

THESE TIMES

MARCH, 1983

PARABLES IN STONE
RUNAWAYS—A
NATIONAL EPIDEMIC
HOW HEALTHY ARE
YOU?—A QUIZ
GRACE AND LAW

**Which
Came
First?**

(see page 6)





*"In *The Good Samaritan* I wanted to target people's consciences, mine included. Both the priest and the Levite have passed by a wounded fellow man. We all claim to be very busy or to have something better to do than stopping to help one in need. The pride and self-sufficiency of the priest should speak to all professing Christians who feel comfortable and secure to the point of being indifferent. I made the Levite an academic figure, with the hood of his regalia weighing heavily on his shoulders. True education should make us responsible, but in his case it had not fitted him for service. And it is the Samaritan, a member of an underprivileged and despised class—whom I fashioned with interracial features—who in the end stops, kneels, and provides generous help."*



"The sculpture I did for Union College, Lincoln, Nebraska (above), depicts the three angels of Revelation 14, who have messages to proclaim to people living at the end of the world's history."

"Regeneration has to do with the life force. In designing it I tried to counteract the rigidity of the science building with something curving and organic in feeling. The center form is like two cells joined and split in the growth process. The twist suggests the DNA formation.

The two circles intersecting make the mandorla shape, which I use as a symbol of Christ. He is poised above the four primitive elements—air, earth, fire, and water.



Parables in Stone

—An Interview With Alan Collins

BY HUMBERTO RASI

Alan Collins is a respected Christian sculptor and teacher whose pieces grace several churches, public buildings, and campuses in Great Britain and the United States. Born in England in 1928, Collins graduated in 1951 from the Royal College of Art in London. After teaching for nine years he devoted his full attention to sculpture.

In 1965 he won the prestigious Sir Otto Beit Medal—awarded annually to the best work in sculpture in the British Commonwealth—and in 1968 he moved with his family to the United States, where he resumed his teaching career. Mr. Collins currently teaches art at Loma Linda University in Loma Linda, California, where he lives with his wife and the younger of their two children.

How did you become interested in sculpture?

As a child I was quite attracted to drawing and painting, although not necessarily to sculpture. Then

one day during the war years an aunt took me to the Guildford Cathedral in southern England. The interior of that large structure had not yet been completed; there were pigeons flying in and out of the tracery of the windows. But I saw some sculpture by Eric Gill, and I remember looking at those nicely rounded figures and enjoying those fine shapes carved in stone.

Later I took some drawing classes, and when, at 16, I entered art school in London, I met an excellent teacher who transferred to me her enthusiasm for sculpture.

Among the different periods and schools of sculpture, which do you prefer?

I like archaic Greek sculpture for its restraint and austerity. Among sculptors of religious subjects, I have been much interested in those of the medieval period, both in England and France. Those were the anonymous artists who left their imprint, for example, on the magnificent Cathedral of Chartres. Aristide Maillol (France, 1861-1944) is the contemporary sculptor that I most admire, for the clear composition, rounded

surfaces, and emotional restraint shown in his work.

For centuries Christianity and sculpture were closely associated in the Western world, but they seem to have drifted quite apart. How do you relate to that trend?

Western societies have obviously become more secularized in recent times, and most artists reflect that trend. Their works no longer deal directly or indirectly with religious subjects. Much contemporary sculpture is more concerned with the passage of time, the eroding effect of elements upon materials, the precarious balance of things, the ephemeral nature of our lives. My religious convictions have given a different character to my work.

How have your Christian beliefs influenced your art?

My parents became evangelicals when I was a child, and I at 10 also decided to give my life to Christ. There is nothing like that conversion experience! From then on my life took a new direction. Christian principles, as expressed in the Bible, have served as guidelines and have provided

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meaning. Art then becomes a holy calling, and although not all my pieces are obviously religious, they are at least life-enhancing and constructive.

Some of your better-known pieces, however, do have religious meaning.

Yes, they do. My largest piece, *Regeneration*, is a symbolic sculpture located at Andrews University in Berrien Springs, Michigan. It suggests God's power as revealed in the elements and processes of nature. Previously I had completed a metal sculpture, *The First Advent*, which can be seen at Atlantic Union College in South Lancaster, Massachusetts, symbolizing the coming of Christ into this world, a coming fraught with risks and possibilities. I have also executed several pieces representing the three angels of Revelation 14, which are a favorite subject of the Seventh-day Adventist Church, of which I am a member.

How do you relate your activities as a Christian sculptor to God's injunction in the second commandment of the Decalogue: "You shall not make for yourself a graven image . . . ; you shall not bow to them or serve them" (Exodus 20:4, 5, R.S.V.)?*

I believe in the validity of the Ten Commandments as divine guidelines for living. But you notice that the injunction against making images is tied in with *worshipping* them. In fact, God commissioned sculptures from Israelite artists and endowed them with special skills to fashion them, as recorded in Exodus 25 and 37. But He condemned as sin the idolatrous worship of the golden calf (Exodus 32). God knows that sculpture has a certain power, a certain relevance to our lives: it has a physical substance with which we can identify, because we are also substantial.

I have avoided making figures and representations that could be construed as objects of worship. I

* From The Revised Standard Version of the Bible, copyrighted 1946, 1952 © 1971, 1973.

think, however, that the temptation to worship three-dimensional images is still very much with us, although in a different way. We tend to "worship" some of our material possessions and some of our heroes, such as popular singers, famous actors and actresses, outstanding scientists, and so on. We still face the danger of worshiping the creature or the object instead of the Creator.

What is your purpose, then, in creating sculptures with religious themes?

Basically, I suppose, it is to communicate an aspect of truth that would need many words to



Alan Collins at work in his studio in Loma Linda, California.

sum up. Sculptors deal with shapes, and as I present them to the people to see, I hope that their effect will be thought-provoking or uplifting. Sometimes I use abstract forms and at other times a more direct approach, as in *The Good Samaritan*, which is on the campus of Loma Linda University. In any case, I want my sculptures to have a meaning beyond themselves.

How do you get ideas for your sculptures?

In most cases it is difficult to pinpoint the origin of an idea. Our minds are great reservoirs of impressions, images, and thoughts. As I sketch on my pad or especially as I manipulate plasticine, a shape appears that

seems appealing and worth developing. Both *The First Advent* and *Regeneration* came that way.

I have also developed a great affection for the parables of Christ. They are profound world pictures that have remained fresh and accessible to people through the centuries. As we let our minds dwell on them, other aspects of meaning come to light. In my case I naturally tend to think in terms of sculptural parables.

Are you working on any sculptural parable now?

Yes, I am working on a design for the parable of the wheat and the tares of Matthew 13 as a possible sculpture. Both plants apparently were very much alike and grew together. The wheat ear is heavy with good grain, so it tends to bend over and to bow its head, while the tares, being a lighter grain, stand straight up.

I have tried to combine the two growth patterns, with the tares upright in the center and the wheat bowing to the sides, providing a cruciform design. Christ died for both kinds of Christians—the empty and proud as well as the fruitful and humble. The Christian will then be able to relate to this design and ask himself, "Am I fruitful or not?"

What advice would you give a young Christian who feels inclined toward sculpture?

If he feels that he has been given this talent by God, I would encourage him to pursue a career in sculpture and to develop his ability to the maximum possible. To help him toward that end he should find a teacher who will show him how to draw and how to use the tools. He may have to find some supplemental work because art may not provide sufficient income to live.

God has designed us as creative individuals, and we should use each opportunity to explore a new thought, see some new aspect of life, draw a new design. Someday, in the new earth, we will have God Himself as our art and design Teacher. What a joy that will be!

TT

HOW DO YOU COMPARE WITH THE HARVARD MEDICAL SCHOOL FACULTY?

The following survey of personal health practices was recently completed by 595 members of the Harvard Medical School faculty. Mark the answers that apply to you; then turn to page 14 and compare your answers with those of the faculty of the Harvard Medical School.

1. Do you smoke cigarettes? If so, how many a day? _____ Yes No
If not, are you a former cigarette smoker? Yes No
2. Do you use tobacco in any other form on a daily basis? Yes No
If yes, what form? Pipe Cigar Snuff Chewing tobacco
3. Do you use a sleeping pill more than three times a week? Yes No
4. Have you had a routine health exam during the past two years? Yes No
5. Do you use seat belts routinely? Yes No
6. Do you take an antibiotic when you develop an upper respiratory infection? Yes No
7. Do you jog or do equivalent aerobic exercise for 20 minutes (or more) at least three times a week? Yes No
8. If practicing contraception, do you (or your partner) use contraceptive pills? Yes No
9. If female, do you routinely perform self-examination of your breasts? Yes No
If male, do you routinely perform self-examination of your testes? Yes No
10. Do you eat breakfast? Yes No
11. Do you weigh more than ten pounds above what you'd like to weigh? Yes No
12. Do you take more than two alcoholic drinks a day? Yes No
13. Do you restrict your consumption of red meat to three times a week or less? Yes No
14. Do you try to maintain a high bran or fiber content in your diet? Yes No
15. Do you drink coffee? If yes, how much? _____ Yes No
16. Do you restrict your egg intake to three per week or fewer? Yes No
17. Does your household use margarine (as opposed to butter)? Yes No
18. Do you visit your dentist for a checkup at regular intervals? Yes No
19. Do you floss your teeth daily? Yes No
20. Do you take vacations during which no work is done? Yes No
21. Do you take a daily multivitamin? Yes No
22. Do you ever make purchases in stores devoted exclusively to health foods? Yes No
23. Do you use vitamin C to protect against colds? Yes No
24. Do you take a laxative or enema if you do not have a bowel movement for two days? Yes No

Why Some Scientists Believe in Creation

BY ARIEL A. ROTH

Questions such as "Which came first, the chicken or the egg?" still haunt evolutionists, who reject a Creator-God.

Surrounded by the inspiring atmosphere of the Rockefeller Chapel at the University of Chicago, the scholars bowed reverently and listened to a petition addressed to God. Only a few minutes later the featured speaker of the hour, Sir Julian Huxley, declared that the evolutionary man could no longer take refuge in the arms of a divinized father figure he himself had created.

Huxley (1887-1975), an English biologist, educator, philosopher, and author, also stated that the earth was not created; it evolved, as did human beings with their mind, brain, soul, and body, and so did religion.

This paradoxical incident, which took place in 1959 during a five-day Darwin Centennial Celebration, well illustrates the quandary many have regarding the question of origins. Is there a God who is Creator, or did the

universe and life, including man, just come about without intelligent design?

This question has come into sharper focus recently because of the public concern and resulting court cases about teaching Creation along with evolution in public schools. This issue has brought to public awareness the fact that a number of scientists believe in Creation.

