

Cancer by the carton —suicide in slow motion

Close encounters
Are we alone?

Today's music
—Its message and morality

Retirement isn't the end
—It's a new beginning



OCT 8 1978

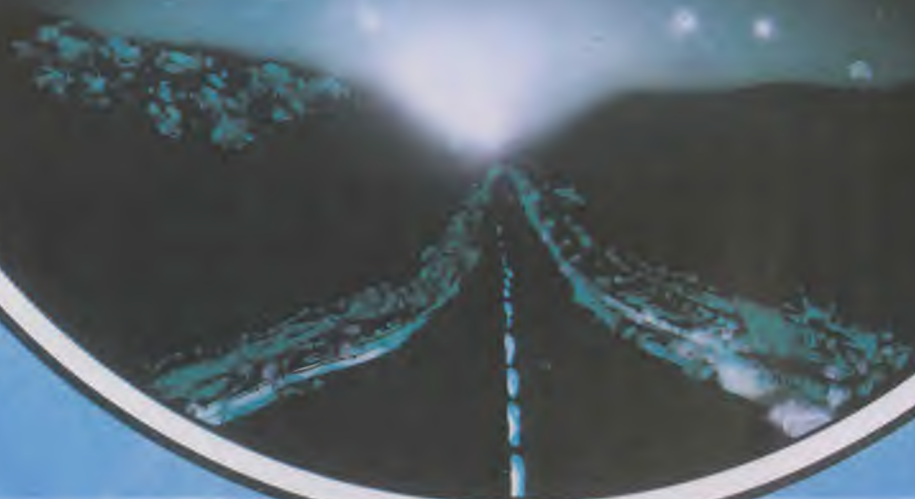
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CLOSE ENCOUNTERS

OF THE FOURTH KIND

Does intelligent life exist elsewhere in the universe? Has it ever come in contact with the human race? Are we alone or is somebody watching us from outer space?

by William G. Johanson



WE ARE NOT ALONE—this is the message for man at the dawn of the new millennium. Out beyond our solar system, across the reaches of the whirling suns, live intelligent beings. They are like us; they may be superior to us. Some may land upon earth by chance. Others are trying to make contact with man.

Science fiction, of course, has been giving the message for a long time. The intergalactic adventures of Buck Rogers used to fascinate schoolboys; now parents are hooked. The intrepid Buck gave way to Mr. Spock of "Star Trek," and he in turn to the exploits of "Star Wars" and "Close Encounters of the Third Kind." For the bionic woman and the six-million-dollar man, encounters with beings from space dominate the weekly script.

The message from sci-fi has become more and more credible because even sober scientists have become "believers." They frankly admit the possibility—even probability—of intelligent life elsewhere in the universe. They grant that beings superior to us may be trying to reach man. Scientists, in turn, have started to make efforts to contact them!

In this age when infants learn, as it were, to lisp in UFO terminology, the Bible confronts us with a startling idea. It speaks widely of the periodic invasion of our planet by intelligent beings from outer space, beings superior to man. It calls them "angels."

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Encounters of the fourth kind. But the Bible goes further. Beyond these encounters of the "third" kind, it tells of the most stupendous meeting possible—*God coming to earth, encountering man, with close encounters of the fourth kind.*

"In the beginning was the Word, and the Word was with God, and the Word was God." "*And the Word became flesh and dwelt among us, full of grace and truth; and we have beheld his glory*" (John 1:1, 14, RSV*). We could sum up the entire New Testament in these verses.

We find here the ultimate assertion: that in the person of Jesus Christ, God has become man. No ordinary man has ever seen God the Father, the Source and Ground of the universe; no one has known Him (John 1:18; Matthew 11:27). But Jesus the Son has seen and known Him and made Him known (John 1:18).

And seeing Jesus, we know what God is like (John 14:7-9). For Jesus is the *extraordinary* man: He is truly man, but more than man—He is the God-man.

Science fiction never dreamed of such things. The Ultimate Being from outer space wants to visit earth. And He does—not in a spaceship, but in a manger! Nor does He have strange pointed ears, "bionic" organs, and a computerlike brain. He comes with our flesh and blood, our limitations, our physical needs, our laws of growth and development.

He is so like us—"every inch a man." People see no towering physique, no dazzling beauty. Can this indeed be God? And yet He is so unlike us. In compassion and tenderness, in noble, unselfish service, in a life of caring and thoughtfulness, He pours Himself out in matchless giving of Himself.

He sees the good in every human

being and calls each son of Adam to a better way. His is a life of love, even as He said: "God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life" (John 3:16).

The Christian claim is stupendous. If it is not true, it is the cosmic hoax, the deception of the ages, the greatest tragedy in history.

This claim, however, does not rest merely on the past. Christianity seeks support for the fact of Jesus Christ, the God-man—the first close encounter of the fourth kind—by holding that these encounters still continue. Although Jesus is no longer on earth, the "Jesus meetings" still occur. Planet Earth is constantly invaded by the Ultimate Being from outer space.

Jesus Himself taught His followers to expect such encounters. On the final night of His life—that Thursday before the cross—He gave the famous farewell discourse (John 14-16). As He spoke of His impending departure the disciples lapsed into sadness. But the Lord encouraged them: "I will pray the Father, and he will give you another Counselor, to be with you for ever, even the Spirit of truth. . . . I will not leave you desolate; I will come to you. Yet a little while, and the world will see me no more, but you will see me; because I live, you will live also" (John 14:16-19).

He even said, "Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Counselor will not come to you; but if I go, I will send him to you" (John 16:7).

A living encounter. His message is clear: *We are not alone!* The glory of God incarnate has gone from the earth, but His work abides. God the Holy Spirit encounters His people,

perpetuating that life. He teaches, brings to remembrance the words of Jesus, bears witness to the Christ, glorifies the Christ, convicts the world concerning sin, righteousness, and judgment (John 14:26; 15:26; 16:14, 8-11). As Jesus once called men and women to decision—the life-or-death decision about Him—so the Spirit continues to confront the world with the person of Jesus Christ.

The special word used by Jesus to describe the Holy Spirit is "Paraclete" (Greek: *paraklētos*). Translated *Comforter* in the King James Version, the word takes on a far richer meaning. It can have legal connotations and so mean *Advocate*, or military connotations when it suggests *Helper*. The Paraclete, the Superior Being who stands by our side, who comes to our aid, ensures us that we indeed are not alone in the universe.

If Jesus taught His followers to expect the encounter of the Paraclete, the early church felt certain they had met Him. The Book of the Acts of the Apostles has been rightly called the Acts of the Spirit. He came upon the assembled disciples in dramatic fashion at Pentecost; He empowered their preaching; He wrought miracles; He guided in their decision-making; He fell in judgment on the deceivers (Acts 2:1-4, 33; 5:1-16; 13:2; 16:6).

The entire New Testament throbs with two certainties. The first is a historical datum, Jesus Christ has died for the sins of mankind and has been raised from the dead (1 Corinthians 15:3). The second is a datum of Christian experience, the Holy Spirit has been given by the risen Lord.

So Paul writes much about the reality of the Spirit. "Any one who does not have the Spirit of Christ does not belong to him," he says in Romans 8:9. Again: "All who are led by the Spirit of God are sons of God" (Romans 8:14). Paul sees the Spirit as the Transformer of God's people, bringing forth the fruit of

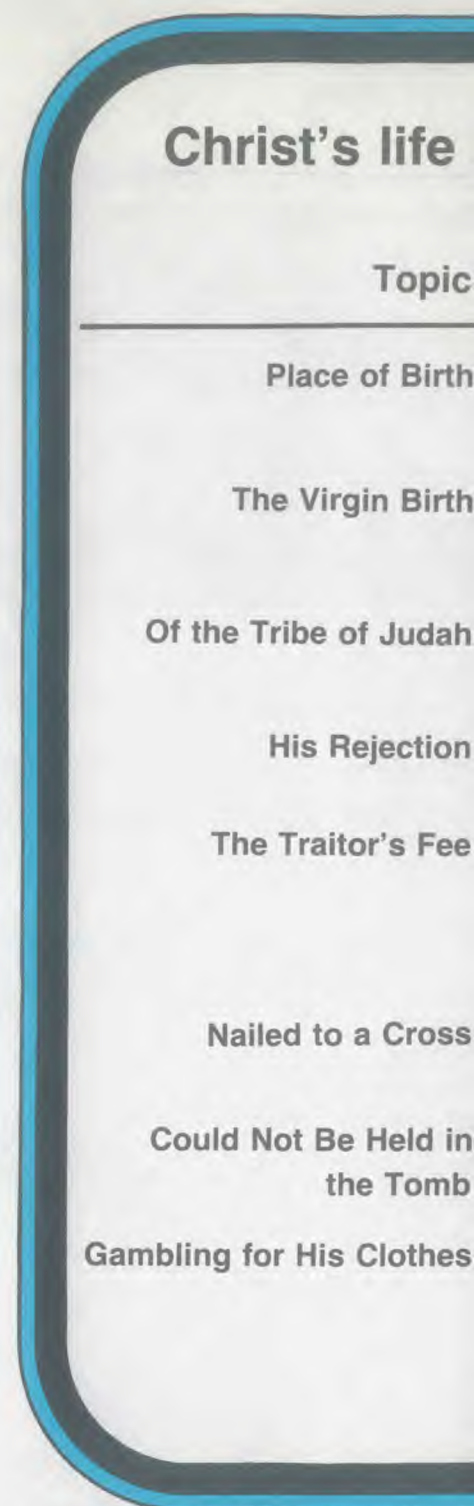
righteousness in their lives and remaking them into the image of Christ (Galatians 5:22, 23; 2 Corinthians 3:18). The Spirit equips the members of the church for service. He provides "gifts" for the propagation of the Good News about Jesus and for the building up of the Christian community (1 Corinthians 12:4-30). The Spirit is the seal and guarantee of our eternal salvation (2 Corinthians 1:22; Ephesians 1:13, 14).

We are not alone. And the witness of Christians today remains the same: *We are not alone!* God still draws near to us by the Holy Spirit. The blessed Paraclete reaches across the whirling suns, touches us and transforms us, makes us new creations, sons and daughters of the living God. He reveals to us again the glory of the incarnate Son; He calls us every day to order our lives in that light; He points us to live with eternity in view; He tells us that we are more than creatures of chance—we are made for God!

And so the work of Jesus continues. His life, His words, live on—through the Spirit. The only differences are that we cannot see the Spirit as the Incarnate Word was seen, and the Spirit encounters occur all around the world, and at once.

Of course, the Spirit is mysterious. But so are the so-called close encounters of the third kind. How much more the meetings with the Paraclete—when *God* comes to man! Although we cannot see Him, He is nonetheless real. "The world cannot receive [Him]," said Jesus in His farewell discourse, "because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you" (John 14:17).

Counterfeit encounters. Nor should we be put off by exaggerated claims in the name of the Spirit. Even in the early church (at Corinth), the idea of the Spirit led some Christians into disorderly, disruptive conduct, and



Christ's life

Topic

Place of Birth

The Virgin Birth

Of the Tribe of Judah

His Rejection

The Traitor's Fee

Nailed to a Cross

Could Not Be Held in the Tomb

Gambling for His Clothes

Paul had to rebuke them. From time to time in church history, as well as today, emotional phenomena have been confused with the encounter of the Paraclete.

The true encounter of the fourth kind reveals itself by its *long-term* effects—the quiet change into a life of beauty, gentleness, tenderness, caring, self-control—rather than by passing states of ecstasy.

Fulfillment of prophecy

Old Testament Prophecy

"But thou, Bethlehem Ephratah, . . . out of thee shall he come forth unto me that is to be ruler in Israel" (Micah 5:2).

"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isaiah 7:14).

"The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come" (Genesis 49:10).

"He is despised and rejected of men" (Isaiah 53:3).

"If ye think good, give me my price; . . . so they weighed for my price thirty pieces of silver" (Zechariah 11:12).

"They pierced my hands and my feet" (Psalm 22:16).

"For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption" (Psalm 16:10).

"They part my garments among them, and cast lots upon my vesture" (Psalm 22:18).

New Testament Fulfillment

"Jesus was born in Bethlehem of Judaea" (Matthew 2:1).

"Fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost" (Matthew 1:20; see also verses 18-23).

"For it is evident that our Lord sprang out of Juda" (Hebrews 7:14).

"He came unto his own, and his own received him not" (John 1:11).

"Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver" (Matthew 26:14, 15).

"And when they were come to the place, which is called Calvary, there they crucified him" (Luke 23:33).

"He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption" (Acts 2:31).

"Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be" (John 19:23, 24).


Perhaps these ideas have just about blown your mind. You may make no pretense to Christianity. And yet, I suggest, the meeting of the Spirit may already have meaning to you. Those desires to do good—where do they originate? Those longings and searchings to grasp the riddle of your existence and the possibility of eternal life—who is behind them? Those acts of loving concern, those thoughts of pity, those feelings that you have somehow let down your better self and

the basic order of your existence—why do you have them? They all emanate from Him—the Ultimate Being from out there. Unbeknown to you, you have experienced encounters of the fourth kind.

God gave you these encounters for a reason. He wants you to know that He exists. That He cares. So He comes. He comes, said Jesus, like the wind—silent, unobtrusive, unseen (John 3:3-8). But He comes bringing new life. If you will let Him, He will

make you into a new being. You will be born "from above" and become a child of the living God.

Then all the stories about UFOs will fade into nothingness. Who cares about beings from outer space when he has met God? Who wants close encounters of the third kind when he can have the fourth?

And then we know that indeed *we are not alone!* 

*All Bible quotations are from the Revised Standard Version.

