics*, Miles quickly persuaded his new friend that he had totally misunderstood the subtle philosophical implications of Lord Shaftesbury's ideas.

Rereading that favorite book, John was astonished that he could have ever considered the author an orthodox Christian. Now lured by the prospect of freedom from all moral restraints, he eagerly embraced Shaftesbury's (and Cleaver's) apostate view of the Scriptures. Once committed to this atheistic course, John, in turn, made every effort to convince Job Lewis to follow suit.

The one thing that did not change for John during this time was his infatuation with Mary. Two or three times that summer and fall he was given shore leave. Each time he headed as fast as he could for Chatham and stayed longer than he should have.

In December 1744 the *Harwich*, soon to embark on a five-year voyage to the East Indies, was anchored in the Downs. John had only one day of leave, and the Catletts' home was forty miles away. Although he knew he could not get back to the ship in time, he went to see Mary anyway. He intended to propose to her but even after three days could not summon his courage and succeeded only in incurring Mr. Catlett's disapproval.

Captain Carteret was furious at this latest breach of discipline and would have put young John Newton into irons for a week except that all hands were needed on deck to get the ship ready to sail. As soon as the tongue-lashing was over and the sentence of solitary confinement was commuted to three weeks of standing double watches, John went back to his quarters feeling little gratitude for the leniency of his punishment.

A few days later the fleet set sail but was caught in a terrific storm while trying to leave the Channel. The *Harwich* docked at Plymouth while some of the other vessels underwent emergency repairs. Shortly after hearing that his father was on business in town just a few miles away, John had the wild idea that if he could just go talk to his father,

perhaps he could arrange a transfer to another ship going to Africa instead of India.

Incredibly, just a few hours later John received orders to go ashore. His assignment was to keep an eye on a crew of a half-dozen sailors to make sure they did not desert while loading some ammunition onto the ship. None of the seamen deserted, but the junior officer in charge of them did.



National Maritime Museum

John was ordered to go ashore to make sure none of the crew ran off, but at his first opportunity he slipped away from the group and headed for Tor Bay to look for his father.

John struck out on foot to try to find his father. He had reached within two hours of his destination when a party of soldiers rounded a bend and he had no time to hide. Unable to bluff his way out of this situation, John was forced to turn around and retrace his weary steps to Plymouth.

After two days in jail, he was taken back to the ship, where he was immediately locked in irons and thrown into the dark hold which served as a brig. He was left there for a week or two to wonder what his ultimate punishment would be. The angry young man cursed his luck and nursed a growing hatred for everyone—except Mary.

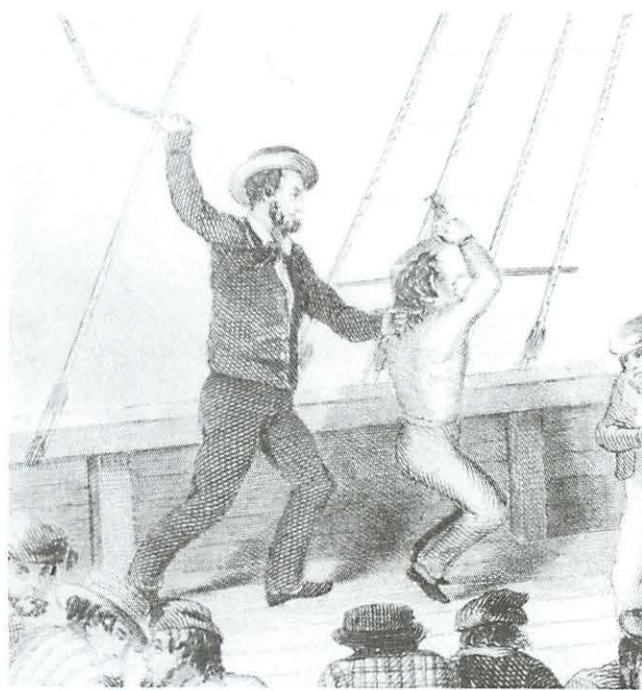
At the court martial John was stripped of his rank and sentenced to receive eight dozen lashes with a cat-o'-nine-tails. Captain Carteret could have imposed capital punishment for deserting. By the



The World Book Dictionary

Cat-o'-nine-tails

time the flogging was over, John was thinking the death sentence would have been more merciful.



Smithsonian Institution

Flogging was frequently used to punish sailors on British ships until it was finally made illegal in 1879. Even the dozen lashes meted out for trivial offenses would sometimes almost kill a man. John Newton received ninety-six lashes.

When John's lacerated back had healed enough for him to go back on duty, he not only suffered abuse at the hands of those who were previously under his direction but also found that his former associates had been ordered to have nothing to do with him. This ostracism added to his feeling of despair as he watched the English shore recede over the horizon. John often thought of suicide but determined that he would not kill himself until he had first done away with Captain Carteret.

As the *Harwich* headed for Spain, John kept watching for his chance to murder the captain. However, no suitable opportunity arose. Feeling like a failure even in this, he found suicide more attractive with every gloomy day that passed. He had believed the lie that there is no existence after death, so he was not afraid to die. The only thing left to restrain him was concern about what Mary would think. He did not want her to think badly of him even when he was dead.

The young sailor remained in this miserable frame of mind all the time the ship was at anchor

at Madeira taking on provisions. He was forbidden to go ashore even to work with the crewmen who were loading the longboats.

One morning John was lying in his hammock. The ship was to sail the following day, and he was supposed to be up and working. Because doing what he was supposed to do made no difference in the treatment he received, John had determined to do as little work as possible. He simply did not care any longer.

He had just settled himself to go back to sleep, when he heard someone enter the forecabin. Through half-closed eyes he saw Miles Cleaver coming along the line of hammocks. He stopped at John's feet and with a smirk on his face said, "Ah, Newton, I see you have become quite a man of leisure these days. Well, the time has come. . . ."



Out of the Depths. Illustration by Ron McCarty. ©1981 Keats Publishing, Inc., New Canaan, CT. Used with permission.

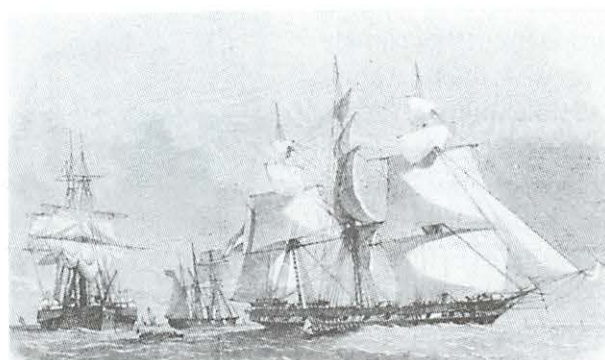
The midshipman told John to get up. When he did not obey immediately, he took out his knife.

Before John could blurt out a sarcastic reply, Mr. Cleaver had cut the rope holding up one end of the hammock, and John crashed to the deck with a thud. Mr. Cleaver left, laughing at the stunned sailor's irritation. John cursed under his breath and thought about trying to choke his former friend with the hammock rope. He sullenly pulled on his clothes and went up on deck.

He noticed another sailor stowing his gear in a jolly boat drawn up alongside the ship. He said he

was leaving. John quickly found out that a merchant ship bound for Africa had sent two crew members to the warship to be exchanged for two sailors. John went immediately to one of the officers he so despised and begged him to appeal to the captain on his behalf.

John got what he wanted. Captain Carteret, perhaps despairing of ever getting through to the rebellious seaman, granted the transfer. John was not concerned about why the captain relented, but on the way to the other ship, he gloated about escaping from his tormentors much sooner than he had hoped. He also made a conscious decision to throw off all moral restraints. Having already accomplished this in his thoughts, he was now eager to do the same in his actions.



African Slavery. Edwin Hoyt. Abolard Schuman.

John could not believe what had happened. Less than an hour after being so rudely roused from his hammock, he had left the dreaded Harwich and was being rowed to the merchant ship.

The *Pegasus* was a slaver bound for Sierra Leone on the western coast of Africa. The captain knew John's father and was inclined to be kind to the young man in spite of the reputation he brought with him from the man-of-war.

John, however, bent only on satisfying his own lusts, made no effort to get along with either the captain or the first mate. On the other hand, he became immensely popular with the crew because of his glib tongue. He took great pleasure in airing his atheistic opinions at every opportunity and constantly tried to argue the other men into agreeing with his perverted philosophies.

Though John had cursed in the past, he now began to delight in blaspheming. The arrogance and irreverence of his oaths shocked even the most foulmouthed sailors. He often used his familiarity with Scripture and hymns to compose sacrilegious parodies and ribald rhymes.

After about six months the hold of the *Pegasus* was crammed full of black slaves acquired from white and mulatto traders along the African coast. In a few days they would set out across the Atlantic on the infamous Middle Passage to the West Indies, where human cargo would be traded for goods that could be sold in England.

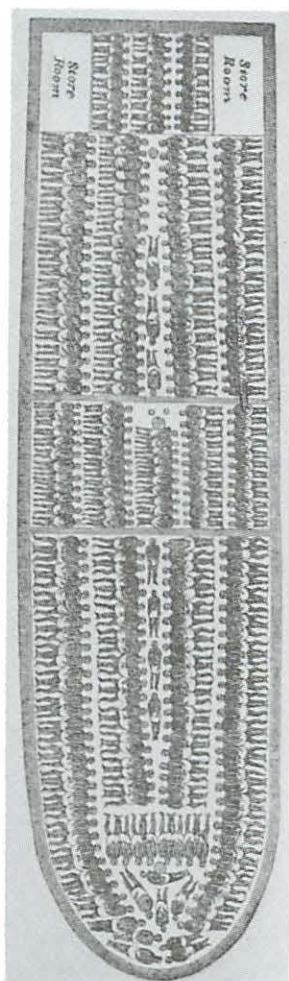
Then the captain died of one of the tropical diseases which plagued Europeans in that climate. John was uneasy about the first mate's taking command for the rest of the voyage because the two of them had clashed several times before. John was afraid that the new captain would take advantage of the first opportunity that arose to put him aboard a passing man-of-war.

John determined he would do almost anything to avoid that eventuality.

During this voyage he had become fascinated by the stories of white traders who lived in that area and made a fortune off the slave traffic within a year or two. His dream was still to make enough money to return to England and marry Mary.

To gain his discharge from the ship, he practically indentured himself to a trader named Clow, who lived in a palatial house on an island near the mouth of the Rio Nuna. At first John got along rather well with Mr. Clow, but from the beginning P. I., the domineering African woman who lived with him, seemed to resent the newcomer.

John purposed to work hard for his new employer, but before he even had a chance to prove himself he came down with a severe illness. While he was still quite sick, Mr. Clow left on a trading trip upriver. For a while P. I. took care of John, but as his



This diagram shows how hundreds of men, women, and children were crammed on the lower deck of a slave ship.

illness lingered, she began to neglect him and even to treat him with cruelty.

All John had for a bed was a thin mat laid over a wooden chest. He used a small log for a pillow. At times the woman would not even bring him a drink of water. After his fever left and he regained his appetite, she would allow him only a little food, while *she* enjoyed a veritable feast at every meal. To further humiliate him, she would sometimes send him her own plate after she had eaten, so John got only the scraps she had left.

Weak with hunger, John became so desperate for food that once or twice at night he sneaked out to the field and dug up taro roots. He could not take them back to his room or cook them without being discovered, so he ate them raw. This gave him some temporary relief from the gnawing hunger but also resulted in a painful stomachache.

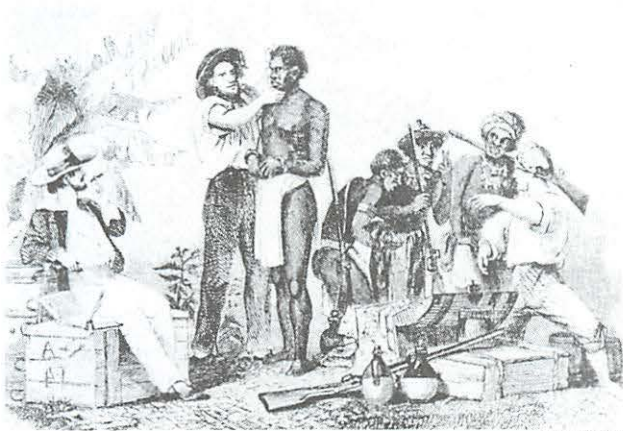
The young man suffered greatly from this physical neglect, but the emotional anguish he went through during this period was just as bad. From time to time, P. I. would come to his room just to taunt and insult him. Later she would order him to get up and walk so that she and the slaves could mock him. Sometimes they pelted him with limes or even with stones, laughing all the while. When P. I. was not watching, some of these same slaves were kind to John, bringing him little bits of their own meager food.

Finally Mr. Clow returned. He was shocked to find his young employee so emaciated but refused to believe John's account of P. I.'s cruelty. As long as he was there, however, the woman had to change her ways or be discovered, so John's lot improved considerably. Though still weak, he was able to accompany Mr. Clow on his next trading voyage.

They traveled on a small sailing vessel up the river to a number of native villages, where they purchased slaves.

John worked hard and handled a number of different responsibilities quite well. However, just when he was beginning to think that Mr. Clow must be pleased with his work, John came under suspicion. He was accused of stealing from the stock of goods on board.

When Mr. Clow confronted him, John could not believe the charge. He had many vices, but stealing was not one of them. He had never taken anything, but he could not convince the trader of his guiltlessness.



Library of Congress

John learned from Mr. Clow how to inspect and bargain for slaves.

For the remainder of the trip Mr. Clow kept a close watch on John, even locking him up whenever he went ashore. During these times John was chained on the deck of the boat with no shelter from the sun or wind. His daily ration was nothing more than a half-pint of rice plus an occasional fish he was able to catch over the side.

Mr. Clow was sometimes gone from the boat for three or four days at a time. Since it was the rainy season, John often spent the whole time wet and cold. This exposure to the elements would have been hard even on a man in good health, but it was especially devastating for John in his weakened condition. In fact, for the rest of his life he would suffer aches and pains as a result.

After a couple of months of trading they finally returned to Mr. Clow's plantation on the island. John was practically broken in spirit and in body. P. I. was pleased to see him thus and continually derided him to her husband. She delighted in making John perform the most menial tasks she could imagine.

The young sailor had lost his will to resist. He thought of escape, but it seemed altogether impossible. Besides, he had no desire to return to England unless he could marry his sweetheart. Though he wrote to her, reaffirming his undying love and devotion, he never knew whether or not she was receiving his letters.

John also wrote to his father about his plight, but he was quite sure that he would not want to have anything to do with his wayward son. As one weary week of servitude followed another, the only thing to distract his mind from his troubles was the one book he had brought ashore from the

Pegasus. It was a copy of Euclid's geometry. He forced himself to learn each mathematical theorem, drawing triangles in the sand until he had mastered every step of every proof.

Then quite unexpectedly, John Newton's circumstances changed for the better. Another white trader came to live on the same island and wanted to employ John. Although Mr. Clow was unwilling at first, he reluctantly agreed to release him into the service of the other trader.

John not only received better food and more meaningful work, but he actually was paid. Within a few months the trader was giving him a great deal of responsibility in the business. John was so pleased with everything that he began to think in terms of settling in Africa permanently.

Stationed at a remote trading outpost nearly a hundred miles down the coast from his employer's residence, John began to have more direct contact with the tribesmen.



African Slavery. Edwin Hoyt, Abelard Schuman

Under his new master, John traveled to native villages trading for captives of tribal wars. He made friends with several chiefs and learned to communicate in the trade language.

He was fascinated by African superstitions and religious ceremonies. Having rejected the one true God, he found himself strangely attracted by the Africans' many gods. He felt he would be content to spend the rest of his days among these people.

Even though John had heard nothing from his father, Captain Newton had been doing what he could to help his son. The captain of a ship bound for the African coast had been commissioned to find John Newton and bring him back to England.

Thus, it was Captain Stanwick of the *Greyhound* who inquired about John at the island where

the young man had written the letters to his father. On learning that he was over a hundred miles away, the captain considered it highly unlikely that he would ever succeed in locating the young man, but he continued to ask every trader he met.

Weeks later in February of 1747, as they sailed southward along the coast, the crew spotted a smoke signal from the beach, the usual sign that someone wanted to trade. The captain hesitated to stop, not wanting to risk a delay, but he had no regrets when he came ashore and discovered that the one who wanted to trade was John Newton himself!

After a few minutes of conversation, however, the captain began to think that convincing John to come back to England was going to be almost as difficult as it had been to find him. John had no desire to see his father again and was unmoved by Captain Stanwick's insistence that his father really wanted to see him.

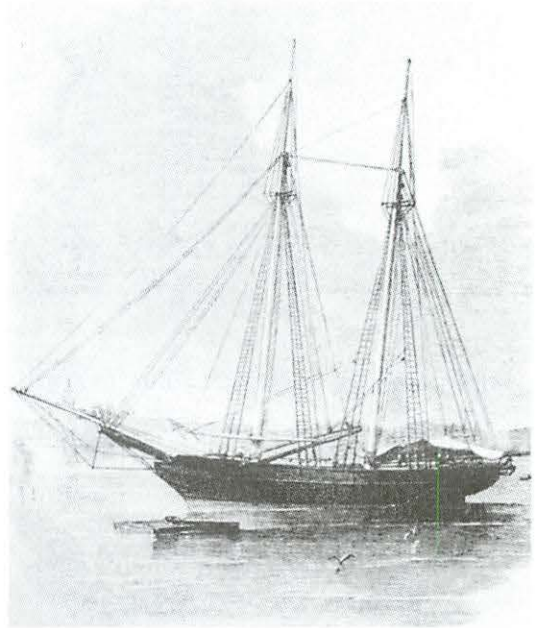
John felt that it would be pointless to return to England penniless and with no hope of succeeding as Mary Catlett's suitor. The captain talked about a packet of letters he had mislaid. John wondered if there were any from Mary. Seeing that the young man was still hesitant, he mentioned that his father had said something about a relative dying and leaving John an income of four hundred pounds a year.

This news ignited a tiny flame of hope in John's heart. Perhaps he could win Mary's hand. Four hundred pounds a year was no fortune, but it was enough to live on. After a few moments of silence, he told the captain he would go. Taking time only to gather a few belongings, he was aboard the *Greyhound* within the hour.

Not until several days later did Captain Stanwick admit that he had invented the story about the legacy just to persuade John to come along. John was angry, but there was nothing he could do. As a passenger rather than a crew member, he had much time on his hands. Soon he had read every book on board except the Bible and *The Imitation of Christ* by Thomas à Kempis. He would rather be bored than read what he considered to be religious nonsense.

One moonlit night the ship was anchored in a broad estuary. John, though not particularly fond of liquor, had organized a little drinking contest. He provided the rum, and he and four or five of the sailors were going to see who could hold out the longest. They took turns quaffing the fiery liquid

from a large seashell. After only a couple of rounds John was quite drunk.



Radio Times Hulton Picture Library

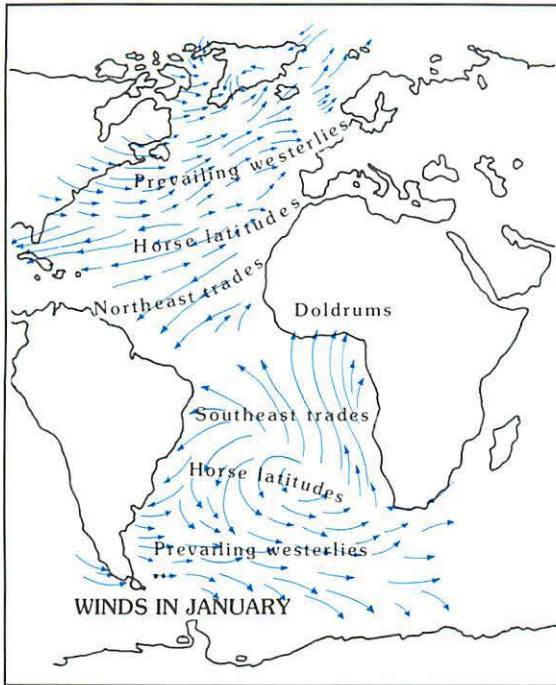
One night when the slaver was anchored in the Gabon estuary, John challenged his shipmates to a drinking match, which almost ended in his death.

He staggered to his feet to demonstrate to his companions an imitation of an African dance. As he was spinning around on the deck, his hat blew off into the water. Forgetting in his stupor that he could not swim, he was just about to go over the side after it when the other men grabbed him. If they had not reached him in time, he would almost certainly have drowned in the swift-running tide.

Later when the captain rebuked him for his foolishness, John just laughed. He was too cynical to feel any gratitude for this narrow escape or the several others he experienced during this time.

John spent many of his idle hours at sea contriving new ways to blaspheme. In fact, it became a point of pride with him that his unrestrained profanity made the captain, whose own speech was littered with oaths, very uncomfortable. At times, especially when the ship ran into difficult circumstances, the captain would look at John and make some comment about having a "Jonah" on board.

It did not help John's attitude that this ship which was supposed to take him home to England spent the first ten months he was aboard traveling a thousand miles in the opposite direction. At last the hold was filled with cargo, and the *Greyhound* could begin its return voyage.



The prevailing wind patterns in the Atlantic Ocean made it more efficient for the *Greyhound* to head for the Americas instead of following the coast of Africa.

The seven-thousand-mile route they followed in order to take advantage of the trade winds was an indirect one. Crossing the South Atlantic toward Brazil, they headed north until they were off the coast of Newfoundland. Before turning eastward on the last leg of the voyage, they spent half a day fishing for cod. This was mainly for recreation because they still had plenty of provisions to last them the rest of the voyage.

During the long winter nights on the North Atlantic, John often joined in the sailors' discussions in the forecastle. As usual he took advantage of every opportunity to mock Christians and their beliefs. He did not just argue but used his quick wit and sarcastic tongue effectively to silence any who dared to contradict his scornful assertions.

One evening in March he idly picked up à Kempis' book and flipped through it, reading a passage here and there. As he did, the thought entered his mind, "What if these things are true?" He was confident that he could logically refute every one of the author's assumptions about the reality of God, but somehow the question made him very uncomfortable.

John went up on deck, thinking the night air would clear his head, but the cold north wind soon

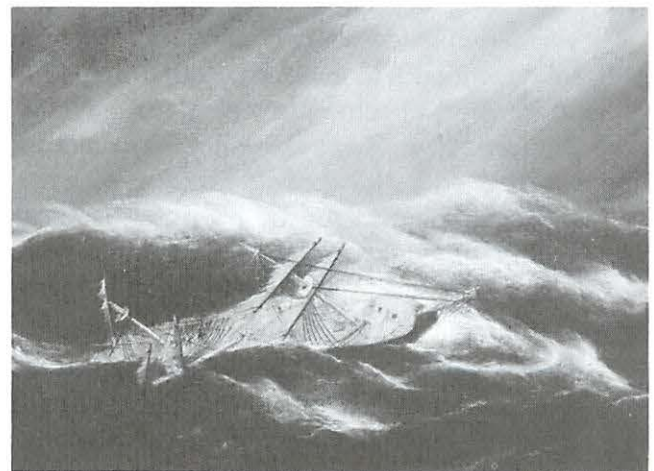
drove him below. He went to the forecastle and spent the rest of the evening in vain conversation. When he finally went to bed, the disturbing thought was still there like a dull ache.

It was early the very next morning that he was awakened by the fury of the storm. He spent hours manning a bilge pump in what seemed to be a vain attempt to get water out of the hold faster than it was coming in. Seeing the despair of the man pumping next to him, John had said, "Cheer up, man, the devil doesn't want you yet! This is something we'll all be laughing about in a few days."

"Don't talk like that, Newton," said the other man, almost sobbing. "Better admit the truth. We're all about to die!" John said no more. A little later he asked the Lord to have mercy on them.

That afternoon as he stood at the helm, a confusing jumble of thoughts crowded into his numb consciousness—thoughts of death, of sin, of God. How could the man who for years had been so confident in his atheism now consider the possibility of God's existence? John felt that the conflict in his mind would tear him to pieces as the storm had very nearly torn their ship apart.

More than once as the bow went down into a trough between the mountainous waves he felt a diabolical impulse to turn the wheel hard to one side or the other. That move would have allowed the next wave to hit the vessel broadside and capsize it. Each time he instinctively steadied the helm and swung the craft into the wind.



Peabody Museum of Salem

After a year and a half in the tropics, the *Greyhound* was in a state of disrepair. She took on so much water that she would surely have sunk except that her cargo of beeswax and wood was lighter than water.

Passages of Scripture John had memorized as a child kept coming to mind. It was almost as if the long-forgotten verses were taunting him. *"Because I have called, and ye refused; I have stretched out my hand, and no man regarded; But ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh"* (Proverbs 1:24–26). The wind shrieked through the tattered sails, and another wave crashed across the deck.

"When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer . . ." (Proverbs 1:27–28). John winced. What if the Bible was true?

"For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them" (Proverbs 1:32). Had he been a fool? Now the thought of death filled him with dread.

By the time the first mate came to relieve him so he could eat, John had come to the inescapable conclusion that **God is**. It was a conviction that went against his reason and was completely contrary to his preferences, but there it was—irrefutable.

When John went below, he found that there was not much to eat since most of the food casks had been broken and the contents ruined. All that was available was some coarse grain that had been used to feed the hogs, and the salted cod the men had caught off the coast of Newfoundland. As he ate and listened to the other men talk, John realized that their situation was not as hopeless as it had been just a few hours before.

As darkness descended upon the battered ship, John went back to the helm. With the glimmer of hope for survival came the realization that even if he acknowledged God's existence he could not hope for forgiveness. He thought about how he had profaned everything sacred by his sinful deeds as well as his blasphemous tongue. He was at the point of *wishing* the Gospel was true rather than *believing* it to be so.

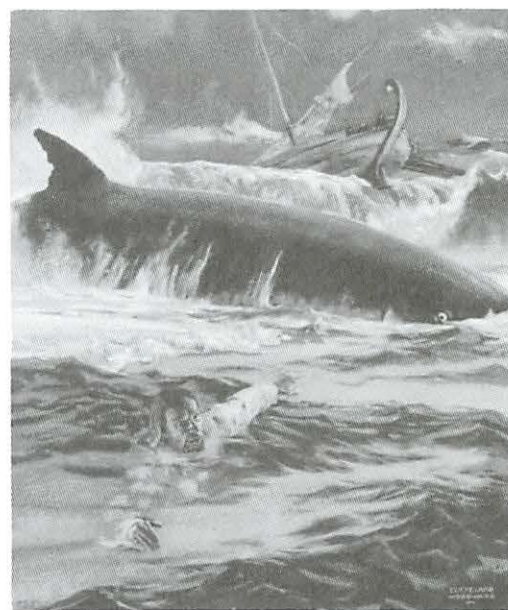
John tried to pray, but because he lacked the faith to approach God as his loving Father, he felt that his prayer was "like the cry of ravens, which yet the Lord does not disdain to hear." He began to think of Jesus and felt some remorse for having profaned His name. He resolved to examine the New Testament carefully—not to revile it this time, but to find a basis for faith.

By the next day the storm had diminished into a fair wind blowing them slowly toward Ireland. Everyone was miserable with the cold, and they had to keep the pumps working constantly to keep the hold from filling up again. They had hoped to make the coast within a few days. In fact, one morning they thought they had sighted land, but it turned out to be just a low bank of clouds.

Then to their dismay, the wind shifted and turned into a gale. Because of the gaping holes in the side of the vessel, they had no choice but to run before the wind, even though it meant heading in the opposite direction. So for ten days they drifted farther away from Ireland instead of getting closer.

Provisions were running short. Soon they were down to half of a salted cod per day—and this had to be divided among twelve hungry men. One man died and was buried at sea. Every man aboard began to remember grisly stories of cannibalism at sea. Even though he was a passenger rather than a member of the crew, John suffered along with all the rest, but he had an additional burden as well.

Captain Stanwick had started talking again about having a "Jonah" on board. John felt sure the captain himself would not throw him into the sea, but he got the impression that he would not stop the crew from doing it if they took a mind to do so. John's awakening conscience was guilty enough to make him feel that he was indeed the cause of all their difficulties.