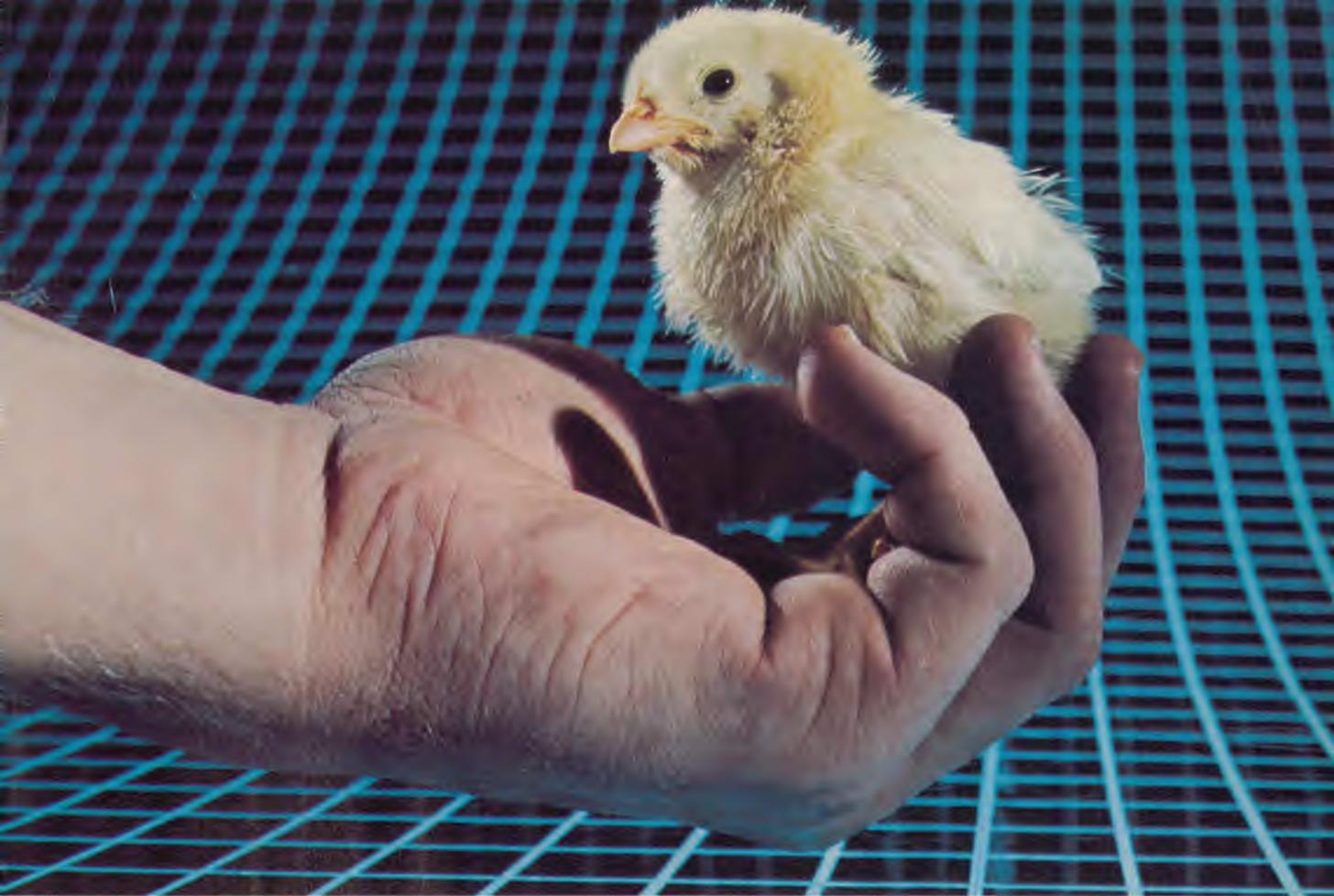
Space does not permit elaboration of the various models of Creation or theistic types of evolution that involve the activities of a God. Suffice it to say that some scientists believe in a God who is the Creator of the functioning universe. We will consider some of the basic reasons for this belief by some scientists—reasons that reflect the analytical training of the scientist.

The origin of life. Perhaps the most serious question a scientist has to face as he considers whether there is a Creator is the question of the origin of life. This question was not so important in

the seventeenth century, when many believed that life forms arose fully developed, spontaneously, all by themselves. Even formulas were available for "manufacturing" living forms. Van Helmont, for instance, proposed that all one had to do to make mice was to place some old rags, wheat, and cheese in a dark corner, and mice would be generated!

This formula still intrigues people today, but the explanations differ. Since then, the more rigorous work of the French microbiologist Louis Pasteur and others has amply demonstrated that life does not arise by itself. Only life begets life. Our precautions of sterilization for protection against infectious diseases and food spoilage stem from this fact.

Modern biology has demonstrated that life is more complex than believed earlier and that the possibility of its arising spontaneously by itself on earth seems more remote than ever. Many scientists are not convinced,



as some others claim, that the highly sophisticated equipment and manipulations used to create some complex molecules and modify others in impressive genetic engineering experiments have very much to do with the way life originated on earth in the first place.

Sophisticated manipulation by intelligent beings reflects more what one would expect from Creation by intelligent design than spontaneous generation, which requires that all this occurs without either complex laboratory equipment or a trained scientist directing the procedures.

A number of scientists have studied the question of life arising by itself, and very impressive figures showing how very improbable this could be have been obtained, based on our knowledge of physics, chemistry, and mathematics. The noted astronomer Sir Fred Hoyle recently compared an example of this particular improbability to the chance of a tornado assembling a Boeing 747 by sweeping through a

junkyard. Some scientists conclude that these improbabilities make the spontaneous origin of life essentially impossible. Others say that it is at best highly improbable, but still possible.

What bothers some is that in dealing with this question a double standard for science is often used. Scientists, and biologists in particular, are trained not to accept improbable events as true. Unless conclusions can be demonstrated to occur 19 out of 20 or even 99 out of 100 times, normal scientific rigor demands that these be rejected.

Some scientists find it difficult to use one set of rigorous restraints as part of their standard for scientific truth while having to use a very undefined standard for trying to explain the origin of life by highly improbable evolutionary processes. This is especially significant when other alternatives, such as Creation, offer a solution to the dilemma.

As you read these lines, you unconsciously breathe in

(inspiration) and out (expiration), probably unaware that this simple process illustrates why some scientists believe in Creation. The respiratory cycle involves the integrated function of a number of different parts, each of which would be useless without the other.

The cycle can begin by the initiation of inspiration when the sensory stretch receptors in the lungs send a low-frequency impulse by way of a specific nerve cell to the solitary nucleus. The impulse then travels by way of another nerve cell to the inspiratory center also at the base of the brain, which then by way of another nerve pathway sends impulses to the diaphragm or muscles between the ribs, causing air to be drawn into the lungs.

At the end of inspiration the stretch receptors in the lungs send a high frequency impulse to the brain, which in turn inhibits the inspiratory muscles so normal expiration takes place. Each part involved in this cycle is useless without the others, and all need to

A Revolution Against Evolution? Scientists Dare to Doubt Darwin

"One morning I woke up and . . . it struck me that I had been working on this stuff [evolution] for 20 years and there was not one thing I knew about it." The speaker? Dr. Colin Patterson, renowned paleontologist of the British Museum of Natural History and author of a book titled *Evolution*.

Patterson is just one of a number of noted scientists "abandoning evolution," says the Associates for Biblical Research in the May *ABR Newsletter*. The paleontologist, giving a speech last October at the American Museum of Natural History in New York City, went on to say how he had asked various people, "Can you tell me anything you know about evolution, any one thing, that is true?" He also asked the geology staff of the Chicago Field Museum. "The only answer I got was silence."

The newsletter also quotes Norman Macbeth, appearing on the Nova TV program: "The whole purpose of Darwin was

to replace the idea of Creation. . . . He [the scientist] has to produce a family tree . . . a phylogeny. . . . Now after 120 years, I regret to say that they haven't produced a single, solid phylogeny." Fred Hoyle, the British astronomer, Francis Crick, discoverer of DNA, and other scientists are also cited for closing the door on Darwin.

Caution: These are not creationists. Some have pretty crazy ideas about life's origins. Macbeth went on to say, "No, I'm not against evolution . . . only against Darwinism as an explanation of evolution." *ABR* admits Dr. Patterson is not a creationist, just a "nonevolutionist."

But Patterson's speech hit the nail on the head: "So I think many people in this room would acknowledge that during the last few years . . . you've experienced a shift from evolution as knowledge to evolution as faith. I know it's true of me."—*Associates for Biblical Research Newsletter*.

be present to have a functional system.

Many and much more complex examples of this type of integrated system could be given—such as the eye, ear, numerous complex biochemical pathways that involve many sequential intermediate steps, and, perhaps most awe-inspiring of all, the complex organization of the human brain. The serious challenge that these examples pose to naturalistic (no involvement of a supernatural being) evolutionary explanations lies in how these complex integrated systems could have arisen without intelligent design.

While some systems may be useful at a partial level of development, others are not; and for these latter, it seems too much to hope that evolutionary changes alone would suddenly and repeatedly bring forth complete,

complex functional integrated systems. Some scientists find it more reasonable to believe in intelligent design than in improbability.

One may ask whether the often invoked evolutionary principle of survival of the fittest would not provide the necessary impetus for the development of these advanced systems. The answer is No. The principle of survival of the fittest particularly challenges the evolutionary development of complex integrated biological systems, because survival of the fittest should eliminate the useless developing parts. An organism with part of a system that is nonfunctional is at a disadvantage over one without such, and survival of the fittest would eliminate those organisms with excess parts that demand space

and energy, but perform no good.

There is another reason why a number of scientists believe in Creation; and to many, including some nonscientists, it is the most important reason. Let's introduce the reason this way: Science is highly successful, and the technology resulting therefrom dominates many aspects of our lives for good or bad. One only has to mention words such as *computer, space module, genetic engineering, nuclear warhead, or chemical warfare* to evoke a significant amount of respect.

This success has encouraged many, especially some scientists, to believe that science has all the answers. This conclusion is precisely what many others,



Tiny life forms, such as this green damselfly dragonfly, proclaim the existence of the Designer-Creator, who cares about intricate details.

including scientists who believe in Creation, object to. Scientific methodology does not provide all answers! There is a reality beyond the simple naturalistic explanations of science. The broader perspective suggested by Creation seems more in accord with the breadth of reality about us. Many aspects of life simply transcend naturalistic explanations. The astronomer-philosopher Sir Arthur Stanley Eddington (1882-1944) emphasized this thought when he stated, "You can no more analyze these imponderables by the scientific method than you can extract the square root of a sonnet."