Send happiness to someone you know

I wish I had written a letter of thanks to the man who taught me how to fish and how to become a man, but now it's too late. by Gordon Thomas



EVERYONE likes to be thanked for a present he has given or for some thoughtful action he has taken, but the

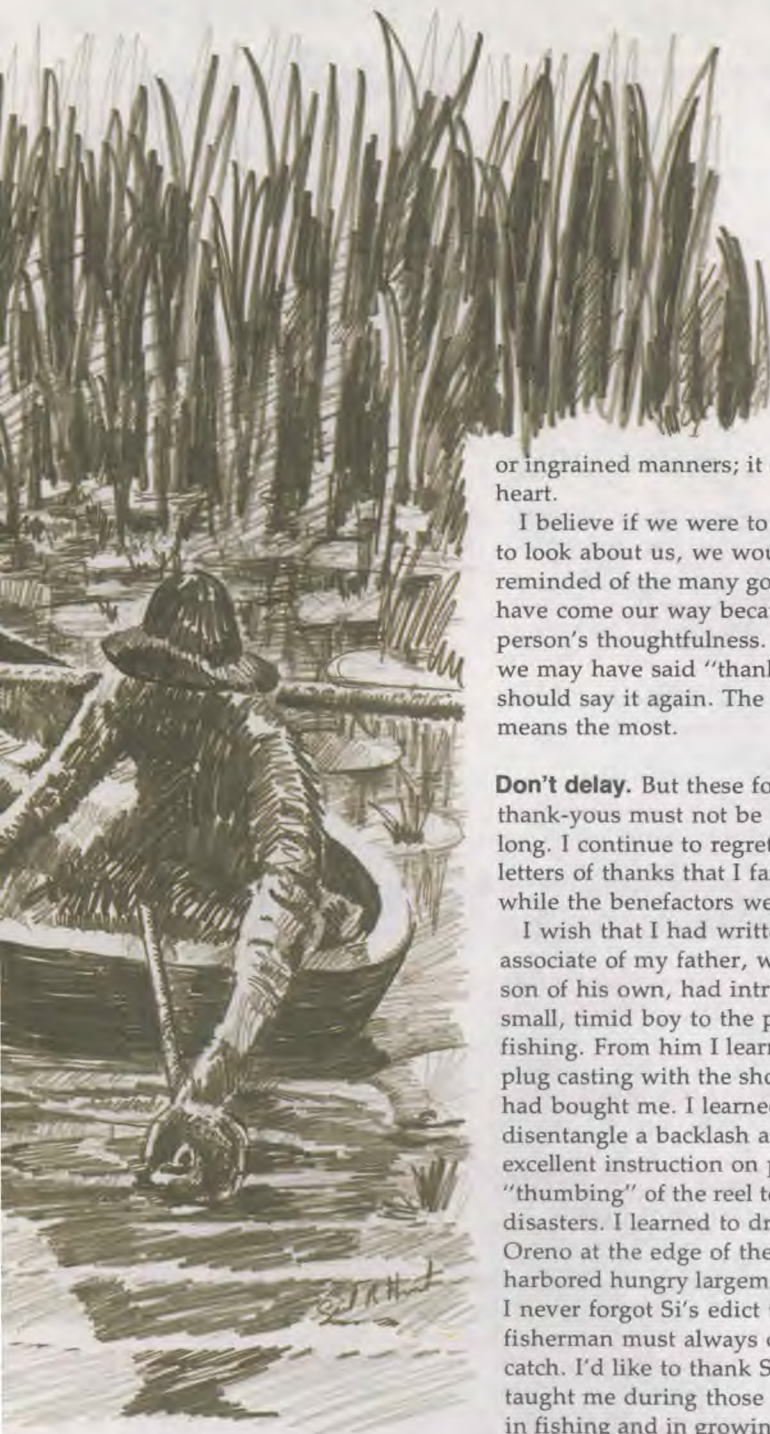
Gordon Thomas, free-lance writer, Mercer Island, Washington, has appeared in "Guideposts," "The Wall Street Journal," and "Writer's Digest." His new book of outdoor verse, "Mostly Fun," is being distributed by Signpost Publications. ©1978 by Gordon Thomas.

words that really warm us are those that come some time after the offering was made. If, after using the gift or savoring the thoughtfulness, the recipient is moved *again* to say "thanks," we can be quite sure that what we did was truly appreciated.

The first time I became aware of the importance of this follow-up thanks was some months after our son-in-law had made us a very handsome cheese cutting board. Of course I had meant it

when I first thanked him for the Christmas gift, but by summertime, after enjoying use of the board day after day, my appreciation had real meaning. And when I wrote John a special little note telling him how successful his gift had proved to be and saying "thanks again," I think we both profited.

A letter of thanks I once received from an old friend of my mother's gave me a



great deal of pleasure when I first read it, and it continues to hearten me at those times when I doubt my usefulness to anyone. The letter referred to some words I had written to her at the time of her husband's death, which, as she told me after the funeral, had been of help to her. But it was her second letter of thanks written several years later that repaid me so bountifully for my small effort. I knew that this letter was not just good form

or ingrained manners; it came from the heart.

I believe if we were to think back or to look about us, we would be reminded of the many good things that have come our way because of some person's thoughtfulness. And, though we may have said "thanks" once, we should say it again. The second time means the most.

Don't delay. But these follow-up thank-yous must not be delayed too long. I continue to regret the several letters of thanks that I failed to write while the benefactors were still alive.

I wish that I had written to Si, an associate of my father, who, lacking a son of his own, had introduced a small, timid boy to the pleasures of fishing. From him I learned the art of plug casting with the short steel rod he had bought me. I learned how to disentangle a backlash and received excellent instruction on proper "thumbing" of the reel to prevent such disasters. I learned to drop a Bass Oreno at the edge of the lily pads that harbored hungry largemouth bass, and I never forgot Si's edict that a good fisherman must always clean his own catch. I'd like to thank Si for what he taught me during those trips—lessons in fishing and in growing to be a man.

I'd also like to be able to thank my Uncle Sam for the investment of many of his autumn hours in regaling his city-born nephew with stories of the homesteading days on the American prairie. Many mornings after the chores were done, the two of us sat on the sun-warmed bench beside his great red barn, and as Uncle Sam spun his fascinating tales of another era, his work-gnarled hands whittled hickory and ash into a small bow-and-arrow set that I long treasured.

Because of the pleasure I receive now

in being with my own grandchildren, I know that Uncle Sam probably got as much enjoyment out of our companionship as I did; but how good it would have been if I, as a grown man, had troubled myself to say thanks again for his interest in me.

I wish that there were still time to write a letter to the dignified and sartorially splendid corporate lawyer who traveled by train from Chicago to our home in Michigan, balancing on his lap the fragile silk-and-wire model of a Bleriot monoplane he had bought for me at Marshall Field's. Of course I had been appreciative, as would any boy who received such a munificent gift, but twenty years later I should have let this good man know that his thoughtfulness had remained in my memory over the years.

But time passes swiftly for a young man immersed in a marriage and children and engaged in his first efforts to make a living. He means to tell Si that those fishing trips are still green and living memories. He intends to write to Uncle Sam and send the snapshot of a boy stalking backyard game with that same hickory bow. Next weekend, maybe . . . But before he attains the maturity that *compels* him to write those second thank-you letters, death is apt to intervene, and the opportunity is lost forever.

So if you have an inclination to express for a second time your appreciation for some thoughtfulness that has come your way, don't delay. Now—this very moment—write that letter. Say in your own way, ". . . so I wanted you to know that I often think about what you did for me."

There are few actions taken in this life that will bring so much pleasure to all concerned as when we find time to say, "Thanks again."

Smokers spend \$100 billion each year

DESPITE MEDICAL evidence of the dangers of smoking, cigarette sales continue to boom, reports The Worldwatch Institute, an independent research group in Washington, D.C.

The institute says the world cigarette industry is finding a vast potential market in the Third World, where smoking has entered a dramatic growth phase, even though in North America and Europe sales are beginning to level. Worldwide cigarette consumption is estimated to be four trillion a year, amounting to \$85 to \$100 billion in sales.

In the U.S., the adult smoking population dropped from 53 percent in 1964 to 39 percent in 1975. The overall consumption, however, has increased because of heavy use among young women and teenage girls.

The institute claims the government owns stock worth \$659 million in the tobacco interest and spent \$65 million in fiscal 1977 supporting the industry through price supports, crop grading, and export promotion.

Cigarette use in the U.S., it adds, exacts hidden costs from society of more than \$20 billion a year, which is more than three times the tax revenues collected on cigarettes and is responsible for 320,000 deaths a year through such ailments as cancer and heart disease.

Catholic Church aims for the unchurched

The Roman Catholic Church, which claims 50 million members, plans for a major concerted effort to reach the 68 million Americans with no church ties, including the 12 million Roman Catholics not active in church life. The campaign will be coordinated with two other church priorities, ministry to families and renewal of parishes.

Movie reflects society's decline

Saturday Night Fever, a hot sex-filled movie that currently has American teenagers in a frenzy, brings us up-to-date on the current state of tribal rituals, says Editor William F. Buckley, Jr., in *National Review* (May 10).

What is significant, says Buckley, is that the movie isn't about Africa or

about something you'd read about in *National Geographic* or in a Margaret Mead book. The movie speaks about American society—and reflects its downward trend.

"Years ago Robert Elliot Fitch wrote a book called *The Odyssey of the Self-centered Self*, whose point is that over the centuries Western society has traveled from a concern for God to a concern for nature, then for science, and now for ourselves ("only you can decide what is right").

"This month Professor Peter Berger of Rutgers reported that the United States, by all relevant indices, is well on its way to evolving as a totally pagan society, loosely defined as one in which all standards of behavior are self-originating, and in which transcendent truths are as unfamiliar—to a generation whose cultivated instincts are indistinguishable from the natural instincts of animals—as Laurence Olivier.

"*Saturday Night Fever* is as fascinating as a ritual dance by an aboriginal society, full of feathers, drumbeats, blood, and organized lust. But we are looking at ourselves, and the theater is one quarter filled with teenagers and their popcorn, and it occurs to a few that the screen should be edged in black."

Church missions hit by declining value of dollar

The declining value of the dollar, coupled with skyrocketing inflation around the world, has rocked the international financial community in recent months. But it has cut possibly even deeper into another area of international activity—the flow of American missionary activity.

For more than one hundred years American churches have shipped thousands of missionaries to a wide network of countries to aid in development and to spread Christianity. But the shrinking buying power of the dollar has put a severe strain on these activities as well as those of international religious agencies that rely heavily on American support.

The dollar has declined 54 percent in value over the past seven years and 20 percent just since last spring in the

foreign exchange market. It has dropped about 20 percent against the Japanese yen since the beginning of 1977, to a post-World War II low. "People may assume a missionary overseas can get by with very little," said William Miller, personnel director for the United Presbyterian Church. "There was a time when that could have been assumed. But there are places in the world that it's getting to be very costly, and that fact is not generally known."

"It's a very costly business to be involved in missions in today's world."

Catholic Church faces priest shortage

Although there is a current oversupply of clergy in many Protestant denominations, a far different situation is evident in the Roman Catholic Church. Statistics show that a priest shortage in the Catholic Church has reached the crisis level.

According to an article in the *National Catholic Reporter*, priests are resigning, retiring, and dying at a rate that accounts for a 42 percent loss of the priestly population in the past ten years. With only a 24 percent gain through ordination for the same period, the net decline is about 18 percent.

By the year 2000 the Catholic Church in the United States will have only half as many priests as it did in 1965, if the trend continues. As a result of this, some analysts are predicting a lessened influence of Catholicism in American life.

Ministry for young prostitutes given \$84,000 for program

A Church of the Nazarene group operating in New York City has launched the first phase of its program for teenage prostitutes and runaways. Lamb's Ministries held a successful fund-raising rally that brought in \$84,000, enough to get the project off the ground last summer.

Head of Lamb's Ministries, Paul Moore, says there is yet "no significant treatment given in the name of Christ" for the thousands of teenage prostitutes operating nightly in the Times Square area. The Church of the Nazarene Lamb's Center for Girls will begin a

four-phase program for redemptive care and rehabilitation of prostitutes and runaways.

A 92-year-old sings with Methodist choir

"Could everyone hear me?" was Pearl Oswald's question following the church service at Leavenworth Trinity United Methodist Church.

At ninety-two, Mrs. Oswald still sings solo parts in the anthems. A member of Trinity for sixty-three years, she played the church's first reed organ and later shared in playing the pipe organ until 1971, when "some" felt she was a bit too old.

We aren't as smart as we may think

Education means the highest possible development of individual curiosity, writes Alfred Kazin in *Esquire* (September, 1977).

"Curiosity helps us to see through the existing culture, to realize that the human race is never appreciably more intelligent than it used to be. We are just as superstitious and ignorant as our ancestors ever were. But it is harder to realize this than it once was.

"The easy skills of a technological mass society, founded more and more on tasks that take more training than thought, make it dangerously easy for us to think we know when we don't know. Of course, people cannot afford to admit their ignorance. In a mercilessly competitive society where people lie to others and then to themselves, intellectual deterioration becomes irrevocable."

Commenting on today's education crisis, Kazin notes, "Anyone who knows what is going on in our schools knows that the problem is not that students don't read classics (meaning Victorian novels) but that they think the world can't go under, that the world is as mechanical and usable as switching on the lights and the TV sets. Students do not realize how much human intelligence may be needed to save us from the catastrophes too-practical intelligence has inflicted on us. The world is so full of social diseases—environmental cancer, nuclear leaks and possible explosions, violent collisions, and



Gambling "fallout" concerns Atlantic City church leaders

Long lines form outside Resorts International's gambling casino during recent opening in Atlantic City, New Jersey. Churches and synagogues in the area are trying to reach solutions to the social and spiritual problems which are expected as many people become stranded after losing at the gambling tables, and others, seeking employment, are disappointed when they can't find work.

above all, wars in an unending chain—that it should be the first task of intelligence at least to confront these horrors."

Religion on Capitol Hill

An appreciation of the "relevance of religion to our everyday activities" can help in the "heady experience" of being a U.S. Senator, one of them told his colleagues at the weekly Senate Prayer Breakfast in Washington.

Senator Clifford P. Hansen (R-Wyoming) quoted Matthew 7:13, 14: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

The Episcopalian lawmaker noted, "This business of being a United States Senator is a heady experience. The attention that is paid to us, the deference accorded us, the skillful and cunning behavior of some around us to gain power or importance or to achieve a certain material goal, can be quite as intoxicating as reading our

own press releases.

"We need great awareness of the validity of criticisms and cautions of families, especially wives," Senator Hansen asserted. "Here particularly, the voice of conscience, in order to be heard, requires amplification. We need to appreciate the relevance of religion to our everyday activities."

Committee to monitor religious rights

The appointment of a broad-based committee to monitor the world religious liberty situation and deal with specific human rights concerns was approved by delegates to the First World Congress on Religious Liberty. Among other actions at the congress, the delegates also voted to urge the adoption by the United Nations of a declaration and convention on the elimination of all forms of religious intolerance. Sponsors of the congress were the International Religious Liberty Association and *Liberty* magazine. Deeply involved in planning the congress was the Seventh-day Adventist Church and its Department of Public Affairs and Religious Liberty.