Bible Art Series, Standard Publishing, Cincinnati

John began to feel that the captain's comments about having a "Jonah" on board were veiled threats.

During those long days of battling the sea, John had few opportunities to read the ship's Bible which he had secretly taken to his cabin, but he realized that he had changed. Overnight he stopped swearing. It was not that he had consciously decided to make an effort to stop, but rather that he no longer wanted to blaspheme.

He noticed another change. When the wind shifted again and began blowing them back toward land, he had a feeling of gratitude in his heart for the first time in years. That gentle breeze (their tattered sails could not have stood a stronger one) eventually blew them to a port on the Irish coast.

As they limped into the harbor, their last food was being cooked. They had thought they still had plenty of fresh water, but after arriving they discovered that five of the six casks from which they had been drinking so freely had been damaged and all the water had leaked out. Then not more than two hours after they had gone ashore, a storm came up that would surely have sunk the *Greyhound* had it still been in the open sea.

In all of this John clearly saw the hand of Providence. As he later wrote: "I began to know that there is a God who hears and answers prayer."

The events of the next few months certainly reaffirmed his growing faith in God's sovereignty. He spent several weeks in Ireland while the ship was being repaired. During that time he attended church daily and participated in the Lord's Supper for the first time in his life.

He wrote to his father and received a very affectionate reply. Captain Newton, now retired from the sea, had been appointed as governor of Fort York in Hudson Bay. He was about to leave to take up his duties there and even invited John to accompany him.

As it turned out, John did not arrive in England until the day after his father sailed for North America. He went to see his father's old friend in Liverpool. The old gentleman welcomed him as his own son and offered him the command of one of his sailing ships. John wisely felt that he should go on at least one voyage as first mate before assuming the responsibilities of captain.

More than anything else, he was anxious to see Mary. He still did not know if she was married or if she would want to see him after more than three years. He was encouraged to learn from an aunt that she was indeed still single, though sought after by many

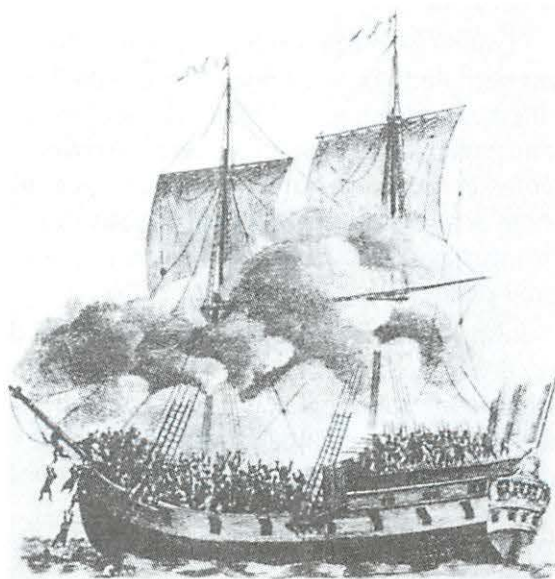
local young men. He was excited, too, to find out that his father had taken time just before sailing to visit the Catletts, and they were now willing to receive John as an acceptable suitor for their daughter.

One day in late June of 1748, John arrived in Chatham unannounced. The warm welcome he received from all the other family members scarcely made up for the fact that Mary was not at home. She returned the next day, but John had as much trouble as ever trying to express his feelings to her.

After several awkward attempts to tell her what was on his heart, he simply asked, "Mary, if I write you a letter, will you read it?" The request seemed so ludicrous that she almost laughed out loud but managed to respond that she would, of course, read his letters as she always did.

He left for Liverpool that day and upon his arrival several days later wrote Mary a long, eloquent love letter. He did not ask for a promise to marry him but only for some encouragement. The six-line reply that came the following week was more formal than romantic, but in it Mary indicated that she had no intentions of marrying anyone while he was away at sea. Because he had feared outright rejection, John was overjoyed at this answer and poured out his heart to the Lord in grateful praise.

A few weeks later John left England as first mate on the *Brownlow*, bound for the African coast to pick up a load of slaves.



Bristol City Library

The slave trade was a dangerous business. One fear with which a slave captain and his crew lived constantly was the possibility of a slave mutiny, such as occurred on this vessel.

John Newton had certainly grown spiritually in the months since his stormy conversion. Church attendance, Christian books, sermons, and especially prayer and Scripture reading had all nourished his fledgling faith.

Yet, the ship had scarcely weighed anchor when John “began to grow slack in waiting on the Lord.” The daily times he had set aside for prayer and Bible study were crowded out by his duties and other pursuits. He knew he was slipping back into his old foolish ways, but since, as he put it, his “armour was gone,” he found himself unable to overcome the familiar temptations.

By the time they reached Africa, John was behaving just as he had before God had touched his life, except that he no longer used profanity. Returning to the same island where he had formerly been in bondage, John felt that he was enslaved again, but now he was bound only by the chains of his own carnal nature. While ashore he fell ill with a tropical fever. The weakness, the delirium, and the other symptoms were familiar, but this time he was taken care of and recovered quite rapidly.

One day as his mind was beginning to clear from the effects of the fever, John realized why God had allowed this sickness. Though barely strong enough to walk, he had left the house and found a secluded spot on the island, where he spent several hours in prayer. He confessed his recent sins but at first without any hope of forgiveness. Then he came to the conclusion that God had spared his life once again for some purpose.

“I made no more resolves,” John wrote of the experience later, “but cast myself before the Lord to do with me as He should please. I do not remember that any particular text, or remarkable discovery was presented to my mind; but, in general, I was enabled to hope and believe in a crucified Saviour. The burden was removed from my conscience, and not only my peace but my health was restored.”

John returned to the ship in a couple of days feeling fine. The captain could not quite figure out what had come over his first mate, but he was not displeased with the change. Daily, John spent time in prayer and in the Word, but unlike his period of self-righteous asceticism a few years earlier, this discipline made him a better officer and a most pleasant companion.

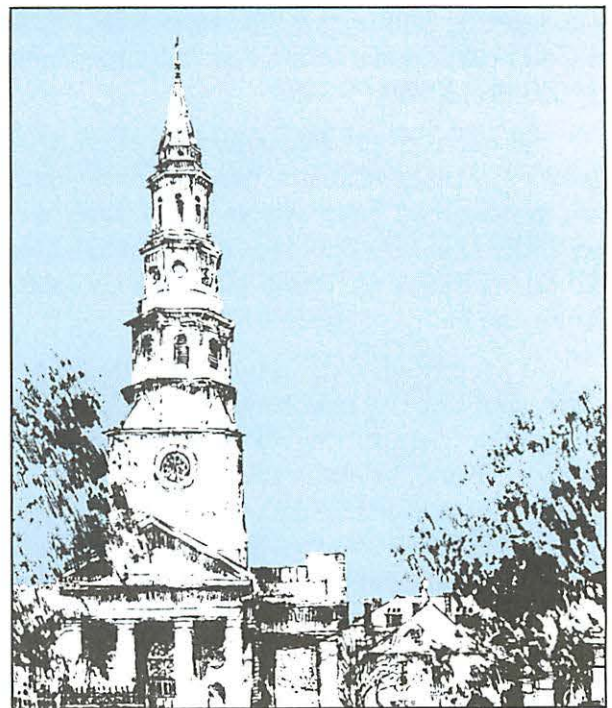
The afternoon before they were to set sail across the Atlantic with their cargo of slaves, the captain ordered John to take the longboat ashore to get one last load of firewood and fresh water. Just as

John and his crew of six sailors were about to cast off, the captain came on deck and ordered John to get out of the boat. He had decided to send someone else in John’s place.

Puzzled, John watched the boat until it had entered the river and gone out of sight. Little did he know that he would never see the boat or those men again. The next morning they found out that the boat had sunk during the night and the crew had drowned. The captain was quite shaken and had no explanation for why he had ordered John to stay on board at the last minute. He just said that it had come suddenly into his mind to send someone else. John knew it was not coincidence but Providence.

In the weeks following as the *Brownlow* made its way across the Atlantic to Antigua, John Newton experienced firsthand some of the horrors and miseries of the slave trade. Imprisoned like animals in the dark hold, many slaves died from disease and harsh treatment. Three crew members were buried at sea also. The conditions were disgusting to John, and he saw many things he would try to change when he became captain.

At Antigua the captain received instructions to proceed to Charlestown (now Charleston), South Carolina, to sell his cargo there. John, ardently desiring to return to Mary, chafed at the delay. While in port, however, John took advantage of the opportunity to attend church.



Charleston: A Gracious Heritage, Robert Mullay, Appleton-Century Company

The historic St. Philip's Church that John Newton attended is still a Charleston landmark.

Dissatisfied with the barrenness of the services in the Established Church, he went to hear a controversial Dissenting preacher and found his sermons much more inspiring, practical, and true to the Word. The contrast taught John a lesson. Until this time he had naively assumed that anything he heard from the pulpit must be sound doctrine; now he would be more discerning.

His spiritual growth during this period was somewhat uneven. He began to experience the sweetness of daily communion with God but still idled away his evenings with wrong friends. He was no longer strongly attracted by worldly activities. He had, in his words, become "more a spectator than a sharer in their pleasures," but he had not yet seen the need for separation from the world.

The year 1749 was drawing to a close when the *Brownlow* sailed into Liverpool harbor. By the time John reached Chatham it was nearly Christmas. Warmly welcomed into the Catlett household amid all the festivities, John perceived that the only obstacle to the union he so desired was the fact that he had yet to ask her.

Though he had repeatedly declared his love and devotion, John hesitated to propose for fear that by saying "No," Mary would put an end to his hopes forever. When he felt he could put it off no longer, John broached the subject. Mary's initial response was a polite request that he speak no more of marriage, but the man who had loved her for seven years finally found his tongue.

He told her how the hope of marrying her had been the only thing that had kept him from killing himself. He knew now that God had preserved him, but apart from her he despaired of ever finding earthly happiness. He persisted in pressing his case, and eventually she agreed to the marriage. Perhaps it was more out of pity than love, but she would soon be as devoted to him as he was to her.

The wedding took place in February of 1750, and they enjoyed five months of blissful harmony before John had to go to sea again. He would make three year-long voyages as captain of a slave ship. Each separation from his wife seemed more painful than the last.

To occupy his time during the long months away from home, Captain Newton studied Latin. He became quite skilled at translating the classics and memorized long passages from various ancient writers. He even tried his hand at writing

essays in Latin, but about this time, as he put it later, "the Lord was pleased to draw me nearer to Himself, and to give me a fuller view of the 'Pearl of great price,' the inestimable treasure hid in the field of the Holy Scriptures."

Accordingly, he began to spend more time with his Bible. First, he restricted his study of Latin and mathematics to only one day a week. Then he put them aside altogether, feeling that his life was too short to waste time on such trifling subjects when he could be feasting on God's Word.

Walking down a Liverpool street one day a few weeks before he was to sail once again for Africa, Captain Newton heard a familiar voice shouting his name. He turned and saw a man about his own age coming toward him. Embarrassed for a moment because he did not recognize the man, he suddenly realized that it was Job Lewis, his friend and shipmate from the *Harwich*!

As the two men spoke of all that had happened in the years since they had parted, Captain Newton was grieved to see that the seeds of rebellion and infidelity he had sown in his young friend eight years before were still bearing fruit. As he tried to explain the change God had made in his life, he could see that Mr. Lewis had no idea what he was talking about.

In the weeks that followed they spent a great deal of time together. Mr. Lewis, although he had never been to Africa before, had been given command of a slaver that was to sail shortly. Captain Newton gladly shared the knowledge he had gained through several years of firsthand experience.

In Job Lewis' loose morals and even looser tongue, Captain Newton saw the reflection of what he himself was and would still have been but for the grace of God. He took advantage of every opportunity to try to undo the damage he had done, persistently presenting the arguments for God's existence and the truth of the Gospel that had been so powerful in his own mind.

Mr. Lewis was not particularly skilled at debate and cared little for logical proofs. Whenever he could find no other way to counter Captain Newton's assertions, he would merely remind him, "But, John, you were the one who first gave me an idea of my liberty." It soon became clear that Mr. Lewis held his beliefs not out of intellectual conviction but simply because he desired to be free of any moral restraints.

Captain Newton did not give up but prayed all the more diligently. When Mr. Lewis lost his position because his ship was sold, Captain Newton quickly made arrangements to take his friend with him to Africa. This would give Mr. Lewis the opportunity to gain some valuable experience, and Captain Newton hoped that during the months they would be together he could bring him to Christ.

The plan did not work out very well. The voyage itself went smoothly, but Mr. Lewis's resistance to the Captain's attempts to influence him grew firmer all the time. Mr. Newton would later describe him as a thorn in his side all the way to Sierra Leone. Not only did Mr. Lewis reject the Gospel, but he tried to undermine Captain Newton's authority and influence over the crew by indoctrinating the sailors with his own ungodly philosophies.



National Maritime Museum

Captain Newton held Sunday services on deck, and all officers and seamen were required to attend. To the captain's dismay, Mr. Lewis's scornful attitude about this requirement soon infected the entire crew.

Whenever Captain Newton would begin to wonder how Mr. Lewis could be so ungrateful, he had only to remember what *he* had been like before his conversion. Finally, he put Mr. Lewis in charge of another ship, hoping that perhaps the weight of responsibility would force him to take things more seriously.

Instead, being out from under the Captain's watchful eye had just the opposite effect. Mr. Lewis immediately plunged into immorality without any thought of consequences. Within a month of their parting, the combination of drink and unhealthy

climate predisposed the reprobate young man to a fatal attack of tropical fever.

This news was itself devastating to Captain Newton, but what made it even worse was the account of Mr. Lewis's dying words. Through days of delirium, he had raged against God and blasphemed the One in Whom he had once believed. Shortly before the end, he had regained consciousness and realized that death was near. "I am lost for eternity," he cried. Cursing God bitterly, he said, "God, I have never asked You to save me, and I won't now!" Then Job Lewis was dead.

True to his earlier resolution, Captain Newton became known as one of the most humane slave captains of the eighteenth century. Quite a stir was created when he completed a voyage without the loss of a single life among crew or "cargo." Pleased as he was with that accomplishment, his revulsion for the slave trade increased the longer he was engaged in that grim business.

Then God intervened in an unexpected way. Just two days before Captain Newton was to embark on another voyage, he and Mrs. Newton were talking together in their room in Liverpool, where she had come in order to be with him for his last few days in port. Suddenly in mid-sentence, the young man passed out and fell with a crash to the floor. Mrs. Newton was distraught but managed to call for help.

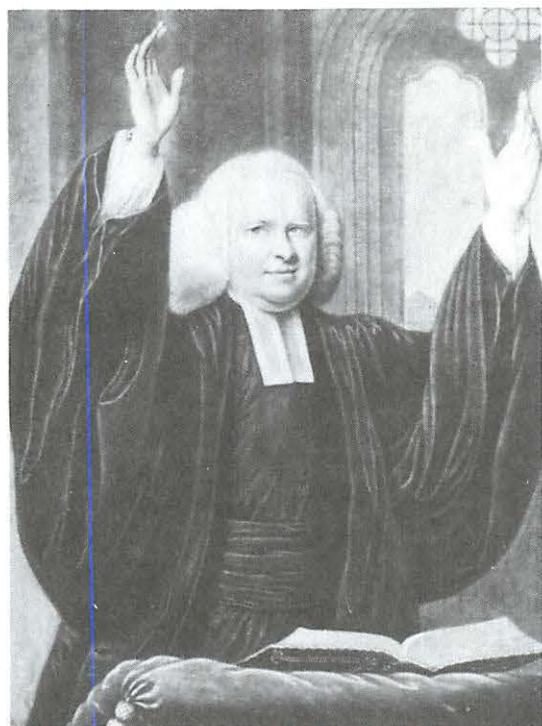
The doctor was not sure if Captain Newton had suffered a stroke or some sort of seizure, but within an hour he had regained consciousness and seemed to be doing fine except for a headache and some dizziness. The doctor, however, felt that it would be unwise for him to go to sea right away. Therefore, arrangements were made for someone else to take command, and the ship sailed without John Newton aboard.

The substitution proved to be providential. The captain who took his place was later killed by a slave uprising on board along with several others of the crew. Though Mr. Newton enjoyed good health for many years after that, he never went to sea again.

Although delighted to remain ashore with his wife, Mr. Newton faced two worries immediately. One was Mary's health. Because of her fear of losing him, his inexplicable attack seemed to have a more devastating effect on her than it did on him. Within a few days she became quite ill and, in fact, would suffer bouts of poor health the rest of her life.

The other worry was, of course, employment. Mr. Newton had never been trained in any other trade or profession, so he was not sure what to do. The Newtons spent part of the next nine months at Chatham and part in London. While in the capital, Mr. Newton took advantage of the opportunity to hear many eminent evangelical preachers.

He met George Whitefield during this time and was greatly encouraged in his spiritual life by sitting under the teaching of the popular evangelist. For the first time since his conversion, Mr. Newton knew the joy of worship and fellowship with like-minded Christians. Most of the serious believers he met were Methodists, and Mr. Newton came under a good deal of criticism from his in-laws for associating with such people. They were afraid he was going to ruin their Mary socially.



George Whitefield: The Life and Times of the Great Evangelist

George Whitefield had a continuing influence on John Newton's life. Mr. Newton first heard him preach one Sunday in the Moorfields Tabernacle during a Communion service which began at five a.m. and lasted for three hours. He had never had such a "foretaste of the business of heaven."

Then in August, through the efforts of some good friends, Mr. Newton was appointed tide surveyor in Liverpool. This was a government post, which not only was well-suited to his abilities but also would allow him a great deal of leisure time. He saw this appointment as a definite provision of the Lord.

The only reservation he had about it was that since his wife was too ill to travel he would have to leave her in London in order to fulfill his duties.

Mr. Newton was afraid that he might never see Mary alive again. God was merciful, however, and she began to improve not long after he left. When in two months she was well enough to join him in Liverpool, their joy at being reunited was unbounded.

After they were settled, he determined to be wise in using the extra time his job allowed him. Therefore, he dedicated himself to learning enough Greek and Hebrew to be able to study the Scriptures in those languages. His desire was not just to acquire academic knowledge; he had a heart for the Lord.

As he became more spiritually mature, Mr. Newton wondered if God was calling him into the ministry. He recognized the great importance of such a work and purposed not to enter into it lightly. He decided to devote the six weeks before his thirty-fourth birthday to earnest prayer about the matter. During this time he kept a notebook in which he wrote the insights the Lord showed him.

He wrote much about the qualifications of a minister, including knowledge of the Scriptures, an "eminent degree of discernment," an "ardent thirst for the salvation of souls," and character qualities such as zeal, diligence, and self-denial.

In the beginning the former slave captain was keenly aware of his unworthiness and inadequacy for the ministry, but as the weeks went by he became firmly convinced that if the Lord wanted to use him in this way, his testimony of God's power to change a man's life would be very effective. In light of his past failings and lack of formal education, Mr. Newton concluded that if God wanted him in the ministry, He would have to mold, frame, and strengthen him.

He spent his birthday in prayer and fasting before reaching his final decision: "I now enter upon and give myself up to a new view of life. From this day I only wait for light and direction when and where to move and to begin; and for this I pray that I may be enabled to wait patiently till I clearly see the Lord going before me and making me a plain path. But in my own mind I already consider myself as torn off from the world and worldly concerns, and devoted and appointed for sanctuary service."

Mr. Newton was wise to pray for patience, because another six years would pass before his

ordination. After being refused ordination by the Established Church, he considered serving as a Dissenting minister or as a Methodist but concluded that the Lord wanted him to work through the Church of England in spite of its deadness and formalism.

After a second refusal in 1759, Mr. Newton talked at length with John Wesley, who commented on the situation in his journal: "His case is very peculiar. Our Church requires that clergymen should be men of learning, and, to this end, have a university education. But how many have a university education, and yet no learning at all? Yet these men are ordained! Meantime, one of eminent learning, as well as unblamable behaviour, cannot be ordained because he was not at the University! What a mere farce this is!"



John Wesley

Frustrating as it was to be forced to wait, Mr. Newton was confident that the Lord had a purpose in it. Part of that purpose became clear to him on the occasion of his first formal sermon. Though he had spoken to groups in homes several times, he had not preached in a church until the Congregational minister in Leeds invited him to speak one Sunday.

In those days it was typical even in the Dissenting churches for the minister to read the sermon, but Mr. Newton believed that the extemporaneous delivery of preachers like George Whitefield and John Wesley was much more effective. Because he had studied diligently and was thoroughly familiar with his sermon, he did not even take any notes with him when he climbed the little narrow staircase to the high pulpit.

Facing the congregation, he read his text and then found that he could not remember his carefully planned opening sentence. Sure that it would come back to him, Mr. Newton read the text again. To his dismay, his mind was still blank. He could not think of anything to say. Though the silence lasted only a few moments, it seemed interminable. When he could no longer stand the awkwardness, he stepped down from the pulpit and in great embarrassment left the building by a back door.

By the time he had walked back to the house where he and Mrs. Newton were staying, he had just

about convinced himself that it had been a grave mistake ever to think that God might want him to be a preacher. Mrs. Newton, who had not gone to the church because she was ill, listened sympathetically to his account of what had just happened.

She encouraged him by reminding him of how before they were married he had wanted to speak to her many times without being able to, and how that had changed now that she was his wife. He could not refute her argument and after some discussion concluded, "There was a 'need-be' for this, I don't doubt. If I ever preach again, my dependence must be utterly on Him." A whole year passed before he preached again, and when he did, he did not even attempt an extemporaneous delivery. He read his entire sermon with hardly a glance at the congregation. Eventually his speaking ability improved, and though he was no great orator, he became an effective preacher.



Out of the Depths, illustration by Ron McCarry, ©1981 Kears Publishing, Inc., New Canaan, CT. Used with permission.

In spite of some humiliating failures when he first began preaching, John Newton eventually had a dynamic pulpit ministry.

His second refusal of ordination was the "death of a vision." Sometime later he wrote to a friend: "I begin to weary of standing all the day idle. As far as I know my own heart, I have quite done with the Established Church. . . . Not out of anger or despair, but from a conviction that the Lord has been wise and good in disappointing my views in that question." Yet, the vision was still vivid in his spirit that God wanted him in the Anglican ministry.

Then an invitation came to fill a vacancy in the Congregational Church in Warwick. He was glad to help his Congregational friends for three months, but he and Mrs. Newton never moved to Warwick because of his conviction that it was not where God wanted them permanently.

During these years at Liverpool, Mr. Newton wrote a series of letters detailing his life's history. He made no effort to conceal how reprobate he had been before his conversion. The friend to whom he wrote shared the letters with a few others and later persuaded him to publish them.

One of the people who read this narrative of his early life was Lord Dartmouth. He was impressed by the fascinating account of what God had done and even more impressed by the humility and gratitude of the writer. He decided that here was a man the Church could not do without.

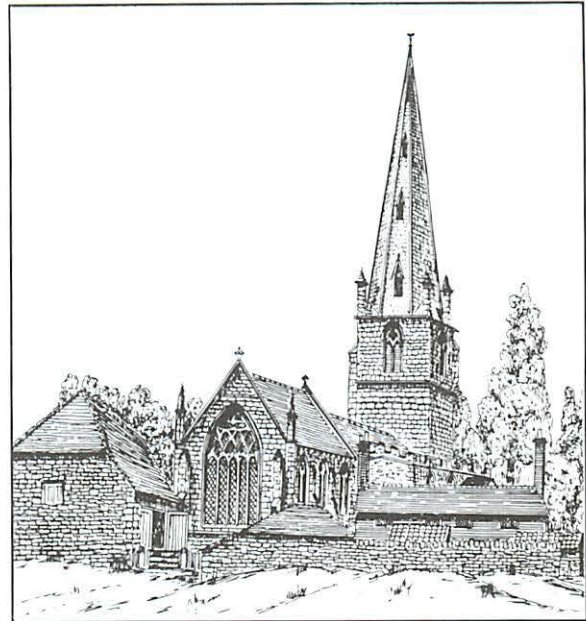
Not long after that, it was Lord Dartmouth who acted as intercessor for Mr. Newton. Not only did he give Mr. Newton his first pastorate, but also he used his influence to secure Mr. Newton's ordination by the Bishop of London. So it was that in 1764 the former sea captain became the curate of Olney.



The Innocation of John Newton (1725-1807), © 1988 Donald E. Demaray, The Edwin Mellen Press

The town square of Olney as it looked in the eighteenth century when Mr. Newton lived there

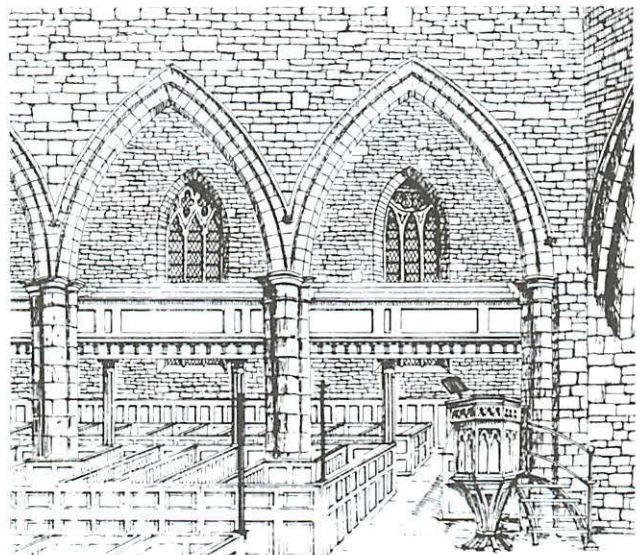
Olney was a small working-class town which was famous for its handmade lace. When Mr. Newton began his fifteen-year ministry there, the spacious fourteenth-century church was barely half-filled on Sundays. Within a year, however, the powerful preaching of the new curate was drawing so many people from Olney and surrounding towns that they had to build a gallery along one side of the church in order to have enough seats. Crowds of over two thousand were not uncommon.



Let's Talk About Olney's Amazing Curate, Jim Styles, A. C. Todd Printers

The Olney parish church, officially named *The Church of Saints Peter and Paul*, was originally built in the 1300s.

Certainly preaching several times a week was an important part of Mr. Newton's ministry, but his involvement in the lives of his people went far beyond preaching. He was constantly visiting the sick, encouraging the depressed, teaching children, and distributing to the needy. There were always weddings, funerals, and baptisms.



Let's Talk About Olney's Amazing Curate, Jim Styles, A. C. Todd Printers

This interior view of the church shows both the pulpit from which Mr. Newton preached and the balcony along the side which was built in 1765.

Lord Dartmouth, who had generously supplied the funds for the construction of the church gallery, also introduced Mr. Newton to a friend of his,

John Thornton, a London merchant who was rumored to be the wealthiest man in all of England. Mr. Thornton had read Mr. Newton's autobiography and was much impressed with the Godly character he saw in Mr. Newton when they met.

The Newtons' annual salary at Olney was only twenty pounds, which was hardly enough to live on even though their housing was already provided. The Lord knew their needs and led Mr. Thornton to support their ministry with an extra two hundred pounds a year. It was this added income that enabled Mr. and Mrs. Newton to give generously to the poor and to have an effective ministry of hospitality through their home.



Let's Talk About Olney's Amazing Curate, Jim Styles, A. C. Todd Presents

During the years that Mr. and Mrs. Newton lived there, the vicarage was used for prayer meetings and Bible studies several times a week. Mr. Newton's study was on the third floor.

On Sundays anyone who had come more than five miles to church was invited to stay for lunch. Often there were as many as twenty-five or thirty guests. In fact, there was seldom a time when the vicarage was without guests. Some of them came just for an afternoon meal; others stayed for several days or longer. Whatever the case, all who came were warmly welcomed.

One of these long-term guests was William Cowper, the famed English poet. Mr. Newton had taken a liking to Mr. Cowper the day they had met and was delighted when the poet decided to move to Olney. They encouraged each other in many ways. For several years Mr. Cowper served as a sort of volunteer assistant to the pastor, accompanying him on his many visits.



The Life of William Cowper, Thomas Wright, T. Fisher Unwin

The well-known poet and hymn writer William Cowper (1731–1800) was one of Mr. Newton's best friends.