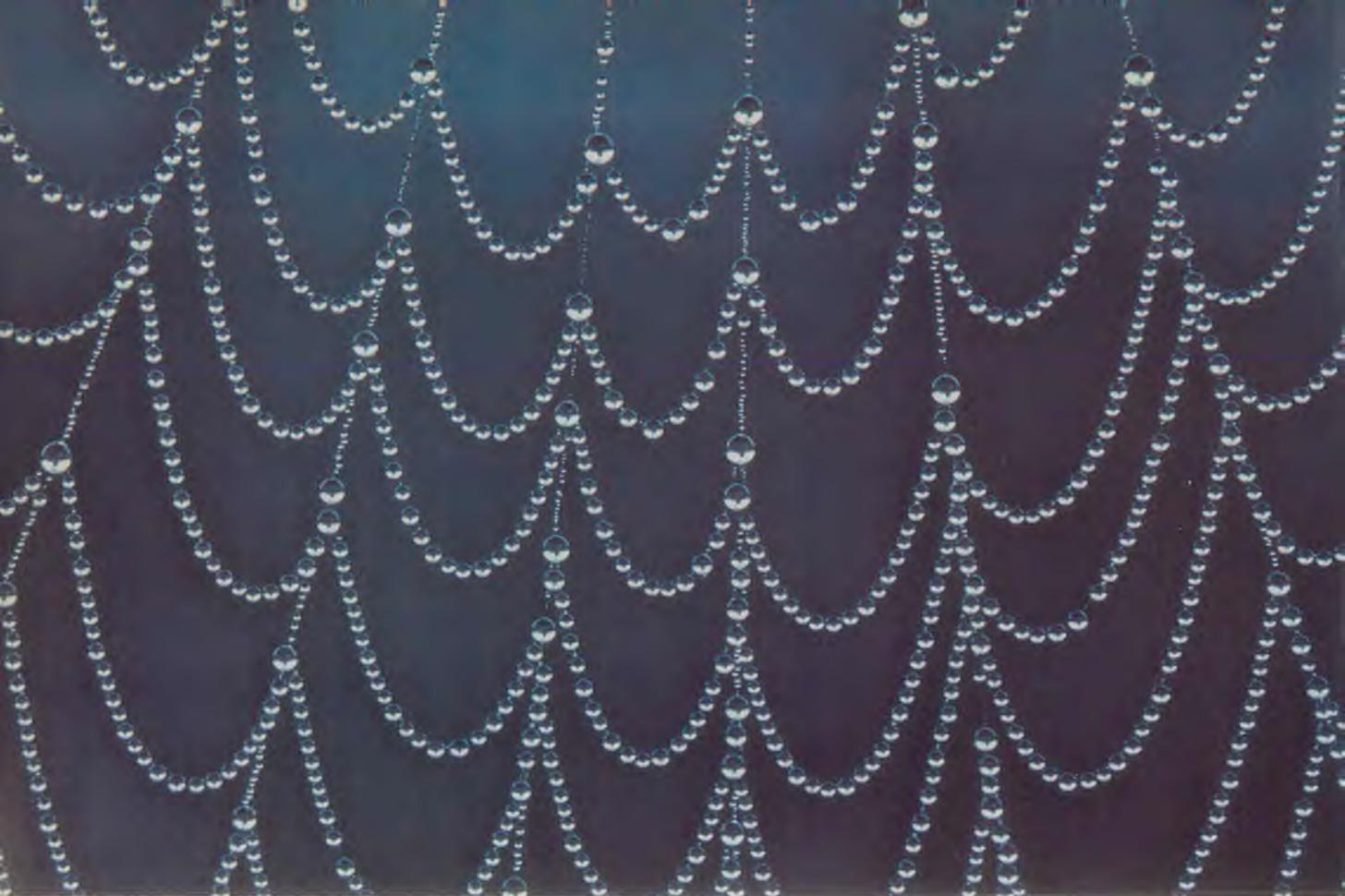
An example of one of these

imponderables is love. Science can measure many things associated with love, such as heartbeat, hormone levels, blood pressure, and moonlight, but when it comes to love itself, which is based on free will, science does not provide us with either analysis or explanation.

Or take the matter of freedom of choice. Most individuals are convinced that they have the freedom to choose this or that option. If this choice is really free it transcends scientific analysis, which is based on a system of cause and effect, where there is no choice. A definite conflict exists between the naturalistic

explanations of science and freedom of choice.

Other areas of experience such as loyalty, good or evil, creativity, the beautiful and inspiring, the spiritual, and consciousness also seem to transcend the simple naturalistic explanation of science. These point to a reality beyond science that cause many to look beyond naturalism for truth. The scholar who can lift his sights beyond the purely naturalistic is more likely to find truth, because his broad approach opens more possibilities for information and for evaluation; and in scholarly pursuits more information is better than less.



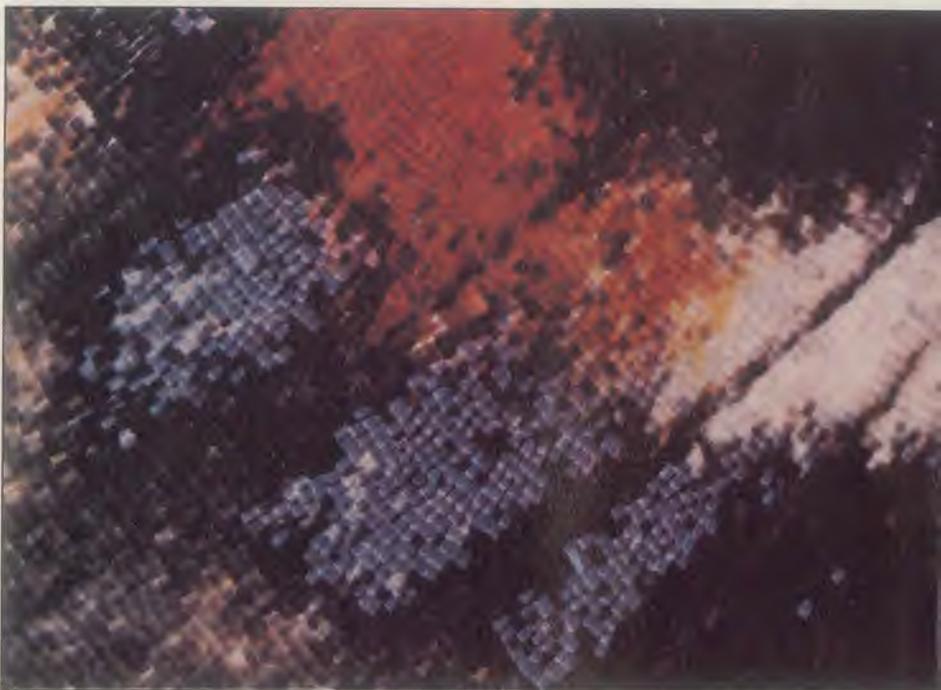
Science has been highly successful, but that success should not force a simple naturalistic world view on all the rest of reality. Until naturalistic views such as naturalistic evolution can come up with some answers to the great imponderable questions of life, it is unlikely that all scientists will feel that naturalism is the key to all truth.

It is probably only normal that some scientists should try to explain everything on a naturalistic basis such as evolution. Scientists are specialists, and the specialist has a particularly insidious problem in that his concentration on a given area tends to decrease his awareness of other realms. Thus the mind can be easily diverted into narrow interpretations, while ignoring a broader reality.

The story is told about an inspector at the gate of a large nuclear processing plant. His duty was to check every worker who left the plant to make sure nothing—especially none of the precious and potentially dangerous purified radioactive products—was

One of the greatest mysteries of the insect world involves how creatures transfer knowledge of complex activities (such as web making) from one generation to another, often without any contact between parents and their offspring.

The butterfly (Lepidoptera) got its scientific name from two Greek words that describe the thousands of dustlike scales (lepidos) that cover its wings (ptero-



taken. Armed with a Geiger counter, this inspector was faithful in thoroughly checking everyone who left.

One day a worker showed up with a wheelbarrow loaded with straw. The inspector checked all the straw thoroughly with his Geiger counter, but finding nothing radioactive, he allowed the worker and his straw to leave the plant. The worker appeared again the next day with another wheelbarrow loaded with straw, and the same story repeated itself. This went on for several days. Each time the straw was thoroughly inspected, nothing radioactive was found, and the worker was allowed to leave.

Finally the curiosity of the inspector reached beyond the limits of ordinary reserve, and he asked this worker what his purpose was. Realizing that his trick was being discovered, the worker informed the inspector that

To some scientists the question of the existence of God is very important and one that is not easily dismissed. The problem is intimately related to the question of Creation and evolution, for without God there can be no Creation, while with Him the random process of mutations as a basis for producing advanced forms of life does not seem like intelligent design. Many think that there is a serious conflict between Creation and science and many opt for science because of its perceived success.

However, the scientist who believes in Creation does not see science and Creation in conflict because to him the Creator designed a universe whose more simple aspects are orderly and follow well-defined laws. These laws make science possible and successful. Hence God and science are compatible, and the combination of the two has a

from the God of the Bible, it may well owe its foundations to that God. There doesn't seem to be a sound basis for a conflict between God and the principles of science. Many of the pioneers of modern science believed in Creation, including Newton, Ray, Linnaeus, Leibniz, and Agassiz.

Biblical authentication. Finally, a further reason why some scientists believe in Creation is because of the high degree of authentication found in the Bible, which includes a definitive account of Creation. Authentication is important to scientific thinking, which involves constant testing and evaluation. Creation has not been authenticated by science any more than naturalistic evolution. But the Bible, which describes Creation, has a high degree of validity both from a standpoint of historical accuracy and from a standpoint of being a meaningful guide for life.

The numerous portions of the Bible that have been authenticated by archeology, geography, and history lend support to its Creation account, which is endorsed by many of its authors. Furthermore, the authors of the Bible appeared to be men of integrity who were willing to make great sacrifices—even to die—for what they believed to be true. It does not appear that they invented what they wrote, neither does it appear that we are dealing with ordinary mythology; the degree of historical authentication is too high. All this is taken into account in the analytical thinking of the scientist who believes in Creation. One has to discard the general validity of the Bible in order to reject Creation, and some scientists are loath to do this.

In summary, there are a number of reasons why some scientists believe in Creation. These include the inadequacy of naturalistic concepts to explain: (1) the origin of life, (2) the development of complex integrated life systems, (3) the reality beyond naturalism. There is also a validating degree of authentication to the Bible that cannot be easily ignored. These are all rational reasons for a belief in Creation, and they appeal to the scientifically trained mind. **Tr**

The scientist who believes in Creation does not see science and Creation in conflict, because to him the Creator designed a universe whose more simple aspects are orderly and follow well-defined laws.

he was smuggling wheelbarrows out of the plant!

Sometimes, as was the case for this inspector, we also get into narrow patterns of thought without realizing the existence of a broader picture. This can be a serious source of misunderstanding, with each one feeling that his particular area of knowledge is most important.

The problem of specialization was well known to the American cowboy-humorist Will Rogers, who quipped that there is nothing so stupid as an educated man when you get him off the subject he is educated in. The scientist who believes in Creation feels that he is not so bound by the limitations of specialization and that he is in touch with more aspects of reality than the one who considers only naturalistic explanations.

greater explanatory value than naturalism alone.