CANCER

FILTER CIGARETTES



100 TAB. DA MOO. LIGHT



Cancer by the carton

—suicide in slow motion

FACT: Smoking is the number one cause of preventable death and disability in this country. It causes over 300,000 needless deaths each year.

by Elvin E. Adams

WHAT IS HEW Secretary Joseph Califano talking about when he refers to smoking as "slow-motion suicide"? During the past year, more than 650 billion cigarettes were sold in the United States. This averages out to more than four thousand cigarettes per year—or more than a half pack per day—for every person over the age of eighteen. More than a quarter of a million *premature and unnecessary* deaths occur each year in the United States because of cigarette smoking. Coronary heart disease, lung

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cancer, and emphysema account for the bulk of these needless deaths, but cancers of the larynx, mouth, esophagus, urinary bladder, and pancreas help swell the toll. Such nonmalignant conditions as peptic-ulcer disease, stroke, and peripheral artery disease are found more frequently in smokers than in nonsmokers. More than 25,000 articles have appeared in recent years in medical literature, outlining in devastating detail the impact that cigarette smoking has on human health. In spite of this, there are still some who claim that the harmful effects of smoking still haven't been scientifically established. Let's look at the facts.

Smoking and heart disease. Coronary heart disease is the most frequent cause of death in the United States. This is true for smokers and nonsmokers alike. However, smokers have a much greater risk of having a heart attack at a young age than do nonsmokers. The major ingredients of cigarette smoke most likely

to be responsible for coronary trouble are carbon monoxide and nicotine. Carbon monoxide displaces oxygen from the hemoglobin of red blood cells (hemoglobin is responsible for transporting life-sustaining oxygen to our body tissues). As a consequence, it is not uncommon for a heavy smoker to have 10 percent of his blood tied up with carbon monoxide. In order to distribute the normal amount of oxygen to the tissues, there must be a substantial increase in the rate at which blood is circulated. The red blood cells have to make more frequent trips between the lungs and other body organs in order to deliver needed oxygen.

There is good experimental evidence that carbon monoxide is also responsible for an acceleration of the process of hardening of the arteries. Arteriosclerosis (hardening of the arteries) causes heart attacks when the coronary (heart) arteries become blocked. It causes strokes when the blood vessels of the brain become critically narrowed. It causes gangrene and loss of a foot if the arteries to a leg become blocked. All these conditions occur more frequently in smokers than nonsmokers, and it is likely that carbon monoxide speeds up the deadly process.

Most causes of sudden death result from coronary heart disease. It is thought that individuals who suddenly drop dead develop an abnormal heart rhythm called ventricular fibrillation, in which there is no effective pumping of the blood. Recently it has been shown that individuals who experience occa-

sional extra or skipped heartbeats are more likely to die suddenly than those whose hearts are steady and regular with never a skipped beat. Smoking doesn't seem to cause these premature heartbeats, but if an individual has them, cigarette smoking greatly increases his risk of developing ventricular fibrillation, and sudden death can result.

Smoking and cancer. Smokers and nonsmokers alike know that cigarette smoking causes lung cancer, but for too long this has been thought to be a disease that afflicts men only. Recently death rates from lung cancer in men have leveled off, however, and have actually declined in some age categories where there has been a decrease in cigarette smoking, but the picture for women is rapidly getting worse. In 1960, for every woman that died of lung cancer, there were seven deaths among men. In 1976, the ratio was four lung-cancer deaths in males for one in females.

Lung cancer is the most rapidly increasing cancer in women, killing more than cancer of the cervix or uterus. If present trends continue, within a few years lung cancer will be second only to breast cancer as a cause of death in women—and all because they are finally accumulating a smoking record similar to men. It is not uncommon to find women who have smoked one or two packs per day for thirty or forty years. It is becoming obvious that women who smoke have a death rate that equals that of men smokers.

Some of the early research also demonstrated a relationship between cigarette smoking and cancer of the urinary bladder and of the pancreas. Since these organs are not directly exposed to



cigarette smoke, it was thought that perhaps this observation was not significant. Such is not the case. Every major study has continued to show a relationship between smoking and these diseases. This year there will be more than 20,000 deaths from cancer of the pancreas. In 1920 the death rate from this disease was three per 100,000. Now it is nine per 100,000. A two-pack-a-day smoker is *five times* as likely to develop this cancer as is a nonsmoker. Only one person in twenty with this cancer lives five years. There is no doubt that cigarette smoking is a significant cause of this disease.

Cancer of the urinary bladder causes only about three thousand deaths a year, but perhaps 35 to 40 percent of these deaths are caused by cigarette smoking. A toxic chemical, betanaphthylamine, known to cause bladder cancer, is found in cigarette smoke. It may well be the causative agent in the bladder cancer of cigarette smokers.

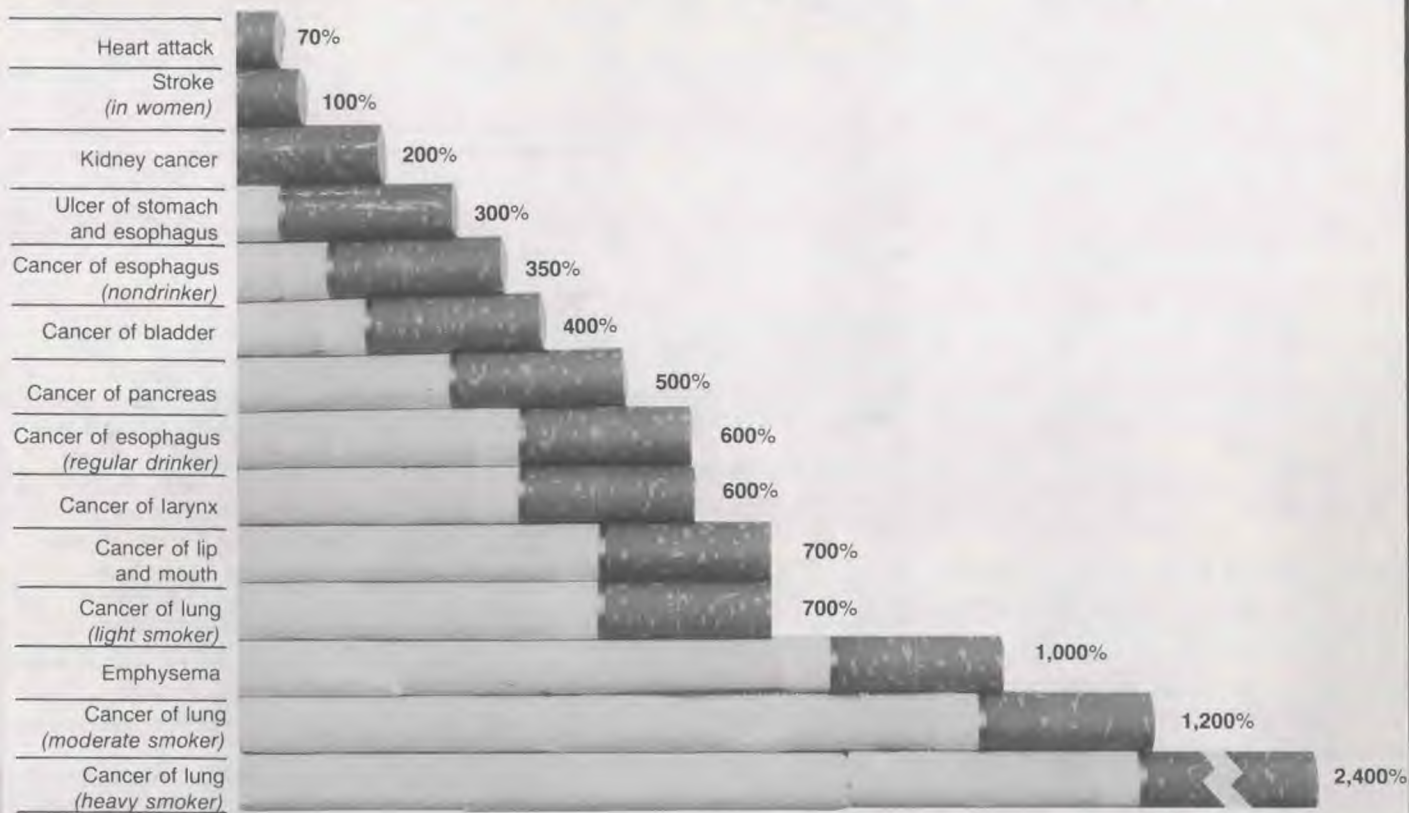
Another family of chemicals called N-nitrosamines has been identified in cigarette smoke. These compounds are potent cancer-causing chemicals that induce malignant tumors in almost every animal and nearly every organ system in which they are tested. It is not known for sure whether they cause cancer in man, since great care is taken in controlling human exposure to these compounds, but it is likely that they contribute their share to the malignancies that are developed as a consequence of cigarette smoking.

I am your slave!

YOU ARE closer to me than any living creature. You repose in my pocket just over my heart. With my lips I caress you more than I do all the members of my family. When I awake I turn to you and follow you all day long. I worship at your shrine with burnt offerings at constant intervals. On my desk the fires seldom go out on your altar. I call on you for help more than I call on my Creator. I pay more money for you than I pay for the church and all charities. I mix your nicotine incense with the mucus of my throat, lungs, and nostrils and blow this mixture in the faces of my family and friends. Normal breath goes downward, but your smoke floats in the air; so I force all in the room to breathe this stifling refuse. I risk my life for you. By heavy smoking I take one chance in ten of having lung cancer because of you; I take no such risks for my religion or my Christ. I bear in my body the marks of my devotion to you. You see this in the color of my fingers, teeth, and skin. I just suck one end of the cigarette while you smoke the other end. A new light is dawning on me—I am your slave!—E. L. Murphy.

If you smoke

Your chances of succumbing to one or more of eleven major killers increases over that of a nonsmoker by the percentages indicated on this graph.



Some facts about deaths caused by smoking

- Each year over 300,000 Americans die from smoking-related diseases (cancer, heart disease, stroke, emphysema, bronchitis).
- This accounts for one third of all deaths of men between the ages of thirty-five and sixty and is the single most relevant factor leading to death in middle age.
- These smoking-related deaths are equal to the combined deaths in five other areas:

300,000

Smoking-related deaths

- cancer
- heart disease
- stroke
- emphysema
- bronchitis



Other deaths

- all infections (such as TB, flu, pneumonia)
- all accidents (including auto, home, work)
- diabetes
- suicide
- homicide



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SMOKING IS VERY SOPHISTICATED

Smoking and lung disease. The crippling lung disease, emphysema, kills about 35,000 Americans each year. Often death comes after ten or fifteen years of disability and continuous shortness of breath. The smoker rarely quits smoking before he has to fight for every breath. As a result, the disease is arrested in an advanced and crippling stage. Those in such an advanced stage of this disease are often hospitalized several times a year. Even a minor cold can be a life-threatening experience.

Autopsy studies suggest that virtually all smokers develop emphysema to some degree, and that many have lost 30, 40, or even 50 percent of their lungs without feeling ill. Only when 70 to 80 percent of the lung surface area has been destroyed does a sedentary smoker develop symptoms. More than one million Americans are collecting their Social Security benefits prematurely because they are totally disabled with emphysema.

It is not known which chemicals in cigarette smoke are responsible for emphysema. Probably several mechanisms are at work to produce this disease. It is known, however, that nitrogen dioxide in low doses will produce emphysema in experimental animals. Nitrogen dioxide is found in cigarette smoke, and it is probably one of the agents responsible for the development of emphysema.

Changes in the cigarette. The past few years have seen real changes in the cigarette itself. The average tar and nicotine contents of cigarettes today are less than half what they were in the 1950s. Because of Federal crop subsidies, it is no longer advantageous to leave the tobacco plant in the ground, waiting for the highest price. Plants are harvested as soon as they reach a mature

size; consequently the nicotine content of the leaves is less than if the plants were harvested later.

Nicotine content of tobacco leaves can also be regulated to some extent by the development of new strains of tobacco. Special varieties of tobacco are used in those cigarettes that have the lowest tar and nicotine levels. Within the past five years, the tobacco industry has developed a process that "puffs" tobacco in much the same way one might puff rice or wheat. Tobacco treated in this manner is very light and burns rapidly. Cigarettes that are made of "puffed" tobacco have low tar and nicotine contents because there is less tobacco in the cigarette to start with. The smoker gets only seven to eight puffs per cigarette of this kind, instead of the usual ten puffs per regular cigarette.

Some cigarette manufacturers have stretched the length of their king-sized cigarettes from 100 millimeters to 120 millimeters. These new longer cigarettes contain no more tobacco than regular cigarettes, because Federal law states that 1,000 cigarettes cannot weigh more than three pounds. Twenty cigarettes cannot weigh more than one ounce, no matter how long or short they are, without the Federal cigarette tax on them being doubled. As a consequence, no cigarette on the market today weighs more than 1.361 grams.

The fact that significant reductions have occurred in the tar and nicotine contents of cigarette smoke without a dramatic increase in cigarette consump-

tion indicates that public taste can be changed. Several proposals have been introduced in Congress that would legislate the maximum allowable levels of tar and nicotine in cigarettes. These maximum levels could be periodically adjusted downward, until eventually cigarette smoke would contain little more than hot air!

Some are philosophically opposed to such legislation, arguing that the only safe way to deal with cigarettes is to quit smoking altogether. This may be true, but it is unreasonable to expect that all smokers will quit. In order to protect the public health, the government has an obligation to reduce the hazards associated with cigarette smoking as much as possible for those who continue to choose to smoke. Unfortunately, legislation of this type has never made it to the floor of Congress, but has bogged down in subcommittees, where the tobacco industry has lobbied strongly against such legislation.

It may be stated truthfully that cigarette smoking causes more deaths in the United States each year than any other single agent. Alcohol is more widely used, but cigarettes probably kill three to four times as many people as does alcohol. Drug abuse and addiction are always concerns of the public, but more young people will die of the cigarette habit they develop in high school than will die from drugs. Millions are spent to clean up automobile exhaust and industrial air pollution, but at the present time cigarette smoking causes three to five times more deaths than does air pollution. There are many reasons why national priorities put the war against smoking on the back burner, but the fact remains that *no one thing would prolong life expectancy more than if every smoker would stop smoking!*

Retirement isn't the end

by Marvin Moore

Properly planned for and understood, retirement can be the beginning of the most rewarding years of your life.