Later Mr. Cowper experienced a time of very deep depression. Perhaps because of some heretical teaching he had heard previously, he came under the impression that he was not among the elect, and thus, there was no way God could save him. He was so convinced the Lord had rejected him that he tried to commit suicide one morning. Providentially, the knife slipped, and Mr. Cowper's life was spared.

Mr. Newton was quickly summoned to the house and was able to calm his friend somewhat. Mr. Cowper then came to live in the Newton household. For over a year, Mr. and Mrs. Newton spent a great deal of their time every day ministering to his physical, emotional, and spiritual needs.

Some critics blamed Mr. Cowper's psychological problems on Mr. Newton's preaching against sin. However, it is clear from the correspondence and journals of the two men that it was primarily through the Newtons' compassionate care and the prayers of the Olney church people that William Cowper's mind was eventually restored.

During this time the pastor and the poet began collaborating on the famous Olney hymnal. John Newton penned such favorites as "Amazing Grace," "Glorious Things of Thee Are Spoken," and "How Sweet the Name of Jesus Sounds." William Cowper was the author of "There Is a Fountain Filled With Blood," "God Moves in a Mysterious Way," and many others.

These songs were often written especially for a particular meeting or service with the purpose of reinforcing the message of the sermon or lesson. The people loved the simple words and singable melodies and were thus able to remember the message they had heard.

Mr. Newton particularly enjoyed writing songs for children and made special efforts to reach them for the Lord and teach them the Scriptures. He knew from experience how important it is for a child to learn God's Word early in life.



The Introduction of John Newton (1725-1807). ©1988 Donald E. Demaree. The Edwin Mellen Press

This house in Olney was owned by Lord Dartmouth, but he made it available for church activities since he was not using it. It was here that many of Mr. Newton's hymns and children's songs were sung for the first time.

God never allowed the Newtons to have any children of their own, but when Mrs. Newton's niece was orphaned, they eagerly agreed to adopt her. Though relatives did not think it was wise for a couple in their late forties to have a five-year-old, God in His wisdom had brought her into their lives. He knew how little Betsy would bring them tremendous joy in their later years.

An example of the discernment God was building in the life of John Newton during the Olney years was the relationship he had with Thomas Scott, an Anglican minister in a neighboring parish. Mr. Scott, a Unitarian in his theology, denied the Trinity and many other basic doctrines of the Bible. He had heard so much about Mr. Newton's preaching that he made plans to attend one of his services.

The text God gave Mr. Newton for his sermon that particular evening was what Paul said to the sorcerer: "*. . . O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?*" (Acts 13:10). Knowing that Mr. Newton preached extemporaneously, Mr. Scott concluded that he had chosen that text as a personal rebuke to him. Years later he found out that Mr. Newton had no idea that he was in the congregation that night.

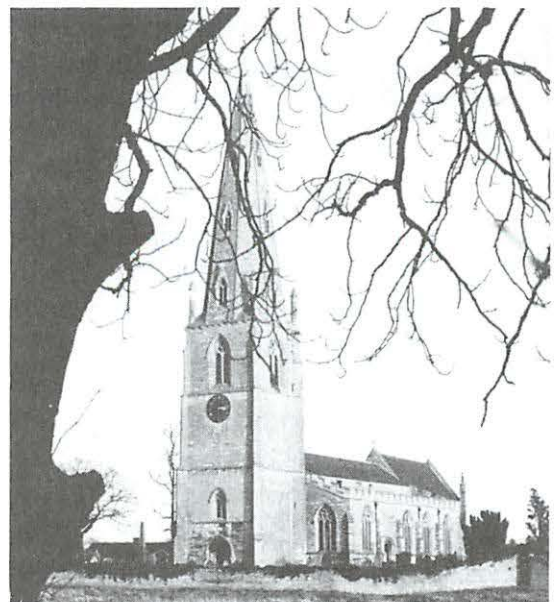
That sermon continued to bother him, but something else disturbed him even more. Two of his parishioners were quite ill, but he had not gone to visit them. (It was his policy to make pastoral calls only when invited.) He was quite embarrassed to learn that Mr. Newton had heard about the old couple and had several times walked more than five miles to visit them. Mr. Scott decided that whether

or not he agreed with Mr. Newton's theological views, he would have to change his pastoral practices for the better.

A year and a half later, when the two men met at a gathering of ministers, Mr. Scott tried to lead Mr. Newton into a debate over their doctrinal differences, but the Olney parson gracefully excused himself from the discussion. A couple of days later he sent Mr. Scott a cordial letter, along with a copy of one of his books.

Mr. Scott, still argumentative, replied with a long letter. Mr. Newton refused to be drawn into controversy but did write the other minister a series of letters in which he set forth his doctrinal position, especially emphasizing the necessity of the new birth. After eight such letters, Mr. Scott asked him to stop writing, but he had begun to change his views about some issues.

The skeptical minister started reading the Bible more and praying. At first, he insisted that reason was above Scripture. However, once he was born again he came to acknowledge the truth of the doctrines he had previously rejected: the atonement, the new birth, and the Trinity. Mr. Newton heard him preach during this time and wrote joyfully in his journal: "How soon, clearly, and solidly is he established in the knowledge and experience of Thy gospel, who but lately was a disputer against every point!"

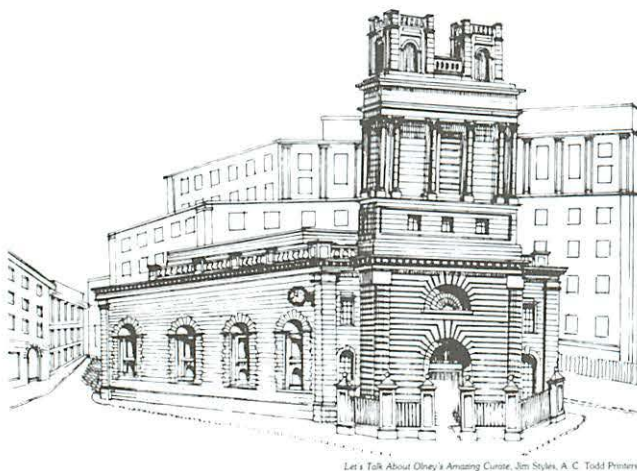


The Introduction of John Newton (1725-1807). ©1988 Donald E. Demaree. The Edwin Mellen Press

A few years later Mr. Scott would succeed Mr. Newton as pastor of the Olney church and have great influence in the life of the well-known missionary William Carey.

From time to time over the years, Mr. Newton received offers of positions elsewhere, but he turned them all down because he dearly loved his people at Olney. He had committed himself to ministering there the rest of his life unless God specifically led him to leave. After a decade and a half, however, his ministry seemed to be losing its impact. Attendance had fallen off, and the opposition that had been there all along seemed to become more vocal, perhaps because he continued to preach against sin and live an exemplary life.

So when the invitation to pastor a church in London came in 1779, Mr. Newton saw it as God's leading. He loved the countryside and did not like the idea of living in the city, but he was willing to go where the Lord wanted him. Thus, he became the rector of St. Mary Woolnoth, a wealthy London church.



The Church of St. Mary Woolnoth was located in the business district of London next to the Bank of England.

From the beginning, his preaching attracted people from a wide variety of denominations, but that did not bother his upper-class church members nearly as much as the fact that he also appealed strongly to the poor. After a few months of having the building packed with visitors at every service, some of the members complained. They were arriving at church to find their pews already occupied and the aisles jammed with people.

Their suggestion was that Mr. Newton should invite someone else to preach for him occasionally so people would not know whether he was going to speak at a given service. That strategy, they thought, would cut down on the number of visitors. Mr. Newton, of course, did not implement their plan, and the crowds continued to come.

Yet, the significance of John Newton's ministry in London, as it was in Olney, was not in the crowds he attracted but in the individuals he influenced. He had always made it a high priority to encourage, through counseling and correspondence, any younger men who were entering the ministry. The most famous young man he helped, however, was not a minister.

One Sunday in late 1785, Mr. Newton was looking through the notes from people seeking an appointment with him during the coming week when he was surprised to find among them one signed by a brilliant young member of Parliament, William Wilberforce. Through his connection with the Thornton family, Mr. Newton had known Mr. Wilberforce since the parliamentarian was a lad of eight.

At that time the boy was living with an uncle and aunt who frequently brought him to Olney. He was fascinated by Mr. Newton's stories of the sea and loved singing his songs. He had even accepted Christ, or so Mr. Newton thought. Then his mother removed him from the uncle's household because she was upset to see her son becoming "a little Methodist." During his teenage years she did her best to erase the spiritual influence Mr. Newton had had earlier in his life.

At age twenty-two, Mr. Wilberforce was elected to Parliament and soon became a favorite of London's high society. He was a close friend of Prime Minister William Pitt and thus, was quite influential in the affairs of the nation.



William Wilberforce
1759–1833

Now he was asking for a private interview with his boyhood hero. Their meeting had to be secret because evangelicals were regarded with contempt by the wealthy and powerful people of the day. Mr. Wilberforce did not want to jeopardize his political career by subjecting himself to their ridicule. When the young politician came to Mr. Newton's study a few nights later, he explained how he was in spiritual turmoil. While traveling recently in Europe he had read Doddridge's book *Rise and Progress of Religion in the Soul*. He had also read through the New Testament, and he had become convinced of the truth of the Gospel. He was struggling with

committing his life to Christ because he felt it would mean giving up his seat in Parliament to become a clergyman.

Mr. Newton encouraged the young man in his faith and helped him to see that, though it was a rare combination, there was nothing incompatible with being both a Christian and a statesman. He told him that God could use him just as effectively in Parliament as in a pulpit.

Mr. Wilberforce came away from the interview feeling calmer and, as he put it, "more humbled, and looking more devoutly up to God." Within a few weeks he decided not only to retain his seat in Parliament but to be completely open about his religious convictions. He was no longer ashamed to be associated with Mr. Newton. He came several times to hear him preach and read his autobiography and other books he recommended.

As the preacher continued to encourage the parliamentarian in the months that followed, the two of them became good friends. In their conversations Mr. Newton frequently talked about his slave-trader days. The revulsion he had felt for slave trading at the time had over the intervening years grown into a firm conviction that the whole business was immoral. It grieved him greatly that he had continued in it even after becoming a Christian.



Because of his personal experiences as the captain of a ship engaged in the African slave trade, John Newton could speak with authority and conviction about the evils of the system. He became one of the most effective spokesmen for abolition.

This viewpoint was not a common one because in those days, although hardly anyone really liked

it, slavery and the slave trade were universally accepted as a justifiable economic necessity in eighteenth-century Britain.

Through Mr. Newton's influence, Mr. Wilberforce determined that he would introduce legislation to make slave trafficking illegal throughout the British Empire. He knew there could be no hope of such a bill being passed by Parliament immediately, but he felt that it was his duty to work for justice.



Radio Times Hulton Picture Library

Mr. Wilberforce first presented a bill to outlaw the slave trade to the House of Commons in 1789, but the legislation abolishing it was not passed until shortly before John Newton died in 1807.

Twenty years passed before the struggle succeeded, and the effort cost Mr. Wilberforce his health. During these years Mr. Newton often preached against the evils of the slave trade. He published a pamphlet that succeeded where other literature had not been very effective. He was the one leader of the abolitionist movement who had firsthand experience of the evils being exposed.

In 1788 the Prime Minister asked a committee of the Privy Council to investigate the matter of the slave trade. One of the witnesses they summoned was John Newton, the former slave trader who had himself been redeemed from slavery.

That same year Mrs. Newton was diagnosed as having inoperable cancer. Mr. Newton was stunned by the news. He did not know how he could go on living without his beloved wife. He began to prepare himself spiritually for her death, and during the next two years he spent as much time with her as his duties would allow. In 1790 her suffering came to an end. The marriage had lasted for over forty years, their love for each other and for the Lord growing deeper all the time.

Mr. Newton lived another seventeen years and continued preaching until he was eighty-two, though blind and nearly deaf. When it was suggested to him that because of his age and these infirmities he should quit preaching, he replied, "What! Shall the old African blasphemer stop while he can speak?" He preached his last sermon in 1806.

A little over a year later he died. His last words were: "My memory is nearly gone. But I remember two things: That I am a great sinner, and that Christ is a great Saviour!"

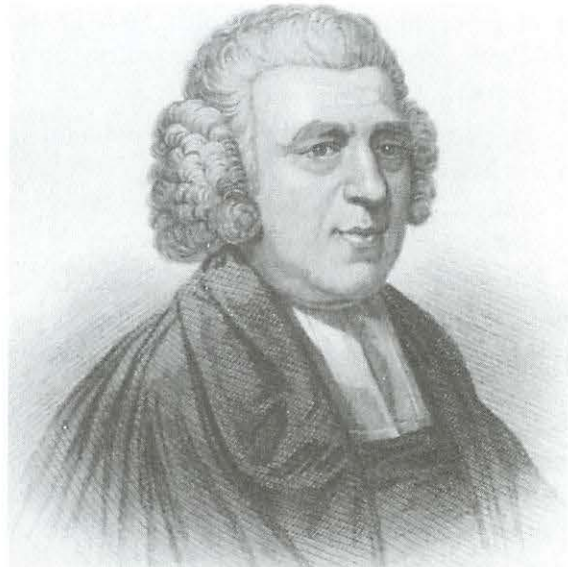


The Invention of John Newton (1725-1807). ©1988 Donald E. Demaree, The Edwin Mellen Press

John and Mary Newton were both buried in the crypt at St. Mary's Church. When the London subway was built in 1894, their remains were reinterred in the Olney churchyard in this tomb.

Mr. Newton composed his own epitaph so people would not "falsify" by "eulogizing" him. His words are inscribed on a marble tablet in the Church of St. Mary Woolnoth:

JOHN NEWTON
Clerk,
Once an infidel and Libertine
A servant of slaves in Africa,
was,
By the Rich Mercy of our Lord and Saviour,
Jesus Christ,
Preserved, Restored, Pardoned,
And Appointed to Preach the Faith
He had Long Laboured to Destroy.



John Newton of Olney and St. Mary Woolnoth, Rev. Josiah Bull, The Religious Tract Society

John Newton
1725-1807

PROJECT 1

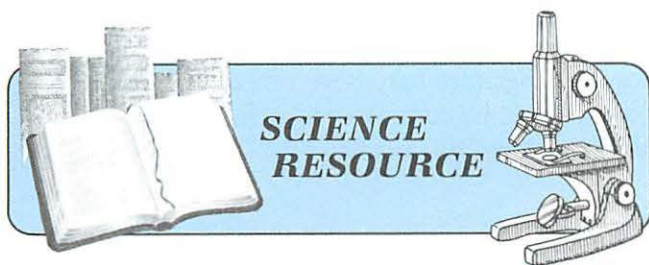
Review John Newton's behavior and attitudes before his conversion to discover how he exhibited the characteristics of all five types of fools at different points in his life. The verses listed here are only suggestions; other verses may also be used.

- **Simple fool**
Proverbs 7:7
Proverbs 14:15
Proverbs 22:3
- **Reactionary fool**
Proverbs 1:7
Proverbs 5:23
Proverbs 11:29
- **Silly fool**
Proverbs 13:20
Proverbs 18:2
Proverbs 26:6, 10
- **Scorner**
Proverbs 1:22
Proverbs 9:8
Proverbs 19:24
- **Committed fool**
Proverbs 17:21
Proverbs 30:22
Psalm 53:1

PROJECT 2

Contrast the way John Newton dealt with two different committed fools: Job Lewis and Thomas Scott. Use Scriptural principles to explain the difference in results.

Date completed _____ Evaluation _____



SCIENCE RESOURCE

HOW DOES THE NATURE OF HOGS AND DOGS CHARACTERIZE THOSE WHO REJECT TRUTH?



Leonard Lee Rue II

Raising the Homestead Hog. © 1977 Jerome D. Belanger, Rodale Press

We have come to view the dog as “man’s best friend,” and we see pigs as friendly little creatures through cartoon characters. However, in Bible times, dogs and hogs roamed the countryside, and in this wild and hungry state they presented constant danger to those who encountered their fury.

Wild dogs and hogs are highly symbolic in Scripture. However, they symbolize that which is low and contemptible. When a wicked man cursed King David, David’s general reacted, “. . . Why should this dead dog curse my lord the king? . . .” (II Samuel 16:9). Paul warned in Philippians 3:2, “Beware of dogs, beware of evil workers. . . .”

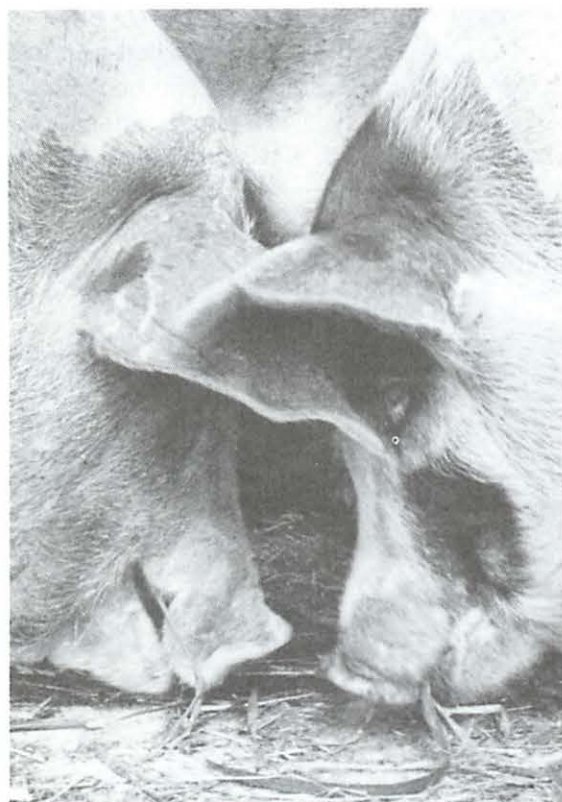
Both the dog and the hog are unclean animals in the Levitical law and are, therefore, not to be eaten. They are both scavengers. The hog to which Scripture refers has bristled hair, an elongated head with only the slightest hint of a neck, enlarged, razor-sharp tusks, and a tasseled tail.

God uses the ways of these animals to strike fear in the hearts of Christians who try to give the riches of His truth to those who not only are incapable of receiving them, but will turn in wrath on those who try to do so.

1 Hogs and dogs have appetites for detestable things.

The nature of dogs is to eat their own vomit, and the nature of pigs is to eat whatever is found in sewage or garbage pits.

One of the favorite meals for swine is a mixture called *tankage*. Tankage is a slimy mass of blood, tendons, bones, and waste products from other hogs. What a foul-smelling and abominable “delicacy”!



Raising the Homestead Hog. © 1977 Jerome D. Belanger, Rodale Press

Domestic hogs are highly susceptible to gastric ulcers resulting from the stress of confinement and a forced diet that is too rich for their health. Today about 40 percent of the corn raised in the United States is used to fatten hogs for slaughter.

Because hogs have more than seventy-five feet of intestines, they are capable of converting up to 35 percent of what they eat into meat. Sheep and cattle, which are much more selective in what they eat, convert only about 11 percent of their intake into meat.

Wild hogs are forced to scavenge on whatever is available. The extra effort required to find food tends to prevent them from overeating. However, once in confinement, the pig will eat as much as is

provided. One observer watched as a pig ate so much that it died.

Any poisons or impurities which hogs absorb from contaminated food tend to be concentrated in their flesh. Parasites and disease-carrying organisms thrive in hogs as well because they live in the hogs' food. Grain which ferments in a feeding trough produces alcohol, which can cause a whole herd of pigs to get drunk.

2 *The hog's teeth become useless but dangerous through what it eats.*

Hogs have forty-four teeth. Their four canine teeth grow continuously, eventually becoming formidable tusks. However, the hog's grinding molars do not grow. The rough diet of the hog erodes these teeth into useless stumps. Eventually many wild hogs starve to death because they can no longer grind their food into digestible pieces.



Lem Rue, Jr.

The warhog's tusks may grow to be several inches long. Their sharp edges are good for cutting but not for chewing.

At birth, piglets have a set of sharp teeth called "needle teeth." These teeth are normally removed by farmers so they do not grow into tusks or injure their mother while they nurse. If not removed, the upper needle teeth rub against the lower teeth to create a razor-sharp edge. When the pig bites, the opposing canines act like the blades of scissors to slice an object in two.

The hog's incisors work like tweezers to tear up grasses, break nuts, and defend against its

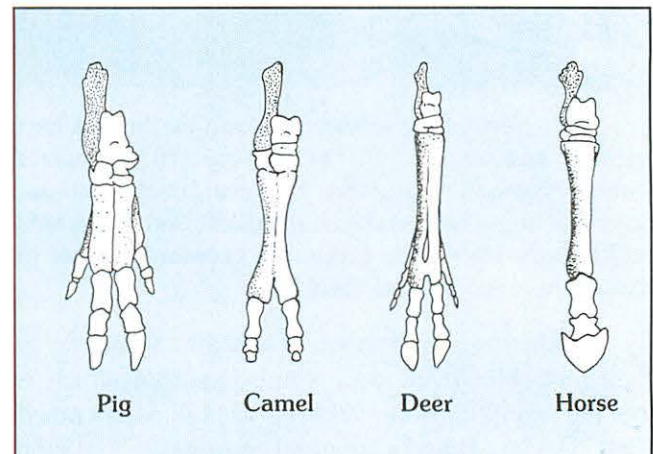
enemies. Because they have simple stomachs, hogs do not chew the cud. Their food must be digested in whatever form it is swallowed.

3 *Hogs are swift in pursuit but lack endurance.*

Pigs literally walk tiptoe on their third and fourth toes. Because each toe is tipped with a creative variation of a toenail, zoologists call hogs *ungulates*. The term *ungulate* comes from the Latin word *ungula*, meaning "hoof."

The bones of the pig's foot are actually fused together for support. This characteristic helps the pig to run quickly. However, the pig's stilt-like legs do not absorb shock very well. As a result, pigs are fast but lack endurance. They remain in a relatively small territory, never venturing more than a couple of miles away from home during a lifetime.

The pig's nonfunctional toes protrude from the back of its legs about two to three inches from the ground. While these toes do not help the pig climb or dig, they do prevent it from slipping on rocks or rugged terrain.



Pigs belong to the class of *artiodactyls*. The term comes from two Greek parts, *artios*, meaning "an even number," and *daktylos*, meaning "finger." Cattle and deer are also *artiodactyls*. They have cloven hooves with even-numbered toes. Camels and horses, however, have a single hoof. Notice how the camel's foot is fused into a single bone almost to its tip.

4 *Hogs are highly influenced by their own kind.*

Piglets learn to act like hogs by following their parents' examples. Pigs eat, sleep, walk, wallow, and scratch at the same time and in the same way

as their parents. They even tend to face the same direction. It is not at all uncommon to see only tails or heads when looking at a herd of pigs.

Because young pigs usually remain with their parents for more than a year, they learn to imitate their parents' worst habits. They turn out to be "carbon copies" of their mothers and fathers.

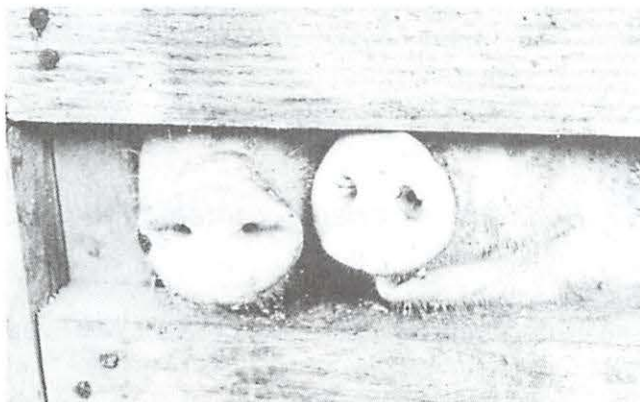


Grant Helman

Newborn pigs are called *piglets*. After they are weaned, they become *shoats*. An adult male is a *boar*. An adult female is a *sow*. *Barrows* are castrated males, while *gilts* are adult females which have never had a litter.

5 Hogs have uncontrollable curiosity.

One of the hog's most natural propensities is to root. It will turn over every corner of a field to a depth of several inches in search of food or just for the fun of it. Putting a ring in its nose is little or no deterrent.



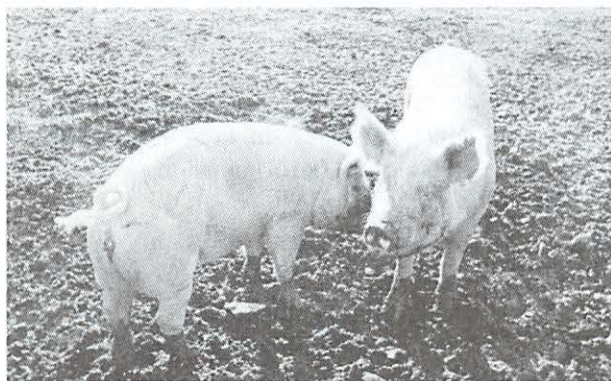
The Hog Book, © 1978 Al Clayton, Doubleday & Company, Inc.

Hogs stick their noses any place they will fit.

The end of the hog's snout is perfectly designed to force its way into a crack or soft spot, and the powerful neck muscles create tremendous prying leverage. Because the dorsal rim of the pig's snout is reinforced with an almost indestructible gristle, it can rip apart sun-baked soil with ease and overturn rocks weighing more than ten pounds. However, like the elephant's trunk, the pig's snout also has delicate muscles which allow it to perform sensitive feats, such as dissecting the fine roots of grasses or uncovering a buried nut.

The pig's snout is usually moist because most of the sweat glands are concentrated in its oval surface. The moisture also makes it more sensitive to touch and, therefore, more useful as a tool for searching out dainty morsels.

Pigs are so efficient at turning over soil that they actually prevent trees from taking root in open fields. They will destroy small shrubs and seriously damage the roots of larger trees. Only grasses can survive the pig's continual upheaval of the land.



Raising the Homestead Hog, © 1977 Jerome D. Belanger, Rodale Press

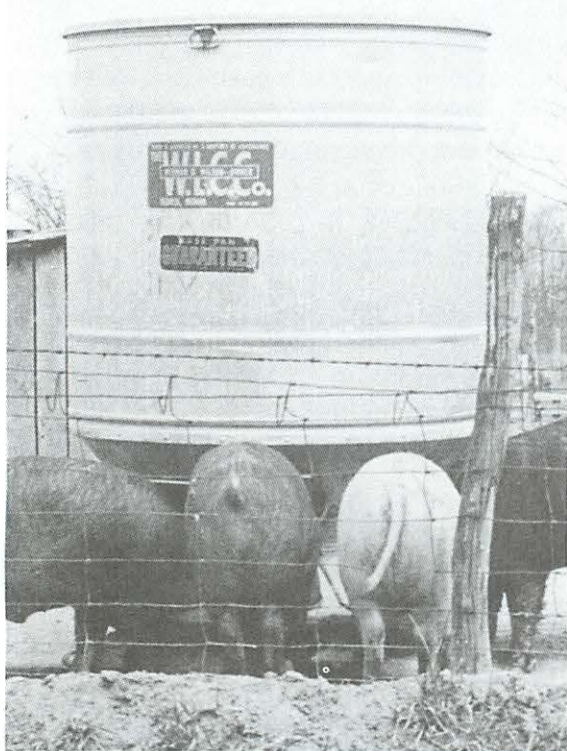
When two pigs approach each other, the first contact is always with their noses. Hogs trust their noses to tell them whether a stranger is a friend or foe.

6 Hogs are incessant "talkers."

Hogs depend on their incessant squeaks, grunts, and oinks to keep track of one another. Each of their many sounds appears to have a specific meaning to those around them. A loud grunt may signal danger, while a soft grunt shows contentment. Squeals may indicate pain, anger, or danger, depending upon the pitch and volume.

Because pigs hear extremely well, they can keep in contact with one another over longer distances than their eyes will allow them to see. When a boar serenades a female, he grunts to her

in a rhythmic chant. In some instances the “romantic” serenade sounds more like the rumblings of an old tractor.



Hogs often display their contentment by grunting while they eat. In fact, hogs make so much noise that herds of wild swine are called sounders.