The thesis proposed by Alfred North Whitehead, who taught philosophy at Harvard from 1924 to 1936, and others that modern science developed in the Western world because of its specific Judeo-Christian heritage emphasizes the harmony between God and science. This thesis proposes that the reason modern science developed in the Western world was because of the kind of God described in the Bible, a God of cause and effect and of order. The reason that something similar to modern science did not develop in the stable Eastern civilizations of India or China, which had ample time for such, was because of their many capricious, unpredictable gods.

While much of contemporary scientific thinking has moved away

ANOTHER CREATION LAW STRUCK DOWN

Less than a year after the death of the Arkansas creationism law in January, 1982, another Federal judge has struck down a similar law in Louisiana.

U.S. district court judge Adrian Duplantier ruled last November 22 that Louisiana's constitution clearly conferred the power to establish school policy on the State Board of Elementary and Secondary Education, not on the legislature, and therefore the legislature was in error when they passed a law requiring the public schools to teach creationism alongside the theory of evolution.

The State school board had opposed the creationism law and sided with the American Civil Liberties Union, which led the court fight against the creationism laws in both Louisiana and Arkansas.

How Gambling Affects Others

Psychology Today (September, 1982) writer Johnny Greene ("The Gambling Trap") notes professional estimates that there are 6 million to 9 million gambling addicts in the United States today.

The Johns Hopkins University Compulsive Gambling Counseling Center, opened in 1979, has compiled a "portrait" of the

"typical" pathological gambler: "A person of above-normal intelligence, often from a middle- to upper-middle-class background. Smart and articulate (their IQs usually range from the 120s on up), most pathological gamblers are first exposed to gambling by family members, so for them the pastime never takes on the social stigma that it does for others.

"In their youth—generally in their late teens or early 20s—pathological gamblers usually experience a 'big win'—a racetrack, casino, or lottery win, which, in their eyes, is of such mammoth proportions that it makes a lasting impression on them." They are not impressed that the odds of winning are badly stacked against them. Each loss is a challenge to win it all back, even when every legal means of paying losses has

been exhausted.

The gambler has then "bottomed out," and, with means of survival depleted, often turns to illegal methods of obtaining a supply of money. "Bottoming out can lead a pathological gambler to abandon his job or family, to suicide, or to treatment." Greene reports that among all addictions gambling seems to be one of the most curable.

Yielding to the temptation is expensive: Hopkins Center director Robert Politzer "estimates that each compulsive gambler disrupts the lives of 10 to 17 others, including his relatives, creditors, and co-workers. The economic price is also high. According to the center's findings, the average compulsive gambler usually bets twice what he makes, and costs society approximately \$40,000 a year."

Women and Poverty

"The poverty population of this country could be composed solely of women and their children before the year 2000"—that is the disturbing report in a new book, *The Underclass*, by Ken Auletta, published by Random House. Auletta's book describes a growing segment of our contemporary society, America's new social dropouts—street criminals, hustlers, long-term welfare recipients, and the homeless.

Auletta's research indicates if the number of poor in female householder families continues to increase at the same rate as it did from 1968 to 1978, then that group would constitute all our poor in the next 20 years.

One in three families headed by women is poor, compared with only one in ten headed by men and only one in 19 headed by two parents. Unavoidably, many of these single women become trapped at home, in poverty. The number of women who headed families below the poverty line jumped 38.7 percent in the past seven years. The increase was largely among young mothers who were black and Hispanic.

Says Children's Defense Fund head Marian Wright Edelman, "I think about how hard it would be to raise a child if I were 15 and had an eighth-grade education and I didn't speak much English and I were in a big city. I can't imagine it. I can't imagine the isolation, the feeling of hopelessness and fear."



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Religious Magazines Are Hard Pressed but Not Crushed by Postal Rates

Religious magazines are feeling the pressure of escalating postal rates, but few are planning to cease publication. In July the venerable *Church Herald*, publication of the Reformed Church in America, announced it might be forced to write its own obituary because of another increase in postage costs. But the demise of the magazine was postponed, according to its editor, Dr. John Stapert, because an emergency funding bill passed by Congress saved the day.

Postage rates for nonprofit second-class religious publications will reach an all-time plateau in the coming months. In addition, the U.S. Postal Service has



What an 8-year-old remembers about his grandma.

of the British-based Keston College Center for the Study of Religion and Communism.

Bordeaux believes that the peoples of the Soviet bloc have seen the empty promise of Communism and its failure to satisfy inner needs. Bordeaux lists Albania as the most repressive of the Communist states. In second place is Russia, and it is growing harsher, he says. Behind the U.S.S.R come Czechoslovakia, Romania, Hungary, and Bulgaria. East Germany, at one time fairly severe, is now less repressive.

Life in These Times

•Reviewer Mitch Finley, quoting from Eugene Kennedy, *On Being a Friend* (Continuum, \$10.95): "The main business of friendship is to sustain and make bearable each other's burdens. We may do more of that as friends than we do anything else. Getting through the tough times, offering encouragement when the other desperately needs it, shoring each other up to face the unfairness of

existence—the main work of friendship consists of just such homely tasks."

•"Forgiveness is the fragrance the violet sheds on the heel that has crushed it" (Mark Twain, *Lutheran*).

Picked up from the *Washington Post*: "In the light of the new word for taxes—'revenue enhancement'—a United Press International radio reporter has reworded an old saying: 'Nothing in life is certain except Negative Patient Care Outcome and Revenue Enhancement.'"

•"A Salvation Army *War Cry* published an 8-year-old boy's definition of a grandmother: 'They are usually fat, but not too fat to tie up your shoelaces. They wear spectacles, and sometimes they take out their teeth. They can answer every question—for instance, why dogs hate cats, and why God is not married. Everyone should have a grandmother, especially those who have no television'" (*One World*).

•Ernest T. Campbell in his newsletter reminds us of just how beautiful a prayer can be by confessing his

"unyielding admiration for this one by John Henry Newman" (and he's right about its quality): "The Lord support you all the day long, until the shadows lengthen, and the evening comes, and the busy world is hushed, and the fever of life is over, and your work is done. Then, of His mercy, may He grant you a safe lodging, a holy rest, and peace at the last, through Jesus Christ our Lord. Amen."

•Pastor Duane A. Walker, First Presbyterian church in Oceanside, California, records these fine words by John Baillie in *And the Life Everlasting*: "It is not really the shortness of life that saddens and offends us, it is its temporality—not that it ends so soon, but that it ends at all; and still more deeply the fact that, even while it lasts, it is made up of nothing but endings, of meetings and partings, of memories and longings, and of 'one thing after another.'"

•The *Christian Century* recently reported on a new gimmick that two nightclubs in California and Texas have installed to help their late-staying patrons give realistic-sounding excuses over the telephone. The device is a soundproof "What's Your Excuse?" phone booth that provides a variety of background sounds to accompany a telephone call. The caller inserts a dollar, pushes a button, and gets two minutes of background sound to make his or her excuse sound more authentic. "I'll be a little late, I'm at the auto shop" (or police station, or airport . . .). Oddly, the most popular button on the machine, says its inventor, activates the sound effects of "church," complete with organ music and the murmur of a congregation.



announced it will seek a 30 percent increase in these top-level rates, thus requiring higher postage for nonprofit than profit-oriented publications. Thus the future for religious magazines is grim, but not yet fatal.

Eastern Bloc Expert Lists Degrees of Religious Freedom

Religious expression is stronger in Eastern Europe than in the West, and there are more "genuine" believers in Russia than there were in the days of the czars. That's the assessment of the Reverend Michael Bordeaux, director

THE ANSWERS OF THE MEDICAL SCHOOL FACULTY

Now that you've gone on record, (see page 5) here's how the Harvard Medical School faculty responded, along with a bit of commentary on each answer.

1. **Do you smoke cigarettes?** Yes 8% No 92%
If not, are you a former cigarette smoker? Yes 38% No 62%

There's no question that doctors have not only read the warnings but have also seen the consequences "close up" among their patients with heart disease, cancer, and emphysema. Eight percent still smoke cigarettes as compared with 32 percent of the general U.S. population. And only 13 of 49 reported smokers exceeded one pack a day. *Former* cigarette smokers amounted to 34 percent of all responders.

2. **Do you use tobacco in any other form on a daily basis?** Yes 11% No 89%

Pipes had it over cigars by three to one. No one chewed tobacco, and two used snuff. So long as inhaling is avoided, the danger of lung damage is considerably reduced.

3. **Do you use a sleeping pill more than three times a week?** Yes 2% No 98%

While the low use of sleeping pills might suggest a high level of serenity, we've been at too many faculty meetings to believe that. More likely, it's a healthy desire to avoid drugs that can be habit-forming. The frequent use of some sleeping pills can even interfere with normal sleep patterns.

4. **Have you had a routine health examination during the past two years?** Yes 54% No 46%

We were surprised to find that so many have, given the common notion that doctors are the last ones to seek a routine checkup. As might be guessed, older individuals did so more frequently. Regular health exams were obtained by 41 percent of our faculty in their 30s, 54 percent in their 40s, 65 percent in their 50s, and 80 percent of those over 60.

5. **Do you use seat belts routinely?** Yes 73% No 27%

Hooray! While hardly perfect, the high rate of seat belt use is testimony that at least some common sense prevails in ivory towers. And our guess is that doctors who work in emergency rooms that receive auto accident victims approach 100 percent in *their* seat belt use.

6. **Do you take an antibiotic when you develop an upper respiratory infection?** Yes 3% No 97%

So much for how we treat our common colds. We hope that our readers will feel secure without antibiotics for theirs.

7. **Do you jog or do equivalent aerobic exercise for 20 minutes (or more) at least three times a week?** Yes 49% No 51%

Vigorous exercise is popular among faculty of all ages and both sexes. While "feeling good" and "looking good" are important reasons for exercise, the kind of exercise we asked about is also believed to promote cardiac fitness.

8. **If practicing contraception, do you (or your partner) use contraceptive pills?** Yes 5% No 95%

Of the two thirds of our responders who practice contraception, the use of the pill by the female partner is strikingly low. One reason, given that 99 percent are beyond the age 30, is that they have probably completed their families, making tubal ligations and vasectomies more acceptable. Also, vascular complications from the pill are higher in older females.

9. **If female, do you routinely perform self-examination of your breasts?** Yes 72% No 28%
If male, do you routinely perform self-examination of your testes? Yes 36% No 64%

Early detection of these cancers leads to earlier treatment and a greater number of cures. Self-examination is easy. We'd like to see both men and women achieve 100 percent on this one.

10. **Do you eat breakfast?** Yes 78% No 22%

A point of interest for some, perhaps. It may not be crucial to start the day off with a good meal, but it may indicate a greater awareness of the importance of nutrition.