Margaret Drown, a retiree, helps out with office work and substitute teaching at Browning Elementary School in South Lancaster, Massachusetts.

IT NEVER occurred to Dan McAdams that he'd ever be the alumni field representative for his alma mater. But last year he raised more than fifty thousand dollars for Southwestern Adventist College in Keene, Texas, the school he attended in the early 1930s.

For Margaret Drown, a teacher in South Lancaster, Massachusetts, the size of her monthly check is about the only difference between retirement and what she did all her life. Well, not really. "Now I get to do all the fun things teachers love to do," she says, "without having to worry about the tensions of discipline or the drudgery of grades."

Lots of people are still going strong in

Marvin Moore, a free-lance writer in Keene, Texas, has taken graduate studies at Andrews University and the University of Dallas. He publishes a community newspaper and teaches college courses in writing. He is author of three books, including "How to Handle Guilt." © 1978 by Marvin Moore.

their mid-eighties. That's twenty years—half a working lifetime from the age they retired at sixty-five. Why shouldn't it be fun and a significant contribution to the world? Retirement isn't the end. It's a new beginning that many people find to be the most rewarding years of their lives.

Dan McAdams spent his life on the road. A sales executive for the publications of the Seventh-day Adventist Church, he took as his first full-time job in 1932 the management of twenty book salesmen in Arkansas and Louisiana. With the depression at an all-time low, the position challenged a young fellow just out of college, but McAdams stuck it out.

In 1937 he accepted an invitation to take charge of the church's book sales in all of Central America, including Mexico and the Caribbean islands. He lived in Cuba, learned Spanish, and traveled all over Panama, Costa Rica, Puerto Rico, and dozens of other countries.

The past twenty-nine years of his working life McAdams spent at his church's world headquarters in Washington, D.C., and there his travels really began. From 1946 to 1975 he made half a dozen trips around the world and something like fifty overseas trips that often were more than around the world—they just didn't happen to keep going the same direction till he got back home. His responsibilities increased, too, from supervising twenty or so men to the direct or indirect management of fifteen thousand persons in nearly every country in the world!

Then came 1975. McAdams and his wife, Ruth, made their own decision to retire. But where? They finally decided it would be Keene, Texas, where he had attended college and where they both still had many friends. No sooner was the decision made than their son, Don, a college history professor, called up. "I've been invited to be the president of Southwestern Adventist College in Keene," he said. If ever there was a

question about where to retire, it was irrelevant now!

They hadn't been six months in their new home when church officials got an idea: Why not have the senior McAdams do fund raising among the college alumni and friends? With the junior McAdams as college president, it would be an ideal father-son relationship. Besides, who better could raise funds than a retired sales executive who was also an alumnus?

So back to the road McAdams went to call on college supporters throughout the Southwest. But this time, traveling would be different. "Only if my wife goes with me," he told the church officials when they asked him to take the job. So now, instead of traveling alone as he did for forty years, everywhere he goes, Ruth goes along.

And she loves it. "It's like a vacation," she says.

And McAdams refuses any pay for the job except mileage, motels, and meals along the way for him and his wife. They both draw Social Security, he receives a monthly pension check from the church, and their home is paid for. Financially, they can afford to donate their time to the college for fund raising. "If they paid me, they could tell me when and where to go," McAdams says. "But by giving my time I can plan my own program from start to finish. It's the kind of independence I never had during my working years, and I'm not about to give that up for a little pay."

Margaret Drown taught in one-teacher schools for twenty-three years in Connecticut and Massachusetts. Then in 1959 school officials invited her to teach the third and fourth grades in the Browning Elementary School in South Lancaster, Massachusetts, and she's taught there ever since.

In 1973 Miss Drown had an opportunity to retire but still keep working for the school, and she snapped up the chance. Her basic responsibility the past five years has been remedial instruction—helping youngsters who experience difficulty with math, English, spelling, or most anything else. She divides her day into half-hour periods, and teachers arrange with her to help students who need special attention.

Occasionally she may have as many as



Dan and Ruth McAdams (right) visit with the alumni of Southwestern Adventist College wherever their travels take them.

ten students in a group, but more often than not she has only one or two at a time, and she can give her full attention to them. Recently she's helped a couple of foreign students learn how to read and write the English language.

The students and faculty appreciated Miss Drown's work so much that they raised seven thousand dollars to buy and remodel a house trailer for her office and classroom. At first, half the trailer was used as a school library, and she helped there too. Now the library has been moved into the main building (where she still helps), and she has nearly the entire trailer to herself for her individualized instruction with students.

"Sometimes I come in handy for other odd jobs, too," Miss Drown says. "I help out around the school office a lot, especially at the beginning of the year before students have run into a lot of learning problems that require my help. Later in the year I give makeup tests for students who were absent. I do substitute teaching. Sometimes I supervise playground activities and go on field trips. And quite often the children invite me to their class parties and other special events."

Still productive. Dan McAdams and

Margaret Drown have never met. Their life stories are entirely different. But one thing they have in common: They love their retirement, and what they love about it most is the fact that they are still doing something significant with their time. They still feel productive. Yet their work is different from what they did during their working years. Now they're working because they want to, not because they have to. And they're doing the things they want to do the way they want to do them. They both feel free, as if they've stepped into a breath of fresh air.

If you're looking forward to Dan McAdams' and Margaret Drown's kind of retirement, a retirement that keeps producing but with a new kind of independence, then look carefully at how they make it work. Several factors help them to turn their years after sixty-five into "a new beginning."

1. God's leading. "We prayed about where we should live," McAdams says. "There were several options: stay in Washington where we were, retire in North Carolina with some of our former business associates, or move to Texas with friends. We finally decided on Keene. We believe the Lord knew that our son would be president of the college in Keene long before we did and

that He directed us to move there."

Margaret Drown can't point to anything as dramatic as that to show the Lord's leading in her retirement, but she's just as sure that He opened the way for her to continue right on where she had been teaching for fourteen years. "I've thanked Him many times for working everything out so ideally," she says. "I couldn't have planned it better if I'd tried."

2. Financial security. One reason why Dan McAdams is so free to plan his own program is that he's financially independent. He's right when he says that if he accepted any payment for his work, he would be more obligated to follow someone else's instructions. A retiree is much more independent when he has an income of his own that he's earned over the years.

Almost everyone in America who works is on Social Security, and that's a big help, come retirement time. However, most people agree it's not enough, particularly if one wants to be free to do the things he most enjoys. People who receive a pension from their former

Where you will live is just as important as what you'll do when you get there.

employer in addition to Social Security are much more financially secure, particularly if they own their home at retirement time and if they have a relatively new car that's paid for.

Self-employed individuals generally enjoy the same freedom all their lives that most retired people have only after they retire: They plan their own work, and they aren't responsible to anyone else. Also, self-employed people generally can work later in life than those whose employers require them to retire at age seventy. However, the self-employed person must make his own plans for additional income beyond Social Security when he does retire if he is to have any at all. And this takes planning early in life.

3. Planning your work. At first sight it

might seem that the best way to guarantee having a good "job" after retirement would be to begin planning for it some time before. Some people have probably done this very successfully. But it's not usually that important.


Where you will live is just as important as what you'll do when you get there. The ingenious person, the person with a desire to do something worthwhile, can always find something to do wherever he happens to be. Unless the circumstances of your particular situation indicate otherwise, generally you should retire where you will be the happiest with your general surroundings and then find something useful to do there.

It's the people, not the place, that count in deciding where to live. "Scenery gets old fast," says Dan McAdams. "Nobody should move to some beautiful spot just because it's beautiful. Being around the people you love—relatives and friends—is the most important thing unless there's a special reason to plan otherwise."

Some people, like Margaret Drown, most enjoy continuing somewhat the same work they did during their working lives. However, for some people this would be impossible. Factory workers, for instance, must find something else to do that's useful after retirement. And some people want something completely different to keep them busy.

However, if you don't know what you're going to do after you retire, don't worry too much about it. Ask God to open the way, and He'll find something useful for you to do that you'll thoroughly enjoy. Till you've had a chance to look around a bit, you may not want to lock yourself into something ahead of time that you can't back out of. Half the fun can be trying several things and then choosing.

Several factors will have a bearing on what you choose to do when you retire. Among these are your finances, the condition of your health, the opportunities in the community where you live, and your personal interests.

Just remember that, barring some health problem, you've got fifteen to twenty years, maybe more, of usefulness left after retirement. Let your retirement be the time for a *new beginning*. 

What should you do?

ONCE you've retired and found your spot to call home, then look around you. Churches, the Red Cross, welfare agencies, schools, hospitals—these organizations often need volunteer help. And they'll usually let you do anything you want that will contribute to their program.

Some people have always dreamed of doing something other than their lifework. A railroad man in Louisiana always wished he'd been a minister. He retired from the railroad earlier than usual and entered the ministry. Today he's ordained and serving as the assistant pastor of a large church in Texas.

Another minister, raised on a farm, would have chosen to be a farmer had he not felt the call to the ministry. After retirement, he finds his greatest pleasure in keeping up a big garden.

Did you always wish you could run a store of your own? Then open one when you retire. Colonel Sanders did. He opened his first Kentucky Fried Chicken restaurant after sixty-five. And look what happened to him!

Maybe you like to write, but never had the time. A retired aerospace man in Oregon contributes a weekly column to the newspaper in his small hometown. A retired minister in Ohio had no idea he could paint till he found the time to putter around with a brush and easel. He's painted several hundred pictures in the past few years and earned thousands of dollars, much of which he has given to his church.



THURSDAY NIGHT

Today's Music —its message and morality

A former disc jockey and rock music composer points out what he believes is the greatest obstruction to moral and spiritual growth facing young people today. **by Bob Larson**

BEFORE MY conversion to Jesus Christ, rock music played a major part in my life. In addition to serving as a radio announcer and disc jockey I wrote more than one hundred rock 'n' roll songs and performed as a guitarist and singer for nearly five years. I have provided music for dancing in many environments. These have included the "best" (exclusive nightclubs and even church sanctuaries) and the worst (teenage "beer joints").

From my experience I can affirm that there is no such thing as "the right time and the right place" to participate in any of the modern, morally corrupting dances. For me it all adds up to multiplied wasted hours.

One thing I have observed about dance halls and nightclubs is that they usually have the lights turned low. John 3:19 declares, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

One such place was located many miles from town. On Sunday morning it was a church, but on Saturday night we

Bob Larson—who at fifteen had his own rock 'n' roll band, then became a disc jockey, rock music composer, and guitarist—is now a minister and writer. He lectures at Christian and secular schools, colleges, and civic organizations in addition to his schedule of evangelistic crusades. Adapted with permission from "The Day Music Died" by Bob Larson. © 1972 by Creation House.

removed the pews, placed our musical equipment on the platform, and dispensed beer in the basement as teenagers danced in the sanctuary.

Quite often girls would want to get up on the stage while I was performing; so, I would play an instrumental number on the guitar and dance with them at the same time.

I remember one young lady who became so mesmerized by her own dancing that after dancing with me for a while, she ended up "dancing" with a pole that supported the roof from the middle of the dance floor. It used to amuse me to see how ridiculous girls would act and what fools they would make of themselves during and after my performances.

One teenage nightclub in which I performed was so popular that it was not unusual even for college students to drive as much as three hundred miles to spend a Saturday night dancing there. Fake identification cards provided anyone with all the beer he could afford. It was in a basement with little ventilation to get rid of cigarette smoke and the smell of alcohol. Intoxicated teenagers by the hundreds jammed the small dancing area. It was a sickening sight to see young married couples place their children in a booth with a glass of beer while they made fools of themselves trying to do today's erotic dances.

When rock music and its demonic power grip a person, he is likely to do anything. In the years that I performed

in this place, the closing time became progressively earlier. After a certain point the crowd could no longer be controlled. Muscular football players were hired to handle the people, but there was little even they could do after a couple of hours of liquor and the physical stimulation of rock.

One night a young man became so freaked while dancing that he fractured his hand clenching his fist and swinging at a brick wall. I find it difficult to conceive what kind of sadistic pleasure one could find in breaking beer mugs; nevertheless, after the dance there was always a profusion of broken glass to sweep up.

One time a policeman was ordered to keep watch on the proceedings. However, his effectiveness was diminished by continual offerings of what he thought were soft drinks, but which had liquor added unknown to him. What class of teenagers attended such a place? In many instances those in the upper socioeconomic stratum.

Adults should not judge teenage dancing by that which they see on television or at chaperoned parties. What they have seen probably was bad enough but has little comparison to the gesticulations performed at most unsupervised teenage dances. With the effect of loud music, performed by a "live" combo, and the stimulus of a crowd, there is little bodily decency exhibited. The wilder the music, the better they like it.

The tunes performed can hardly be

“Disco, with its stunning profusion of lights, sounds, rhythms, motions, drugs, spectacles, and illusion is making it big today because man has so dulled and dimmed his senses by living in an overstimulating industrial environment that nothing but sensory overkill can turn him on.”—Albert Goldman, music critic.



described as anything resembling good music. Seldom could the words I was singing be understood, or my voice even heard, over the din of the music and crowd. This really mattered little because the beat is all that is necessary.

One of the drummers that I worked with was an exceptional musician, and one of the most popular features of our dances was his drum solo. This serves to illustrate how really subordinate the melody is to the rhythm. He would sometimes play as long as fifteen minutes while the crowd would shimmy and shake to nothing more than the throb of a drumbeat. The resulting frenzy was an example of human savagery.

When I observe such antics, I ponder what future generations in America will be like. There are few places in modern life where one can find a parallel for the sobriety of our founding fathers. What a farce is our attempt to civilize the heathen while we imitate him in our nightclubs and discos. Adults not only condone but participate in the same corrupt dances that their children do. At a time when we need sound leadership of our youth we have instead a worship of teenage folkways. Unless moral decency returns to America, our future is doomed!

The apathy of Christians and the lack of concern by church leaders regarding the influence of rock music on teenagers disturbs me. During one of my crusades when I gave the testimony of my conversion as announced, I saw few teenagers in the audience. Afterward I learned that many parents had permitted their sons and daughters to attend a performance by a popular rock group in town that evening.