7 Hogs tend to kill their own offspring.

Because the gestation period of the hog is just three months, three weeks, and three days, many sows have two litters a year. Litters average eight piglets, but a dozen is not uncommon, and the record is twenty-seven. Piglets weigh anywhere from eighteen to thirty-two ounces when born and can stand, suckle, see, hear, and call out when only a few hours old.

However, as many as one-fourth to one-third of all domestic pigs die within two days of birth. Such a high mortality rate appears to be the result of several factors. Because domestic piglets have little hair and a low metabolism, some farmers believe they die from lack of warmth. In other cases, the stress of being confined or the disturbance of other hogs actually causes parents to devour their own young.

Among wild pigs, which maintain more tightly knit family units, the mortality rate is much lower. Most other ungulates, such as cows, deer, and antelope, have a much longer gestation period and give birth to only one or two young at a time.



Hogs would have a much greater potential for reproduction if their young did not have such a high mortality rate.

8 Hogs carry deadly diseases which are often undetected by observers.

While the sow's milk contains temporary immunities to many diseases, adult hogs are susceptible to more than a dozen diseases which are transmissible to humans. Furthermore, hogs carry parasites which spread diseases such as sleeping sickness and African swine fever. Internal parasites such as round worms, screw worms, lung worms, flukes, ascarids, and trichinae infect the meat and are also transmissible to humans through simple contact.

Swine are known to suffer from pneumonia, brucellosis, gut edema, pig scours, hemorrhagic septicemia, salmonellosis, leptospirosis, erysipelas, necrotic enteritis, metritis, atrophic rhinitis, gastroenteritis, and cholera.

At meat packaging plants, inspectors carefully scrutinize livers, glands, and assorted other portions of hogs for any signs of these diseases and parasites. Many are not detectable by outward appearance. They become evident only after the hog has been killed, butchered, and studied with a microscope.

When hog cholera is detected in one of the animals, the entire herd must be destroyed. Cholera spreads so quickly that leaving a single infected hog alive can jeopardize an entire county or region.

9 Hogs are surprisingly intelligent.

A study from the University of Kentucky revealed that hogs are more intelligent than cows, sheep, dogs, and even porpoises. They quickly learn a variety of “dog tricks” such as “sit,” “stay,” and “roll over.” Pigs have been taught to switch on heat lamps whenever they get cold and were once

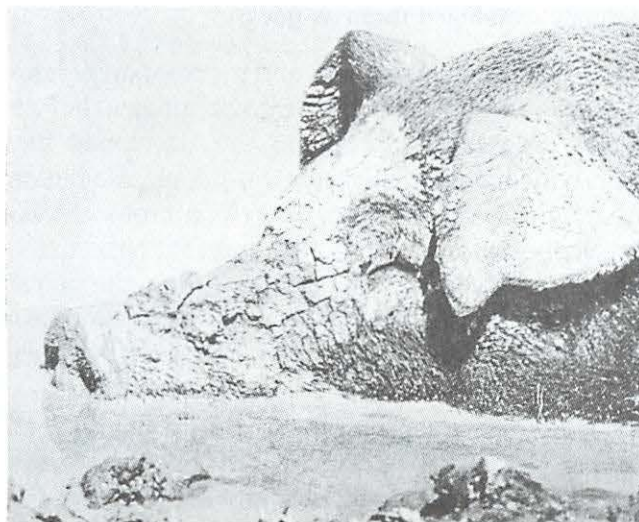
trained by the British as hunting companions because of their sensitive noses and keen hearing.

Hogs are quite aware of what is taking place around them. They can even learn to swim. One hog, named Priscilla, received the William O. Sullivan Award presented by the American Humane Society for saving the life of a drowning child.

10 *Hogs will live in filth to enjoy temporary comfort.*

Hogs are quite meticulous and clean if free from pressure. They make neatly interwoven nests of grass on which they can relax. Because they have few sweat glands, except on their noses, they are highly susceptible to heat stroke. Where no shade is available, they rely on water to cool themselves off. Under normal circumstances a self-respecting pig would not go near a dirty wallow of mud. Instead it would choose a gentle stream of cool, clear water for its comfort.

However, pigs quickly compromise their clean habits when tidy quarters are not immediately at hand. They will wallow in any dirty puddle they can find in order to escape heat and biting insects. When kept enclosed in a small pen, they foul every corner and eventually wallow in their own wastes.



The Hog Book. © 1978 Al Clayton, Doubleday & Company, Inc.

Wild boars are scrupulous about not spoiling a clean wallowing spot. The cool water helps maintain a comfortable body temperature and rids them of pesky parasites. However, when pressured, they quickly compromise their standards and accept any mud hole they can find.

11 *Hogs adapt to their surroundings and reproduce in many varieties.*

Hogs live on every continent except Australia and occupy most of the temperate islands of both hemispheres. They range in size from the tiny pygmy hog (only one foot tall at the shoulders) to the giant Borneo pig (which stands almost four feet tall and weighs up to one thousand pounds).

The fierce-looking warthog has long, sharp tusks, a tail that stands straight up when the animal is frightened, and four characteristic warts on its face. Wild pigs have long, coarse hair, while some domestic varieties are almost completely hairless. Some hogs are white. Others are black. Many are spotted. Some have short, wide backs, while others are graced with long, thin backs and three extra vertebrae.

Berkshire



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Yorkshire



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Landrace



American Landrace Assoc.

Spotted Poland China



© World Book, Inc.

Poland China



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Chester White



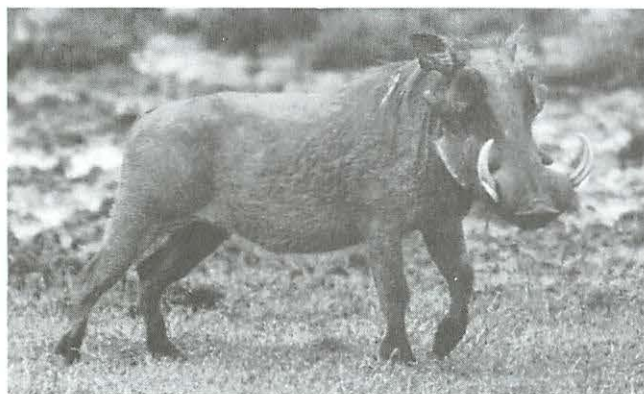
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Domestic breeds of hogs come in all shapes and colors. Many are named after the county in England where they originated.

Christopher Columbus brought hogs to the Americas in 1493 on his second trip across the Atlantic. In 1521, Hernando Cortés brought more hogs, and in 1540, Hernando de Soto introduced even more. Because these "frontier" hogs were able to defend themselves against coyotes, foxes, and wolves, settlers took them along as they settled the West in the 1800s.

Today the descendants of these escaped porkers still run wild in many parts of the United States. Over the years they have interbred to produce an almost infinite variety of sizes and shapes.

Many wild hogs still live in Palestine. However, cutting the forest in and around Palestine has greatly reduced their number.

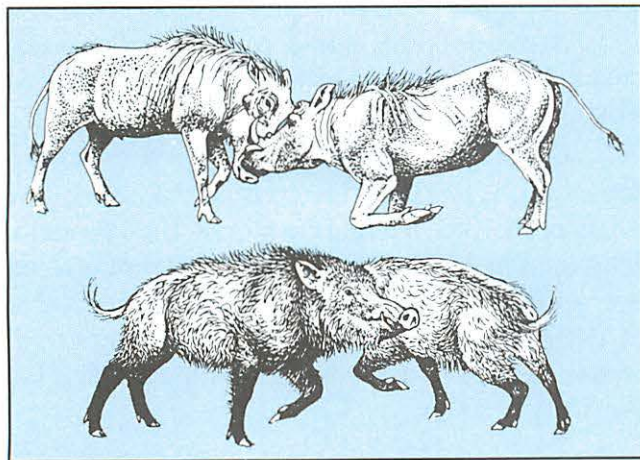


Wild hogs are typically long-legged, narrow-backed, short-bodied, and flat-sided, with very long snouts and rough hair. Domestic hogs are found in more than nine major breeds and dozens of experimental varieties. In the mid-1800s there were about 10 million pigs in the United States. By 1980 there were more than 88 million. Worldwide there are about 520 million pigs.

12 Hogs tend to be vicious and unpredictable.

Just before the breeding season begins, the boar's skin hardens and thickens. This toughening protects his flanks from the tusks of other boars as they fight for control of the herd.

Many hogs also have a habit of biting one another's tails. One hog clamps onto another hog's tail, and the victim goes squealing across the field, dragging its attacker along. When threatened, the hog prepares for a confrontation by making sure its vulnerable tail is tucked safely between its hind legs.



Tough warts serve as armor against the warthogs' sharp tusks (top). Thick skin protects wild boars from one another's attacks (bottom).

13 Hogs are cherished by heathen tribes because of their likeness to human flesh.

Throughout the world, cultures ranging from the Egyptians to the Chinese have worshiped hogs because of their likeness to human flesh. They were offered in many cultures as substitutes for human sacrifice. In fact, missionaries to cannibals in New Guinea had to refuse all pork because they could not distinguish the taste or texture of pork from that of human flesh. The tribesmen, as well, could not tell the difference, and so they referred to the white missionaries as "long pigs."



Many cultures have put hogs on pedestals and actually worshiped them as gods.

The digestive system and metabolism of hogs is also remarkably similar to that of humans. In fact, many drug testing programs are developed first with hogs before trials begin on people. Radiation treatment for cancer, medication for arthritis, studies on alcoholism, and even procedures for heart transplants were practiced on hogs because of the similar nature of the heart and its valves. In Russia, New Zealand, and England, hog heart valves have actually been successfully substituted into human hearts.

Egyptians regarded the pig as being endowed with supernatural powers. Their physicians made potions out of the blood, gall, and livers of pigs. For them, touching a pig was considered the same as touching a god. They even buried clay models of pigs in the pyramids, and the Pharaoh appointed an office of "Overseer of Swine." The Romans adopted the wild boar as the emblem of its famous Twentieth Legion, and Moroccans still keep hogs in their stables to protect their horses from evil spirits.

14 Hogs destroy the food of others.

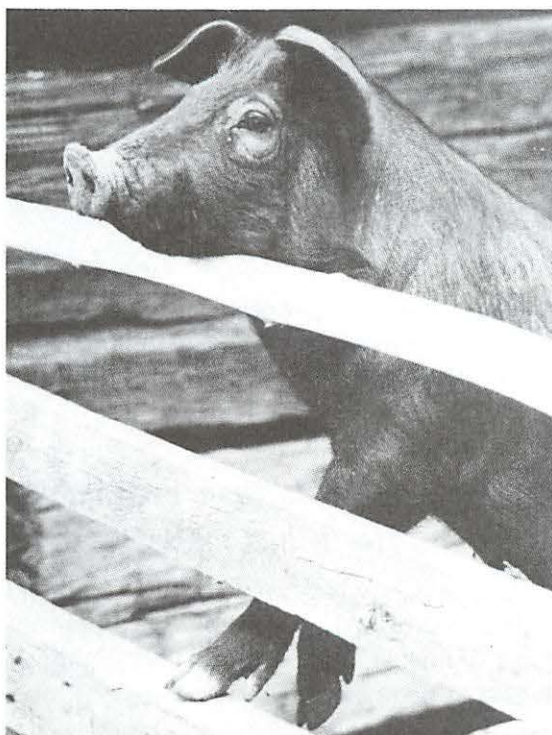
Because piglets grow at an incredible rate, they eat astonishing amounts of food. In its first six months, for example, the average piglet will increase its weight 6,000 percent. Some hybrid pigs grow this much in just three months. By the time they are weaned at six weeks, each piglet consumes up to about one gallon of milk a day.

Wild or escaped pigs, therefore, represent a real threat to farmers. They can destroy an entire vineyard or cornfield in a single night. What they do not consume they trample or spoil with their droppings.

*"The boar out of the wood doth waste it,
and the wild beast of the field doth devour it" (Psalm 80:13).*

15 Hogs have independent spirits.

Hogs are so large and have such independent spirits that they are very difficult to control by force. Swineherds typically follow their pigs rather than lead them. However, pigs quickly learn to respond to bribes and can be taught to come at the offer of food.



Raising the Homestead Hog. © 1977 Jerome D. Belanger, Rodale Press

A "pig-proof" fence, for example, is almost impossible to build. If a hog wants to escape, it will root, burrow, charge, bite, or squeeze through just

about any obstacle. The only way to make a pig stay in its pen is to offer it everything it wants.

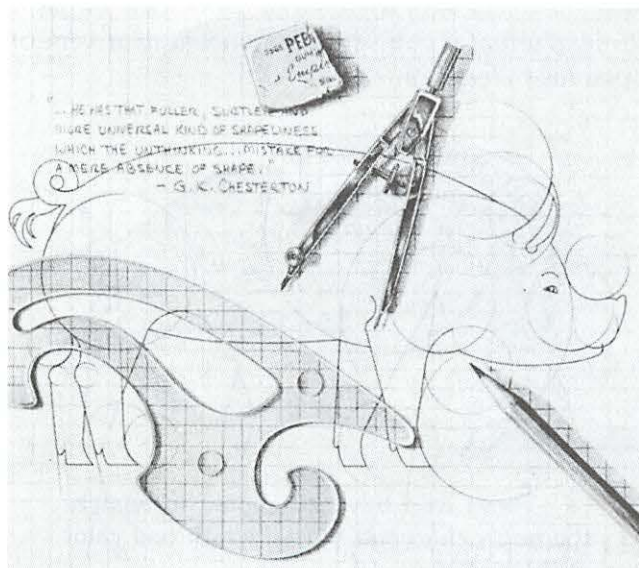


Raising the Homestead Hog. © 1977 Jerome D. Belanger, Rodale Press

The only way to control a hog is to control its head. Because the hog will back up to get its head out of a bucket, a farmer can "back" the hog wherever he wants it to go.

16 Hogs are honored by the world in spite of their repulsiveness.

Pictures of hogs appear on ancient vases, tapestries, and stained glass windows. Artists have honored them on canvas with watercolors, acrylics, and ink. Sculptors have immortalized them in wood, glass, clay, precious stone, and even faces of coins. In fact, the "Best of Show" at a Chesapeake Bay art fair was a painting of the "stately" hog. The Irish half-penny carries the engraving of a sow with piglets.



The Hog Book. © 1978 John Fendley, Doubleday & Company, Inc.

Indeed, the outlines of the hog flow gracefully from its head to its tail. There are no abrupt angles or discontinuities in its form; the rich supply of fat makes the skin smooth and supple. However, the soft flesh of the hog is so full of fat that it must be cooled before it can be cut efficiently by a butcher.

While the meat is still warm, its jelly-like consistency reveals its true nature. Pork is unusual because its fat is imbedded in the muscle itself. Therefore, unlike beef, mutton, or lamb fat, which can be trimmed, most pork fat cannot be cut away.

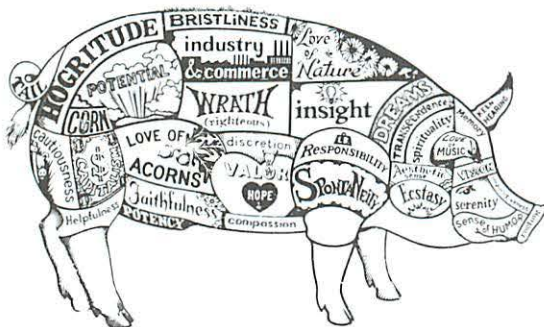
The word *porcelain* comes from the Italian word *porcella*, meaning “a young sow,” because the smooth surface of china resembles the smooth, lustrous skin of a gilt.

17 Hogs fear neither man nor beast.

A Celtic author living at the time of Christ reported: “Swine live abroad and are remarkable for their height, strength, and swiftness. Indeed, it is as dangerous for the stranger to approach them as the world.” Wild hogs are still considered to be one of the world’s most dangerous game animals. The boar will charge an opponent, attacking his adversary’s throat with his sharp tusks.

The sow is also fearless when an intruder threatens her piglets. She is able to bite more savagely than a lion, tiger, or bear. In fact, bears are the only match for the sow’s strength, agility, and fearlessness.

Normally wild hogs do not look for a fight; they usually avoid confrontation. However, if cornered or pursued, they stand their ground, slashing wildly with their lethal tusks. One swipe is so deadly that it can sever a man’s jugular vein or open his midsection.



The Hog Book. © 1978 John Findley, Doubleday & Company, Inc.

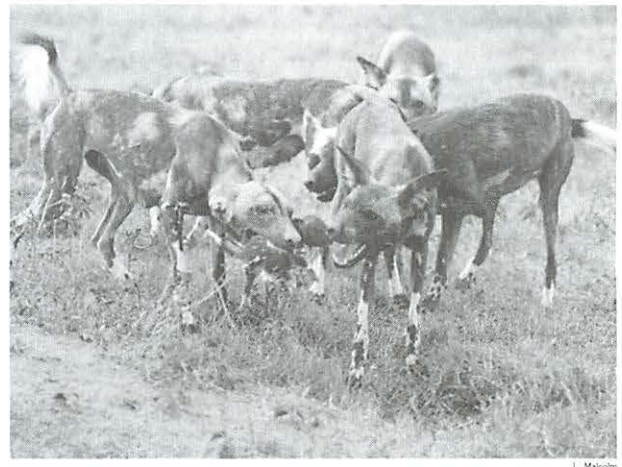
Those who have attempted to analyze the hog’s character placed wrath and valor at the center.

18 Dogs and hogs are indiscriminate in mating when left to themselves.

The family of dogs includes thirty-five species divided into ten genera. Like hogs, dogs come in a variety of shapes and sizes. The smallest is the fennec fox, weighing only one pound. The largest is the gray wolf, weighing up to 175 pounds.

Dogs, like hogs, exhibit an amazing flexibility to interbreed. In fact, it is believed that the gray wolf is the father of all the domestic breeds of pet dogs. Wolves and coyotes have the ability to produce offspring with household dogs.

Wild dogs typically live in well-structured family units dominated by a single male and female pair. In such cases only the dominant pair become parents. They are highly selective in their choice of a mate and refuse all other opportunities. Among domestic dogs, however, which do not live in orderly packs, any available female becomes a potential mate.



L. Malcolm

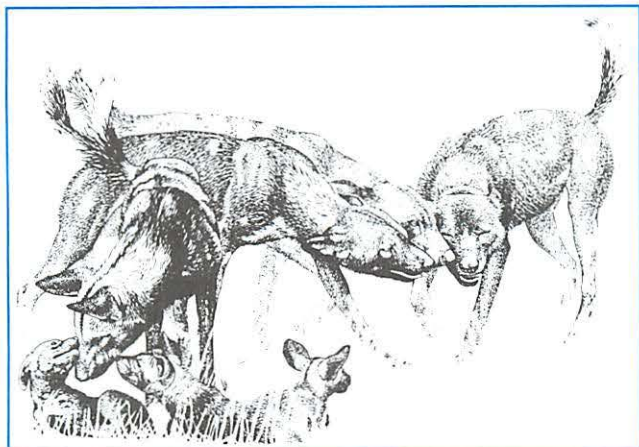
When dogs fail to be selective in mating, fights break out between females. Often, the abusive behavior injures or kills the pups.

19 Dogs return to their own vomit even after it has made them sick.

Unlike pigs, which rarely regurgitate their food once it is swallowed, dogs regularly vomit up the contents of their stomachs to feed their young. As the mother dog begins to wean her pups at four to six weeks of age, she offers them solid food which she has already chewed and partially digested. For example, it is not uncommon for a domestic pet dog with a litter of pups to gulp down a bowl of dog food and then, returning to her whelping box, disgorge

the entire meal in front of her pups, which eagerly devour every morsel.

A dog which is sick will also regurgitate its food in an attempt to rid itself of an offending or irritating substance. Some dogs may heave and retch for hours before being able to empty themselves. However, once free of the undesirable matter, they may immediately return to their vomit and consume it again.

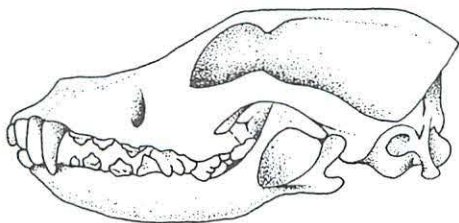


© Princeton Barrett

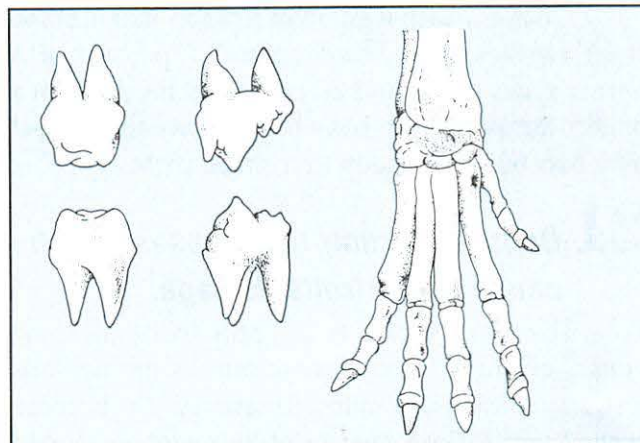
Many types of wild dogs enlist helpers to care for their young. These helpers bring food back to their brothers and sisters by carrying it in their stomachs. When the pups lick their muzzles, the helpers vomit up the partially digested meals. Only a few kinds of dogs, such as Arctic foxes and other vulpine animals, feed whole food to their pups.

20 *Dogs attack the young and weak for the sheer joy of the chase.*

The hunting success of wild dogs depends on their ability to select young and weakened animals as their prey. Even though they have powerful jaws, agile legs, and remarkable endurance, they give chase only when they find a vulnerable victim.



The dog's jaws are designed so that the strongest muscles are most effective when its jaws are wide open. Weaker muscles are designed to be most effective when the jaws are almost closed.



The dog's teeth are designed with sharp tips and jagged edges. They fit together like scissors to cut rather than grind. Our teeth are designed to be rounder and flatter for multipurpose use. Another feature which makes dogs efficient hunters is that the wrist bones are fused together, allowing great speed.

Dogs such as the Asian dhole (DOLE) are cruel and wanton killers which dismember their prey even before they are dead. These vicious dogs compete with one another for food, sometimes eating more than eight pounds of meat in a single meal.

Cape hunting dogs are also noted for the joy they exhibit at the mere anticipation of a hunt. Cape hunting dogs act as if they are at a pep rally, jumping around, yelping, and licking one another's faces. Once the pack has worked itself into a frenzy, it turns on its prey with ruthless energy.

Cooperation allows most wild dog packs to catch prey that even a cheetah could not overtake. For example, several dogs may take turns chasing a gazelle until it drops. Normally gazelles dart back and forth in a zig-zagging escape route. One dog will pursue the gazelle until it turns. Then a second dog will "cut the corner" on the gazelle, taking a short-cut to head it off. When the gazelle turns again, a third dog will continue the chase as the others wait their turn.



Cooperation allows dogs to kill prey many times their own size.

Dogs are such wanton murderers that in some areas coyotes have killed up to 67 percent of a farmer's new lambs and 20 percent of his sheep in a single year. Wolf packs have been known to wipe out over two hundred sheep in a single night.

21 *Dogs are prone to diseases which cause uncontrollable rage.*

The term *rabies* is a Latin word meaning "rage" or "fury." This disease attacks the nervous system, causing an infected animal to become excited and to lose control of its members. Rabid animals are known to attack anything in their way.

The rabies virus lives in the saliva of a host. If a dog is bitten by an infected carrier, the disease travels directly to the brain, where it produces inflammation, swelling, and pain. A rabid dog typically wanders aimlessly, growling and snapping at anything that gets in its way. After a few days it loses coordination and becomes completely paralyzed before it dies.

Distemper is another contagious disease which affects dogs, especially young dogs. Distemper is caused by a virus which can also enter the nervous system, producing uncontrollable convulsions and twitching.



Veterinary Public Health Unit, WHO, Geneva

Another name for "rabies" is *hydrophobia*, which comes from two Greek parts, *hydro*, meaning "water," and *phobia*, meaning "fear." One of the symptoms of rabies is the inability to drink because of severe throat spasms. This condition causes rabid dogs to foam at the mouth.

PROJECTS

- How many characteristics of hogs and dogs remind you of a verse of Scripture which describes the ways of the wicked?

EXAMPLES:

☐ An appetite for detestable things

"I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts; A people that provoketh me to anger continually to my face . . . Which eat swine's flesh, and broth of abominable things is in their vessels; Which say, Stand by thyself, come not near to me; for I am holier than thou . . ." (Isaiah 65:2-5).

☐ Teeth that are dangerous

"The wicked plotteth against the just, and gnasheth upon him with his teeth" (Psalm 37:12).

☐ Feet that are swift in pursuit

"These six things doth the Lord hate . . . Feet that be swift in running to mischief" (Proverbs 6:16, 18).

- In a family discussion recall experiences in which you or your parents tried to restrain a person from making a wrong decision, only to have the person turn against you and attack your motives or your character.
- Describe any of the characteristics of hogs and dogs which you experienced by trying to help such a scorner. Discuss lessons you learned from these experiences.
- Discuss how the characteristics of hogs and dogs provide insights into the following passage:

"For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

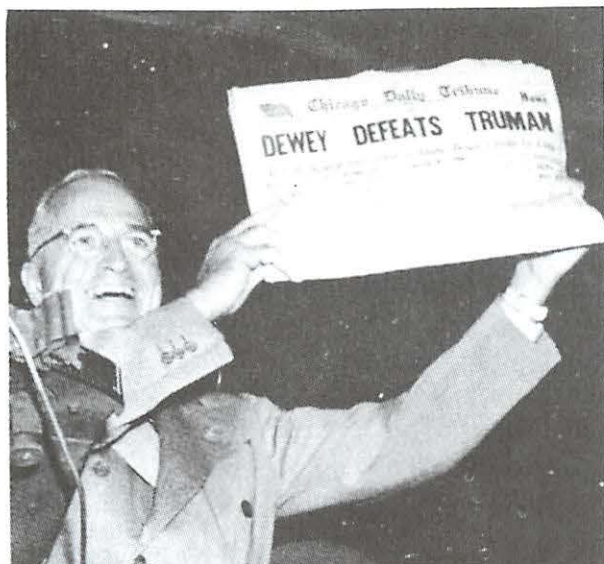
"For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

"But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire" (II Peter 2:20-22).

Date completed _____ Evaluation _____



HOW CAN OPINION POLLS BECOME "SWINE" WHICH TRAMPLE WISDOM AND "REND" THE PUBLIC?



President-elect Truman triumphantly holds up an erroneous headline which was based on a public opinion poll. Many similar polls are used by humanistically motivated groups to shape public opinion against Godly moral standards.

Three criteria allow a public opinion poll to be used properly. Careful attention to them will help a reader or listener to discern the dependability of any report.

1 Did the poll ask the right people?

In 1938 the *Literary Digest* predicted that Alf Landon would receive 57 percent of the vote and defeat Franklin D. Roosevelt for the Presidency. On Election Day, however, Mr. Landon received only 37.5 percent of the vote and lost to Mr. Roosevelt in every state except Maine and Vermont.

The *Literary Digest* based its predictions on the results of a sample which had interviewed 2,375,000 people. Today, public opinion polls are based on the results of interviews with rarely more than 1,500 people. How could the *Literary Digest* prediction be so wrong when it was based on interviews with so many people?

The answer is that the people polled were the *wrong people*. The problem with the *Digest's* findings is that they were based on interviews with telephone and automobile owners.



AT&T

During the Depression years, owning a telephone or a car was a mark of a wealthy person—someone more likely to favor Landon than Roosevelt.

When the actual ballots were counted and the votes of the not-so-wealthy people were included, Roosevelt won by a large margin.



Ford Archives, Henry Ford Museum

The people who are interviewed for an opinion poll are called the **sample**. The sample used in a poll is the foundation of the poll's accuracy.

We all do sampling every day. When your mother dips a spoon into a pot of soup on the stove to taste the soup, she is assuming that the "sample" she is taking from the pot is representative of the whole pot of soup. She assumes that she does not have to eat the whole pot of soup to find out how the soup tastes—one sip will accurately tell her.