- 11. Do you weigh more than ten pounds above what you'd like to weigh?** Yes 29% No 71%
- While 29 percent of our faculty are not as trim as they'd like to be, in most cases it's apt to be more a concern for appearance than for health. A few extra pounds are usually not a health hazard.
- 12. Do you take more than two alcoholic drinks a day?** Yes 7% No 93%
- While abstinence is obviously the most prudent course when it comes to alcohol, people who consume more than two alcoholic drinks a day have serious cause for concern.
- 13. Do you restrict your consumption of red meat to three times a week or less?** Yes 44% No 56%
- A surprising number restrict red meat consumption, probably because of evidence linking red meat consumption to bowel cancer, and possibly to avoid the animal (saturated) fat present in red meat.
- 14. Do you try to maintain a high bran or fiber content in your diet?** Yes 41% No 59%
- High fiber diets clearly help constipation. Some believe such diets also decrease the risk for bowel cancer by promoting more rapid evacuation of carcinogens from the colon.
- 15. Do you drink coffee?** Yes 83% No 17%
- Of those who drink coffee, 47 percent have two cups or fewer a day, 45 percent average three to five cups, and only 8 percent exceed five cups. Many of the health problems associated with coffee consumption are still being studied and evaluated, but all would agree that too much coffee can cause jitteriness, palpitations, and insomnia.
- 16. Do you restrict your egg intake to three per week or fewer?** Yes 79% No 21%
- A surprisingly high degree of egg restriction presumably owing to concerns about cholesterol.
- 17. Does your household use margarine (as opposed to butter)?** Yes 69% No 31%
- Again, it's probably concern for cholesterol levels that prompts the use of margarine, which is high in polyunsaturated fat as compared with butter. Margarine is also less expensive.
- 18. Do you visit your dentist for a checkup at regular intervals?** Yes 84% No 16%
- Good sense. Fewer root-canal jobs, we hope.
- 19. Do you floss your teeth daily?** Yes 41% No 59%
- The greatest cause of tooth loss among adults is periodontal disease, not caries. And flossing should help remove the plaque that contributes to periodontal disease.
- 20. Do you take vacations during which no work is done?** Yes 83% No 17%
- Probably a healthy practice, but hardly an essential one. Several responders described their golf games as more work than play.
- 21. Do you take a daily multivitamin?** Yes 14% No 86%
- There's no real need for vitamin supplementation if one eats a balanced, healthful diet and does not face special circumstances (e.g., pregnancy, digestive disorders).
- 22. Do you ever make purchases in stores devoted exclusively to health foods?** Yes 25% No 75%
- Many "health foods" are overpriced in respect to their true nutritional value. But they often do contain less preservatives and additives than do the supermarket brands.
- 23. Do you use vitamin C to protect against colds?** Yes 14% No 86%
- Few seem to believe that vitamin C really works. Or else they find that daily pill-taking is more bothersome than a few days of sneezing and dripping.
- 24. Do you take a laxative or enema if you do not have a bowel movement for two days?** Yes 3% No 97%
- There's a wide variation in bowel habits among normal people, and apparently few of our faculty believe the ads promoting medications to achieve "regularity."

The Day I Finally Cried

Amid the applause of the spectators, I crept away to cry by myself and to thank God for all the warm, understanding people who make it possible for my retarded daughter to be like her fellow human beings.

BY MARGARET HILL



I didn't cry when I learned I was the parent of a mentally handicapped child. I remember praying while the neurologist examined Kristi: "Please, God, help me to have the strength to accept whatever this doctor has to tell me, and the wisdom to deal with it."

I just sat still and didn't say anything when my husband and I were informed that 2-year-old Kristi was—as we had suspected—retarded.

"Go ahead and cry," the doctor advised kindly.

"I never cry," I told him.

"Well, you should," he said. "Everyone needs to cry. Helps prevent serious emotional difficulties."

But serious difficulties notwithstanding, I couldn't cry then or during the months that followed. I thought I would never cry again, even though my husband did on occasion.

Being the parent of a handicapped child is, after all, much the same as being the parent of any child, with good times and bad times. Sometimes I felt like crying when I observed Kristi being denied certain activities and normal friendships, but in general she was well accepted by neighbors, friends, teachers, and fellow classmates.

When Kristi was old enough to attend school, we might have sent her away to a special one, but decided that what a child needs most is family. I could have taught her at home, but protection from the real world is no solution to the problems of the handicapped. So we enrolled Kristi in kindergarten at age 7.

It would have been comforting to cry the day I left her in that room full of self-assured, eager, alert 5-year-olds. Kristi had spent hour upon hour playing by herself for years, but this moment, when she was the different child among 20, was probably the most lonely she had known.

But unexpected things happened to Kristi in her school, and

unexpected things happened to her classmates because of her. From the beginning, Kristi was given stature, with emphasis on what she could do rather than on what she could not do. Each school year her classmates sensed that here was someone who needed a little extra help. Often when boasting of their own accomplishments, as children will do, Kristi's classmates remembered to include her with praise such as "Do you know what Kristi did today? She got all her spelling words right. Every one." No one bothered to add that her spelling list was much easier than that of other members of the class.

An especially rough spot occurred in the springtime of Kristi's fourth year in school. That turned out to be the day I finally cried.

The principal had scheduled the end-of-school program for that day. Each year the program is a culmination of daily music and physical education activities—a spontaneous, fun program. And each year I found myself dreading the event, for Kristi lacks skill in both music and motor coordination. This year Kristi didn't want to go to school the day of the program. She pretended to be sick as schooltime approached. Desperately I wanted to keep her home. She was fearful, and I was fearful, that in this event she would be unable to compete. All the anxious moments and minor crises since that devastating day in the neurologist's office seemed to have been building up to this day—when Kristi might fail in a gymnasium filled with parents, students, and teachers.

What a simple solution to the problem it would be just to let the child stay home. Missing a program wouldn't matter.

But at the last minute my conscience wouldn't let me off that easily. Kristi's usual reaction to unpleasant or difficult situations is to develop physical symptoms. For years we had been trying to teach her that one cannot evade reality by getting sick. Now, at this critical moment, I must reinforce this teaching, I reasoned. So I practically shoved a pale, reluctant Kristi onto the school bus and

proceeded to be sick myself. Just as I had forced my daughter to go to school, now I forced myself to go to the program.

It seemed that it would never be time for the third-graders to perform. And when at last they did, I knew why Kristi had been worried. Her class was divided into relay teams. She, with her limp and slow reactions, would surely hold up her team to the point of conspicuousness. However, things went well enough until it was time for the gunnysack race. Now each child had to climb into a sack from a standing position, hop to a goal line, return, and climb out of the sack.

I watched Kristi standing there near the end of her line of players, looking anxious. She knew, and I knew, that she could not struggle into that sack without toppling over. I sensed that this was the loneliest moment of her life since that day when she had first entered school.

I glanced at Kristi's teacher and saw that she and the student teacher were looking tense also. Perhaps they were wishing as fervently as I that Kristi had remained at home.

But as Kristi's turn to participate in the race approached, a change took place in her team. The children became alert. The tallest boy in the line stepped behind Kristi and placed his hands on her waist. Two other boys stood a little in front of her. The moment the player in front of Kristi stepped from the sack, the two boys grabbed the sack and held it open while the tall boy behind Kristi lifted her and dropped her neatly into the sack. A girl in front of Kristi took hold of her hand and supported her briefly until Kristi gained her balance. Then off she hopped, smiling amid the cheers of teachers and classmates. With a little help from a few other people, Kristi was able to be almost like everyone else.

Amid the applause of the spectators, I crept away to cry by myself and to thank God for all the warm, understanding people in my life who make it possible for my retarded daughter to be like her fellow human beings. TP

Margaret Hill is a counselor at Laramie (Wyoming) High School, working with students, parents, and teachers in striving to do a better job of living. © 1983 by Margaret Hill.

RUNAWAYS

—A GROWING NATIONAL EPIDEMIC

No one knows how many runaways like Danny live in America's cities. One estimate says 20,000 runaways under the age of 16 live in New York City alone. But the final solution to America's runaway problem lies in America's homes—in parents who care about their young people.

BY WILLIAM NOEL

Danny hits the streets around Manhattan's Times Square during the noon hour to pick up some business in the lunch-hour crowd. He doesn't have to wait long for a customer. They disappear together into a hotel that specializes in short stays and reappear an hour later, Danny with \$50 in his pocket as payment for his services. Danny is a male prostitute. At 16 he has been in the business for two years.

Danny got started when he ran away from a good home in which he was loved and had everything a teen-ager could want. In a moment of crisis that seemed too great for anyone to help and feeling trapped between childhood

and being an adult, he decided the only solution was to run. Local police found his bicycle at the bus station. The ticket agent recalled selling Danny a ticket to New York City. New York City police were notified to be on the lookout for Danny, but among the thousands of homeless and runaway youths on the city streets he had simply disappeared. Unless he sought the help of the police there was little chance of his being found.

For Danny, New York promised to be an escape, a place to hide until he could work through his problems. Instead it became a dead end. Within hours of his arrival, his wallet was stolen by an addict in search of money to buy another fix. Someone else stole his new jacket. After Danny spent two nights shivering in dark corners, a friendly soul offered him a few

days of shelter until he could get back on his feet. The friend seemed to have a special interest in his well-being, making unexpected efforts to be sure his every desire was met.

The friend even helped Danny find a job. But that's when Danny learned the true nature of his "friend"—the "interview" to which he was taken turned into the most frightening experience of his life. The friend was a "runner" who made his living finding new bodies to replenish a pimp's stable of prostitutes. In an hour Danny was raped, beaten, sodomized, and ordered onto the streets to sell his body. Further, he was to return all earnings to the pimp, who would give him just enough on which to survive. Any attempts to hold back earnings or to run away would bring violent

William Noel is a free-lance writer living in New Hyde Park, New York. © 1983 by William Noel.

punishment. A punch in the ribs drove home the point.

Danny knows prostitution is wrong. He learned that in church. Desperation got him started, and now there seems to be no way out. Danny hates himself, his pimp, his customers, and life in general for being so cruel to him, but prostitution is the only way he knows to survive. Sure, the pimp gives him attention that no one else does. A broken nose was reward for holding back \$5 once. His eyes have been blackened uncounted times just because the pimp was drunk and angry. Yet when he is arrested for prostitution, it is the pimp who comes to pay his \$100 fine and get him out of jail.

Danny has sold his body in the back seat of cars, in seedy hotel rooms where the rats sometimes are as big as cats, and in alleys that reek from the urine of derelicts. He has "serviced" salesmen and executives, housewives and secretaries, men and women, but mostly men. He would give anything to be back home with his family, to sleep a whole night undisturbed in his own bed, to taste his mother's cooking. Just once he would like to attend church again with his family. Church bells on Sunday near Times Square make him cry. He wants desperately to leave this living hell, but is too afraid that the pimp who owns him might kill him when he tries.

Nobody knows how many

Dannys there are in New York City. One commonly cited estimate says there are about 20,000 runaways under the age of 16 alone. Add those who are homeless but not runaways and runaways over 16, and all estimates become inaccurate. Only a few have become prostitutes, but all are street-wise youth with animal cunning for survival.