A young lady once took issue with me on the dangers of rock after hearing me lecture on the subject. Later I was told that she was the daughter of a deacon and had shortly before that driven three hundred miles and paid seven dollars for a ticket to hear her favorite rock group.

These are not isolated instances. They happen all the time. In fact, the greatest opposition I receive in denouncing rock music comes from Christian teenagers and their self-righteous parents.

Walk into most Christian homes with teenagers and you will find an ample supply of rock records and 8-track tapes. Punch the buttons on their car radios and you'll find at least one set to pick up a rock station. Parents must be awakened to what is perhaps the greatest obstruction to moral and spiritual growth in their children today.

Recently several boys from a car theft ring came to hear me speak on rock. They not only gave their lives to Christ, but the leader came to me with more than one hundred dollars' worth of stolen rock cartridge tapes in his hand. He destroyed them and related to me the story of what rock music had led him to do. "Before we would steal a car or any part of a car," he said, "we would drive around for an hour listening to rock on a stereo tape deck in our car. When the music had us worked into a frenzy, we would start stealing anything we could get our hands on. Believe me, after an hour of acid-rock music, there is nothing that we wouldn't try to steal."

I remember well one young man who came to speak to me after I had talked about rock music. He was holding several rock records under his arm. His story shows another side of the influ-

ence of rock music. "I've been experimenting with autosexuality for over a year," he told me. "I know it's wrong, and the devil has tortured me with it. Whenever I engaged in such acts I would always use rock music to put me in the mood, especially these albums."

We knelt at the altar and prayed. After a time he looked up with a determined look on his face. Then with his hands he broke in pieces the album he had been holding. "I know now that God will give me the strength to overcome this thing," he said. "If I hadn't broken this record and had listened to it again, I know I would have gone back. Just like this record is broken, the hold of Satan upon me is also broken."

During my crusades I have had many rock musicians come to hear me speak. Most of them, though recognizing the truth of what I have said, have chosen to reject a personal commitment to Christ. There have been many, however, who have responded to Christ's invitation and consequently become dynamic witnesses for the Lord.

Surprisingly enough I have found that many rock disc jockeys agree wholeheartedly that rock music is having a profoundly immoral effect upon youth. Some time ago I visited with the man who used to be the top rock jockey in the entire metropolitan Cleveland area. He was largely responsible for bringing the Beatles to America on both of their tours. He also managed several bands. He now works for a "good music" station.

He said, "I was a nervous wreck because of the pace of the programming and the neurotic influence of the music. I had thought about quitting several

"I'm more of a robot than a person."—Sid Vicious, Sex Pistols.

"It's a noise we make, that's all. You could be kind and call it music."—Mick Jagger.



times, but when acid-rock music came on the scene I *really* wanted out."

He went on, "When I first met the Beatles they were singing about young love. On their second tour it was nothing but drugs, sex, and Oriental religion. I didn't like the direction that rock music was headed. I'm glad I quit, and I'm happier now than I ever was playing rock music."

Drugs and rock. He does not stand alone in that opinion. In another major American city I visited with the program director of a rock station. "I've been a disc jockey for fifteen years," he said. "I know what this music is doing to kids today, and it makes me feel like a prostitute, playing this music when I dislike it so much. Do you know that some acid-rock music combined properly with strobe lights can cause brain damage?" he exclaimed. "I have to sponsor a lot of rock dances, and believe me those kids do actually blow their minds on the music. I traveled with the Beatles on their tour in 1964, and they were high on pot nearly every time I walked into their room. They are some of the most rotten characters I've ever met. I even have trouble with my conscience playing some of their good songs."

Neither of these aforementioned disc jockeys are professing Christians, yet they vehemently expressed their contempt for rock music. What an indictment this is of Christians who defend it.

On the less successful side of the ledger are those instances when I have talked with rock musicians and singers who have rejected Christ in favor of the performance of rock music.

I know what it means to look into the face of a dying rock musician. I recog-

nized him in a hospital ward and went to tell him what Christ had done for me. He played an electronic piano in a local group, and one night as he was plugging it in he accidentally touched the prongs and was badly hurt. He lay in bed, on the critical list, with a tube protruding from his chest and leading to a bottle on the floor. In this manner, the fluid was being drained from his lungs, which had collapsed. After I explained God's plan of salvation for his life, he begged me to come again and talk to him about Christ.

When I returned several days later, he was sitting up in bed with a stack of *Playboy* magazines at his feet and a cigarette in his mouth. He informed me that his condition was much better and that he had thought about the things I told him. His conclusion was that if he became a Christian he would have to quit playing rock, and that was something he would never do. He had chosen rock rather than God and rudely asked me to leave the room.

Another experience centers around a young man who is the lead singer for a group that had a recent million-seller. He was invited by friends to attend a crusade the night I told the story of my conversion. He listened intently and afterward we had a lengthy discussion concerning rock. During the conversation he asked me to hear a record he had just recorded. As I listened I could recognize that the song had potential, but didn't realize that in a few weeks it would be the number one song in the nation. I explained God's redemptive purpose for his life and felt assured in my heart that I had been directed to present him with an opportunity for salva-

tion before the song became a "hit."

Finally he asked, "If I give my life to Christ, what becomes of my rock career?"

I told him the truth: "If you become a Christian, you will eventually have to cease performing rock if you want to continue serving God." He shook his head and said, "I can't do it."

That night we had discussed the use of drugs by professional rock musicians. "I'll never use drugs," was his comment. My last knowledge of this young man was that he has since been jailed and charged with possession of narcotics.

There is one common factor in the preceding stories of musicians and others involved in rock with whom I have conversed. Nearly all of them have seemed to realize that they had to choose between rock and God. Without any comments from my viewpoint they have voluntarily expressed the thought that they would either have to perform rock music or serve God but that they could not do both.

Many times I've asked myself, "Why can't Christian teenagers see that a choice has to be made?" Teenager, you can't have both God and rock music. The message and morality of hard rock is incongruous with service to Christ. A choice has to be made.

Teenage idolatry. Rock represents a blatant form of idolatry for many teenagers. Not only do they buy the records of their rock idols but they very empathetically identify with the stars by purchasing cheap magazines that contain the words to rock songs. They also search out sex-oriented pictures and pertinent details about their lives. Many hero-worshippers find out everything

"I find myself evil. I believe in the devil as much as God. You can use either one to get things done."—Peter Criss, Kiss.

"We are more popular than Jesus now."—John Lennon.



possible about their "god." They pin up pictures of the star on their walls, along with a kaleidoscope of songs and lyrics, and defy anyone to say a derogatory word about their idol. These "gods" are a reference point for teenage values, thoughts, and aspirations.

The worship of pop musicians is a sign of emotional immaturity. As a rock singer, I wouldn't consider being interested in a girl who was so childish as to be impressed in such a manner. Teenagers who worship rock entertainers are the dupes of the promotional agents who manage these performers.

Most rock entertainers are happy to exploit this power and influence on their young audiences. The sanctuary of worship for this religion may be a rock concert hall or a transistor radio with earplugs.

Unfortunately the average age of those addicted in such a manner is usually somewhere between twelve and fourteen. Their god is not a graven image of stone or wood but their worship of him is nonetheless an abominable form of idolatry in the eyes of the true God. In their worship of rock entertainers, many teenagers have willfully broken the second commandment.

In the New Testament story of Ephesus, those converted to Christ destroyed the idols they had worshiped. It is much the same on foreign missionary fields today. Missionaries insist that those converted to Christ from pagan religions bring not only their idols but all other paraphernalia used in their former worship. Rock records are the fetishes that link teenage idolaters to their rock idols.

I therefore challenge Christians who have read this to destroy their hard rock

records. This act will do more than remove a potential temptation. It will be an outward act symbolic of the inner dedication to the discipline of one's listening habits.

I have personally seen such consecrations made by thousands of teenagers all over the world. They have come to our crusades bringing what has amounted to hundreds of thousands of dollars' worth of rock records and have publicly destroyed them. I witnessed one teenager destroy records worth two thousand dollars. On several occasions I have returned months afterward and heard the same teenagers testify to the progressive spiritual strengthening and joy that their lives knew after they destroyed their records.

Some have told me that they listened to rock music as many as seven or eight hours each day. They had tried to quit but were literally addicted. Many teenagers have come requesting that I personally pray for them so they could give up rock. To them it was more than just music. It was something upon which they had fed their minds and their bodies until leaving it required an actual "withdrawal" period before they no longer were tempted to listen to rock. For many of them, destroying their records was the key step in their release from the addictive power of hard rock music.

Only one way out. Years of experience speaking on rock music in hundreds of schools and churches have brought me to this firm conclusion: on a practical basis there is only one way to effectively combat the moral debauchery present in rock music—total abstinence from rock music radio stations and the symbolic


destruction of one's hard rock albums and tapes!

From years of research and personal experience God has helped me to amass a factually convincing argument against the dangers of rock. But I recognize that it is not my academic presentation alone that has motivated thousands of teenagers to destroy their records and abandon their idolatry. It has ultimately been the conviction of the Holy Spirit in confirming the truths I have presented that has brought such results.

The proof of the dangers of rock lies in the changed lives of thousands of teenagers who have separated their lives from this music and consequently developed a more firm moral and spiritual foundation.

If rock music has created a moral crisis in America, what is the answer? Morality is a personal decision. While it may be true that our President is elected by multiples of tens of millions of votes, the decision for choosing the leader of our nation still rests in the hands of the individual voter.

In the same sense, public morality is only the projection of the personal moral decisions made by individuals living in that society. If there were not a consumer market for illicit songs they would not be produced. Every teenager who walks in the record store has the freedom of choosing what he will purchase. Likewise, our own volition determines what types of music we will listen to.

If our schools, churches, and parents would make more effort to educate teenagers as to the necessity of discretion in musical tastes, the current trends that I have outlined could be reversed. 

JUNE STRONG

An invitation to disaster

THE CONTINUOUS blaring of a car horn shattered our sleep. It wasn't a normal staccato honking but rather the chronic wail of a car in distress. It was very close. Right in front of our house, it seemed. I glanced at the clock. 1:40 AM.

Now, under our window, we heard garbled cries for help. "Let us in! Oh, please! He's hurt!" There was much banging on our back door.

We leaped from bed to bathrobe and down the stairs. A teenage girl helped a very bloody young man into our family room. I took a deep breath. I am definitely not emergency-ward caliber. He seemed to be covered with blood—jeans, bare chest, arms, and face. But after checking him carefully we determined that it all was coming from a lacerated nose. Otherwise he was OK—physically, that is. Emotionally he was a jumble of shock, alcohol, and fear of his father's wrath.

"He's going to kill me," then foul language.

"I think you'll find he's just mighty thankful you're alive," I said, the mother in me responding to this scared and battered youngster.

"You don't know my father." (Profanity.) "Oh, *how* did this happen to me!" (More profanity.)

Eventually, out of his confusion we sifted the facts.

He and the girl, whom he hardly knew, had been attending a graduation party where a keg of beer had been provided for the young merrymakers. This particular young man had consumed far too much, invited his newfound friend for a ride, and gone off the road in front of our house. Fortunately the girl was unharmed. He was frightened by the blood, by the mutilation of his mother's car, and by the anticipated anger of his father.

We called his parents, and my husband delivered the young lady back to the party, where *her* parents were helping with the festivities.

I found a flashlight and walked with the boy down to the road to view the wreck. Traveling at a good speed, his car had gone into a gully, crashed head on into a telephone pole, ricocheted off, and become pinned against a tree.



"My friend," I told him, "you are luckier than you can ever know to be alive. Take your medicine from your father like a man and learn a lesson. Whenever you are tempted to drink, remember how you feel this moment."

And through his misery, his pain, and his fear, he said, very humbly—no profanity now—"I sure will, Ma'am." I would have liked to believe him, but the world being what it is. . . .

Moments later he faced his grim father with what courage he could muster. But when his mother stepped from the car, the cocky young graduate, with many athletic honors to his credit, was only a little boy again. For just a second she held him, blood and all, in her arms, crooning softly, "It's OK, Jimmy. It's all OK." Just as she'd said it when he was six years old and had skinned his knee. He cried then, the unfamiliar sobs of one who had not shed a tear in years.

When we were back in bed, my husband and I, I could not sleep. I thought, selfishly, of one of my own sons who had traveled eighty miles home from camp meeting that very night on his

motorcycle. I thanked God for his safety and that I had never known the sorrow of smelling alcohol on his breath.

But an anger grew within me. An anger at parents who purchase a keg of beer, hire a rock band, and invite the beautiful youth of our land to celebrate their intellectual achievements. Graduation parties indeed! Invitations to disaster, death, and a sordid life-style.

Where are the parents who have the courage to say, "Sure, you can have a party, but only soft drinks and punch will be served"?

Are there no parents strong enough to say, "No, you cannot attend Joe's party because alcohol is being served"?

Have we no longer any standards left to offer our youth? Have we become their buddies instead of their examples and their guides?

It was Jimmy's second accident. Next time his mother may not have the privilege of holding him, warm and repentant, in her arms.

In olden times parents had rules and the courage to enforce them. Perhaps they were the good old days, after all. ☹

DICK JEWETT

How to get taken by a con man

WE WERE "done in" by a very slick confidence man. Several things happen in your mind when something like that occurs: First, you become very angry at the person who got the better of you. Then you become very angry at yourself for being so stupid. The next phase is to promise yourself that nothing like this is ever going to happen to you again.

All of which is being very human. But what about being very Christian? Wasn't Christ "taken" by nine of the lepers whom He healed but didn't come back to express their appreciation? And then there was Judas. He had his hand in the money sack more than once, and Jesus didn't give up on him.

How can I learn from my mistakes? Was my mistake falling for a pitiful story? Or getting my feelings hurt because somebody had swindled me? Perhaps my main mistake was how I felt afterward. When Brad got the better of me, it brought out the worst in me... for a while. But let me fill in the details.

We are listed in the San Francisco telephone book as the LIFEGUARD PROBLEM LINE. You are supposed to be able to call our number twenty-four hours a day. Besides heading this, I am also pastor of the San Francisco Central Seventh-day Adventist Church. Most of our work is with people who have various religious preferences or none, but Brad put it all together to bring it off.

First I received on Wednesday a phone call from someone who identified herself as Mary Soandso, calling from Yucatan, Mexico. She and her husband were doctors on a missionary venture in Mexico. They had just been frantically contacted by their doctor son, Brad, who

had landed at the San Francisco International Airport heavily sedated from an infection. He was returning from Peru, where he had been doing research under a grant from the National Geographic Society.