When you fill the bathtub with water and put your toe in to test the temperature of the water, you assume the sample of water touched by your toe is representative of the whole tub and you do not bother to test all the water.

However, choosing a small sample of people to represent accurately a large population is much more difficult than sampling soup or bathwater.

Three basic types of samples are used in surveying public opinion: **purposive**, **quota**, and **probability**.

Purposive sampling seeks to interview only those members of a population who share one characteristic without regard for any other characteristic in the population. For example, in 1959 the Gallup Poll undertook a survey to find out what factors contribute to long life. It was decided to take the sample from people 95 years of age or older. The question was where to find people in this age group. The solution? In places such as nursing homes and old soldiers' homes. No effort was made to interview an equal number of women and men or to distribute the interviews according to age or geographic region. The only criterion for being a part of the sample was that the person being interviewed be at least 95 years of age.



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There are three ways to interview the people in a sample: by phone, through the mail, and in person. Conducting a personal interview with a trained interviewer is the most reliable method.

When more characteristics of the population need to be considered, a survey can be taken using a *quota* sample. This type of sample was one of the earliest procedures used in polling.

In a quota sample, census data is used to find the distribution of the entire population by such characteristics as gender, age, geographic area, income, and education. If a polling company is hired to conduct an opinion poll on washing machines, the population from which it would take its sample would be the population of people who use washing machines.

After determining who these people are, census data is consulted to divide this population into categories. Suppose it is decided that the people who use washing machines are adults between the ages of 18 and 75. If half of the people between 18 and 75 are women, then half of the people in the sample must be women. If, according to the census data,

half of the women between 18 and 75 work, then half of the sample women must also work. If census data shows that two-thirds of the adults between 18 and 75 live in cities, then two-thirds of the people interviewed must live in cities.

There would have to be the same percentage of 18-year-olds included in the sample as there are in the entire population, as many 30-year-olds, and as many 57-year-olds (half of whom would have to be women and half of whom would have to be men, and two-thirds of each would have to live in the city).

The total number of interviews to be done would then be divided among the people conducting the interviews. It would be the responsibility of each interviewer to find the exact number of people required for each characteristic.

HOW TO DETERMINE A QUOTA SAMPLE

Your polling company has been hired by a large city to determine the public transportation needs of the people in that area. You plan to conduct a quota survey of 1,000 city residents. Which people should you interview?

According to the most recent information from the Bureau of the Census, there are 150,000 people living within the city limits, 50% of whom are male, and 50% of whom are female. Because you and your client decided to limit your interviews to people who are 18 years of age and older, exactly how many males and how many females must be interviewed, and what should be their minimum age?

50% of 1,000 = number of men to interview

50% of 1,000 = number of women to interview

According to census data, 10% of all males are between the ages of 18 and 24, 18% are between the ages of 25 and 34, 15% are between the ages of 35 and 44, 10% are between the ages of 45 and 54, 8% are between the ages of 55 and 64, and 10% are over the age of 65. How many men must you interview in each of these age brackets?

- **10% of total males = number of men to interview aged 18 to 24**
- **18% of total males = number of men to interview aged 25 to 34**
- **15% of total males = number of men to interview aged 35 to 44**

- 10% of total males = number of men to interview aged 45 to 54
- 8% of total males = number of men to interview aged 55 to 64
- 10% of total males = number of men to interview over age 65

The census information shows that the percentages are the same for the women, so you must interview an equal number of women for each age bracket as you do men.

You now check the census data to find that

75% of the men aged 18 to 24 work; 25% do not.*
 95% of the men aged 25 to 34 work; 5% do not.
 95% of the men aged 35 to 44 work; 5% do not.
 91% of the men aged 45 to 54 work; 9% do not.
 67% of the men aged 55 to 64 work; 33% do not.
 16% of the men over age 65 work; 84% do not.

Figure out how many working and non-working men you must interview in each age group. (Round off your answers.)

The census figures for women are different.

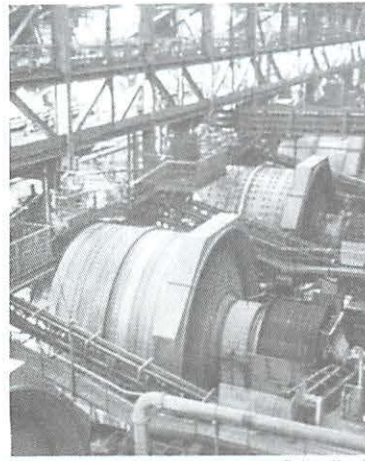
65% of the women aged 18 to 24 work; 35% do not.*
 72% of the women aged 25 to 34 work; 28% do not.
 73% of the women aged 35 to 44 work; 27% do not.
 66% of the women aged 45 to 54 work; 34% do not.
 42% of the women aged 55 to 64 work; 58% do not.
 7% of the women over age 65 work; 93% do not.

Figure out how many working and non-working women you must interview in each age group. (Round off your answers.)

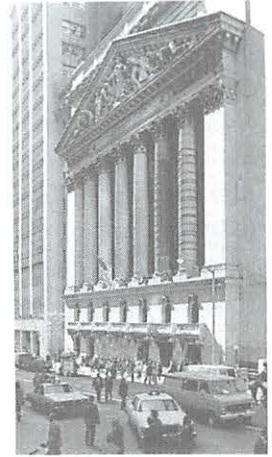
There would be characteristics other than age, gender, and employment to consider in determining these quotas. What other factors can you identify if the purpose of the poll is to interview people about their public transportation needs?

*The figures for this age group are approximate, because two age groups were combined into one.

The biggest problem with quota sampling is that the interviewer's judgment determines who is to be interviewed. What quota sampling lacks is the element of *randomness*—the idea that every individual has an equal chance to be part of the sample. This sampling technique is known as *probability*, or *random sampling*, and it is the technique that most research firms use to obtain their samples.



The Hanna Mining Co.



If an interviewer needs to conduct interviews with five working men between the ages of 30 and 35, he could stand on a street corner of New York City's financial district and easily fill his "quota" of working men between the ages of 30 and 35. However, the answers he would get would be very different from those he would receive if he were to conduct his interviews in the parking lot of a steel mill or in a field of migrant workers.

When probability procedures are carefully followed, the chances are very good that the sample will accurately represent the entire population, even though none of the people in the sample are "typical" of anything. With random sampling it is not a person's "typicalness" that causes him to be included in the sample; it is rather the random way in which he is chosen.

How is a random sample taken? Let us try to choose randomly 500 people at 50 different sampling points in the state of Nebraska. We start with the latest figures from the Bureau of the Census to obtain population statistics from each county in Nebraska. (The figures used here are taken from the 1970 census.)

The next step is to classify the population of each county according to the sizes of the cities within those counties. The population categories we will use are as follows:

- I 250,000 and over
- II 50,000 to 249,999
- III Adjoining urbanized areas
- IV 2,500 to 49,999 (except for the areas already included in III)
- V Towns and villages under 2,500
- VI Open, rural country

Notice on the table below that Douglas county has a Category I population of 347,328. (It has one city of over 250,000 people—Omaha.) There are no cities that fall in the 50,000 to 249,999 range. The total population of the third category—“Adjoining urbanized areas”—is 25,832. (Ten localities make up this population.) No towns qualify for inclusion in Category IV. The total population for Category V is 3,917, and for Category VI is 12,378.

**POPULATION OF DOUGLAS COUNTY
BY CATEGORY**

I	347,328
II	0
III	25,832
IV	0
V	3,917
VI	12,378

This same procedure is used for all 93 counties in Nebraska, and the results are placed on one large chart. (See chart below.)

The third step is to take a map of Nebraska and randomly draw a continuous line through all the counties. The line in the picture on page 2481 begins in the northeast corner of the state, Dakota county, and runs through every county. The idea is

to draw a line randomly connecting the counties and then to list counties on the chart in the same order that the line runs through them. Any other listing of the counties (such as alphabetical) would not be random.

Because we want 50 sampling points, we divide the total population of Nebraska (1,483,493) by 50 and get 29,670. We want our sample to include 500 people, so we will interview 10 people at each sampling point. This tells us that we want to interview 10 people out of every 29,670 in the state of Nebraska, and we will do this 50 times.

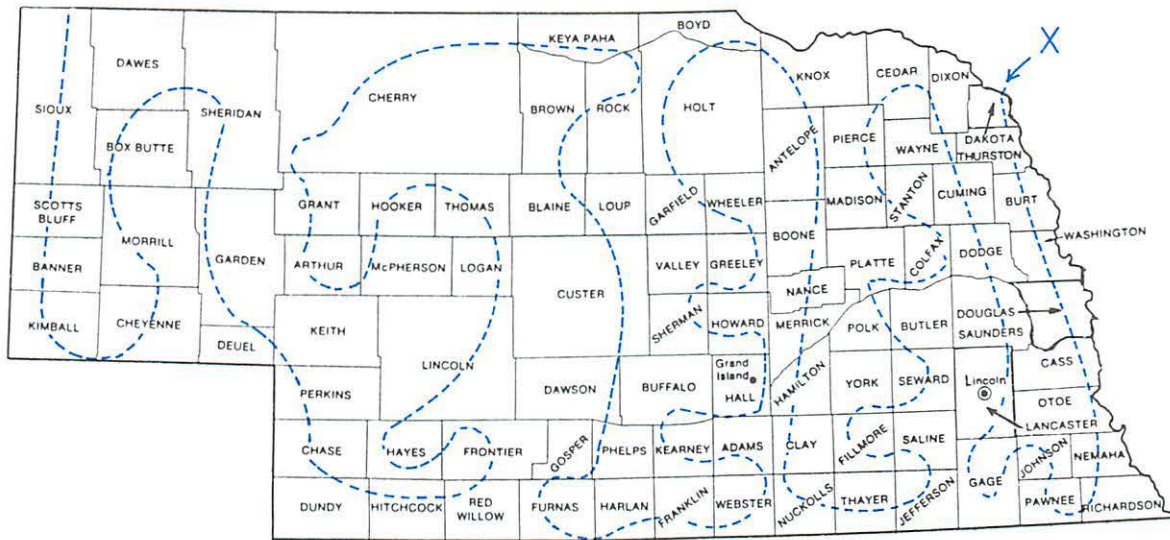
Where do we start? With Category I (cities of 250,000 and over) on our chart. We find that Douglas county has the first entry—the city of Omaha. Our census material gives us the population of Omaha block by block, and we start with the first block listed.

However, we cannot start interviewing on the first block listed, because that would not be a randomly selected block. We must randomly choose a number between 0 and 29,670. Let us choose 10,480. We add the population of the first block listed in the census information to the population of the second block and the population of the third block until we come to the total of 10,480 (our randomly selected number). The block which contains the 10,480th person in the city of Omaha, according to the listing given by the Bureau of the Census, is where we will begin our interviewing.

Population of Nebraska Counties

COUNTY	CATEGORY					
	I	II	III	IV	V	VI
Dakota	—	—	7,920	—	2,073	3,144
Thurston	—	—	—	—	3,238	3,704
Burt	—	—	—	—	5,354	3,893
Washington	—	—	—	6,106	2,287	4,917
Douglas	347,328	—	25,832	—	3,917	12,378
Sarpy	—	—	53,771	—	2,352	7,573
Cass	—	—	—	6,371	5,411	6,294
Otoe	—	—	—	7,441	3,290	4,845
Nemaha	—	—	—	3,650	2,383	2,943
Richardson	—	—	—	5,444	2,876	3,966
Pawnee	—	—	—	—	2,218	2,255
Johnson	—	—	—	—	3,109	2,634
Gage	—	—	—	12,389	4,252	9,078
Lancaster	—	149,518	3,925	—	3,687	10,842
Etc.						

THE STATE OF NEBRASKA WITH LINE RANDOMLY DRAWN THROUGH COUNTIES



Where do we go for our next interview? We want to interview 10 people out of every 29,670. So we add 29,670 to where we are now—10,480—and come up with 40,150. We add up the population block by block from the census material until we reach 40,150. The block that contains person number 40,150 is the block where we will interview next.

We continue in this way until we have gone past the total population of Omaha. We will wind up with twelve sampling points out of the 50 that we need in just the city of Omaha alone.

Now we go back to the chart of the counties of Nebraska and find that there are no more cities in Category I. We move to Category II, cities with populations between 50,000 and 249,999. The first county listed on our chart with a city that size is Lancaster, and the city is Lincoln.

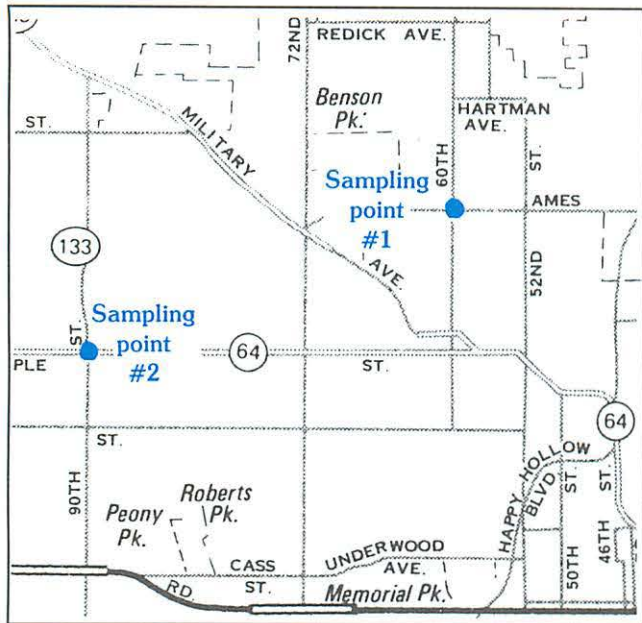
We go through the city of Lincoln block by block just as we did in Omaha, for the purpose of interviewing 10 people out of every 29,670. In this way we will locate 5 more sampling points in the city of Lincoln.

We now have 17 of the 50 we desire. We continue in the same way through the rest of the categories until we have chosen the remaining 33 sampling points.

After the blocks are chosen for sampling points, we must decide how to choose the 10 people at each sampling point. Again, the choice must be completely at random. Let us choose to start at the southeast corner of the block and walk in a clockwise direction around the block, conducting an interview at every other house until we have done 10 interviews. We choose both the corner where we start and which house we will interview at random.

Whom we interview at every other house is determined by the purpose of the poll. Once we determine whom to interview, there can be no substitutions. If we are conducting a poll about users of washing machines, then we would interview the person in the house who does the washing. If the person who does the washing is not home, we may not ask the questions of anyone else in the home. We must come back when the person who does the washing is home to answer the questions.

In public opinion polling, the number of sampling points and the number of persons to be interviewed at each one is determined by the precision needed from the poll's results and the cost of the poll itself. The least expensive poll conducts many interviews at only one sampling point. This is also the least reliable poll, but if, for example, a newspaper is conducting a survey called "What Do You Enjoy Doing for a Hobby?" reliability is not really an issue.



A sampling point is an area that is chosen for the purpose of conducting a number of interviews. It can be as big as a township in rural areas, or as small as a house. In a random sample, people become part of the sample because of where they happen to live, not because of who they are or what they represent.

When precise results are required, as in Presidential election surveys, it is desirable to have more sampling points and fewer interviews at each one. However, conducting 1,500 interviews at 1,500 different locations is very expensive. As a compromise the Gallup Poll has found that conducting 1,500 interviews at approximately 300 sampling points (5 interviews at each point) gives survey results that are accurate within 3 percentage points, as long as the survey follows the principles of random sampling and asks the "right people."

2 Did the poll ask the right questions?

An equal amount of care must go into the selection of questions to be asked. No matter how carefully the random sampling is chosen, if the people being interviewed are asked the wrong questions, the poll's results cannot be used. Just as an opinion poll is only as good as the people it asks, it is also only as good as the questions it asks.

There are two kinds of questions: open and closed. **Open questions** describe a particular problem or topic and then ask the person being interviewed what he or she thinks about it. An example of such a question is "What do you think is the most critical problem facing Congress today, and what do you think should be done about it?" The person's entire response is then recorded.

A **closed question** asks a question and then gives the person being interviewed a choice of possible answers. The open question "What do you think is the most critical problem facing Congress today?" becomes a **closed question** when it is followed by a list of possible answers.

What do you think is the most critical problem facing Congress today?

- a) The environment
- b) Crime
- c) Drugs
- d) Inflation
- e) The deficit
- f) Unemployment

Open questions are useful when the purpose of a poll is to determine public opinion in a general sense or when public opinion on a subject is not known. A man who is considering running for public office for the first time might commission an opinion poll to find out what people think of him. In this case the open question "How would you describe Mr. A?" would be appropriate, because Mr. A needs to know in only a general way what people think of him. At this point he does not have to know what percentage of the people are ready to vote for him.

Closed questions are useful when it is necessary to measure public opinion more precisely. Probably the most often asked closed question is "If the election were held today, for which of the following candidates would you vote?" After Mr. A has decided to run for public office, he might commission this type of opinion poll later in his campaign to find out exactly how he is doing against his opponents.

The problem with open questions is that it is difficult to record the answers and then group them into categories in order to report the results. Going over the answers and grouping similar responses requires additional time after the interviews have been conducted. Not only is this procedure expensive, but it also can reduce the reliability of the results, because people other than those who conducted the interviews interpret the responses.

The problem with closed questions lies in phrasing the question and possible answers so that the choices accurately represent the opinions of the people in the sample. In the example "What do you

think is the most critical problem facing Congress today?" the list of possible answers would have to be much longer than the six choices given.

There is also the possibility of the response "Other," for which a person may indicate a choice in lieu of the ones listed.

The choice of wording in both the questions and the answers is very important. One opinion poll found that 50 percent of the people interviewed approved of "adding a law" to the Constitution to prevent a President from succeeding himself more than once, but only 35 percent of the same people favored "changing" the Constitution to do so. To "add a law" to the Constitution would certainly seem like a "change" to the Constitution; thus, the ambiguity of the questions could have confused those who were polled.

Even the order of the answers must be random and changed randomly throughout the sample to reduce the possibility that persons being interviewed are choosing an answer simply because it is the first, second, or third choice.

Sometimes an interview is a combination of open and closed questions. The open questions are given first to discern a person's general opinion about a topic. Then the closed questions are given to determine more specifically how the person feels.

3 Was the poll done at the right time?

In 1948, a public opinion poll predicted that Thomas Dewey would defeat Harry Truman in the Presidential election. Instead, Truman won by more than 2 million votes.

Two things flawed the poll's results. First, the results were based on a quota sample that did not accurately reflect the whole population. More importantly, the poll on which these predictions were based was conducted at the wrong time. It was held on October 15. The election was not held for another eighteen days. The poll reflected only how the voters would have voted on October 15, but it was used to predict how voters would vote almost three weeks later. Between the 15th of October and Election Day, many people changed their minds.

The timing of polls is very important in the interpretation of the results. A poll that is taken early in a primary campaign usually shows only voter recognition of the candidates' names and should not be used to predict how voters will vote on Election Day many weeks and even months away. What a candidate should be looking for in the polls is a constant rise or fall in voter support over a period of time.

	April (Poll)	Early October (Poll)	Late October (Poll)	Election
Rockefeller	29%	35%	40%	52%
O'Connor	56	35	34	40
Undecided/other	15	30	26	8

In April 1966, Nelson Rockefeller was 27 percentage points behind Frank O'Connor in the race for governor of New York. However, polls taken over a period of time showed a constant rise in voter support for Rockefeller. He was elected with 52 percent of the vote to O'Connor's 40 percent. Had Rockefeller based his decision to run on the first poll, rather than on several polls taken over a period of time, he would not even have run for office.

The timing of "popularity" polls of public figures can also yield misleading results. During the Vietnam War, President Johnson's ratings in the



polls rose sharply after he announced a halt in the bombing in December 1965. A month later, people realized that the war was not coming to an end, and his popularity slipped back to where it had been. When he later announced that the bombings would resume, his popularity in the polls jumped up again because the American people began to think that *this* action would end the war. The timing of these polls made them an unreliable indicator of the President's popularity.

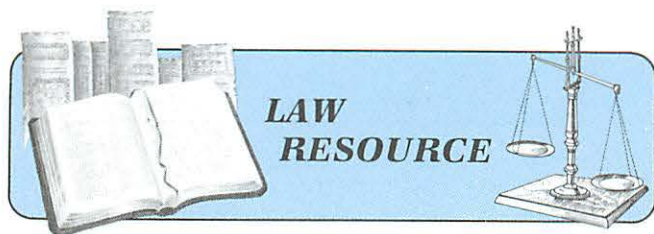
There are times when people do not know what they think and need time to form an opinion. Polls that are taken immediately after an event do not always reflect people's true opinions, and action that is taken as a result of these untimely polls is often inappropriate.

PROJECT

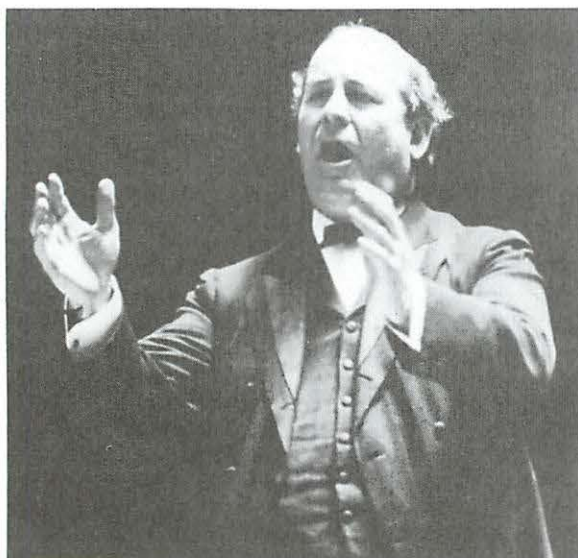
Many polls have been taken on the moral attitudes of the United States population. The purpose of these polls has usually been to *shape* public opinion rather than report it.

Watch for a poll that is reported by the media, and then investigate it to see whether it met the requirements of an accurate survey.

Date completed _____ Evaluation _____



HOW DID A FAMOUS CHRISTIAN SUFFER DESTRUCTION WHEN HE CAST PEARLS TO "LEGAL DOGS"?



Nebraska State Historical Society

William Jennings Bryan (1860–1925) gained fame for his oratorical ability. He proclaimed the truths of the Bible but tragically overlooked the warning not to answer a fool according to his folly.

It was an unusual setting for a trial: the judge, court officials, and attorneys had all taken their places on a wooden platform on the courthouse lawn. The spectators, including scores of reporters and photographers, sat on wooden benches under the maple trees and on the grass. The audience, which had grown larger as the end drew near, now numbered around two thousand.

The court had convened outdoors not only to escape the stifling heat of the courtroom, but also because of the concern that the large crowds were weakening the floor of the upstairs courtroom to the point that it might collapse. The trial, which had already been in session for over a week, had been called a circus by some. The open-air setting for this Monday afternoon meeting certainly added to the carnival-like atmosphere.

Dayton was a county seat in the hills of eastern Tennessee. Typical of thousands of communities scattered across rural America in the mid-1920s, it seemed an unlikely site for a trial that

would draw such national and even international attention.

People were not particularly curious about the young man who was on trial or about the crime he had committed. What aroused their interest was the inevitable clash between the prosecuting attorney and the defense attorney, who had come to Dayton championing two contradictory ideologies. One was a Bible-believing Christian, the other a self-confident agnostic.

There had been some preliminary skirmishes between them the week before, but now as the hot midsummer sun inched downward across the western sky, the crowd on the courthouse lawn was about to witness the two protagonists engage in "hand-to-hand" legal combat.

Although this confrontation was exactly what the spectators had been waiting for, it was to have disastrous results because the Christian leader failed to exercise discernment in answering questions. In fact, he would end up casting pearls before the "swine" and "dogs" of the world, who would indeed turn and rend him.

Technically, a young high school teacher was being tried for breaking the law. Counsel for the defense wanted to put the law itself to the test. In the end, the prosecuting attorney took the stand as a witness because he thought it was the Bible that was on trial.

The prosecuting attorney was the popular orator and statesman William Jennings Bryan. His opponent was Chicago attorney Clarence Darrow. The setting was the famous Scopes trial, often mockingly called the "Monkey trial," of July 1925.

Earlier in that year the state legislature had passed the Butler Act, which made it illegal for Tennessee public school teachers, including professors at the state universities, "to teach any theory that denies the story of the Divine Creation of man as taught in the Bible and to teach instead that man has descended from a lower order of animals." The act went on to state that a violator could be fined from one hundred to five hundred dollars.

The bill had passed the legislature with little opposition. Some of those who had voted for it expected the governor to veto it. Although the governor did privately criticize the Butler Act, he signed the bill because he saw it as a symbolic gesture rather than a statute to be rigorously enforced. He was persuaded to pass the act also because of strong public sentiment, which had been aroused chiefly by William Jennings Bryan.

Who were the “legal dogs”?

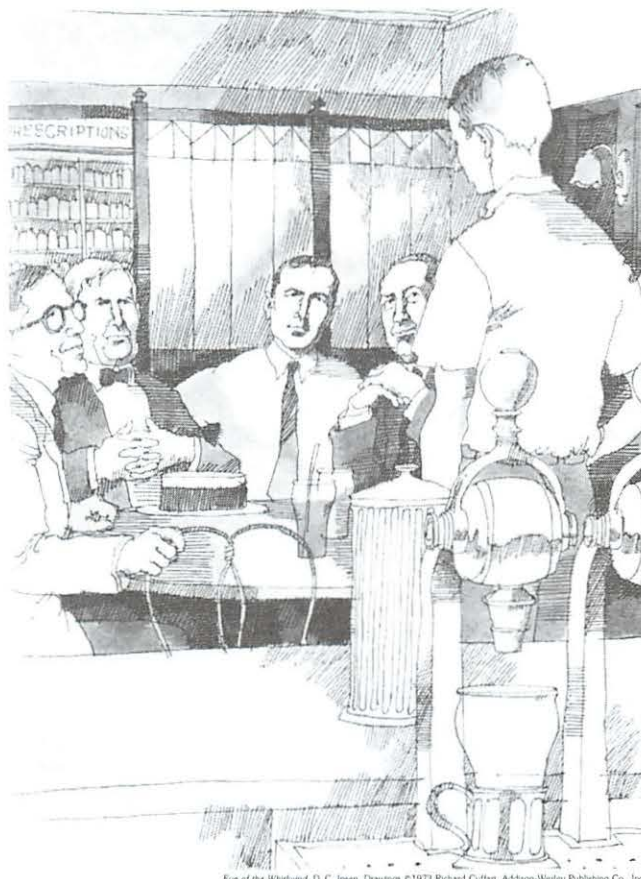
Ironically, it was not the anti-evolutionists who initiated the trial. A news item about the Butler Act caught the attention of someone in the office of the American Civil Liberties Union in New York City. Although less than six years old at that time, the ACLU was already using lawsuits to try to negate the influence of Christianity on the public life of the nation.

Roger Baldwin, the influential director of the organization during its first thirty years, was fond of saying that the ACLU was a “watchdog,” trying to protect First Amendment freedoms. One of his successors often said it was more like a “hound dog,” tenaciously ferreting out potential violations rather than waiting for them to happen. In light of its ongoing efforts to turn our freedom of religion into freedom *from* religion, the ACLU might well be considered a dog of another type—the kind about which Jesus warned His followers in Matthew 7:6.

When informed of the Tennessee law, the ACLU board immediately voted to sponsor a test case. Advertisements were placed in major newspapers around the state, publicizing the organization’s willingness to pay the expenses of any teacher who volunteered to be the defendant. A businessman in Dayton saw the ad and got the idea that a big trial could bring in a great deal of business and put their town on the map.

He presented his scheme to a little group of politicians and merchants one afternoon in the local drugstore. They all liked the plan, but they needed to find a teacher who had broken this new law. They soon settled on twenty-four-year-old John Scopes, a recent college graduate who had taught general science and coached football and basketball at the county high school that year. Although some people disapproved of the young teacher because he smoked and danced, he was generally well-liked around Dayton.