Some are runaways from other cities, but most come from depressed areas within New York City, the ghettos of the Bronx, Brooklyn, and Harlem. They sleep in alleys, abandoned buildings, or cheap hotels when they can afford them. You can find them in any

depressed area of the city, but nowhere in such a concentration as around Times Square.

Pornography and prostitution thrive, preying upon youthful bodies. The pimp and the prostitute have been made folk heroes in the rebellion against authority, rather than being portrayed as the sick, depraved, and unloving people they really are. Warped minds desire cheap and easy sexual thrills. The pimp and other merchants of pornography are all too happy to supply the demands of customers for a price.

Both organized crime and independent operators capitalize on this nefarious business for huge profits. Prostitutes can be hired in any block around Times Square at any hour of the day or night. Pornographic bookstores and theaters remain open 24 hours a day. For prices as low as 25 cents a person can select from a variety of short pornographic films depicting explicit sexual acts. For a few dollars you can gain admission to a variety of theaters, some advertising a mix of live sexual acts being performed on stage. Police officials estimate that more than half of those posing for pornographic pictures or performing in peep shows are minors. Lacking sufficient proof or laws with stiff enough penalties to make the business unprofitable, the police are powerless to make arrests.

Police efforts at halting the spread of pornography and prostitution have been only slightly successful at best. Even well-publicized efforts by civic leaders in New York City have met with little in the way of tangible results. Most lawmakers view the problem as a private vice without victims, that if people want it there is little that authorities can or should do about it.

The few businesses that are closed down usually move and reopen under a different name. Add the widespread involvement of organized crime, and control becomes even more difficult. Most laws on the books are either ineffective or merely a nuisance. One pimp on 42d Street brags that

if every prostitute in his stable were arrested every night, he could still make a profit. The usual earnings from each of his workers is estimated by police to be between \$300 and \$500 a night.

The industry survives because of two main factors: (1) the willingness of customers to pay whatever price necessary to get sexual thrills and (2) a plentiful supply of inexpensive, gullible youths who are attracted by false hopes of glamour and fame. If the market did not demand youthful bodies, then the problem of homeless and runaway youths would not be so severe. If the supply of youths did not exist, customers would have to satisfy their desires in other ways. Either would be a step in the right direction, but, unfortunately, neither seems to be the slightest possibility.

Authorities and citizens alike

have become alarmed at the problem of homeless and runaway youths in New York City and have mobilized to combat the problem. Two outstanding groups among the many involved are the Youth Services Unit of the Port Authority police and the staff of Under-21, a program of Covenant House. Each group has become involved in a different phase of the problem and has become distinguished for excellent service.

The Port Authority Police Youth Services Unit (YSU) operates out of an office in the large main bus terminal in Manhattan's West Side, a few blocks from Times Square. Pornography and prostitution are visible as in few other places in the country. Within sight of the terminal several pornographic theaters thrive, one even advertising live homosexual acts on stage.

Operating since 1975, the YSU incorporates the teamwork of plainclothes police officers and social workers. Their objective is to intercept the incoming runaways and send them home before they can get into trouble. Staff members readily admit that they are not getting all the runaways coming through, but they did get a large number—more than 1,200—in 1982.



At first glance she looked like any schoolgirl waiting for her parents. But as I approached her she said, "Hi, are you looking for a date?" and informed me that her apartment was just around the corner. As we talked, a childlike innocence kept breaking through her streetwise veneer. I wondered who she would be in a few years.



Photographs by Luis Ramirez

Staff social worker Katherine Rood says that spotting runaways is simple. They all have a bewildered, lost look. And bags such as pillowcases or garbage bags are giveaways.

"The easiest time to spot them is between 9:00 A.M. and 3:00 P.M. Monday through Friday, because they're not in school. But, in addition, sometimes they look disheveled, tired, lost, perhaps slightly dirty. They might have been leaning against walls, sleeping on floors, or something like that."

Further, she says that kids run away for "almost every reason: problems with their parents, which could be of many different types, problems at school, peer pressure. Sometimes there are drug or alcohol problems within the home or alcohol problems they have themselves. Then you have cases of child abuse, physical abuse, and sexual abuse."

The runaways intercepted by team members come from all races and socioeconomic groups from every State in the union, but especially from within a few hours' driving time of New York City. Young people generally are attracted to the major city nearest their home, but New York has special fame and appeal.

Ask any member of the team what will happen to a youth who gets to the street, and you will get a spine-chilling description of young people becoming involved with drugs, stealing to survive, or prostitution. Kathy says that quite often the exploitation of these youths involves "working in local peep shows, sex shows, and working for a pimp. That is for both male and female." Such exploitation "is very common if they don't get back in touch with their family or get intercepted by one of our teams or a New York City police officer."

Kathy and the other social workers try hardest to get the youths headed back home, where they belong. For those coming from only a few hours away, a call is made to the parents and a meeting set up at the YSU office, where the child, parent, and social worker will discuss the problem



Social Worker Katherine Rood and Sergeant South, of the Youth Service Unit, interviewing a runaway. I was amazed at how fast they cut through the kids' false fronts. Their work goes beyond professionalism; they have a sincere desire to save those kids from a nightmare on the streets.

that led to the child's running away. Hopefully the problem is well en route to a solution by the time the parents and child return home. This procedure also ensures the safe return of the child. Follow-up work is conducted by the YSU social workers and, if needed, social service agencies near the family home.

Youth intercepted by the unit

have been as young as 9, with most falling in the 13 to 15 age group, the ages when teen-age conflicts are often the greatest. They are no longer children, but not quite adults.

Besides family problems, the biggest causes of crises leading to running away revolve around school problems and an inability to handle them. Peak times for

intercepting runaways take place during the school year—especially around exam times and the Christmas and Thanksgiving holidays, when emotions run high.

"Quite often they run away on impulse, just to get away from something, with no idea where they are going," Kathy says. "When they do run, I feel it is because of a crisis. They may have tried in other ways to let their parents or other family members know that something is wrong, but when it hits the stage of running away, it is a crisis time. The child is calling out for attention, making a very loud statement that something is wrong. And our work is crisis intervention."

While the Youth Services Unit works on preventing runaways from getting to the streets, another group a few blocks away works with the kids who are already there. The work of Under-21 began with the attempt of Franciscan Priest Bruce Ritter to do something about suffering in the big city. He left his comfortable job as a college chaplain and rented a tenement apartment. Soon he began taking in homeless youths who needed food and shelter. Word spread, and many came for help.

One night there was no more room, and he had to turn back to the streets two teary-eyed youths who had nowhere to stay. That night Ritter made a vow to God that as long as he was able, he would never again turn away another youth who needed shelter. That vow has never been broken.

The tenement apartment has been replaced by a modern, well-equipped building and a city license to care for 115 youths. Keeping to his vow, he admits youth on an as-needed and no-questions-asked basis. Often the nightly census is more than 200. A recent phenomenon in that population is a growing number of teen-age unwed mothers.

Besides a place to sleep, the shelter provides medical care, three meals a day, counseling on spiritual and personal matters,



Franciscan Priest Bruce Ritter

vocational guidance and training, legal assistance, and, most of all, sanctuary. Inside the shelter reside only residents and carefully selected staff.

Sanctuary is the key word. With safety inside, residents leave the dangers of the streets at the door. Youth find a place to sleep, to take a shower, to make new friends, or just to be alone in peace. They also experience encouragement to continue their education or learn a trade. Staff members help them reestablish contact with parents or survive on their own by legitimate means. A staff of more than 250 paid personnel, plus volunteers, operate the New York shelter 24 hours a day with a budget that comes almost entirely from individual and business donations.

Ritter calls them "my" kids. So does nearly every other staff member. It is a protective relationship that springs from seeing great need and being involved in doing something about it.

Sister Gretchen, the executive director of Under-21, speaks intensely of the program and her involvement with it. She has seen it grow from a limited project to the present work. There have been emergencies at odd hours of the night, heartaches, and hard work. In spite of that, the rewards and blessings make her love the work. From time to time young people return to see old friends and speak of their success in life, thanks to the lift they received when they needed it most. Letters come in

with news items or just to maintain the contact with people who really care.

Success with street kids comes hard, however. Of the more than 9,000 youths who sought help at the Under-21 shelter in 1981, more than 65 percent returned to the streets, the only way of life they knew.

Talk to Sister Gretchen or read one of Ritter's monthly newsletters, and you will be confronted with the devastating reality of pornography and prostitution, how they ruin lives and warp minds, and why both Ritter and Sister Gretchen remain actively involved in the fight to stamp out the problem. A major portion of their work consists of putting back together the shattered lives other people broke to obtain sexual thrills.

One point becomes very clear whether you talk to the police or anyone else dealing with the problem. If no market for pornography existed then the problem of runaway and homeless youths would not be as severe or difficult to deal with. Kids get involved with it and become the property of pimps, to be bought and sold, used and abused, and when no longer marketable, thrown away or even murdered.

A shocking number of youths, known only by their street names, have been buried in potter's graves after they were no longer salable or tried to run away. The pimps or others simply murdered them. With too little evidence the police cannot make arrests.

Don't tell Ritter that prostitution is a "victimless" crime. He will tell you about the teen-age boy who was chased to the door of the shelter by an enraged pimp waving a broken whiskey bottle and threatening to kill him for running away. Ritter tells of the girl who kept getting arrested by police for prostitution. Police never checked her age, and the pimp kept paying her fines. A few days after she turned 12, someone, either her pimp or an angry customer, pushed her out a tenth-story window, killing her. Ritter tells of the 10-year-old boy who arrived at the shelter door

carrying toys given him as payment from customers.

The problem of runaway and homeless youths has never been worse than it is now, and there is no end in sight. All these young people came from a home somewhere. For some it was a good home, fled from in a moment of crisis. They never intended to get sucked up in prostitution or pornography, but an empty stomach and a broken nose can be powerful persuasion to do as they are told just to survive.

For others their home was a bad scene they could not tolerate. Having spent considerable time on the streets, they simply stayed there, feeling it easier to survive there than put up with problems at home.

Still others have no home to which they could return if they wanted to. What home they had simply disintegrated. Whatever the background, they are young and trying to survive on their own in a hostile environment when they should be in a home where they can be sheltered and trained to survive legitimately until they are ready to face the world.

If there is a solution, it lies within the home, a secure place where problems can be solved with the support of the parents so there will be no perceived need to run away. Though crisis times will arise in any home, children need to know that they can take the problem home, that their dad and mother will work with them, and that the problem *will* be solved somehow.

This simple fact can prevent your son or daughter from joining Danny on the streets of a city near you. **TT**

WHAT YOU CAN DO TO HELP

Local runaway shelters need help. For the shelter in your area, call toll free the National Runaway Switchboard at 800-621-4000 (800-972-6004 in Illinois) or the Runaway Hotline at 800-231-6946 (800-392-3352 in Texas).

The National Fund for Runaway Children helps youths across the United States. For information, write: National Fund for Runaway Children, 1511 K St., Suite 805, Dept. P, Washington, D.C. 20005.

Does Grace Make God's Law Unnecessary?