Brad had a tooth extracted under rather primitive conditions, which resulted in an infection in the sinus cavity. While he slept on the plane, someone had lifted his wallet. His mother said he was dazed in downtown San Francisco, and she asked if I would help him until she and her husband could wire money by Western Union. She claimed to belong to an Adventist church in a nearby city. She herself was to arrive in San Francisco on Sunday.

At that point I made my first mistake. I should have immediately called her local pastor. As it turned out, it probably wouldn't have made any difference, because it was true that Brad's parents lived and belonged where she said they did. And they were out of town and couldn't have been reached.

My wife and I went immediately to pick Brad up. My first impression was later confirmed by my wife: he was both homosexual and on drugs. Nevertheless, he was a mother's son, and being gay and on drugs would be the more reason to help.

My second mistake was to be so gullible. When he told me he was taking medication for pain and had lost a wife and son nine months earlier in a tragic automobile accident, I believed him.

The third mistake was to put up my credit card as a credit reference for his lodging at a hotel of his choice. My rationale at the time was that his parents would reimburse me and would want him in a thirty-dollar-a-day hotel rather than some cheap, unsavory place. He never asked me for money directly. He just looked hungry and appeared to be in much physical pain.

I gave him twenty dollars—my fourth mistake—for food to last him a couple of days.

My next mistake was to give him the number of a doctor friend of mine to consult about his physical problems. The doctor gave him a prescription for some medication.

The next day Brad called and without asking for money happened to mention he had used up the money I had given him for the medicine. I committed mistakes six and seven on Thursday and Friday by giving him more money for food and necessary expenses.

On Saturday he asked me to drop by his hotel room because he had a telegram from his mother that he wanted me to see. The telegram, teletyped on an official Western Union blank, expressed appreciation for my help to Brad and said that the money was coming, but some unexplained bureaucratic snafu in Mexico had delayed things for another day.

Oh, and their private plane had developed some little problem, and they wouldn't be able to get in until Tuesday. Would I please hold things together until their arrival? I might have not caught on yet except for the one mistake a con man could not avoid. Brad doesn't know yet how I caught on.

One mistake I didn't make was to close the hotel room door. If Brad had been a woman, my wife would have accompanied me. As he was a man, I left my wife in the lobby. But I made sure the door was open. Brad had his back to the door, but I could see the young man who blundered in with a container of ice and a bottle of spirits. Brad's room was at the end of the hall. It might have been an innocent mistake. Except I watched the young man's eyes. He was not surprised to see Brad. He was surprised only to see me. He retreated silently. Brad was not to know that the tables had been turned until the next morning. We spent several more hours and dollars on long-distance telephone calls to confirm that we weren't making matters worse by doubting Brad than we had by believing him.

The end of the story? You want to know what happened to Brad? I don't know. He is gone. I can only pray for him now. But I am still here. My phone number is still in the book.

What has happened to me? Have I become bitter? resentful? suspicious of everyone who needs help? Of all the mistakes I made, wouldn't the worst mistake of all be not to try to help the next Brad who comes along?



Dick Jewett conducts a radio talk show and crisis-line service for troubled young people in the San Francisco peninsula area. Those wishing to submit problem situations for

possible inclusion in the pages of THESE TIMES or for a personal response please write to Dick Jewett, THESE TIMES, Box 59, Nashville, TN 37202.



Where is God when it hurts?

Have you ever wished for a life without any pain at all? You might change your mind after reading this article. **by Paul Harvey**

AT FIRST I judged this book by its cover. Its title, *Where Is God When It Hurts?* intrigued me. However, if I expected to find inside a shallow, vapid theoretical treatise unworthy of such a profound question, that's not what I found.

Where are you, God, when it hurts?

Author Philip Yancey has dared to ask why a loving God inflicts even his saints with suffering. Is it a capricious God who allows the tornado to hop over some houses and squash others? These are questions that have haunted all men—Christians and non-Christians—since the time of Job.

Well, the first thing Author Yancey does is to take his reader on a visit to Carville, Louisiana—to the leprosarium there—to show what life is like *without*

any pain at all.

One of the manifestations of Hansen's disease (leprosy) is the absence of pain. This disease does not hurt; it acts primarily as an anesthetic, numbing pain cells in the hands, feet, nose, ears, and eyes.

The ulcers and rotting flesh on the leper result from the fact that pain is gone. The leper, unknowing, may reach into a charcoal fire. He may work all day gripping a shovel with a protruding nail.

Turning a stubborn key, a leprosy victim may casually tear his finger to the bone. A rat may chew off a finger during the night and the victim sleep undisturbed.

He may sit in one position endlessly without the discomfort that would cause most of us to shift, thus stifling circulation in his legs and eventuating in gangrene and amputation.

Without the irritation that causes us

to blink our eyes, lepers may stare until tears dry up and eyes dry up. Or one may innocently wash his face with scalding water.

By the time you get to the end of these chapters, your heart is crying out, "Thank you for pain!" Subsequent chapters continue to demonstrate the usefulness—the absolute necessity to survival—of pain.

But then Author Yancey dares to confront the question over which C. S. Lewis agonized, and Bunyan and Augustine: "Why deathbed anguish?"

He offers no simplistic explanation.

The closest the author comes to an answer is to show how the suffering of Christ and Paul and Corrie ten Boom benefited millions and to conclude that this planet is a stepping-stone. If we stayed young and well and strong and beautiful, we might never want to leave.

Paul Harvey, well-known lecturer and news analyst, writes for the Los Angeles Times Syndicate. © 1978 by Paul Harvey.

EDITORIALS

Don't let our changing world destroy you

A FEW years ago only the leaders of the free world seemed overwhelmed by the complexities and changes of modern life. Now the common man senses that something unusual has happened, and he fears that he is fast becoming unable to handle life. Students at the University of Maryland, when interviewed, stated that mankind has lost control of things, has lost any leadership it had, and that we are heading for some kind of worldwide catastrophe. A surprisingly large number felt that the next great event facing humanity will be the second coming of Christ.

Think of the changing scene in 1978: worldwide economic breakdown, serious threat of nuclear war, immorality, loss of freedom, the impact of extraneous information, genetic engineering, violence, shortage of food and of natural resources (water, coal, natural gas, oil), the welfare state, permissiveness, selfish irresponsibility, pervasive corruption in society, mind manipulation, population explosion, spiritual apathy—the list seems endless.

Kenneth Boulding, renowned economist, states that we live in the great divide of human history. "The world of today . . . is as different from the world in which I was born as that world was from Julius Caesar's. I was born in the middle of human history, . . . roughly. Almost as much has happened since I was born as happened before."

It is said that knowledge first doubled in 1750. Now it doubles nearly every five years. Albert T. Kupusinski, writing in *The Journal of Business Education*, claims that "if a chemist or physicist sat down and read the scientific journals in his field as his full-time job, at the end of a year he would be three months behind in his reading."

Nuclear proliferation constitutes one of the most horrible threats facing mankind. Where is security here? Can there be freedom from fear in an age when the military is toying with ultimate weapons? How do we relate ourselves to the army's shocking admission that it conducted 239 germ warfare tests in the U.S. over a twenty-year period? Such questions jab their way into our minds these days. War is no longer admissible.

It changes genetics. It destroys future generations.

How do we evaluate worsening malnutrition, which causes the death of ten thousand people a day? The United Nations has estimated that one person in every eight suffers from malnutrition. These unfortunate individuals, according to UNICEF, cannot attain full humanity. Because of malnourishment they have experienced irreversible brain damage and, consequently, have no creative spark. Hunger is one of the great moral issues of our time.

The forces of change in our mobile society have seriously affected the American home, which appears to be crumbling. Some of the symptoms of the dry rot within are an upsurge in runaway teenagers, runaway wives, and missing husbands. Forty percent of all marriages today end in divorce. In some parts of the nation the divorce rate runs as high as 70 percent. America's families are in trouble—trouble so deep and so pervasive as to threaten the future of our nation. No people has ever survived after its family life deteriorated.

Until recently the agencies of moral order—the government, the school, the home, and the church—have kept the revolution in manners and morals pretty well in check. Not anymore. The excesses in the sexual spectrum as seen in erotic literature, rock music, the stage, art houses, even neighborhood theaters, need no detailing here. "We are living in a Babylonian society," says historian and columnist Max Lerner. "The emphasis is on the senses and the release of the sensual. All the old codes have been broken down." We are the most analyzed generation in history, yet we don't ask whether something is right or wrong; we ask how does it feel?

Francis Schaeffer reminds us that Christianity and its influence is sadly in decline in the Western world. Our society was founded on Judeo-Christian ideals, but now it embraces secularist, humanist ideals.

"The original Christian base," Schaeffer says, "held a high-origin view of man as created in the image of God. Today's society, entrenched in humanism, asserts that man evolved by chance, and


therefore is nothing more than a collection of molecules—a machine. This low view of man (at one time just a classroom theory) is now being openly employed, as evidenced by abortion, child abuse, child pornography, and in general a low view of children."

Who can estimate the changes in our lives made by TV? In its short life span of twenty-five years, television has penetrated 96 to 99 percent of the homes in the United States. The set is now turned on for an average of six hours and fourteen minutes a day in the typical American household. Top-rated shows draw audiences in excess of 40 million people. But despite twenty-five years of television, we are discovering that information is not enough. People live with misunderstanding, and dread is a way of life. In the face of such rapid change, man has lost faith in his social institutions, his government leaders, his spiritual advisers, his neighbors, and himself.

The average age of the world's great civilizations has been two hundred years. These nations typically progressed through the following sequence:

- From bondage to spiritual faith;
- From spiritual faith to great courage;
- From great courage to liberty;
- From liberty to abundance;
- From abundance to selfishness;
- From selfishness to complacency;
- From complacency to apathy;
- From apathy to dependence;
- From dependence back again to bondage.

The United States is two hundred years old. Is what we see in our beloved land today telling us that the cycle is inevitable?

The forces of change in America have indeed taken their toll on all of us. Even so, despite worsening moral and spiritual conditions in the world, millions of individuals still cope adequately. Life is challenging and exciting because they have chosen the Christian life-style that enables them to survive the forces of change and decay. Fortunately the choice they have made is still available to anyone. No one need succumb to the outrage of dehumanization and despair in 1978.—K.J.H. 

LETTERS

Found Lindsey interview excellent and timely

CONGRATULATIONS on the excellent and timely interview with Hal Lindsey and article on the rapture (June, 1978, issue). Lindsey has made such an impact on the world that it is time we introduced the truth on this important topic. People are hungry to know what's ahead. I think we must deal head on with these issues if we are going to keep pace with what's happening today.—June Strong, Batavia, New York.

Found rapture unsatisfactory

Although not a Seventh-day Adventist, and disagreeing with the SDA position on a number of points, I wish to commend Ralph Blodgett for the interview with Hal Lindsey and his article on the rapture subject in the June issue. Lindsey's answers as published are most unsatisfactory and appear to be mere repetition of the same statements as a shibboleth. He seems to ignore objections and the illogical and unscriptural points of his position.

I, for one, do not feel that it is possible to have confidence in a God who is supposed to sneak into the world and leave a trail of driverless automobiles and empty baby carriages.—Joseph M. Canfield, Deerfield, Illinois.

Biased view of the rapture

I think that your interview with Hal Lindsey (June, 1978, issue) was scant and very limited, and because of this you presented a very biased and muddled view of the rapture. Rapture certainly doesn't encourage one to put off Christian responsibility. It does just the opposite. It encourages us to embrace Christ now so that we will not have to suffer the seven years of tribulation.

The real question is—does it really matter if a Christian believes in rapture or not? Does our salvation depend on which view we hold? I think not.—Linda Pepper, Springfield, Massachusetts.

Keeps us up-to-date on contemporary issues

I have read the new teaching called rapture, and I would find no peace in believing Christ takes us to heaven in that way. I have been teaching children

(I was a baby-sitter for years) how Jesus will come in the clouds—a beautiful sight it will be, if we love Him and have faith. I like to read your articles. It keeps us up-to-date on different beliefs. So keep up the good work.—Naomi Riegle, Danville, Illinois.

Good news and bad news

I just read the article on tithing (June, 1978, issue) and received some real revelations about God I had not considered before—like "everyone knows that a good father is responsible to provide for . . . his children" and that tithe is "10 percent of the full salary."

Now, something in your article might be very confusing for some people. The picture on page 17 shows a paycheck with the amount on the front, and a 10 percent deduction marked tithe. But if your paycheck is like mine, the taxes have already been deducted. Therefore, in the picture you show people paying tithe on salary after taxes, and in the article you say before taxes.

I'm hoping this won't be too confusing for the people who are led to consider tithing by your excellent article. Thank you for such a beautiful magazine. May the Lord bless you with ideas to strengthen our faith and lead others to Himself.—Becky Fisher, Max Meadows, Virginia.

It looks like you caught us on that one. Naturally, you are correct regarding the tithe to be based on the paycheck before taxes (as the article correctly pointed out). We hope no readers became misled by the photo accompanying that article.—Eds.

Teenager throws a bouquet

I, a teenager, very much enjoy THESE TIMES. Each issue is filled with interesting and thoughtful articles. The covers are very meaningful. I really appreciate the efforts of the editors to make THESE TIMES such a success.—Cindy Warren, Old Hickory, Tennessee.

One year down, another coming

Thank you for a year of inspired reading. Your magazine has been a blessing to me, and I pray it has been the same to

those to whom I have passed it on. Last year a friend subscribed for me. This year I would like to subscribe for myself and for two other families.—Michael Courey, Wheaton, Maryland.

Finds the variety appealing

I especially like the presentation of so many different types of articles in THESE TIMES, including the young and family betterment write-ups, as well as the type that gives tips for all-around Christian living. Patients waiting in our hospital lobby at Portland Adventist Hospital get a real lift from the magazine. It has appeal for all ages.—Mrs. Avanel Stark, Portland, Oregon.

God loves homosexuals but not their sins

I am writing in regard to the "outraged reader" who is gay. He stated that God knows and is still his Best Friend. Fortunately, God is good enough to love everyone in spite of his sins, but that doesn't mean He approves of sin. Jesus loved the men that spit in His face when He was on the cross. This doesn't mean He enjoyed it or approved of it.