School was already out for the summer, and the men around the table did not know if Mr. Scopes had even taught evolution. However, he seemed a likely candidate for the case because as a first-year teacher and a bachelor, he would have less to lose in a court trial than would a more established teacher. A boy was sent to summon Mr. Scopes from the school tennis court where he was in the middle of a game with one of his students. Within a few minutes he joined the group at the drugstore.



Eye of the World: D. C. Ippert. Drawings ©1973 Richard Cullen. Addison-Wesley Publishing Co., Inc.

The men around the table in the back of Robinson’s Drugstore wanted to pursue the ACLU’s offer for several reasons, but their main motivation had nothing to do with evolution.

First, the men wanted to know if it were possible to teach biology without teaching evolution, and he assured them he believed it was not. Then someone brought out a copy of the high school biology textbook. Mr. Scopes showed them the section on evolution and explained what he had learned in courses at the university.

When asked if he had taught this material to his class, Mr. Scopes replied that he could not remember. The drugstore owner, who was also chairman of the local school board, asked what Mr. Scopes had taught when he substituted for the regular biology teacher during the last several weeks of the term. “We mostly reviewed for the final exam,” said the teacher, “so we must have covered these pages. . . .”

That was enough indication to the men that this was the teacher they wanted. One of the men asked, “Did you know that you were violating state law?” Mr. Scopes had heard about the Butler Act, but it had never occurred to him that he was doing anything illegal by presenting the material in the state-approved textbook, which had been in use for the past fifteen years.

The school board chairman explained to the young man the ACLU's offer to sponsor and fund a test case of the law and asked if he would be willing to go to court to get the law overturned. Even though Mr. Scopes was not sure he had actually violated the law, he agreed to do it.

The businessmen seemed unconcerned about any technicalities, and one of them went immediately to the telephone and called a Chattanooga newspaper to report that a teacher in Dayton was about to be arrested for teaching evolution. Another man wired the ACLU for their approval.

John Scopes finished his soda pop and went back to his tennis game, little knowing that his life would never be the same again.



A Civil War cannon on Lookout Mountain in Chattanooga, Tennessee, was a silent symbol of the spiritual civil war that was to be waged in the nearby town of Dayton.

It quickly became apparent that the trial would not be a quiet courtroom debate over the constitutionality of a minor statute. William Jennings Bryan was invited to aid the state's attorney general. No one was surprised that he immediately accepted although he had not personally argued a case before a jury in nearly thirty years.

During the 1896 Presidential campaign, Mr. Bryan delivered what historians acclaim as "probably the most famous oration ever made before a political convention." The speech resulted in his nomination for President although he was only thirty-six years old. He lost the election but carried the South and most of the West. He ran unsuccessfully for President two more times.



President Woodrow Wilson appointed William Jennings Bryan to serve as Secretary of State in his cabinet in 1913. In that office, Mr. Bryan negotiated thirty treaties with other countries, and the United States Senate ratified all but two of them.

Having been out of the arena of public debate for so long, sixty-five-year-old Mr. Bryan's oratorical skill was not as sharp as it had been, but he still drew large crowds wherever he spoke. From two to six thousand people attended the Bible class he taught in a park near his home in Florida each Sunday.

Though his political influence was on the wane by the beginning of the 1920s, he had become the champion of a variety of causes, including Prohibition.

How was teaching evolution a threat to American morality?

Mr. Bryan had always disagreed with the theory that man evolved from swamp creatures over a period of millions of years. However, he was shocked into doing something to combat this humanistic view shortly after World War I. It was then that he was alarmed by the evidence that Charles Darwin's theories had been used extensively in Germany to justify the belief in the superiority of the Aryan race. This belief would later be used to justify the tragic slaughter of "inferior races" during World War II.

Around this same time, Mr. Bryan became aware of the fact that while only 15 percent of college freshmen doubted the existence of God, over 40 percent of the graduates considered themselves to be atheists or agnostics. This led him to believe that the teaching of evolution in the nation's schools and colleges was largely to blame for the moral and spiritual decline of American young people.

Teaching the theory of evolution shook the faith of many students. However, some of them had reason to accept it. Their morality dictated their theology. When students moved out from under parental and Biblical authority, they compromised their moral standards. This violation made them open to accept any theory which would provide a rational basis for denying the existence of God.

One way Mr. Bryan fought against the acceptance of Darwinism was crusading in various states for the passage of laws prohibiting the teaching of the evolutionary model as a scientific fact. He argued that because the majority of Americans did not believe the theory of evolution, they had a legal right to require public school teachers, whose salaries they paid, not to indoctrinate their children with humanistic ideas.

In 1922 the "Great Commoner," as Mr. Bryan was called, lent his voice to the fight to pass an anti-evolution bill in Kentucky. The struggle was long and bitter. Finally, the proposed legislation failed to pass by only one vote.

In spite of this setback, Mr. Bryan was invited to speak to the state legislatures of Arkansas, Georgia, Mississippi, Ohio, Wisconsin, West Virginia, Florida, and Tennessee. The following year, Oklahoma enacted a law barring the use of any textbook teaching Darwin's theory. The Florida legislature passed a joint resolution making it "improper and subversive" for any instructor in that state's schools to teach evolution as truth.

How do laws against teaching evolution relate to the U. S. Constitution?

Mr. Bryan saw such laws as not violating the First Amendment ban against the establishment of religion, because they did not mandate the teaching of Biblical Christianity. Instead, they prohibited the teaching of a doctrine that would lead students to reject the authority of Scripture. Nor did Mr. Bryan advocate a curtailment of free speech. He did not say evolution could not be presented as a *theory*; he simply said it should not be taught as *truth*, that is, as the only possible explanation for the origin of man.

For twenty-five years Mr. Bryan had been urging various political and social reforms, but he viewed this last crusade of his life as not just another reformation. In 1923, he said: "I am now engaged in the biggest reform of my life. I am trying to save

the Christian Church from those who are trying to destroy her faith."

Although Mr. Bryan was not in complete agreement with the wording of the Tennessee anti-evolution law, he felt he had to defend it and therefore did not hesitate to join the case. His presence in the courtroom would mean that the trial could not remain a mere legal dispute but would develop into a showdown between those who accepted the Bible as God's Word and those who advocated a pluralistic society.

The press was already beginning to sensationalize every aspect of the trial. Mr. Bryan's involvement created even more interest across the nation. One result was that Clarence Darrow promptly volunteered to defend John Scopes. The ACLU had hoped to have a more conservative, or at least less controversial, attorney to represent its side of the case, but Mr. Darrow was eager for the chance to discredit William Jennings Bryan.



Clarence Darrow
1857–1938

Although Mr. Darrow had supported the "Great Commoner" in his bid for the Presidency in 1896 and again in 1900, the Chicago lawyer later changed his mind about Mr. Bryan, which is not surprising in light of Mr. Darrow's background and religious views.

Clarence Darrow was born in 1857 and grew up in a small town in the Midwest. His father was a "freethinker" who had studied for the ministry. By the time he finished seminary, however, he had decided he could not preach to others what he himself did not believe. So he became a carpenter instead of a pastor and trained his eight children to be skeptics.

The Darrow home was filled with books, and the family often had intellectual discussions. The strict New England parents provided for physical and educational needs but never hugged or kissed their children or showed them any outward signs of affection. They regularly sent the children to Sunday school and church but never went themselves. Due to the strong influence of his father's ideas, Clarence found church to be irrelevant and grew up to be an agnostic.

Because he doubted the existence of God, Clarence had no trouble accepting the theory of evolution. His father exposed him to the writings of Charles Darwin and other evolutionists quite early. This philosophy was to affect his life in several ways. Believing that everything happened by chance, he saw no purpose in life. As a young man, he would often try to escape from his boredom and depression by playing poker and drinking.

After a year of college, young Darrow was offered a teaching position in a nearby community. He almost did not get the job because some of the parents who knew his father were afraid he might use the schoolroom as a forum for propagating his agnosticism. Apparently they were persuaded to put aside their fears because no other applicant was as qualified as Mr. Darrow. He taught in the one-room schoolhouse for the next three years.

After one year of law school and another year of apprenticeship, Mr. Darrow began practicing law. He then married and had a son. Later he moved to Chicago, where he obtained a high-paying job in the city's legal department and eventually became corporate counsel of a large railroad company.

In the 1890s, Mr. Darrow left his job as corporate counsel to become the champion of organized labor, defending a number of union leaders for their part in strikes. After a few years, Mr. Darrow became disillusioned with labor unions and started taking criminal cases. He especially relished the challenge of defending the underdog.

Eugene V. Debs (1855–1926) was the labor leader whom Mr. Darrow quit his job to defend in 1894. He later became a founder of the Socialist Party and the ACLU.



Dictionary of American Portraits, Dover, Inc.

As a shrewd trial lawyer, Mr. Darrow earned a reputation for being able to secure a favorable verdict from a jury even if his client was clearly guilty. For example, of the more than fifty men he defended on charges of first-degree murder, only one was executed. Mr. Darrow was staunchly opposed to capital punishment and often argued persuasively against it in the courtroom.

Early in his legal career, Mr. Darrow had come to believe that crime was the result of heredity and environment rather than personal moral choices. Criminals should not be punished, he contended, because society was to blame for their illegal acts. He wrote a book espousing this view, and he tried to use his arguments in court as another means of “educating” the public.

How did the one who defended evolution attack the basis of justice in America?

In a sensational murder trial that took place about a year before the Scopes case, Mr. Darrow used this same reasoning to convince a judge to sentence his clients to life imprisonment rather than execution. Two teenagers, sons of wealthy Chicago families, had kidnapped and brutally murdered a fourteen-year-old boy with no motive other than to see if they could commit “the perfect crime.”

The evidence against the pair was so conclusive that Mr. Darrow did not even argue for a verdict of innocent. He had the boys plead guilty and then argued for a jail sentence rather than capital punishment. The basis of his argument was that the juveniles were not responsible for their actions—their actions were beyond their control because of hereditary and environmental factors. After listening to weeks of testimony from psychiatrists on both sides of the case, the judge accepted Mr. Darrow's reasoning.

As an evolutionist, Mr. Darrow had from the outset been opposed to Mr. Bryan's campaign to keep Darwin's theory from being taught as fact in the public schools. In 1923, Mr. Bryan challenged some professors who claimed to be both evolutionists and Christians to respond publicly to a long list of questions designed to reveal how untenable their position was. The list was published in a major Chicago newspaper, along with an editorial criticizing Mr. Bryan.

A few days later, the front page of the paper featured a lengthy letter from Mr. Darrow, followed by a list of fifty-five questions he wanted Mr. Bryan to answer. These questions were meant to make Mr. Bryan look ridiculous by pointing out various so-called inconsistencies and inaccuracies in the Bible. For example, Mr. Darrow asked if the Biblical account of Creation is factual or allegorical. How old is the earth? When did the Flood occur?

***How did a man acclaimed to be wise
fail to teach his lips to answer?
(See Proverbs 15:28; 16:23.)***

Mr. Bryan not only failed to publish a reply to the lawyer's questions, but he also deliberately neglected to read them. When a reporter asked why, he replied that Mr. Darrow was an agnostic and he had no quarrel with agnostics, only with unbelievers who claimed to be Christians.

Ironically, it was these very questions that Mr. Darrow used in his debate with William Jennings Bryan. They would prove to have tragic consequences because they were not wisely answered.

There were several other attorneys on both the prosecution and the defense sides of the case, but the names of Bryan and Darrow received by far the greatest attention on the trial. The first trial ever to be broadcast live over radio, it would remain the most famous court case in American history for many years to come.



Dudley Field Malone (left), a well-known New York divorce lawyer who came to Dayton, Tennessee, as one of the defense attorneys, stands outside the Rhea County courthouse with John Scopes (center) and Clarence Darrow (right).

Mountain people came from miles around to see what was happening in Dayton, Tennessee (population 1,800). Literally thousands of other visitors flocked to Dayton, including street preachers, journalists, tent evangelists, peddlers, and con men.

Boys sold soft drinks. Opportunists hawked all manner of souvenirs. On the streets around the

square, people put up lemonade and hot dog stands. Posters and placards were hung all over town. The most popular slogan was "Read your Bible." Even the courthouse displayed a huge banner.

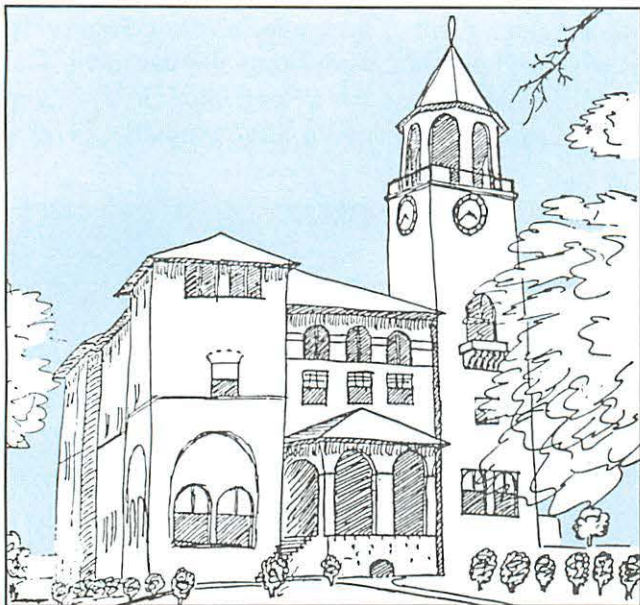


A prominent anti-evolutionist from Mississippi rented a store where he sold his own books and Mr. Bryan's. Except for the hotel, most Dayton businesses did not make much profit from the trial.

"A stranger trial," writes one historian, "there probably never was." The jurymen, who were pleased to have ringside seats in the overcrowded courtroom, were excluded during most of the proceedings. More than a dozen prominent scientists and Biblical scholars were brought to Dayton as expert witnesses, but only one of them was allowed to testify. The defense attorney was cited for contempt of court. The defendant, Mr. Scopes, was never put on the stand, but the prosecuting attorney was called to testify as a witness.

When Mr. Bryan arrived in Dayton a couple of days before the trial was to start, the atmosphere seemed more like one of his political campaigns than preparation for a court trial. He was met at the station by a huge crowd of supporters, many of them waving flags or carrying signs. That evening at the town's one hotel, Mr. Bryan addressed a civic group which gave a dinner in his honor.

The great orator explained to the crowd what he perceived as the significance of the trial: "The contest between evolution and Christianity is a duel to the death. . . . If evolution wins in Dayton, Christianity goes—not suddenly, of course, but gradually—for the two cannot stand together. They are as antagonistic as light and darkness, as good and evil."



The Rhea County courthouse, built in 1891, had become quite run-down but was given a fresh coat of paint before the big trial started.

The weather was already hot by nine o'clock the morning the trial began. The courtroom was overcrowded, adding to the oppressive heat. Most of the men had removed their coats. Spectators who had palm-leaf fans wielded them vigorously. Lawyers mopped their brows with damp handkerchiefs. The first thing the judge did after taking his place on the bench was to call on a local pastor to lead in prayer. Each day's morning session would begin the same way.

On the third day of the trial, however, Clarence Darrow came up to the bench before the prayer to voice an objection. He said that, given the nature of this case, prayer in the courtroom was inappropriate and he wished to register a formal objection to it. This declaration sparked a loud and angry exchange among the various attorneys, during which Mr. Darrow was disparaged as "the agnostic counsel for the defense."

Finally, the judge agreed to acknowledge the objection and allowed it to be noted in the record but overruled it, prompting one of the defense lawyers to mutter to a colleague, "This is going to be a scrap from now on—a knock-down and drag-out—and we might as well prepare for it." His prediction proved to be quite accurate.

Up to this point, little had happened except the selection of the jury and the reading of the formal indictment. The defense had presented a motion to quash the indictment on the basis that the Butler Act was unconstitutional.

DEFINITIONS

INDICTMENT: (in-DITE-ment) (From the Latin *in*, "against," and *dicare*, "to proclaim") A formal, written accusation presented to the court by a grand jury. The document names the person being charged and specifies his crime. It is merely the charge which must be proven in court and may not itself be used as evidence.

QUASH: (KWASH) (From the Latin *quassare*, "to shake or shatter") To overthrow or make void.

AFFIDAVIT: (AFF-uh-DAY-vit) (From the Latin *affidare*, "to pledge trust") A written or printed statement made under oath.

HOSTILE WITNESS: A person called to testify in court by either the defense or the prosecution who is uncooperative or prejudiced to the side that called him, in which case the attorney may, in effect, cross-examine his own witness.

CROSS-EXAMINE: To question a witness called by the opposing side in a trial. The usual purpose is to test the validity of the statements the witness has made previously. One of the key methods used in cross-examination is **leading questions**.

LEADING QUESTION: A question directed to a witness which attempts to put words into his mouth or which tells him by its wording how he should answer. This type of question should normally not be used in direct examination but is allowed during cross-examination.

EXPUNGE: (ik-SPONGE) (From the Latin *ex*, "out," and *pungere*, "to prick; to sting") To delete, cancel, or strike out; to remove physically or destroy information or records.

The motion listed a dozen different ways the law was contrary to the state constitution. The main arguments were that it violated freedom of religion and freedom of speech. The others were based on legal technicalities. The thirteenth, and final, point contended that the law also violated the Fourteenth Amendment of the U. S. Constitution.

Mr. Bryan did not take part in the debate over this motion. Because it was primarily concerned with questions of Tennessee law, he felt that the local attorneys should be the ones to argue the prosecution's case. After hearing both sides of the issue, the judge ruled the Butler Act constitutional, and the trial proceeded.

The state took only part of one afternoon to present its case against John Scopes. The superintendent of schools testified, and then a couple of students were called as witnesses. They both testified that Mr. Scopes had indeed taught that all life evolved from a single cell.

In cross-examination, Mr. Darrow asked the first boy if his teacher had said man was the same as other mammals. The boy replied, "He said that man has reasoning powers but the other animals don't."

"There's some doubt about that," Mr. Darrow quipped, and the audience laughed. After more questions concerning what Mr. Scopes had taught about evolution, he asked, "Did it hurt you any?" The boy said no.

The second student gave similar testimony about Mr. Scopes' teaching. In cross-examination, the witness admitted that he was a church member and had not left the church after being told that man evolved from lower forms of life.

The final witness was the school board chairman and owner of the local drugstore. He testified that for the past several years his store had sold the biology textbook Mr. Scopes used. Mr. Darrow asked whether he had noticed any moral deterioration in the community during that time. When the druggist said he had not, the spectators laughed.

Mr. Darrow was attempting by means of shrewd questioning to discredit Mr. Bryan's position that belief in evolution is a corrupting influence. This strategy was a clever side step of the real issue, which Mr. Bryan could have revealed, thereby effectively discrediting evolution and those who defended it.



John T. Scopes
1900–1970

The man accused of teaching evolution in the classroom was never called to the witness stand. He later assumed Mr. Darrow was afraid that his testimony would reveal his lack of scientific knowledge because he was not actually a biology teacher.



Eye of the Whirlwind, D. C. Spren, Drawings. © 1973 Richard Cullen, Addison-Wesley Publishing Co., Inc.

Mr. Darrow cross-examined each witness the prosecution called. His questions were not directed at the facts of the case but were intended to demonstrate that the teaching of evolution had none of the harmful effects Mr. Bryan claimed.

The entire next day was taken up with arguments for and against the admissibility of scientific testimony. Several attorneys spoke for each side.

Finally in the afternoon, Mr. Bryan took the floor to make his first and only speech of the trial. He argued that the statute was speaking of not two distinct actions, but one. The second phrase was intended merely to clarify the first and remove any ambiguity. By teaching evolution, Mr. Scopes had, as a matter of course, denied the truth of the Biblical account of the creation of man.

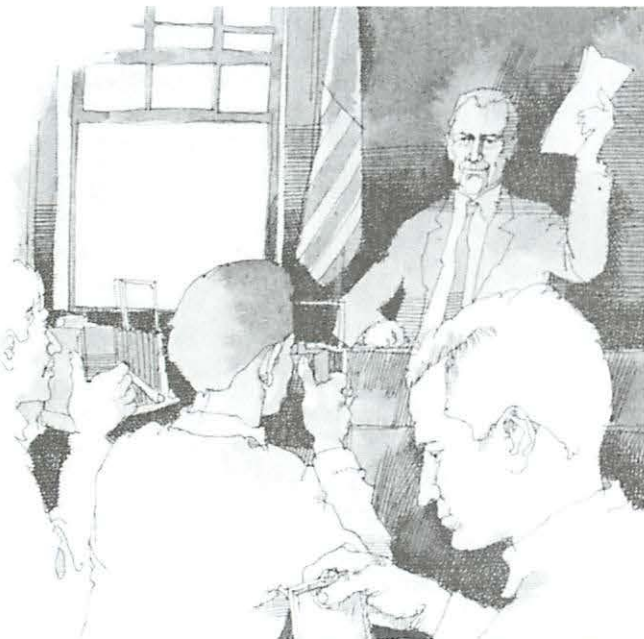
Because it is not possible to reconcile evolution and Genesis, argued Mr. Bryan, there was no point in admitting the scientific testimony. He pointed out that such a reconciliation would require not just testimony from scientists followed by

testimony from experts on the Bible, but testimony from a scientist who was also a Bible expert.



Mr. Bryan gave only one long speech during the trial. Even though it was warmly applauded, his critics considered it a washout, especially compared to Mr. Dudley Malone's speech which followed.

He also declared that any member of the jury who believed the Bible as the Word of God was more of a Bible expert than any Biblical scholar "who does not subscribe to the true spiritual discernments of what our Bible says." Mr. Bryan concluded by appealing to the judge not to allow the defense to turn the courtroom into a platform for spreading their propaganda about evolution to the public.



Eye of the World: D. C. Spier, Drawings ©1973 Richard Cullen, Addison-Wesley Publishing Co., Inc.

Before he read his ruling the next morning, the judge posed for the photographers. Throughout the trial he seemed to enjoy thoroughly the attention of the press.

Judge John Raulston ruled that testimony by experts would not be admissible as evidence. However, he did concede that the defense would be allowed to read into the record affidavits prepared by the scientists and Bible experts stating what they would have testified. The defense felt this was important because they expected from the first to have to appeal. They wanted the higher court to see the evidence even if it could not be used to influence the outcome of the case at this level.

This concession also helped accomplish the defense's goal of educating the public because, even though the jury was once again sent out of the courtroom, the experts' statements were broadcast and printed in full all across the nation. The prosecution did not have the opportunity to cross-examine these witnesses as they would have if the defense had testified in person.

When the court adjourned for the weekend, Mr. Darrow felt that the judge, by overruling their motion to quash the indictment and by refusing to accept expert scientific testimony, had left them no basis for defending Mr. Scopes. As far as he could see, the case was practically closed, except perhaps for the closing arguments from each side.

Mr. Bryan continued polishing his closing speech on which he had been working from the time he agreed to join the prosecution.



Leslie's Weekly

Mr. Bryan envisioned his closing oration as being the same kind of rhetorical triumph his "Cross of Gold" speech had been in 1896, when it swept him to the Presidential nomination.

Before the trial began, H. L. Mencken, a cynical newspaper columnist, had advised the defenders not to bother to try to have Mr. Scopes acquitted in the lower court since nobody cared, as he put it, "about that yap schoolteacher. The thing to do," he said, "is to make a fool out of Bryan."

H. L. Mencken told Mr. Darrow the best strategy was to make Mr. Bryan look foolish. The columnist's dispatches from Dayton were so critical of the local folk that they began making plans to run him out of town, but he left before the trial was over without hearing about their plot.



C. Aubrey Bodine

Monday morning the courtroom crowd was larger than ever. Everyone anticipated hearing some rousing final arguments as the trial drew to a close. A lawyer finished the reading of affidavits. Then, without any indication that he realized the importance of what he was about to do, the same lawyer casually announced to the court that he wished to call William Jennings Bryan as a witness.

How did overconfidence produce awesome vulnerability?

It took a few moments for everyone to realize what he was asking. Then all the prosecuting attorneys, except Mr. Bryan, jumped to their feet shouting objections. The judge, too, was cautious about allowing this unusual procedure but relented when he saw that Mr. Bryan not only was willing to testify but seemed eager to do so.

As he stepped forward, Mr. Bryan said something about being able to put Mr. Darrow on the stand later, and the judge agreed that he could. Still unsure about this situation, the judge gave Mr. Bryan one last chance to avoid taking the witness stand. As Mr. Bryan took his seat, he assured the judge he had no objection.

The next hour and a half would prove to be the climax of the entire eight days of the trial. Mr. Bryan felt he had no choice but to take the stand and defend the Bible, but through lack of discernment he made the mistake of giving what was holy to dogs and casting pearls before swine.

What happened when William Jennings Bryan tried to answer a fool according to his folly?



UPI/Bettmann Newsphotos

Mr. Darrow began the questioning in the casual, offhand manner that was his stock in trade, initially trying to cause Mr. Bryan to set himself up as an expert on the Bible.

Mr. Darrow: You have given considerable study to the Bible, haven't you?

Mr. Bryan: Yes, sir, I have tried to.

Mr. Darrow: Well, we all know you have; we are not going to dispute that at all. But you have written and published articles almost weekly, and sometimes have made interpretations of various things?

Mr. Bryan: I would not say interpretation, Mr. Darrow, but comments on the lesson.

Mr. Darrow: If you commented to any extent, could those comments have been interpretations?

Mr. Bryan: I presume that any discussion might be to some extent interpretations, but they have not been primarily intended as interpretations.

Mr. Darrow had hoped to establish that in his weekly printed Sunday school lessons, Mr. Bryan interpreted the Scriptures. However, Mr. Bryan suspected that Mr. Darrow was trying to get him to say that the words of the Bible (especially the Genesis account of Creation) could be interpreted more than one way. So he answered cautiously.

Mr. Darrow: Then you have made a general study of it [the Bible]?

Mr. Bryan: Yes, I have. I have studied the Bible for about fifty years. . . .

Mr. Darrow: Do you claim that everything in the Bible should be literally interpreted?

Mr. Bryan: I believe everything in the Bible should be accepted as it is given there. Some of the Bible is given illustratively. For instance, "*Ye are the salt of the earth . . .*" (*Matthew 5:13*). I would not insist that man is actually salt, or that he had flesh of salt, but it is used in the sense of salt as saving God's people.

The expression "literally interpreted" is actually a contradiction in terms. Either a text can be taken literally, in which case it needs no interpretation, or else it needs interpretation because its meaning is figurative rather than literal.

Mr. Darrow: But when you read that Jonah swallowed the whale—or that the whale swallowed Jonah, excuse me, please—how do you literally interpret that?

Mr. Bryan: When I read that a *big fish* swallowed Jonah—it does not say *whale*—

Mr. Darrow: Doesn't it? Are you sure?

Mr. Bryan: That is my recollection of it, a big fish; and I believe it; and I believe in a God Who can make a whale and can make a man, and make both do what He pleases.

Mr. Darrow: Doesn't the New Testament say *whale*?

Mr. Bryan: I am not sure. My impression is that it says *fish*, but it does not make much difference. . . .

Mr. Darrow: But in the New Testament it says *whale*, doesn't it?

Mr. Bryan: That may be true. . . .

Jonah 1:17 says "a great fish," but Jesus did indeed use the Greek word for "whale" in Matthew 12:40. By making a point of the fish vs. whale distinction, Mr. Bryan had intended to expose the Chicago lawyer's ignorance of the Scriptures, but the attempt backfired because he did not clearly remember the facts.

Mr. Darrow: You believe that the big fish was made to swallow Jonah?

Mr. Bryan: I am not prepared to say that. The Bible merely says it was done.

Mr. Darrow: You don't know whether it was the ordinary mine-run of fish or made for that purpose?

Mr. Bryan: You may guess; you evolutionists guess.

Mr. Darrow: But when we do guess, we have the sense to guess right.

Mr. Bryan: But you do not do it often.

Instead of challenging the lack of evidence for evolution, Mr. Bryan had made a personal attack on the evolutionists.

Mr. Darrow: But you do believe that He made . . . such a fish and that it was big enough to swallow Jonah?

Mr. Bryan: Yes, sir. Let me add: One miracle is just as easy to believe as another.

Mr. Darrow: It is for me?

Mr. Bryan: It is for *me*.