BY NORMAN E. LUNT

If the law is not needed in the Christian life, then why did Jesus teach the permanence of the law, Paul declare it holy, and John tell his readers to obey God's commandments?

I wonder where the devil is," pondered my little preschool girl, taking a break from coloring a hippopotamus. "I don't know," replied her smaller brother, shrugging his shoulders while creating a green giraffe.

"I sure would like to know where the devil is!" Shelly was giving every indication now that she was insisting on an answer from her little brother.

Shaun laid down his crayon in order to give the matter the full benefit of his 4 years of wisdom. Staring out the window with chin in hands, he deliberated for a moment and then concluded, "I don't know. But I sure hope he's in Africa!"

Satan is alive and well all over Planet Earth. And ever since the incident in the Garden of Eden, it's been his avowed objective

to spread more lies that deface the character of God and misrepresent His plan for saving sinners.

On one hand, he's managed to convince some people that the way to heaven is by works and penance. If you can just obey God's law and shed enough blood, sweat, and tears, you might make



it. On the other hand, the archliar has succeeded in getting others to view God's grace in such a way that it makes no room for law. These people are so horrified at the thought of being labeled legalist that they almost have heart failure at the mere mention of the word *law*. It's no surprise, then, that a Gallup poll recently discovered that only half of all evangelical Christians could name any five of the Ten Commandments, found in Exodus 20.

I think it can safely be stated that most errors regarding salvation may be traced ultimately to defective views of the law and justice of God.

Anyone who has ever received a ticket for speeding knows the feeling that arises when he suddenly discovers his rearview mirror filled with whirling blue strobe lights. Many think of law as having no heart. It's a cold, impersonal sort of thing that's just waiting to nail you if you step out of line.

My wife and I have a few rules for our children. Don't hit. Don't grab. Be kind. Be honest. It's not uncommon for our kids to disapprove of our rules occasionally. However, with a little time and maturity they've come to realize that Mom and Dad aren't just standing by with a water hose waiting to douse any fun they might be having, but that we're really interested in their health and happiness. Just as civil laws are designed to protect our freedoms, not to restrict them, so God's law is telling us how to live in such a way that we can experience the greatest possible happiness and fulfillment. The law was made for man, not man for the law.

But is obedience legalism? Of course not. Good citizens obey the laws. Legalism is illegal. Legalism is law that has jumped its rightful boundaries. It's not *obedience* to law that makes one a legalist; rather, it's one's *attitude* or *motive* for complying with God's law.

The courts of our land correctly recognize the value of motive. Isn't that the difference between murder and manslaughter? A rank legalist is one who is obeying the law *in order to be saved* rather than *because* he is saved. If prostitution is a bribed or illegitimate expression of love, then legalism prostitutes, or propositions, God's love. Obedience for the sake of acceptance is bondage. Obedience for victory over sin following one's acceptance is freedom.

Let's make no mistake: We are saved by *grace alone* through *faith alone* in *Jesus Christ alone*. The apostle Paul states without equivocation that "no one will be declared righteous in his sight by observing the law" (Romans 3:20).^{*} But does this mean that salvation comes by anarchy? Do we "nullify the law by this faith? Not at all! Rather, we uphold the law" (verse 31). God's grace does 100 percent of the saving.

God illustrated the way of salvation for us when He asked Cain and Abel to make an animal sacrifice (Genesis 4). Abel obeyed by placing a slain animal upon his altar, while Cain presented the finest fruit from his orchards. By accepting Abel's offering and rejecting Cain's, God was declaring from the beginning that the way of salvation came by the shed blood of Calvary's Lamb of God and not by the prize-winning fruit produced in our lives. "Without the shedding of blood there is no forgiveness" (Hebrews 9:22). Jesus is my sin offering. Obedience is my thank offering.

We are saved by faith alone, but the same faith that saves is never alone. Because I am accepted by God's gracious act at Calvary, my astonished acceptance bursts forth in grateful obedience—the fruit of love. Just as a tree cannot long remain alive without bearing leaves, no Christian can long remain spiritually alive without bearing the fruitage of cooperation with God.

Well, if law contributes 0 percent toward my salvation, then

of what value is it? "I would not have known what sin was except through the law" (Romans 7:7). Think of law as a sin detector. "Through the law we become conscious of sin" (Romans 3:20). Law has instructional value. Love *constrains*, while law *informs*. Love provides the *motivation*, while law gives the *direction*. Love would be quite ill-informed and in almost total darkness if it were not for God's law. Jesus reasoned, "If you love me, you will obey what I command" (John 14:15). Love is the why. Law is the how.

A sign attached to a towering fence surrounding a convent read: "Absolutely No Trespassing! Violators will be prosecuted to the fullest extent of the law. Signed, Sisters of Mercy." We can't help smiling at that because it seems so incongruous that mercy would employ law. We picture grace and law as absolute opposites at the far ends of the spectrum.

As a method of salvation they certainly are extreme opposites. But there is a sense in which they work together very closely. Because of my sins the law condemns me, and I stand in desperate need of a Saviour. So, in a sense, law made grace necessary. But grace would not be safe without upholding law.

It's a common mistake to think of the Old Testament as a book of law and the New Testament a book of grace. Some are surprised to discover that grace abounds in the Old Testament (see Isaiah 53 and 54; 55:1-7; Jeremiah 31:33, 34; Ezekiel 36:25-28). A gospel current runs throughout the entire Old Testament, reaching a climax in the prophecies predicting the coming of the Messiah.

And law is respected and upheld in the New Testament. Jesus taught the permanent validity of the law (Matthew 5:17-19), while Paul upholds the law and declares it holy, righteous, and good (Romans 3:31; 7:12). James assures his readers that whoever transgresses a single commandment of the law is a transgressor of the whole law (James 2:8-11).

And John, the apostle of love, defines sin as "lawlessness"

^{*} Unless otherwise noted, all texts in this article are from *The Holy Bible: New International Version*. Copyright © 1978 by the New York International Bible Society. Used by permission of Zondervan Bible Publishers.

(1 John 3:4) and instructs his readers to obey the commandments of God (1 John 5:3). Regardless of time or testaments, salvation has always been made effectual by God's grace, the shed blood of Jesus; and man's response has always been lawful obedience.

I'm thankful that Jesus lived in such a way that He was able to fulfill the law's demand for a perfect life. Jesus lived every moment in perfect harmony with His Father's will, even though He was punished as if He were a criminal. Jesus had sin *on Him* but not *in Him*. We have sin *in us* but not *on us*. Think of it! "Therefore,

the *source* of life, but shouldn't it be the *manner* of our lives? The power of gratitude born out of love enables us to dethrone sin and let righteousness reign in our lives.

In the book *Pilgrim's Progress*, Christian makes little progress until he reaches the cross and feels the burden of his sins roll away. Though our creaturely obedience will never come to the place where it equals that of Jesus our Pattern, God does promise that sin will lose its *dominion* and *power* over us (Romans 6:6, 11-14). As a favorite hymn says, "Be of sin the double cure, cleanse me from its guilt and power."

Many are surprised to learn that grace abounds in the Old Testament and God's law is respected and upheld in the New Testament.

there is now no condemnation for those who are in Christ Jesus" (Romans 8:1).

As long as we remain in Christ Jesus, His perfect life stands in place of our imperfections, and we're shielded from the condemnation of the law. In fact, it's illegal for the law to condemn us. Otherwise it would be like prosecuting someone a second time for the same offense.

For some time after World War II, reports would tell of another group of Japanese soldiers hiding in the Philippine mountains. Cut off from news reports, men lived for years unaware that hostilities had ended. They feared their discovery would result in death. Occasionally a soldier would panic and needlessly take his life.

People today need to hear the good news that because of Jesus the hostilities are over. "Therefore, since we have been justified through faith, we have *peace* with God through our Lord Jesus Christ" (Romans 5:1). Justice and mercy embraced at the cross.

But because Jesus has fulfilled the law for us, does that release us from the law as a *rule* of life? Grateful obedience is certainly not

Let's remember that sin is the worst thing that's ever happened in all the universe. It's why we're in such a mess. Whatever form it takes, sin is essentially man's declaration of independence from God his Creator. The people of Christ's day made the mistake of thinking of the law in terms of the obvious and superficial do's and don'ts. Jesus endeavored to push back the horizons of their understanding of the law and help them see how its principles touch and diffuse every aspect of our lives. Sin is ultimately man's ill-fated assertion of autonomy and is always self-defeating.

A Christian, however, is someone who is receiving a heart transplant—from the heart of God. The twice-born Christian pleads, "Create in me a pure heart, O God" (Psalm 51:10). God's desire is to place His law in our minds and engrave it on our hearts (Jeremiah 31:33).

John Dewey was standing nearby while watching his son play in a puddle of water. A friend walked by and remarked that his son would catch a cold and asked why he didn't tell his son to get out of the puddle. Mr. Dewey

thoughtfully replied that he was just trying to figure out how to help his son to want to get out.

The only decision-making that counts is the decision-making that comes from within. With God's law, or will, inscribed on our hearts, our obedience will spring from inward promptings rather than from outward restraints.

The greatest evidence that the law has not been annulled centers on the cross. From the beginning the law demanded that if you sinned you died (Genesis 3:3). Having broken the law we owe it satisfaction by the kind of death that meets its penalty. So how then are we saved? Does God declare amnesty for us? Does He rewrite the heavenly constitution? No, He upholds the law by allowing His Son, Jesus, to die in our place. Jesus was "obedient unto death" (Philippians 2:8, K.J.V.). If the law could have been done away with, then Christ would not have needed to die. But Christ died rather than set the law aside.

A long gaze at the cross tells us how seriously God regards His law. It was there that Christ bore the compounded wrath of a holy God for every sin that would ever be committed. It was there that Christ experienced the rejection of His Father intended for us. His Father's condemnation came as a bolt of lightning from the heavens, causing Him involuntarily to heave to and fro in anguish.

Picture Him on Calvary's cross enduring the torrential flood of God's wrath poured forth without any mixture of God's mercy. His spirit was impaled with our transgressions, and His soul was racked with the excruciating pain of bearing the weight of the world's iniquities.

On that Friday afternoon God stood to His feet and shouted His judgment of sin heard in the deafening roar of the thunder. And as the heavenly gavel hammered its verdict, the earth quaked and reeled in response and the sun hid its face in horror as their Creator—the Judge of all being judged for all—was declared "Guilty!" and sentenced to a sinner's death.

Salvation is free, but costly.

The cross now stands between the millenniums of time as the greatest testimony to God's changeless law. God Himself is law-abiding. He saves sinners legally in accordance with His law and not just on the basis of His power and authority. Thus it can be said that "he is faithful and just to forgive us our sins" (1 John 1:9, K.J.V.).

Who can express the pride and joy parents experience when their child tries to imitate them? Recently my little son took a picture of me, propped it up against the bathroom mirror, and proceeded to part and comb his hair the same way I do. Children identify with their parents by modeling their speech and actions and by reflecting their values.