Unfortunately the "outraged reader" feels no guilt over his actions. A lot of hardened criminals feel no guilt over the crimes they have committed. Does this make them right? If he did have some guilt feelings, it would probably be a lot easier to help him.

If he is so proud of his way of life, why did he request to have his name withheld?—Sheri Howard, Ringgold, Georgia.

Sign me up for more

Enclosed is my check for a one-year subscription to your magazine, which I read for the first time while waiting in a doctor's office. It seems a very interesting and informative magazine.—Mrs. Gladys G. Swango, Bedford, Indiana.

Address all correspondence for this column to Letters to the Editor, THESE TIMES, Box 59, Nashville, TN 37202.

ka'lif (kā'lif; kā'lif). Var. of CALIF.
ka'lmi-a (kā'lmi-ā), *n.* [NL., after Peter Kalm, Sw. botanist.] *Bot.* A plant of a small genus (*Kalmia*) of North American evergreen shrubs of the heath family, with handsome corymbose flowers. See MOUNTAIN LAUREL.

Kal'muck, Kal'muk (kā'l'mük), *n.* [Turki *kalmuk* the part of a nomad Tatar tribe remaining at home, prop. part part. of *kalmak* to remain.] 1. A member of any of a confederacy of Buddhist Mongol tribes, mostly of western China. 2. The language of the Kalmucks.

ka'long (kā'lōng), *n.* [Jav. *kalōh*.] A large fruit-eating bat of warm parts of the Old World.

kal'pak. Var. of CALPAC.
kal'so-mine (kā'l'sō-mīn). Var. of CALCIMINE.

ka-ma'la (kā-mā'lā; kām'ā-lā), *n.* [Ser.] A An East Indian tree (*Mallotus philippinensis*). **b** The orange-red powder from its capsules, used for dyeing silk and wool.
kame (kām), *n.* 1. Scot. & Northern Eng. var. of COME. 2. A short ridge, hill, or hillock of stratified drift.

Ka'me-rad' (kā'mē-rād'), *n.* [G.] Comrade; — an appeal for quarter by German soldiers in the World War.

kam'seen, kam'sin. Vars. of KHAM SIN.

Kan'a-ka (kān'ā-kā; kā-nāk'ā), *n.* [Polynesian, prop. man.] A Hawaiian; a Polynesian or Melanesian.

Ka'na-rese' (kā'nā-rēz'; rēs'), *adj.* Of or pertaining to Kanara, a division of Bombay province, India. — *n.* (*sing.* & *pl.*) One of a civilized Dravidian people of southern India; also, their language.

kane (kān), **kain** (kān), *n.* Scot. Produce paid as rent in kind.

kan'ga-roo' (kāng'gā-rōō'), *n.*; see PLURAL, Note, 3. [Said to be a native name.] Any of a family (Macropodidae) of herbivorous leaping marsupial mammals of Australia, New Guinea, and adjacent islands; esp., the larger species of one genus (*Macropus*). Kangaroos have a small head, large ears, small forelegs, very long and powerful hind legs, and a long thick tail, which is used as a support in standing or walking.



Kangaroo (*M. giganteus*). (1/20)

kangaroo court. Slang, U.S. An irresponsible, unauthorized, or irregular tribunal, or one in which the principles of law and justice are disregarded or perverted.

kangaroo rat. Any of numerous pouched, nocturnal, jerboa-like, burrowing rodents (genus *Dipodomys*) of arid parts of the western United States.

Kan'san (kān'zān), *adj.* & *n.* from KANSAS, *Gaz.*

kan-tar' (kān-tār'), *n.* [Ar. *qintār*.] A varying weight of Turkey, Egypt, etc., corresponding to the hundredweight.

Kant'i-an (kān'tī-ān), *adj.* Of or pert. to Immanuel Kant; conformed or relating to Kantianism. — *n.* A follower of Kant.

Kant'i-an-ism (īz'm), *n.* The philosophy of Immanuel Kant (1724-1804). He held that the mind furnished the forms of experience and the sense organs furnish only impressions. Our knowledge is therefore only subjective. But Kant shows the necessity of a belief in God, freedom, and immortality, if we are to have the institutions of civilization. And he further shows that without the a priori idea of intelligent design in nature we could not recognize any phenomena of life in plants or animals or other organisms.

ka'o-li-ang' (kā'ō-lē-āng'), *n.* [Chin. (Pek.) *kaō' liang*², lit., tall grain.] Any of a group of grain sorghums derived from a certain species (*Sorghum vulgare*).

ka'o-lin (kā'ō-līn), *n.* Also **ka'o-line**. [F. *kaolin*, fr. Chin. (Pek.) *kaō' ling*³, lit., high hill, from the place where it was found.] A very pure white clay, used to form the paste of porcelain.

ka'o-lin-ite (-īt), *n.* Mineral. Pure kaolin.

Ka-pell-meis'ter (kā-pē'l'mīs'tēr), *n. sing. & pl.* [G., fr. *kapelle* chapel, private band of a prince + *meister* a master.] *Music.* A choirmaster or orchestra conductor.

ka'pok (kā'pök; kāp'ök), *n.* [Jav. *kapuk*.] The mass of silky fibers investing the seeds of the silk-cotton tree, or **kapok tree** (*Ceiba pentandra*), used commercially as a filling for mattresses, etc. **Kapok oil**, from the seeds, is

karass \kə'ras, 'karəs\ n -es [coined sequence] 1. life tangled up with somebody else's life 2. a logical reason (a member of your~) 2: a ignores national, institutional, occupational, familial, and class boundaries (they found a new kind of~) (man created the checkerboard God created the~) syn fellowship, spiritual communion

gran-fal-loon \gran-fəl'lūn\ n -s [coin-word] 1a: a false karass 1b: an association of human beings that is meaningless in terms of the way God gets things done 2: a cliques sociological ghetto (the Communist Party, Daughters of the American Revolution, International Order of Odd Fellows, Veterans of Foreign Wars—any nation.)

kar'yō-tin (kā'rī'ō-tīn) *n.* [Biochem.] A stainable, often reticular, material of the cell nucleus. **b** A ...

ka'sher (kā'shēr) Var. of KOSHER, *adj.* & *n.*

ka'sher (kā'shēr; Heb. *kā-shūr'*), *v. t.* Also **kosh'er** (*ēr*). To make or pronounce *kasher*, or legally sanctify.

Kash-mir'i-an (kāsh-mīr'ī-ān), *adj.* & *n.* from KASHMIR.

kata- Variant of CATA-, as in:

katabolic	katalase	katalytic
katabolically	katalysis	katalyze
katabolism	katalyst	katalypiasia

ka-tab'a-sis (kā-tāb'āsīs), *n.*; *pl.* -SES (-sēs). [Gr., fr. *katabainein* to go down.] Literally, a going down; specif., the return march to the sea of the Greek auxiliaries of the Anabasis; hence, any similar retreat.

ka-thar'sis (kā-thūr'sīs), *n.* [Gr., fr. *kathairein* to cleanse.] Catharsis. — **ka-thar'tic** (-tīk), *adj.*

kath'ode, ka-thod'ic, etc. Vars. of CATHODE, etc.

kat'ion. Var. of CATION.

ka'ty-did' (kā'tī-dīd'), *n.* Any of several large, green, arboreal, American orthopterous insects of the grasshopper family (Locustidae); — from the sound made by the males in summer and fall.



kau'ri, kau'ry *Katydid* (*Microcentrum retineroides*). (3/4)

kau'ri (kou'ri), *n.* [Maori.] **a** A tall timber tree of New Zealand (*Agathis australis*) of the pine family. **b** The wood of this tree. **c** Kauri resin. **d** By extension, any other species of the above genus, as the **red kauri** (*A. lanceolata*).

kauri resin, gum, or copal. A resinous product of the kauri, found in the form of colorless, yellow, or brown lumps in the ground where the trees have grown. It is used for making varnish, and as a substitute for amber.

ka'va (kā'vā), *n.* Also **ka'va-ka'va** (kā'vū-kā'vū). [Maori, etc., *kawa*, lit., bitter.] Either of two Australasian peppers (*Piper methysticum* and *P. excelsum*), from which an intoxicating beverage is made; also, the beverage.

Kay, Sir (kā). A boastful malicious knight of the Round Table, foster brother and seneschal of King Arthur.

kay'ak (kī'āk), *n.* [Of Eskimauan origin.] An Eskimo canoe, usually of seal-skin and completely decked, the covering being laced about the paddler.



Kayak.

ke'a (kā'ā; colloq. *kē'ā*), *n.* [Maori.] A large, chiefly dull-green New Zealand parrot (*Nestor notabilis*).

keh'ar. Scot. var. of CABER, a beam.

Is your church a karass or a granfalloon?

Is church a clique of religious bigots, a sociological ghetto, or a true spiritual community that draws people together rather than divides them?

by Jonathan Butler

KURT VONNEGUT, JR., a writer, playfully coined the above terms in an effort to describe the difference between a real community (a "karass") and an unwholesome clique (a "granfalloon"). Although he did not apply these words to the Christian church, perhaps we can utilize them with benefit for our own use.

Jesus Christ established the early Christian community as a karass. He ignored the caste system of the Roman world. He revolted against Jewish class distinctions between a religious aristocracy and the unholy hoi polloi. He gathered around Him all classes of people, including the poor and the socially unacceptable.

He shared His message with different ethnic groups as well. Jew and Gentile alike came to Him. Samaritans were children of God in His eyes. When the community in Jerusalem finally drank in His Spirit, Jew and Gentile, master and slave, rich and poor, embraced each other in Pentecostal joy, and they shared their belongings. The Communion meal became the site of a love feast, a fellowship, a karass.

Paul put it this way: "For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Galatians 3:27, 28, RSV). In 1 Corinthians 12 the apostle Paul provided the compelling analogy of the church as a body with many parts. If the church is only an "eye" or an "arm," it is not the living body of Christ. By the same token, if the church is only "Greek" without the

Jonathan Butler, assistant professor of church history, Loma Linda University, Riverside, California, received his PhD in American church history from the University of Chicago. © 1978 by Jonathan Butler.

"Jew" or only "free" without the "slave" (see verse 13), it is not a *Christian* church. A community that lacks diversity is not a *Christian* community. It is not a karass.

Primitive Christians were not respecters of persons. Their congregations held so many poor and so many slaves that the class consciousness of the world came under their sharp rebuke. Christians expressed a new attitude toward slaves, as in Paul's letter to Philemon, and slaves were elected to high offices among Christians.

James objected to social hierarchy in a graphic way. "Don't ever attempt, my brothers, to combine snobbery with faith in our glorious Lord Jesus Christ!" he wrote. "Suppose one man comes into your meeting well-dressed with a gold ring on his finger, and another man, obviously poor, arrives in shabby clothes. If you pay special attention to the well-dressed man by saying, 'Please sit here—it's an excellent seat', and say to the poor man, 'You stand over there, or if you must sit, sit on the floor by my feet', doesn't that prove that you are making class-distinctions in your mind?" (James 2:1-4, Phillips*). Does it not prove you are part of a granfalloon?

The granfalloon maintains social caste, and during early Christian times both the Sadducees and the Pharisees provided clear illustrations of the granfalloon. While both groups held distinctive religious ideas, it was a *social* elitism that separated them from others. The Sadducees were members of the Hellenistic aristocracy, while the Pharisees boasted a racial loyalty over against attempts to Hellenize the Jewish civilization.

The shrill word of the prophets

*From *The New Testament in Modern English, Revised Edition*. Copyright, J. B. Phillips, 1972. Used by permission of The Macmillan Company.

During the early Christian times both the Sadducees and the Pharisees provided good examples of the granfalloon.

against granfalloon had long been forgotten. "I hate, I despise your feasts," said Amos, "and I take no delight in your solemn assemblies. Even though you offer me your burnt offerings and cereal offerings, I will not accept them. . . . But let justice roll down like waters, and righteousness like an everflowing stream" (Amos 5:21-23, RSV).

Granfalloon is as old as Judaism and as new as your neighborhood Tupperware party. Granfalloon preserves the checkerboard of human differences and alienation. They sustain *egocentrism* and *ethnocentrism* in saying, "You stay in your square, and I'll stay in mine." Bigger brain or bigger paycheck. Browner skin or heavier accent. Longer car or deeper swimming pool. These are the things that divide us into squares, cliques, or granfalloon. The litany is "Na-na, na-na-na . . . I have more checkers than you do; you're in a dark square, and I'm in a light one."

The karass overcomes human differences. It transforms the checkerboard squares into building blocks of human solidarity. Big brain and small brain share ideas. Dark skin and light skin have lunch together. Big money and widow's mite do not index individual worth. While granfalloon takes shape as sociological ghettos, the karass forms a new kind of spiritual community, drawing people together rather than dividing them. In a world of granfalloon, the karass is nothing short of a miracle.

What, then, of the churches people attend? Are they Christian communities or ghettos? Are they like the karass or the granfalloon?

What is Christianity today? If the early Christians approximated a karass, Christian history since those early years has been largely a history of granfalloon. Catholicism received the criticism of Reformation Protestants for its ties to politics, class, and culture. "Come out of the granfalloon!" cried the reformers. But Protestants have become

vulnerable themselves to class and cultural stereotypes. The great Catholic granfalloon was exchanged for many Protestant versions of the same thing, as the American religious scene illustrates all too readily.

Sadly, the denominations usually fail to transcend social and economic conditions. They support society's caste organization rather than abandoning it. H. Richard Niebuhr, in *The Social Sources of Denominationalism*, concludes that the denominations "are emblems . . . of the victory of the world over the church, of the secularization of Christianity, of the church's sanction of that divisiveness which the church's gospel condemns."

In fact, denominations themselves often mark the ascent of the economic ladder. As the young Baptist salesman becomes a sales executive he joins the Episcopalians. The Presidential candidate from a sectarian background enters the White House as a more "respectable" Presbyterian. Or in the familiar story, the Pentecostals pick a man out of the gutter, the Baptists educate him, the Presbyterians set him up in business, the Episcopalians buy him drinks at the country club, and the Pentecostals pick him out of the gutter again!

In the past few years that old joke has become a little obsolete. Pentecostals, or charismatics, are found not only among the lower echelons of society but among mainline Protestants and Catholics. An affluent Episcopalian, for example, may "speak in tongues" as enthusiastically as a blue-collar Pentecostal. Moreover, Catholic parishes, unlike the typical Protestant congregation, attract churchgoers in a wide range of social and economic categories. Though Catholics are as likely as any religious group to form social cliques within their own parishes, modern Catholicism is probably less vulnerable to the charge of class consciousness than is Protestantism.