Mr. Darrow: Just as hard?

Mr. Bryan: It is hard to believe for you, but easy for me. A miracle is a thing performed beyond what man can perform . . . and it is just as easy to believe the miracle of Jonah as any other miracle in the Bible.

Mr. Darrow: Perfectly easy to believe that Jonah swallowed the whale?

Mr. Bryan: If the Bible said so. The Bible doesn't make as extreme statements as evolutionists do.

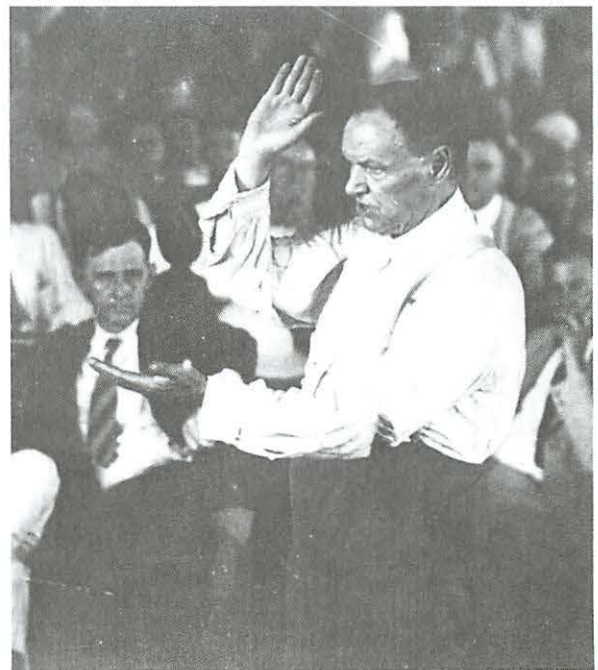
Mr. Darrow: You believe the story of the Flood to be a literal interpretation?

Mr. Bryan: Yes, sir.

Mr. Darrow: When was that Flood?

Mr. Bryan: I wouldn't attempt to fix the date. The date is fixed as suggested this morning.

Mr. Darrow: About 4004 B. C.?



As Mr. Darrow mercilessly hounded Mr. Bryan with question after challenging question, Mr. Bryan seemed to become less and less sure of his answers. Like Mr. Darrow, he resorted to using personal invectives.

Mr. Bryan: That has been the estimate of a man that is accepted today. I would not say it is accurate.

Both Mr. Darrow and Mr. Bryan had confused Archbishop Ussher's date for the Creation with the date of Noah's flood.



Earlier during the Scopes trial, the newspaper photographers asked Mr. Darrow and Mr. Bryan to pose together. The two men reluctantly sat down side by side at the same table, but only after much coaxing by the photographers would they look at each other.

Mr. Darrow: That estimate is printed in the Bible . . . but what do you think that the Bible itself says? Don't you know how it is arrived at?

Mr. Bryan: I never made a calculation.

Mr. Darrow: A calculation from what?

Mr. Bryan: I could not say.

Mr. Darrow: From the generations of man?

Mr. Bryan: I would not want to say that.

Mr. Darrow: What do you think?

Mr. Bryan: I do not think about the things I don't think about.

Mr. Darrow: Do you think about things that you do think about?

Mr. Bryan: Well, sometimes.

This response elicited a laugh from the spectators, and even the judge chuckled. Mr. Bryan sensed a change in the crowd, most of whom had been on his side when the examination began. He was slowly losing support. The attorney general, also aware of this shift, tried once again to put a stop to the examination. However, Mr. Bryan objected:

Mr. Bryan: I want him to have all the latitude that he wants, for I am going to have some latitude when he gets through.

Mr. Darrow: You can have latitude and longitude.

Mr. Bryan (pointing to the defense attorneys): These gentlemen . . . did not come here to try this case. They came here to try revealed religion. I am here to defend it, and they can ask me any questions they please.

Mr. Darrow: How long ago was the Flood, Mr. Bryan?

Mr. Bryan: Let me see Ussher's calculation about it.

Mr. Darrow (handing the witness a Bible): Do you remember what book the account is in?

Mr. Bryan: Genesis. It is given here as 2348 years B. C.

Mr. Darrow: You believe that all the living things that were not contained in the ark were destroyed?

Mr. Bryan: I do. I accept that as the Bible gives it, and I have never found any reason for denying, disputing, or rejecting it.

Mr. Darrow: Let me make it definite—2348 years?

Mr. Bryan: I didn't say that. That is the time given, but I don't pretend to say that is exact.

Mr. Darrow: You never figured it out—those generations—yourself?

Mr. Bryan: No, sir, not myself.

Mr. Darrow: But the Bible you have offered in evidence says 2340 something, so that 4,200 years ago there was not a living thing on the earth, excepting the people on the ark and the animals on the ark. . . .

Mr. Bryan: There had been living things before that.

Mr. Darrow: Don't you know there are any number of civilizations that are traced back to more than five thousand years?

Mr. Bryan: I know we have people who trace things back according to the number of ciphers they have, but I am not satisfied they are accurate.

Mr. Darrow: Do you say that you do not believe that there were any civilizations on this earth that reach back beyond five thousand years?

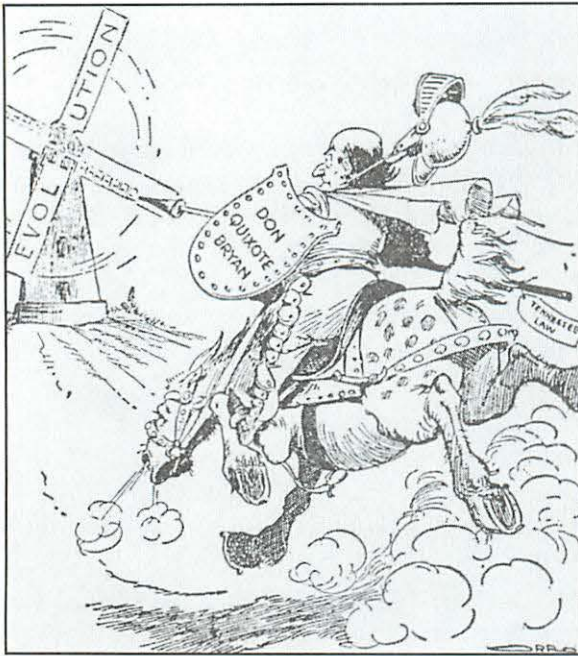
Mr. Bryan: I am not satisfied by any evidence that I have seen—

Mr. Darrow: I didn't ask you what you are satisfied with. I asked if you believed it.

Mr. Bryan: Will you let me answer it?

Judge Raulston: Go right on.

Mr. Bryan: I am satisfied by no evidence that I have found that would justify me in accepting the opinions of these men against what I believe to be the inspired Word of God.



Orr in the Chicago Tribune

The caption under this editorial cartoon said, "He's always seeing things." What does it imply about Mr. Bryan's efforts to ban the teaching of evolution in the public schools of the United States?

Mr. Darrow: Do you know of any record in the world, outside of the story of the Bible, which conforms to any statement that it is 4,300 years ago or thereabouts that all life was wiped off the face of the earth?

Mr. Bryan: I think they have found records . . . reciting the Flood, but I am not an authority on the subject.

Mr. Darrow: Mr. Bryan, don't you know that there are many old religions that describe the Flood?

Mr. Bryan: No, I don't know. The Christian religion has satisfied me, and I have never felt it necessary to look up some competing religion.

Mr. Darrow: Do you know . . . [Confucianism and Zoroastrianism] are both more ancient than the Christian religion?

Mr. Bryan: I am not willing to take the opinion of people who are trying to find excuses for rejecting the Christian religion.

Mr. Darrow: You don't know how old they are, all these other religions?

Mr. Bryan: I wouldn't attempt to speak correctly, but I think it is much more important to know the differences between them than to know the age.

Mr. Darrow: Not for the purpose of this inquiry. . . .

Mr. Darrow continued with a number of questions about the population of the world in ancient times. His main purpose seemed to be to show that Mr. Bryan was ignorant on this topic. Asked if he had read specific books about anthropology, Mr. Bryan admitted that he had read only a little in that field.

Mr. Darrow: You have never in all your life made any attempt to find out about the other peoples of the earth—how old their civilizations are, how long they have existed on the earth—have you?

Mr. Bryan: No, sir, I have been so well satisfied with the Christian religion that I have spent no time trying to find arguments against it.

Mr. Darrow: Were you afraid you might find some?

Mr. Bryan: No, sir, and I am not afraid that you will show me any.

There followed a series of questions about the Tower of Babel, in which the examiner tried to demonstrate that the witness believed that different languages originated at Babel but had no knowledge of the field of philology.

Then Mr. Darrow set out to do the same thing regarding the field of geology. Mr. Bryan refused to make an exact statement about how old the earth is. He pointed out that using the layers of rock as a means for measuring the age of the earth is not very accurate because of the lack of uniformity. Then Mr. Darrow began to quiz him on the age of glaciers:

Mr. Darrow: When was the last Glacial Age? . . . Do you know whether it was more than 6,000 years ago?

Mr. Bryan: I think it was more than 6,000 years.

Mr. Darrow: Have you any idea how old the earth is?

Mr. Bryan: No.

Mr. Darrow: The book you have introduced as evidence tells you, doesn't it?

Mr. Bryan: I don't think it does, Mr. Darrow.

Mr. Darrow: It says 4004 B. C.

Mr. Bryan: That is Bishop Ussher's calculation.

Mr. Darrow: That is printed in the Bible you introduced [as evidence]?

Mr. Bryan: Yes, sir. . . .

After discussing different versions of the Bible, Mr. Darrow asked a question in which he confused the estimated date of Creation with the age of the earth:

Mr. Darrow: Would you say the earth is only four thousand years old?

Mr. Bryan: Oh, no, I think it is much older than that.

Mr. Darrow: How much?

Mr. Bryan: I couldn't say.

Mr. Darrow: Do you say whether the Bible itself says it is older than that?

Mr. Bryan: I don't think the Bible says itself whether it is older or not.

By his persistent refusal to accept Ussher's dates as authoritative, Mr. Bryan revealed a "chink" in his "armor." As soon as Mr. Darrow recognized this weakness, he aimed directly at it. He immediately grasped the implications of the fact that Mr. Bryan was willing to admit the possibility of the earth's being "much older."

How answering a fool according to his folly made the debaters alike

Mr. Darrow: Do you think the earth was made in six days?

Mr. Bryan: Not in six days of twenty-four hours.

Mr. Darrow: Doesn't it say so?

Mr. Bryan: No, sir.

For a moment, a stunned silence pervaded the crowd. Mr. Bryan's supporters were appalled, and his opponents mystified because he seemed to be saying that the Genesis story is not literally true.

The idea that the word "day" in the Creation account really means an indefinite period of time is called the *day-age* theory. Although the theory does not directly contradict Scripture, the only logical motive for holding this view is to harmonize the Bible with the presupposition that the earth is millions or billions of years old. This amount of time is essential to the theory of evolution because the present complexity of plant and animal life could not have evolved in only a few thousand years.

Mr. Bryan seemed to be allowing room for the idea that God might have used evolutionary processes as a means of creation. Yet, in 1923 he had written that theistic evolution was like an anesthetic because it "deadens the pain while the Christian religion is being removed."

The most likely explanation for this apparent inconsistency is that in the heat of the moment

and under the pressure of Mr. Darrow's badgering, Mr. Bryan did not think through the implications of what he was saying. In his zeal to defend the Bible, he was perhaps trying to show that his position was intellectually respectable.

Even though Mr. Bryan may not have been aware of what his statement about twenty-four-hour days implied, Mr. Tom Stewart, the head of the prosecution, immediately realized how damaging it was to the prosecution's case. He jumped up and almost shouted at the judge.

Mr. Stewart: What is the purpose of this?

Mr. Bryan: The purpose is to cast ridicule on everybody who believes in the Bible, and I am perfectly willing that the world shall know that these gentlemen have no other purpose. . . .

Mr. Darrow: We have the purpose of preventing bigots and ignoramuses from controlling the education of the United States, and you know it, and that is all.

Mr. Bryan: I am simply trying to protect the Word of God against the greatest atheist or agnostic in the United States. I want the papers to know that I am not afraid to get on the stand in front of him and let him do his worst. . . .

The lawyers argued at length among themselves about the admissibility of Mr. Bryan's testimony. Finally, the cross-examination continued.

Mr. Darrow: Does the statement "The morning and the evening were the first day" and "The morning and the evening were the second day" mean anything to you?

Mr. Bryan: I do not think it means necessarily a twenty-four-hour day.

Mr. Darrow: What do you consider it to be?

Mr. Bryan: I have not attempted to explain it. . . . The word "day" there in the very next chapter is used to describe a period. I do not see that there is necessity for construing the words "the evening and the morning" as meaning necessarily a twenty-four-hour day. . . .

Mr. Darrow: You think these were not literal days?

Mr. Bryan: I do not think they were twenty-four-hour days . . . but I think it would be just as easy for the kind of God we believe in to make the earth in six days as in six years or in six million years or in six hundred million years. I do not think it is important whether we believe one or the other.

Mr. Darrow: Do you think those were literal days?

Mr. Bryan: My impression is that they were periods, but I would not attempt to argue against anybody who wanted to believe in literal days.

The important insight to understanding the age of the earth

Mr. Bryan failed to realize that God created things with time in them. Adam was created as an adult man, not as a child; trees did not grow from seeds, but were created full-grown. The same thing would be true for rock formations.

There is a reason, however, that God created the earth in six days. *“For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day . . .”* (Exodus 20:11). God was setting a pattern of working and resting for man to follow.

Mr. Darrow: Do you think the sun was made on the fourth day?

Mr. Bryan: Yes.

Mr. Darrow: And they had evening and morning without the sun?

Mr. Bryan: I am simply saying it is a period.

Mr. Darrow: They had evening and morning for four periods without the sun, do you think?

Mr. Bryan: I believe in Creation, as there told, and if I am not able to explain it, I will accept it.

Mr. Darrow: Then you can explain it to suit yourself. . . . If you call those *periods*, they may have been a very long time?

Mr. Bryan: They might have been.

Mr. Darrow: The Creation might have been going on for a very long time?

Mr. Bryan: It might have continued for millions of years.

Mr. Darrow asked a number of other questions concerning where Cain found a wife, why woman was cursed after the Fall, and how the serpent moved around before he was condemned to crawling in the dust. Finally, when he again brought up the subject of the Flood, Mr. Bryan addressed the court:

Mr. Bryan: Your Honor, I think I can shorten this testimony. The only purpose Mr. Darrow has is to slur at the Bible, but I will answer his questions.

I will answer it all at once, and I have no objection in the world. I want the world to know that this man, who does not believe in a God, is trying to use a court in Tennessee—

Mr. Darrow: I object to that—

Mr. Bryan: —to slur at it, and, while it will require time, I am willing to take it.

Mr. Darrow: I object to your statement. I am examining you on your fool ideas that no intelligent Christian on earth believes.

By this time, both men were on their feet, shouting and shaking their fists. The judge banged his gavel on the table and adjourned the court until the following morning.

As the reporters raced for their typewriters and the telephones, scores of spectators swarmed around Mr. Darrow, shaking his hand and slapping him on the back. Mr. Bryan sat fanning himself, totally exhausted by the ordeal. Only a couple of his supporters stood by.



Mr. Bryan's humiliating defeat at the hands of Clarence Darrow inspired a great deal of ridicule in the press. This 1925 editorial cartoon pictures Mr. Bryan as an obscurantist who wants to relegate all scientific knowledge to the Dark Ages.

Mr. Bryan consoled himself with the thought that he would put Mr. Darrow on the stand the next day and the tables would be turned. That evening, however, Mr. Stewart told him that would not be

allowed. The prosecution also decided that if the defense tried to continue the examination of Mr. Bryan on the stand, they would move to dismiss the case, which would keep the case from ever going to a higher court.

Still Mr. Bryan had hopes that the speech he had been preparing for the closing argument in the case would sweep away all the arguments for evolution and vindicate him as the defender of the faith.

The next day dawned cool and drizzly, so the trial was moved back inside, but the number of spectators was strictly controlled to prevent overcrowding the courtroom. Those present could soon tell that the judge was inclined to end the trial as quickly as possible. The first thing he did was to issue a ruling to expunge Mr. Bryan's testimony from the record. This meant it would not be part of the evidence submitted to the higher court on appeal.

Mr. Darrow indicated that he had more questions to ask Mr. Bryan but did not press the issue. After a brief dispute over technicalities, he made a suggestion to the judge that the jury be brought in and instructed regarding the verdict. The prosecution agreed to the proposal.



It was the final day of the Scopes trial. Mr. Darrow succeeded in “rending” Mr. Bryan one last time. He waived the right to present closing arguments and thereby deprived Mr. Bryan of the opportunity to deliver his prepared speech.

Mr. Bryan, realizing that he was not going to have the opportunity to deliver the oration he had prepared, raised a weak protest, but to no avail. The jury was called in, and the judge gave them

instructions. The twelve men left the room. Exactly nine minutes later, they returned and informed the judge that they had found the defendant guilty as charged. Judge Raulston fined John Scopes one hundred dollars, and the great “Monkey trial” was over.

Historians, even those sympathetic to William Jennings Bryan and his crusade, agree that the Scopes trial actually proved to be a major victory for the evolutionists, primarily because Clarence Darrow, with the cooperation of the media, succeeded in making Mr. Bryan look like a fool in the eyes of the nation.

The effects of the trial on Mr. Bryan were devastating. Pride and a judgmental attitude had prompted him to make the mistake of casting pearls before swine. When they turned to rend him, he experienced the consequences of pride about which Scripture warns.

The devastating consequences of trying to answer a fool according to his folly

1 Contention

“Only by pride cometh contention: but with the well advised is wisdom” (Proverbs 13:10).

The Scopes trial, especially Mr. Darrow's cross-examination of Mr. Bryan, produced a great deal of contention. Emotions were running so high and tempers were so taut after that Monday afternoon session on the courthouse lawn that the county sheriff and several other officials had a secret meeting with the judge.

They warned him that the trial needed to end and that they could not be responsible for the violence which seemed likely to erupt if the proceedings continued much longer. They were afraid some fanatic would try to shoot Mr. Bryan, Mr. Darrow, or the judge himself.

2 Shame

“When pride cometh, then cometh shame: but with the lowly is wisdom” (Proverbs 11:2).

Mr. Bryan was hurt and humiliated by the way Mr. Darrow treated him on the stand. He keenly felt the ridicule that was heaped on him by the nation's newspapers, and he was also greatly disappointed at not being allowed to deliver his speech.

3 Destruction

“Pride goeth before destruction, and an haughty spirit before a fall” (Proverbs 16:18).

Many commentators said that the trial left Mr. Bryan a broken and defeated old man. Though somewhat depressed about the way he had been treated, he still retained his optimistic spirit and was full of plans for continuing to battle against Darwinism across the land.

He spent the next couple of days after the trial preparing the text of his oration to be printed and speaking several times in nearby towns. On Sunday he was back in Dayton. He attended church that morning and led in prayer. After dinner he lay down to take a nap and never woke up. The great orator had died in his sleep.

Mr. Bryan was a diabetic and overweight, and he had not carefully followed the diet the doctors prescribed for him, but the exact cause of his death is unknown. Clearly, however, the strain of the trial must have been a major factor. The weather had been extremely hot in Dayton, and he had experienced a great deal of emotional and psychological stress for nearly two weeks.

Mr. Darrow, the one responsible for the “rending” Mr. Bryan had suffered, learned of his death the next day while vacationing in the Great Smoky Mountains. A reporter told him it was said that Mr. Bryan died of a broken heart and that Mr. Darrow was the one who had broken it. His cynical reply was, “Broken heart, nothing! He died of a busted belly.”

When the Tennessee Supreme Court finally ruled on the appeal of the Scopes case a year and a half later, the conviction was overturned on a technicality. The judge had set the fine rather than allowing the jury to determine the amount.

Three of the four justices believed that the law was constitutional and did not want an appeal taken to the United States Supreme Court, as the defense and the ACLU had promised. Therefore, they instructed the state’s attorney general to drop the charges against Mr. Scopes, who by this time was no longer in Tennessee. The court said, “We see nothing to be gained by prolonging the life of this bizarre case.”

The Butler Act remained on the books until 1967, although no serious effort was made to enforce it during those forty-two years.

2500

What could have happened if Mr. Bryan had wisely answered a fool to expose his folly?

The initial strategy of the evolutionists was to demonstrate that those who believed in evolution were not corrupted by it. This is a false assumption. However, an even stronger argument could have been made against the evolutionist position by demonstrating from Clarence Darrow’s own life how a man’s morality dictates his theology.

The further strategy of the evolutionists was to discredit the character of William Jennings Bryan. If, however, he had done his homework, he could have taken the questions of Clarence Darrow and given convicting counterquestions which would have established the truth of God.

Mr. Darrow: When you read that Jonah swallowed the whale—or that the whale swallowed Jonah, excuse me, please—how do you literally interpret that?

Mr. Bryan: It is significant that you should begin your questioning with the account of Jonah. In Matthew 12:39–41, Jesus used the story of Jonah to convict those who were evil and adulterous:

“... An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas. . . .”

Mr. Darrow, did you not also commit adultery by living with a woman who was not your wife and, after your own immorality, make the lamentable statement “Marriage is only for morons”?

Did you not then remarry? In so doing, did you not show contempt for moral decency by marrying a woman who was engaged to another man?

You question the reliability of God’s Word; yet, were you not caught in a lie in your law practice? Does not your life demonstrate that those who reject the moral standards of God’s Word find comfort in a theory that attempts to explain away the power and character of a holy God and His inspired Word?

PROJECT

Read II Timothy 2:23–26. Discuss the question “Is it Scriptural for Christian leaders to debate infidels in a public forum to defend the Gospel?”

Date completed _____ Evaluation _____



HOW PEARLS OF WISDOM HAVE BEEN TRAMPLED UNDERFOOT BY MEDICAL ESTABLISHMENTS



New York Academy of Medicine

Antiseptic products with the name *Listerine*™ pay tribute to a man who rediscovered pearls of medical wisdom but who saw them trampled underfoot by his colleagues.

The Black Death which swept Rome in the third century, devastated Europe in the fourteenth century, and killed ten million people in India at the beginning of the twentieth century could have been prevented. Its cause was known almost three thousand years before Christ.

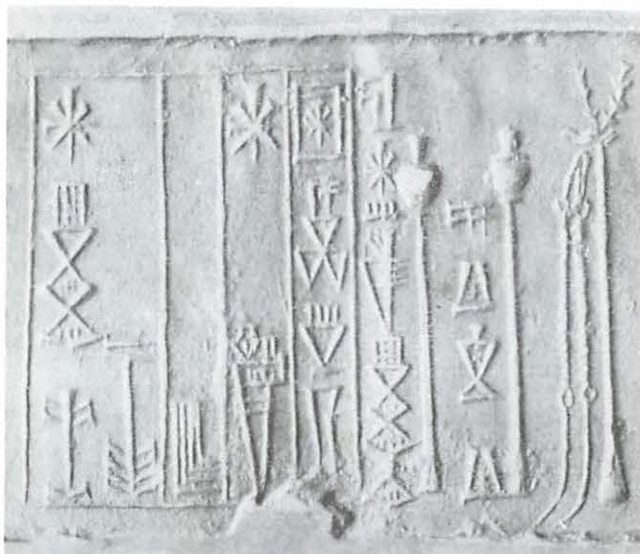
The epidemic of smallpox which decimated Mexico during the time of Cortés and killed millions of American Indians could also have been prevented. A vaccine similar to the one developed by Edward Jenner in 1796 was used by the Chinese long before Jenner's rediscovery of it.

An effective treatment for asthma and allergies was commonly used two thousand years before Christ. Goiters were treated with iodine, and quinine was prescribed for malaria. Anesthesia was used during surgery; cataracts were successfully removed; antiseptic soap was manufactured and distributed; and the mosquito was identified as the carrier of yellow fever.

When the Greeks separated themselves from established medical treatment, they wiped out an immense knowledge of more than 1,200 healing

herbs and invalidated advanced techniques of preventive medicine, hygiene, and nutrition. These new "naturalistic" physicians started from scratch to rediscover for themselves what previous generations had already known.

The pursuit of "scientific knowledge" turned doctors against one another and created generations of skeptics who attacked every "new" idea which came along. Their feuds delayed the rediscovery of lost medical principles by hundreds of years. During that time millions of people suffered and died from curable diseases.



Louvre, Paris

Ancient Babylonian seals reveal the presence of many advanced medical treatments and instruments. Medical breakthroughs in our day are often rediscoveries of what was common knowledge among ancient civilizations.

Who organized the "pack" that trampled pearls of medical wisdom underfoot?



Culver

Hippocrates was the son of a Greek doctor who had practiced on the Greek island of Kos. Hippocrates was born around 460 B. C. and learned his medical skills from his father.

Hippocrates rejected established medical wisdom and had a very poor understanding of anatomy. He bled his patients as a means of restoration. He failed to recognize the difference between arteries and veins and made no distinction between nerves, tendons, ligaments, and muscles. Like most of his peers, his “cure rate” was no higher than survival statistics of patients who had never seen a doctor.



Magdon and Leach, Warren Dawson

Even though muscles, veins, arteries, and tendons had been graphically recorded by his predecessors, Hippocrates rejected their understanding in an effort to rediscover knowledge on his own. He taught that a doctor should observe diseases directly from a patient’s bedside instead of indirectly from the knowledge of others.

This sculpted picture from ancient Egypt illustrates the details of a man suffering from polio.

One of the clinical methods Hippocrates introduced to his colleagues was the use of a “test” meal. He gave his patients various kinds of food to eat and then induced vomiting in order to study the effects of digestion. From these observations he attempted to diagnose a patient’s disease.

His approach to medicine rejected the supernatural and emphasized physical treatment as the

exclusive means of healing. He required his students to study the physical conditions of their patients and to focus their treatment only on outward symptoms.

Hippocrates contributed little to the rediscovery of medical knowledge. However, he is well known for his Hippocratic Oath made to the god Zeus.

Soon after Hippocrates’ death, statues of his likeness appeared in many physicians’ offices. These images were worshiped as idols and touted as having supernatural curative properties.

How did trampling pearls of wisdom lead to absurd medical conclusions?



Royal College of Physicians, London

Claudius Galenus, also known as **Galen**, lived from A. D. 129 to 203. He was born in Pergamum and studied at the most prestigious medical schools of his day. He had a flair for theatrical demonstrations and typically gave his lectures to large audiences, dissecting pigs and apes to capture their interest.

During his life Galen set out to explain and justify the purpose of every structure within the human body. However, because he rejected previous medical wisdom and because he did no actual study of human anatomy, Galen made up many of his theories without any evidence to support them.

Galen wrote prolifically and with great confidence. Unfortunately, his authoritative style was so convincing and dogmatic that few doctors dared criticize him. Galen rediscovered that the arteries contained blood rather than air and recognized that the heart was the origin of the pulse.

However, he failed to notice that blood travels in a complete circuit, leaving the heart by one route and returning by another. He also mistakenly believed that air reaches the brain through the roof of the nose and perpetuated the notion that the body is made up of four humors (fluids): blood, phlegm (FLEM), yellow bile, and black bile.

Galen was a self-willed and extremely opinionated man. He had a ready answer for any question. His self-confidence and huge medical fees attracted many aristocrats, and his services were requested even by Emperor Marcus Aurelius.

After his death in A.D. 203, many physicians abandoned their anatomical and physiological research, believing that Galen had discovered all that was necessary for them to know. In fact, his lectures and writings were so intimidating that physicians believed his errors well into the Middle Ages. To question his teachings was nothing short of sacrilege.