The deepest longing of my soul is to be like my heavenly Father. But what is He like? The law portrays His character in writing. God sat for His portrait, and the result was the law. While on earth Jesus animated the law and put flesh and blood on it. And whether it's in the area of telling the truth, putting God first, keeping the seventh-day Sabbath, or having respect for another's property, the redeemed children of God likewise will "delight in God's law" (Romans 7:22).

One method of catching mink in England is to wait until the mink have left the den and then cover the entrance with grease. A trap is then positioned in such a way that the returning mink have only the choice of either going through all the grease and dirt or surrendering their lives. Knowing that the mink will almost always choose death rather than soil their beautiful soft fur, the trappers are able to capture the valuable animals. Death rather than dishonor.

Satan continues to tempt people everywhere to question the simple, clear statement of God. But the issue is simple and decisive: grateful obedience or presumptuous disobedience. It's a matter of life and death. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Revelation 14:12, K.J.V.).

TT

REFLECTIONS

BY BILL LOVELESS

To help you get the most out of THESE TIMES, we offer Reflections, a guide to deeper understanding of individual articles. Actually, we'd like to challenge you to probe these issues that can enrich your life and make them more fulfilling. Please read each article first, then consider Bill Loveless' suggestions. Bill is a master at inspiring people to think—and to enjoy doing it.

Why Some Scientists Believe in Creation page 6

1. What seemingly simple bodily processes are examples of a complex, integrated system?
2. Survival of the fittest doesn't explain development of complex, integrated biological systems because _____
3. a. Define each of the "imponderables" of life named below.
 - love _____
 - freedom of choice _____
 - loyalty _____
 - creativity _____
- b. Which of the above can you explain without recourse to Divinity?
4. Describe the creationist's explanation of the harmony between science and creation.
5. The author lists four basic reasons why some scientists believe in Creation. What are these reasons, and which one is the most impressive to you?

Does Grace Make God's Law Unnecessary? page 24

1. Half of all evangelical Christians can name five of the ten commandments found in Exodus 20. How many can you name?
2. Is a legalist a person who obeys because he's saved or one who obeys to be saved?
 - obeys because he is saved
 - obeys to be saved

If you have found Reflections helpful, we offer one more suggestion: We have available an expanded version of Reflections called "Discussion Guides." These guides are designed to act as aids for study groups. Perhaps your church or community club would find these guides a perfect catalyst for sprightly conversation and continuing study. Certainly they are worth trying.

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JUNE STRONG

A SERMON ON THE RUNWAY

We sat on the crowded plane awaiting takeoff—my husband, our youngest daughter, and myself. Already my head was splitting. I am not an air traveler. I am ever conscious of my country roots when hustling around airports. All the confused sophistication is not for me. I am never more aware of my mortality than when lifted into the sky on that thrust of power and steel. Only necessity or convenience sends me up into that space beyond the clouds.

This day necessity had rule, and I resigned myself to a long cross-country flight. Beyond the tiny windows, rain began to fall, splattering into dark-gray spots on the summer-dry cement. I was grateful for the instruments in the cockpit that would enable the pilot to guide us safely through the murk. (It so happened that we ricocheted about in an electrical storm for fifteen or twenty minutes after takeoff, but I was blissfully unaware of that future development at the moment.)

As the rain beat more furiously upon the pavement and my headache worsened (husband and daughter chatting



contentedly at my side, comfortably immune to my discomfort and apprehension), I noted a tiny patch of grass that had forced its way through a crack in the runway. It had reached maturity, and its small seed heads blew softly in the wind. I could almost feel its thirsty pleasure in the rain. A miniature prairie in a world of concrete. Something about that patch of grass reaching up to the summer rain soothed the tensions tightening within me. I reveled in all the sensations of pleasure the earth has always afforded. The band of pain encircling my head eased. A dozen or so blades of grass had changed the tenor of my thoughts.

Days later, when my work was completed, we saw the

rolling hills of eastern Washington, green with new wheat. We saw the snowfields of Mount Rainier pink in the light of early evening. Once, at sunset, we stopped along the highway to photograph a flat golden field, dotted with black cattle and backdropped with hazy, blue hills. We saw the Golden Gate bridge suspended in fog, and walked among wild lupine in the mountains of southern California.

But that little patch of grass at the Toronto airport said more to me than all the splendors that followed. Under the most adverse circumstances it had fulfilled its mission, somehow managing to look lovely in the process. And to this weary traveler it had

whispered a message in the rain:

Calm down. God is everywhere, even in this fast-paced world. In the places where rain falls in hidden valleys and violets flower where no man comes to see. But if His peace is in your heart, it will go with you through the skies and into urban centers where all is madness. He is not limited to Edens. You must bring His rest to the frantic places. That's your mission as well as mine.

Could it be that I who so withdraw from freeways and skyscrapers, from airports and subways, from crowded streets and neon lights, could possibly carry His peace with me into those places? That I could be rain and wind and summer grasses to a scurrying world?

Not just you, but His followers everywhere. That's the assignment. Reflecting Him in the most impossible places. Being a new creature in the most unlikely circumstances. Scattering love where love has died. Singing when there's no music. Laughing because God is king, and nothing can touch that, or change it, or diminish it.

As the plane turned and roared, at last, down the runway, I said softly in farewell, "Who shall separate us from the love of Christ? Not crowds, or buses, or confusion. Not highways, or hotels, or ghettos. Not loneliness, or poverty, or hate. 'In all these things we are more than conquerors through him that loved us.'" (Apologies to the apostle Paul.)



June Strong, of Batavia, New York, is a lecturer and author of the books *Journal of a Happy Woman*,

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



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Presenting Jesus Christ in all His fullness to all the world.

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Breathes there an American with soul so dead who never to himself has said, "Norman Rockwell is my kind of artist"? The purist might immediately respond, "Wait a minute. Rockwell may be a symbol of much that is right with America, but he was an illustrator, not an artist." What's the difference?

The distinction is not always readily apparent, but for the most part we can say that the artist tends to focus on the creative process, new ways of giving form and composition to the experiences of life, while an illustrator attempts to reproduce or copy that which has already received a familiar form.

All of which comes by way of background to Humberto Rasi's interview with Sculptor Alan Collins, on page 3. Collins, a recognized artist, insightfully tells about one of his recent works, *The Good Samaritan*, which has four larger-than-life figures and represents the four characters in Christ's parable.

"The four figures are not simply representations of the parable. The figures are symbolic," says Professor Collins. "The priest with his open robes is, as the Bible says, rich and increased with goods and in need of nothing. The anatomy of the priest is barely concealed with the thin undergarment indicating that the priest depends on the covering of his office for his effectiveness."

The Levite, whose entire form connotes motion, is pulling up the hem of his robe lest he touch the fallen one and become defiled. He wears academic garb—a reminder to scholars and graduates of universities not to become so involved in academia as not to perceive those in need of help.

The good Samaritan wears everyday work clothes with his feet shod in sneakers. According to Professor Collins, the good Samaritan's features are "interracial." The good Samaritan is supporting the victim and has pulled a sheetlike garment over the stripped man.

Perhaps Norman St. John-Stevas, in 1973 the minister for the arts in Great Britain, said it best: "The twentieth century—poor thing though it may be—is the only century that we've got, and we've got to redeem that. Though people may not respond to theology now, I think they do respond to the idea of beauty, and God is beauty as well as truth. What I think the arts do is to bring the spiritual into people's lives and open spiritual vistas. I do not think that we can be saved by arts, but I do see them as means by which people can come to the spiritual."

Kenneth J. Holland

The Greatest Wonder of the World

The ancient world possessed seven wonders, and of the seven only one remains. Maybe it's time we remind today's world about the eighth wonder of the world—the most magnificent one from both ancient and modern times.

BY EDWIN RAYMOND ANDERSON

Let me refresh your memory concerning the seven wonders of the ancient world.

First, there were the Pyramids of Egypt, the greatest of which covers 13 acres with an original height of 481 feet. More than 2 million stone blocks went into it, each block being about 40 cubic feet and weighing 2½ tons.

Then came the Hanging Gardens of Babylon, erected by order of King Nebuchadnezzar to honor his wife. These consisted of a series of terraces supported by arches, and rose to a height of more than 300 feet.

Third, there was the Statue of Zeus, by Phidias—a huge figure of gold and ivory erected at Olympia.

The Temple of Diana at Ephesus, the fourth wonder, was built of exquisite Parian marble.

Queen Artemisia built the fifth wonder of the world, the Mausoleum of Halicarnassus, as a magnificent burial place in memory of her husband, Mausolus, who died in 353 B.C.

The Colossus of Rhodes was another ancient object of wonder—an immense bronze statue representing Helios, the sun god. It is said to have stood in the Rhodes harbor entrance in such a manner that ships had to pass between the legs while entering. It

was destroyed by an earthquake.

The seventh wonder was the Pharos, a lighthouse built by Ptolemy II in the third century B.C. on an island near the city of Alexandria. It stood nearly 400 feet high and rested upon a 100-foot-square base. An earthquake in the 1300s destroyed it.

Seven wonders, with what magnitude of accomplishment—all done without the aid of the sophisticated equipment considered essential for modern construction projects! Yet, there is really nothing of worthwhile wonder about any of them anymore. Of the seven, only the Pyramids remain—old and silent curiosities, without answers to the pressures and perplexities that surround us on every hand.

There is another wonder of that ancient world, however, far greater, far more important than all those seven put together. A wonder that belongs to all time and cries out with a clear voice of hope for all men, whatever their situation in life. This is the wonder of Christ's empty tomb.

That empty tomb is the lone hope of humanity. It is reason for eternal wonder that God raised Jesus Christ from the dead. Yet tragically, men and women think so lightly of it and, for the most part, wave it away as a mere token of meaningless religion. It may receive a respectable nod at Easter time, but the empty tomb and the risen Christ seem to possess no meaning.

Surely the Word of God is right

when it diagnoses that "the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Corinthians 4:4). There can be no greater blindness than turning away from the empty tomb, with its marvelous, eternal message of life and hope.

Because of sin many are yet in the "tomb" of condemnation, "having no hope, and without God in the world" (Ephesians 2:12), for the Bible says, "He that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

Yet the empty tomb stands as a silent testimony to the greatest wonder of the world, ancient and modern! It is the proof of that salvation so fully and freely offered by Christ who died on Calvary and rose again. "He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (2 Corinthians 5:15). What more could be required on His part?

Even now the risen Christ extends His promise to all who believe in Him, "Because I live, ye shall live also" (John 14:19).

The risen Lord Jesus Christ is the wonder! What a wonderful salvation He offers in grace, mercy, and limitless love! May this very moment be for you the blessed beginning of a personal celebration of new life in Jesus Christ.

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Edwin Raymond Anderson is a writer for the American Tract Society. © 1983 by Edwin Raymond Anderson. Reprints of this article are available by writing to American Tract Society, P.O. Box 402008, Garland, Texas 75040.





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