The drive for upward mobility. By and large, however, churchgoing indicates

one's place on the social register. American society thrives on upward mobility. The son expects to outdo his father socially and economically, for that is the American way of life. Along with the move up the ladder comes what is termed "conspicuous consumption." In furs or automobiles or vacations, an individual shows off material success. And the churches provide one more indication of net worth in the social hierarchy.

Peter L. Berger, a Christian sociologist, comments, "There are upper-strata individuals who 'consume,' say, Congregationalism in the same way and for the same reason that they 'consume' filet mignons, tailored suits, and winter vacations in the Caribbean. All these elements of consumption indicate to the world (and perhaps to themselves as well) that these individuals have attained a position in society." The Nazarene Church is comparable to an old Rambler, while the Methodist Church is like a newer Ford and the Presbyterian Church a Chrysler. In the same way an individual "consumes" a fancier car, he shops for a more affluent church.

Some churchgoers are troubled by this denominational exclusivity, and they do what they can to overcome it. Most church members, however, fall rather unconsciously into the pattern. Commenting on suburban churches, ethicist Gibson Winter remarks, "Much of this exclusiveness comes about 'naturally.' The style of life, manner of dress, form of worship, appointments, windows, clerical garb, . . . serve to include some and exclude others."

"Body language" church. In a kind of denominational body language, church groups communicate their social boundaries. Certain visitors are more welcome than others. Certain members are asked to appear on the platform, and others are never asked. In short, certain churches are for certain people.

No one has to be "told" about this for

A church should be more than an in-group or a swim and tennis club. It should offer the world a new kind of community.

it to get communicated. The outer skin of a granfalloon is absolutely transparent. People take a look inside and quickly feel accepted or not accepted. They know intuitively whether a church consists of their own kind, their own granfalloon.

The glad-handing and the welcome pin or ribbon at the door do not break down the social barriers but usually reinforce them. The language of love and fellowship and "smiles for Jesus" conveyed from the pulpit sounds like that of a karass. But in actuality the warmth and neighborliness is limited generally to people of the same class, or granfalloon, who would get along quite naturally without the love of Jesus.

At the lowest social level are the very poor, the "subproletariat." Unemployed and unwashed. "People who live like animals," as some people might describe them. The churches typically ignore them altogether. The denominational system is organized along class lines, but this group at the very bottom is often not allowed into the system at all. To "wash them in the blood of the Lamb" would be quite literally to clean them up. The churches generally show little interest in this, even if Christ specialized in this sort of ministry and included these poor in His karass.

Racial and ethnic segregation. Another clear example of the exclusiveness of the churches is their racial and ethnic segregation. Negro congregations, Latin congregations, Greek, Slavic, Chinese, or Japanese congregations dot the religious landscape. The eleven o'clock hour on Sunday morning still marks the most segregated hour in America. Sunday church services are more separative than industry or education or entertainment during the week. But what really occurs here is a *class* segregation. Not only whites and blacks are segregated from each other, for within both racial groups there are distinct class divisions. Lower-class blacks do not worship with middle-class blacks any more than

whites cross class lines within their churches.

The churches may point out that their membership, nationally and internationally, is *heterogeneous*. Baptists, Methodists, or Mormons boast very diverse populations racially and economically. On the local level, however, these churches are almost entirely *homogeneous*.

It is the unhappy fact, then, that the denominations are held together as much by their *sociology* as their *theology*. They are *class* churches as well as *Christian* churches.

It could be argued, of course, that Rotary Club or Moose Lodge or country clubs do no better than the churches. They all are granfalloon. People want to be where they are comfortable. They prefer their own social niche.

So why pick on church people for nothing but a normal, human condition?

The problem is that a church should be more than a granfalloon. More than an in-group or a swim and tennis club. A church should offer to the world a new kind of community. A miraculous chemistry of humanity and divinity. A karass. If a church fails to do this, why attend it? Why not go to Rotary instead?

This commentary on the churches may seem too humorless and critical. But Amos talked this way about religious institutions, as did James. Throughout Christian history as well, religious minorities have pointed the finger at churches for creedal and class and cultural religion. The "come-outers" have indicted both Catholics and Protestants as a "Babylon," a "Granfalloon," and have sought to restore not only neglected doctrines but a lost sense of community. Whenever Christianity becomes a conglomeration of granfalloon, God calls for a "remnant" from among these Christians to form a true community. Whenever creedalism, hierarchism, racism, and materialism have separated people into a crazy quilt of denominations, God asks for some-

thing more. An elect people. An unusual people. A karass.

In the Bible we read a good deal about what this community is like. While marked by diversity, as Paul tells us, it also displays love. In Christ's prayer to His Father on behalf of the disciples, He provided the keynote for the new community. "O righteous Father, . . . I made known to them thy name, and I will make it known, that *the love with which thou hast loved me may be in them, and I in them*" (John 17:25, 26, RSV).

The First Letter of John elaborates on the fact that the really Christian community is nothing less than a community of love. "Dear friends, *let us love one another, because love is from God*. Everyone who loves is a child of God and knows God, but the unloving know nothing of God. For God is love; and his love was disclosed to us in this, that he sent his only Son into the world to bring us life. . . . *If God thus loved us, dear friends, we in turn are bound to love one another*. Though God has never been seen by any man, *God himself dwells in us if we love one another; his love is brought to perfection within us*" (1 John 4:7-12, NEB*).

This is not the sociological language of the granfalloon. It is God's word on the karass. It is not the description of a "church" as ghetto. As enclave or clique. As an elite or club. Rather, it is the promise of God to break down these human barriers with the hammer of His love and to build a new kind of community. Is a church a karass or a granfalloon? In other words, can it sing the song of a karass?

"We are one in the Spirit,
We are one in the Lord;
And we pray that all unity
May one day be restored;
Will they know we are Christians
By our love, by our love?"

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FRANK ANSWERS

Who are the 144,000?

Is the figure 144,000 mentioned in the Book of Revelation to be understood as a literal number or as a symbol of a large multitude of persons?

The 144,000 are very briefly referred to in Revelation only twice (see 7:1-8; 14:1-5). With so little to go on, it cannot be demonstrated in a definitive manner whether the number is to be taken literally or figuratively. However, the edge is toward a figurative interpretation.

The New Testament plainly states that Christians have become the new Israel of God (see Galatians 3:29; 6:15, 16; 1 Peter 2:9, 10). James even refers to Christians in the Roman Empire as "the twelve tribes which are scattered abroad" (James 1:1). And the Book of Revelation is a Christian book. The point is: If the names of the twelve tribes are being used in a figurative sense to denote Christians (Revelation 7:4-8), and if the number sealed of each tribe is figurative (it being odd indeed that there are exactly 12,000 from each tribe—never more or less), then the total number (144,000) should also be considered as figurative.

From another angle we may observe that the 144,000 of Revelation 14:1-5 appear in context as those who have been victorious in the image-mark-beast conflict of 13:11-18 (they should also be equated with the similar victorious group referred to in 15:2, 3). The

"saints" of 14:12 who accept the three angels' messages (verses 6-11) keep God's commandments in contrast to those who receive the mark of the beast as noted in the third angel's message (verses 9-11). By implication, then, the "saints" of 14:12 are the same as the 144,000 of 14:1-5. Consequently many Christians believe the number (144,000) is simply symbolic of all God's people who will go through the last events of human history—in other words, the living generation of God's people who will live through the final spiritual crisis over the "beast," its image and mark, and the seven last plagues—to witness the second advent of our Lord in power and glory.

Would you please explain Isaiah 59:2, which reads: "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." If sin and iniquity mean the same thing (as some say), why are the two words used separately in this verse? Doesn't it put a difference between them?

Your problem lies in a failure to recognize the literary structure of the passage, which in this instance is an example of Hebrew poetry. The Old Testament is a mixture of prose and poetry, with approximately 40 percent being written in poetic form. This fact is not often recognized, because many Bibles are not printed to show the reader the structural differences between Hebrew prose and poetry. Furthermore, poetry is not recognized by most of us unless we feel a pronounced rhythm or hear the lines rhyme. Not only is Hebrew poetry found in the Psalms, but it is also interspersed throughout the historical and prophetic books. Chapters 40-66 of Isaiah's prophecy (including 59:2) are almost entirely poetry.

Hebrew poetry is based on what is known as *parallelism*, with no rhyme. The basic unit is a pair of lines, parallel in thought, described as being like "a sound and its echo." There are

various arrangements of this concept, but three primary forms of parallelism are: (1) *synonymous parallelism*, in which the second line states the same thought expressed in the first line, but in different words; (2) *antithetical parallelism*, in which the second line sets off the first line by expressing a contrasting thought; and (3) *synthetic parallelism*, in which the second line of the couplet adds an additional thought to the first line.

A good illustration of synonymous parallelism is found in the Song of Lamech (Genesis 4:23, 24). Here are the first two couplets:

"Adah and Zillah, Hear my voice;
ye wives of Lamech, hearken unto
my speech:

for I have slain a man to my
wounding,
and a young man to my hurt."

Both couplets are examples of synonymous parallelism, but a Westerner reading this poem might wonder if Lamech had slain one or two men. But a Hebrew would understand his statement to mean only *one* man, because the second line of this poetic structure simply echoes the thought of the first line.

Isaiah 59:2 is a similar instance of synonymous parallelism. We could structure it thus:

"Your iniquities have separated be-
tween you and your God,
and your sins have hid his face
from you."

In this parallelism we see that the words *iniquities* and *sins* are being used in the same sense. Sin or iniquity—whichever term we care to use—separates us from God, or—phrased another way—hides His face from us. An awareness of Hebrew parallelism and the poetic structure of much of the Old Testament will assist us in rightly interpreting the Word of God.



In this column Pastor Frank B. Holbrook answers questions about spiritual truth, ethical behavior, and Biblical understanding. Write to him clo

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Southern Publishing Association

FEW OBSERVERS of that curiosity called "rock" are as qualified as Bob Larson ("Today's music—its message and morality," page 18) to evaluate its effect on America's youth. Converted as a young man while deeply involved in the rock scene as a guitarist and composer, he has since awakened many an adult who should have seen long ago the moral skids that rock music is providing for America.



The son of a minister, Larson is now an evangelist, but he was only thirteen when his first popular hit tune was published. At fifteen he had his own rock 'n' roll band and four years later had performed on radio and television shows and entertained capacity audiences in Convention Hall, Atlantic City. While continuing to entertain in personal appearances, he also worked as a radio announcer and disc jockey. And in addition he kept on writing music. Recording contract offers were numerous.

Several scholarships made it possible for Bob to enroll in the premed course of a large midwestern university. It was here that his life was changed—he was introduced to Jesus Christ, the Son of God. That spring Bob started on the path of a disciple in total surrender to the Saviour.

Bob was persuaded to enter Christian service. He abandoned the medical profession to enter the ministry. Since then he has lectured at Christian and secular schools, colleges, and secular organizations in addition to his schedule of evangelistic crusades. He has addressed the student bodies of the foremost Bible colleges in America and has ministered at the request of nearly a dozen evangelical denominations.

Larson is currently booked heavily as a lecturer in public schools, where he presents a moral analysis of rock music. Through this outreach alone he speaks to more than half a million students in more than five hundred high schools and colleges each year.

Bob Larson knows the subject firsthand. He writes with the clarity and strength of someone talking about a subject he understands. He enjoys the distinction of being one of the finest recording guitarists today, in addition to his versatile talents as a composer, singer, author, lecturer, and evangelist.

Although the press has portrayed him as an "antirock crusader" against the billion-dollar-a-year rock industry, with a desire to exploit a controversial issue, Bob says his motivation is simple:

"I am firmly convinced that ours is probably the last generation before the return of Christ. Since nothing touches the lives of youth more pervasively than rock, it is logical that Satan should exploit this mass communications medium to subvert youth. The universal language of music has been a prime means of spiritually and sociologically preparing our age for the antichrist."

Kenneth J. Holland

How to say, "I love you!"

Just as our muscles get stiff and weak without exercise, so our ability to express love disappears without frequent use. **by Gayle Weikert**

A FRIEND of mine recently accompanied her father to the hospital, where he was scheduled for a crucial operation. His condition was critical, and Joan was painfully aware of the fact that she might never be able to speak to him again. "It was awful," she told me. "I wanted so much to tell him that I love him, but we've never said things like that to each other. He knows how I feel, of course, but somehow it needed to be said."

I could understand what Joan meant, because this happens in many families between parents and adult children, and even teenage children. In fact, many husbands and wives have trouble expressing their feelings in the simple words, "I love you." Just as our muscles get stiff and weak without exercise, so our ability to express love disappears without frequent use.

Joan was right when she said that her father knew how much she loved him. After all, showing our love by our positive, caring actions is ultimately more important than mere words. But sometimes it does "need to be said," to be reaffirmed.

I grew up saying, "I love you" to my parents very frequently and happily. Even as a teenager I was comfortable saying this to my mother and father when I was going to bed or perhaps saying good-bye. It is still extremely easy for me to do, and what support it can add to a happy birthday or a family crisis! Even a Wednesday night phone call can take on a special dimension with this extra closeness.

Now that my husband and I have two children of our own, we express our love for them every day, with our actions *and* with our words. It's easy to do with little ones. Think of all the falls and triumphs, the silly jokes and bedtime kisses that need "I love you"! And since it's so natural now, if we continue to express our love easily and comfortably, it will be a natural thing to do during their adolescence too.

How lucky that our family will always be able to share fully the joys and problems that are ahead, for we will be able to say what needs to be said. ♻️

Gayle Weikert, full-time mother of two sons, has just begun to write for publication. She lives in Kettering, Ohio, and is a graduate (Education) of Bowling Green State University. © 1978 by Gayle Weikert.



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I'm a 45-year-old lung that belonged to a wheat farmer in Nebraska. We began smoking cigarettes when I was nine—behind father's barn. Look at the white growth at the upper end of me—it's cancer. My black color comes from carbon in cigarette smoke. I'm preserved, but the wheat farmer is dead.



I'm a 55-year-old lung that belonged to a druggist in Chicago. The black flecks on me are carbon deposits from automobile exhausts and other air pollution. I'm sure glad my owner never smoked. Had he not died in a car wreck, we could have had a longer life together.

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