1 ***The doctor who rediscovered how the heart pumps blood was viciously attacked.***



Royal College of Physicians, London

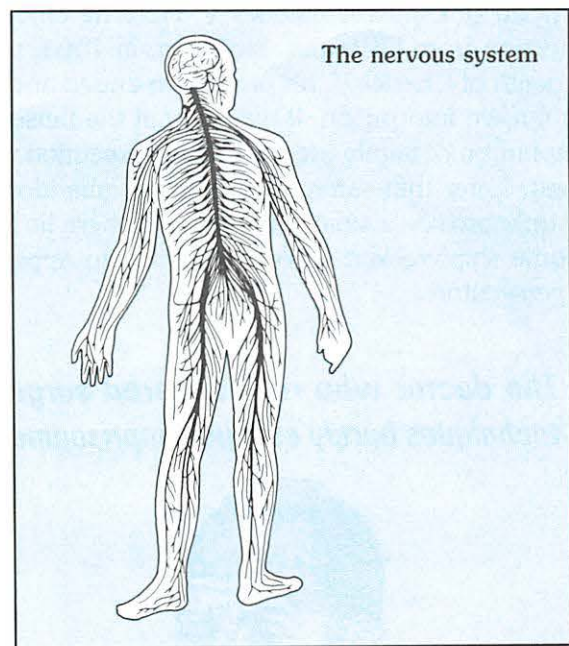
Andreas Vesalius uncovered the errors of others and was destroyed by their revenge.

It was not until New Year's Day of the year 1515 in Brussels that medicine took several steps toward rediscovering what it had lost hundreds of years before. That was the day that Andreas Vesalius was born—the man destined to correct the thinking of those who believed Galen's errors.

During his boyhood years, no animal was safe from Andreas' curiosity. As he grew into adulthood,

he started venturing into cemeteries at night to exhume recently buried bodies for examination. Before long he began to notice errors in Galen's teachings. He could not find the "heart bone" which Galen had invented. There was no direct passage between the stomach and the spleen. The livers he studied had only two lobes, not five, as Galen had taught. Perhaps the most surprising fact was Andreas' observation that the bronchial tubes of the lungs never entered the heart.

These were appalling errors on Galen's part. Yet, as careful as Andreas was to present his discoveries, others were quick to reject them. In spite of the fact that Galen had never seen or touched the organs about which he had written, he was hailed by the medical profession as the final word in anatomy.



Dover, Inc.

Andreas Vesalius' magnificent work *Concerning the Fabric of the Human Body* was so detailed that even the individual nerves leading to the spinal cord were identified.

In the same year that Vesalius introduced his work on human anatomy, Copernicus published his work on the solar system. Both men were attacked by their peers and ridiculed for their "radical" ideas.

As a young "upstart" of only twenty-one years, Andreas was soon made the object of suspicion. His "cemetery visits" were common knowledge and only added fuel to his enemies' attacks. Even though he had been appointed a university lecturer, his radical views brought unwanted attention from all corners of the political and medical communities. Before long he was forced to resign his position.

However, this caused him only to redouble his zeal to uncover more of Galen's errors. By age twenty-three he was appointed to another lectureship, this time at the prestigious medical school of Padua in Italy. While there, he published an anatomical atlas of the human body and a major seven-volume work entitled *De Humani Corporis Fabrica* (Concerning the Fabric of the Human Body). In these books Vesalius reported only what he had seen with his own eyes, whether or not it contradicted the authorities of the day.

Within a year after he published his greatest work, his colleagues and friends turned on him with such viciousness that he resigned his position and burned most of his remaining studies in a fit of defiance.

Vesalius went on to become the personal physician of Emperor Charles V. Here he enjoyed protection from his critics. However, in 1564, with the death of Charles V, his protection ended and he was thrown into prison. It was only at the personal intervention of family friends that his execution was stayed. Later that same year he died, abandoned and unknown on a small Greek island where he had become shipwrecked while attempting to appease his persecutors.

2 The doctor who rediscovered surgery techniques barely escaped imprisonment.



Engraving from Ambroise Paré, opera, Frankfurt, 1612

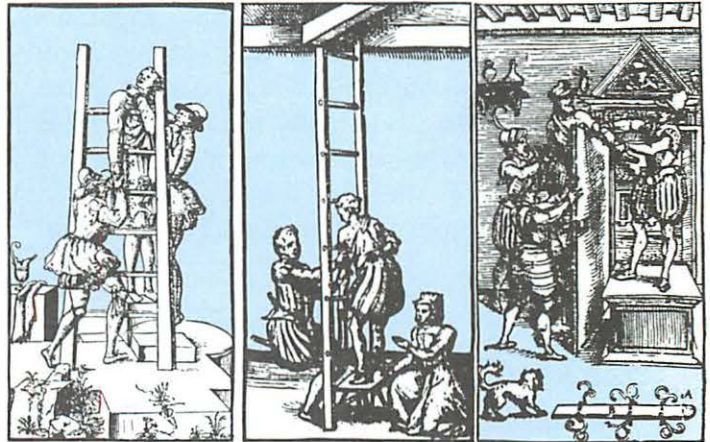
Ambroise Paré (pa-RAY) recognized the failures of existing medical practices and began to research previously known methods.

Paré (1510–1590) was the son of a French barber-surgeon and was born just a few years before

Vesalius. At that time physicians considered surgery beneath their dignity because most surgery patients died anyway, so the barbers performed all the surgery.

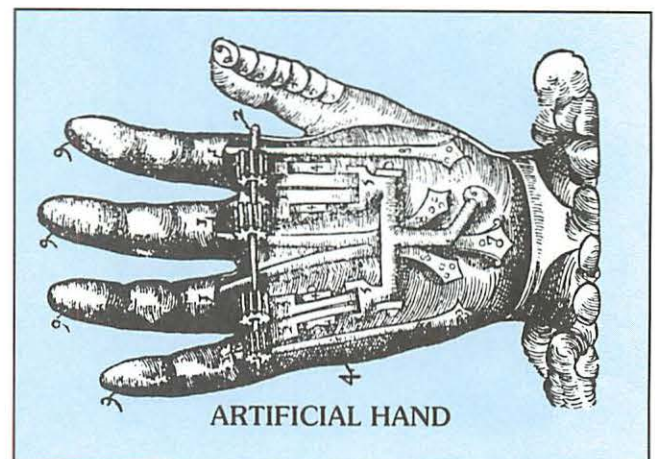
Unlike his contemporaries, Paré had little formal training in medical school. Instead he trained himself as a surgeon on various battlefields with the French Army. Since the French Army at the time was engaged in one war after another, Paré was never short of opportunities to “practice” new techniques.

TECHNIQUES TO STRAIGHTEN BROKEN LIMBS



Oeuvres De M. Ambroise Paré, Gabriel Buon, 1573

Paré introduced a number of ways to straighten broken limbs and designed ingenious artificial limbs.



Oeuvres De M. Ambroise Paré, Gabriel Buon, 1573

While other barber-surgeons were bathing wounds with boiling oil, Paré discovered that a cream made from egg yolks, attar of roses, and turpentine worked just as well and avoided the torturous burning of the oil.

His discovery came when, in the heat of battle, there were so many casualties that he ran out of oil. Not wanting to abandon any wounded men, he resorted to an ancient, forgotten prescription.

After a night in which he could not sleep from remorse over his “foolish” treatment and the turpentine-covered wounds, he rose early—expecting to see the worst. Much to his surprise, he found that those who had received the ancient prescription felt little pain and had no inflammation or swelling.

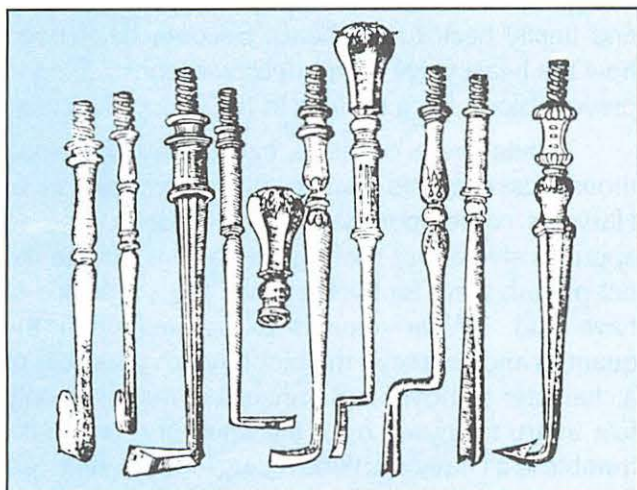
Those “fortunate” enough to have received the boiling oil treatment continued to suffer the typical fever, swelling, and great pain associated with the procedure.

Encouraged by this “rediscovery,” Paré tried other methods which had been discarded by his “modern” colleagues. Paré began taking the time to tie off bleeding arteries and veins with string instead of burning them with a hot poker, thus eliminating the terrible pain of cauterization.

Paré also taught others to turn a child in the womb to avoid breech birth, constructed ingenious artificial limbs, and created his own unique surgical instruments. However, because he could not read Greek or Latin, the medical profession criticized him heavily.

Before long, wounded men began requesting Paré by name and refusing the torturous and ineffective treatments of other doctors. This gave rise to such jealousy among Paré’s peers that they tried to kill him.

Members of his own medical faculty later attempted to imprison him in order to bar the publication of his writings. It was only when King Charles IX intervened that Paré was able to escape the dungeon.



Œuvres De M. Ambroise Paré. Gabriel Buon. 1573

In addition to his designing a number of unique surgical instruments, Paré is also noted for his rediscovery of the healing characteristics of good music and laughter. Just as Vesalius is called “the father of anatomy,” Ambroise Paré is rightly known as “the father of surgery.”

3 The doctor who rediscovered the treatment for goiter was persecuted to an early grave.



Royal College of Physicians, London

Theophrastus is better known as **Paracelsus** (pa-ruh-SELL-sus). He predicted that his teaching would not be understood for at least twenty years after his death. It was, in fact, much longer before the medical profession accepted his treatments.

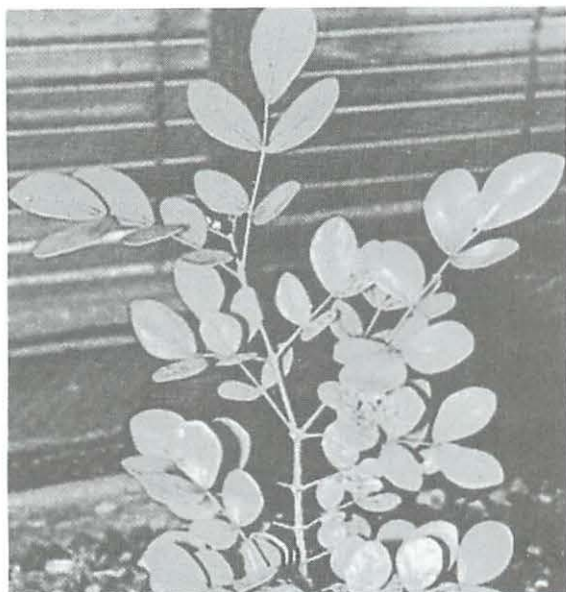
In the same year that Columbus set sail for America, a boy by the name of Theophrastus Bombastus von Hohenheim was born in Einsiedeln, Switzerland. As he attended school, he began to doubt his teachers who, without critically researching information for themselves, stoically passed on the untested works of others.

Paracelsus was not quiet about his thoughts and boldly proclaimed his displeasure. In one circulated paper he said, “We shall free medicine from its worst errors. Not by following the teaching of the ancients, but by our own observation of nature, by long practice, confirmed by experience. . . . Who does not know that most doctors practicing today commit grave errors to the hurt of their patients. . . .?”

His peers took this statement as a declaration of war and within ten months Paracelsus found himself ridiculed, mocked, scorned, and driven out of town. But he continued to treat patients with many “new” drugs he had rediscovered, and this is the skill for which he is best remembered.

He identified the relationship between goiter in the parent and a condition called *cretinism* in the child. He discovered the ineffectiveness of *guaiacum* (GWY-uh-kum)—the resin of the tropical tree of the

same name—in treating syphilis and openly criticized his peers by accusing them of healing only “the moneybags”—the merchants who imported the drug.



Magic and Medicine of Plants © 1986 The Reader's Digest Association, Inc.

Guaiacum is a resin drawn from the heartwood of a small tree native to the West Indies. It has stimulative properties, but is ineffective as a treatment for syphilis—as are other folk remedies.

Most of Paracelsus' life was characterized by restless wandering. He never tarried long in one place. His personality and outspoken ways elicited rejection wherever he went. The longer he stayed in one place, the more enemies he made. Exhausted from his life of harassment, Paracelsus died at the age of forty-eight.

4 The doctor who rediscovered how blood circulates was accused of insanity.

After his graduation from medical school in 1602, William Harvey built up a large and lucrative practice in his hometown of London. During his spare time he began to investigate matters of blood circulation, and he dissected 128 different kinds of animals in search of an answer to the question, “How much blood is sent into the body after each spasm of the heart?”

Even at this late date in history physicians still believed Galen's inaccurate teaching that the liver transformed food into blood and transported it to the heart via pulsating blood vessels. According to

Galen, blood never returned to the heart. Instead, fresh blood was thought to be continually manufactured by the liver and after one “use,” absorbed by the body.



Royal College of Physicians, London

William Harvey unraveled the intricate details of circulation.

Much to his surprise, Harvey found that the human heart pumps about five hundred pounds of blood an hour or roughly three times the weight of the average man. Something was obviously wrong with Galen's theories.

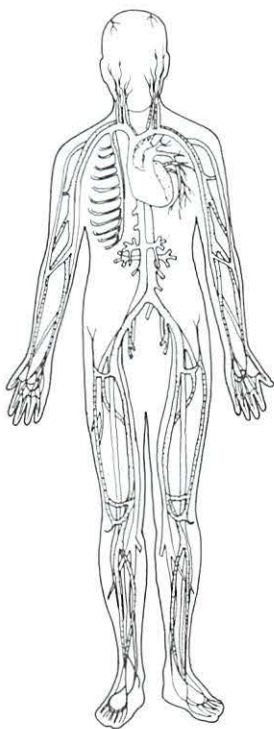
In 1616 William Harvey announced two great discoveries. First, Harvey explained how the heart with its four chambers and connecting valves acted as a pump to force blood through the arteries, veins, and finally back to the heart. Second, he showed how the heart valves were delicately constructed to prevent blood from moving in the wrong direction.

While these concepts had been understood thousands of years earlier, they were radical to Harvey's contemporaries. In fact, Harvey was so apprehensive about sharing his findings that he did not publish them for twelve years. He is reported to have said, “What remains to be said upon the quantity and source of the blood which passes, is of a character so novel and unheard of that I not only fear injury to myself from the envy of a few, but I tremble lest I have mankind at large for my enemies. So much doth wont and custom become a second nature.”

Harvey's fears were well founded, for within a few days of his announcement an angry mob, stirred up by his medical colleagues, broke into his London apartment and destroyed his anatomical specimens.

After his writings were published, his medical practice declined sharply. Rumors were spread that he had gone insane and was unworthy of his patients' trust. His colleagues, even in his hometown, discredited his name, saying that they would not give "threepence" for his consultation.

Major arteries and veins of the circulatory system. Arteries are shaded.



Dover, Inc.

Harvey rediscovered that blood constantly recirculates throughout the body— leaving the heart through arteries and returning through veins. His teaching brought harsh criticism and extensive ridicule from his peers.

Fortunately for Harvey, King Charles I and a few wealthy relatives made it possible for him to continue his research. At the age of fifty he embarked into a new area called embryology (em-bree-AHL-uh-jee)—the study of embryos. However, the more Harvey learned and tried to teach others, the more his medical practice suffered.

Eventually, after the execution of King Charles I, he had very few patients left. Exhausted and in poor health, he spent the last years of his life organizing a library and a museum for the Royal College of Surgeons in London.

5 The doctor who rediscovered modern chemistry paid for it with his life.

Antoine-Laurent Lavoisier (luh-VWAH-zee-ay) is considered by many to be the father of modern chemistry. However, much of his work was in the

field of medicine. He studied respiration, and specifically, the chemical changes which take place in that process.

For the first time in history Lavoisier proved that animals and humans absorb oxygen from inhaled air and exhale carbon dioxide and water vapor. This discovery opened the door to understanding how the body converts food into energy.

Prior to Lavoisier's discoveries most researchers believed in the *phlogiston theory* of combustion. According to that theory, phlogiston was thought to be an actual substance which was supposedly released when something burned or rusted.

Lavoisier's views completely discredited the popular phlogiston theory and unfortunately, drew the attention of French revolutionists. His enemies used his position as a general tax collector to lead him to the guillotine on May 8, 1794.



Chemical Society, Burlington House, London

As Lavoisier went to his death, the tribunal condemned him with the words, "The Republic needs no learned men; justice must take its course."

6 The doctor who rediscovered antiseptics was boycotted by his colleagues.

Joseph Lister was born in 1827, the son of an English wine merchant. As a professor of surgery in Glasgow, Scotland, he began investigating a method of caring for infections which resulted from wounds and surgery.

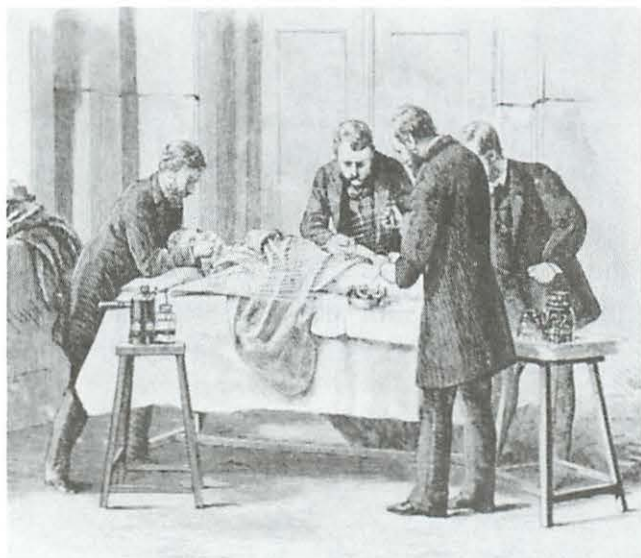
Hospitals had been plagued by a dreaded complication called *suppuration* (suh-pure-AY-shun). Suppuration was the formation of a foul-smelling pus which prevented wounds from healing and often led to gangrene and amputation.

Lister was puzzled by the fact that simple fractures healed without infection while the compound fractures he treated were almost always accompanied by suppuration. He guessed correctly that air introduced bacteria into wounds whenever the skin was broken.

At the time the only antiseptic available was carbolic acid. So on August 12, 1865, Lister rediscovered the technique of antiseptic surgery. He washed his hands and all his surgical instruments, and even sprayed the air with an atomizer of carbolic acid.

The results were dramatic! The death rate following surgery dropped from over 50 percent to less than 15 percent. Within a matter of months suppuration and gangrene became the exception rather than the rule among Lister's patients.

Lister attempted to share his discovery in a series of articles in the prestigious *Lancet* medical journal. However, physicians took advantage of Lister's poor writing skills to discredit his research. They dismissed his techniques as unproven, trivial, and highly suspicious. Lister added to his own troubles when he described his critics as "pestilential," "sickening," "heart rending," and "undesirable."



Lister sprayed carbolic acid on the open wounds of his patients during surgery. As his techniques spoke for themselves, opposition to "Listerism" gradually diminished. He boldly opened injured joints, wired broken bones together, and dared to enter parts of the body never before touched by surgeons.

Even though a special post in recognition of his great work was created for Lister at King's College in London, Lister continued to struggle against opposition. Every attempt to teach his colleagues what he had learned failed. His new surgical staff of doctors and nurses purposefully neglected to follow his orders and refused to supply him with patients.

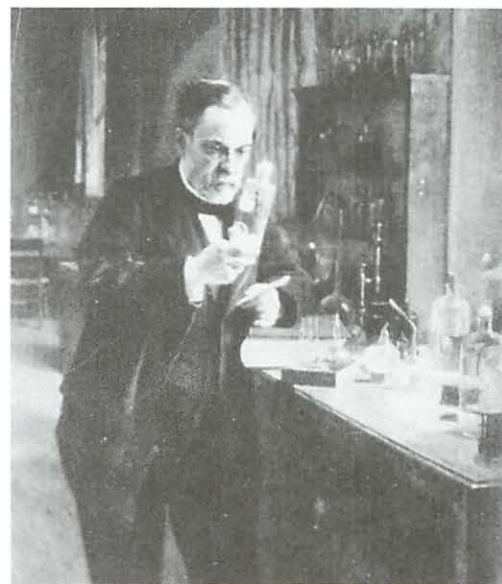
The organized boycott was so effective that Lister did not even have a patient on whom to demonstrate his antiseptic techniques.

However, several patients who other doctors had rejected as incurable eventually found their way to King's College. Lister's success with these "impossible" cases brought him immediate respect.

It was only when Lister allowed his techniques to speak for themselves that his enemies abandoned their criticism and began to praise him.

Before Lister's career ended, he was knighted, made a baron, and honored with British peerage—something completely unknown for a physician of that day.

How did a doctor avoid being trampled underfoot by demonstrating a servant's spirit?



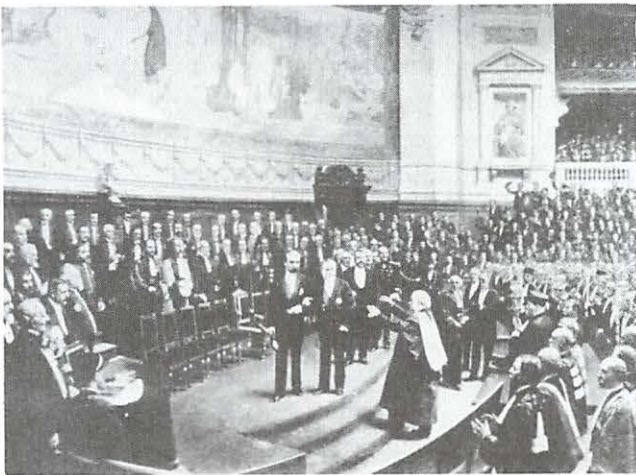
Louis Pasteur had an interest in the way crystals refracted light. This curiosity led to a close friendship with two chemists. As Pasteur worked under their guidance and assistance, his work won such acceptance that he was honored with a teaching position in chemistry at Strasbourg University.

Pasteur continued to excel as a scholar, and he eventually found himself teaching in Paris. Because

of his work in chemistry, winemakers in the surrounding countryside sought his advice on the subject of fermentation.

In his spare time Pasteur assisted them by researching their various questions and giving them straightforward and practical answers. In the process of his studies he uncovered the role of microorganisms in nature and disproved the theory of spontaneous generation.

Spontaneous generation was a deep-rooted theory at that time, and Pasteur's views were extremely radical; however, he was never attacked or threatened. He was such a devoted servant of the community that instead of ridicule and scorn, he received an Academy of Sciences Award in 1860 for his work on fermentation.



Pasteur was unique among thousands of notable men of medicine. He was honored instead of rejected for his revolutionary ideas. His discovery that microbes similar to those which caused fermentation could also cause disease dramatically changed the practice of medicine.

Yet, because Pasteur was a man under authority, he was protected from the attacks of his enemies. Others more than 200 years before Pasteur had presented the same ideas, only to be ignored, ridiculed, and dishonored.

Before long, others started bringing their practical problems to Pasteur for solutions. In 1865, silkworm farmers from the south of France pleaded with Pasteur to help them stop an epidemic which threatened to wipe out their industry.

Even though he suffered a cerebral hemorrhage in the midst of his research which left him partially paralyzed in his left arm, Pasteur continued his work until he was able to solve their problem.

Many of Pasteur's colleagues begged him to enter the field of veterinary medicine, but he refused,

knowing that the "experts" in that field would resent his intrusion into their world.

It was not until 1879 that farmers enlisted Pasteur's help in fighting chicken cholera. He had been deeply impressed by the work of others in the area of immunization and attempted to apply these new techniques to the farmers' problems.

Due to a providential "accident," Pasteur found that as cultures of bacteria aged, they lost their power to produce cholera in healthy chickens. However, when he inoculated these same chickens with fresh bacteria, the chickens remained completely free of any signs of cholera. The aged, impotent bacteria had somehow protected them!

Once again Pasteur was hailed as a servant of the community, and his fame spread throughout the world. Working only under the protection of proper authority and at the request of others, Pasteur went on to develop immunizations for anthrax, swine erysipelas (air-uh-SIH-pul-us), and rabies without opposition or attack.

When asked about his success, Pasteur insisted that a man of faith is likewise a man of supernatural revelation. He is quoted as saying, "If you tell me that this [supernatural revelation] is incompatible with human reason I shall agree with you, but it is still more impossible to believe that reason has the power to deal with problems of origins and ends."

How did a doctor avoid being trampled by offering his own life to confirm medical wisdom?

A disease known as *pellagra* was virtually unknown in Europe until Columbus brought corn plants back from the New World. Corn was such an easily raised and tasty crop that many people adopted it as a staple. They ate corn meal mush, corn bread, corn fritters, corn muffins, and even drank corn coffee.

Those who ate meal after meal of corn soon found themselves suffering from aching joints. They could not sleep at night, had hallucinations, felt listless, and complained of painful butterfly-shaped sores which erupted through their skin.

In 1848 French physicians curtailed the spread of pellagra by banning the cultivation of corn. What they did not realize was that the corn was not poisonous—it was simply nutritionally incomplete.

American Indians had learned long before Columbus came to America that they had to supplement corn with beans, squash, and other foods in order to balance their diets. The Indians of Mexico had known for a thousand years that they had to supplement their corn flour to make their tortillas more nutritious.

When pellagra broke out in America in the early 1900s, physicians still thought that it was a contagious disease spread by bacteria. The U. S. Government appointed Joseph Goldberger (1874–1929) to root out the cause of pellagra and bring the epidemic under control.

Goldberger had a brilliant reputation as a medical detective in the area of bacteriology. He had graduated second in his medical class, worked on yellow fever in Mexico, helped end a typhus epidemic, and controlled diphtheria.



Parke-Davis, Division of Warner-Lambert Company

Instead of setting up a laboratory to study pellagra, Dr. Goldberger walked through the orphanages in the towns where the epidemic had hit. He observed that none of the youngest and oldest children and none of the nurses or attendants ever contracted it.

Goldberger reasoned that if the disease was contagious, everyone should have been infected. Because that was *not* the case, he looked for other causes. One difference that stood out was diet.

In an orphanage where many children had the disease, children under six received milk. Those over six received only water, corn meal, and the poorest cuts of gristly meat. That was all the orphanage could afford.

Children over twelve worked outside the orphanage and earned enough money to provide their own meat, bread and milk. To Goldberger, this observation suggested that the disease was nutritional rather than infectious in origin.

However, at the same time that Goldberger announced his findings, another government agency

announced that pellagra was spread by a certain species of fly. Even though this theory was dead wrong, physicians accepted it and rejected Goldberger's theory.

Goldberger's peers dismissed his work as circumstantial, and because he could not explain how diet could possibly make a difference, no one would accept his conclusions. Some even rumored that what little evidence he had was fabricated as an outright lie—intended to give him fame and recognition.

In a desperate attempt to convince his colleagues of the truth, Goldberger did a courageous thing. He mixed scales and pus from the skin of pellagra victims and injected it into himself and into the members of his family. He even went so far as to actually *eat* some of the foul mixture in front of his doubting colleagues. When neither he nor his family members “caught” pellagra, Goldberger proved beyond the shadow of a doubt that it was not contagious.

With the cooperation of several prison inmates who were promised an early parole, Goldberger went even further to prove his point. He *induced* pellagra in five inmates by simply withholding certain foods from them. Then by adding yeast, meat, and milk to the prisoners' diets he “miraculously” cured them of the disease. He did not know what factor made the difference; he knew only that when it was missing, the symptoms of pellagra appeared.

Goldberger died eight years before anyone identified the missing factor as the substance we now know as *niacin*—a vitamin that is part of the B complex. Other vitamin deficiencies such as scurvy (lack of vitamin C), beriberi (lack of thiamine), rickets (lack of vitamin D), and night blindness (lack of vitamin A) were known and cured by ancient priests thousands of years before physicians rediscovered the importance of a proper diet.

PROJECT

How did Jesus avoid casting his pearls before swine as He carried out his healing ministry?

• **Man full of leprosy** (Luke 5:12–16)

• **Jairus' daughter** (Luke 8:41–42; 49–56)

• **Woman with an infirmity** (Luke 13:11–17)

• **The man born blind** (John 9:1–7; 37–38)

Date completed _____ Evaluation _____