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The Canon, [1970-71]: Volume 1, Number 1

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The 1970-71 school year is off to a good start, but even though most of the formal welcoming speeches are gone and forgotten, the Cannon staff has got to get in a few words, too.

WELCOME FRESHMEN AND TRANSFERS

To a unique college where you probably won’t see massive student uprisings, faculty walk-outs, bombings, or confrontation with the local pigs. (In Sioux Center, Hogs Are Beautiful.) There will probably be no oppressed minority groups, radical leftists, militant revolutionists, or liberal Democrats on the campus, so you can expect most of the political noise to come from the Right. The Sioux Center riot van is not a myth, but it is a joke, as are marches on the mayor’s residence. The Dordt females will probably be wearing the traditional undergarments when they are seen in public places, and the males will keep their hair cut to more-or-less conservative lengths. Problem children with a yen for fighting may not be able to fight much, as the citizens of this community are the elite, comfortably accommodating one family each, but now they provide a major source of housing in the ghetto by stuffing an average of six or seven families in each home. This would be more beneficial to the community if the residents were working this summer.

Last year Dordt students worked hard with the very real purpose of glorifying God, they conducted worship services in a large prison, took the Christian message with them as they walked in peace marches, held a special prayer service during the Viet Nam Moratorium, walked 20 miles en masse to show their support for Christian education, held special meetings on Earth Day, put the Good News into the air over radio station KDCR, travelled across the country sharing music and good-will, cut records with Christian music-folk music and traditional styles, made motion pictures with a Christian message, wrote with Christian attitudes toward politics, the family, visual art, music, literature, and economics. Differences of opinion often led to fiery arguments, but love led to understanding. Hundreds of students talked with other people—really caring about them and loving them. Barriers of alienation and misunderstanding fell frequently. It was beautiful.

Modern students are realizing that there’s a lot of garbage in their world. Some react by freaking out and running away, some just joller and hope somebody else will clean it up, and some are setting off the dynamite that might blow it, or themselves, or everything literally into hell. At Dordt, students are working by and through Christ to improve things. It might be a slow process, and necessary changes might not come overnight, but a Christian influence will be felt by more and more people as more and more deeply committed Christians leave Dordt and take places in society.

There are some things a Christian student will not do. He won’t knowingly distort facts, lie, hate, or kill with words. He will not work under the influence of the philosophies that are running wild on so many campuses. “Man is the measure of all things.” “There is no cure for birth or death save to enjoy the interval.” “Kill a pig—start a revolution.” “You only get around once in life, so grab for all the gusto you can.” or the classic cop-out, “F— the Establishment!” You will not see a Christian student screaming obscenities, hurling Molotov cocktails, or tearing apart his mind with chemicals.

And you don’t get much attention if you don’t play giants, bomb buildings, freak out, offend, frighten, or kill.

But Dordt is certainly doing more to improve this sin-stinking old world than UCLA, Michigan State, the U of Iowa, Columbia, Berkeley, and Kent State combined.

Don’t let the action pass you by: join the radical Christians and help turn the world right-side-up.

“BOYCOTT PLAYBOY”

“Kill a pig—start a revolution.”

SUMMER IN THE GUTTER: DESPAIR AND HOPE

by Roger O’Kones

Two short blocks away from where I lived in Washington, D.C., this summer is 16th Street. This broad avenue carries thousands of suburban commutes to and from their jobs in downtown District of Columbia every day. Their new cars pass by stately homes and hotels on both sides of the street but the people inside these cars are totally unaware that a few hundred yards further down the street exists another world—a world of vice and despair, and of hatred. This unexpected world is called the ghetto, or the gutter as some of its inhabitants refer to it.

In this article I want to describe what it is like to live in a ghetto and to share with you as fellow Christians some of the insights which I learned about myself and possibly about many of you. I was attempting to blow this ghettot situation beyond its proportions or make the ghetto sound like a cool or unique place in which to present Christ. Every place is unique in that respect. The various phenomenon which I will describe are not just occasional occurrences, but rather are integral parts of life in the ghetto. You must also remember that I am describing a specific ghetto situation. Do not make the mistake of classifying all Negroes as coming from or as living in a ghetto. This mistake is often quite conveniently made.

Last summer I worked with an organization called Christian Youth Service, Inc. This is a Christian non-profit organization which owns and operates four mission centers called Teen Havens, and a camp in York County, Pennsylvania. The newest Teen Haven is located in the extremely massive and blighted Cardozo area of Washington, D.C., at 1430 Newton Street. This is where I had the privilege of living and working this summer.

The Teen Haven building in Washington, D.C. is the home of the elite, comfortablyaccommodating one family each, but now they provide a major source of housing in the ghetto by stuffing an average of six or seven families in each home. This would be comparable to taking an average sized home in Sioux Center and trying to cram approximately six families into it, with one communal kitchen and bathroom.

These conditions are worsened by the fact that standards of cleanliness are generally quite low. Stench and filth soon become the prevailing condition. Contributing to this condition is a total lack of a sense of community. In other words, no one feels a responsibility towards his neighbors as far as keeping his apartment or home clean or watching what happens to his garbage.

The Cannon: purpose statement

The purpose of Cannon is to awaken and nurture an interest in issues that concern the Dordt College academic community. This will be accomplished by providing a forum from which writers, particularly students, faculty, and alumni of Dordt, can express their views openly.

The end result of this interest in relevant issues should be a more clear awareness of the living Christ and His part in the life of every Christian.

Cannon will encourage the production of Christian poetry, and will print suitable poems.

Cannon will also contain material contributed by the editorial staff. The purpose of the editorial comments will be to offer a Christian analysis of a particular situation with which students are working by and through Dordt and take places in society.

Changes might not come overnight, but Dordt is certainly doing more to improve this sin-stinking old world than UCLA, Michigan State, the U of Iowa, Columbia, Berkeley, and Kent State combined.

Don’t let the action pass you by: join the radical Christians and help turn the world right-side-up.

BOYCOTT PLAYBOY — the life-style it advocates is incompatible with Christianity.
DESPAIR AND HOPE

...Continued

Marriage is a relatively rare occurrence, even though the birth rate is quite high. I soon learned not to make the mistake of thinking that what this father did for an occupation, because often was living with his third or fourth father. Consequently the mother or grandmother usually raised the various offspring. This produces a matriarchal, or non-male oriented society. Excessive drinking is an extreme problem of the older generations in the ghetto. This isn't what we Calvinists would call a social drinking situation. We would more readily classify this situation as laziness. This is partly due to the fact that in the ghetto no one worries about covering up anything. Anybody who decided to drink usually sat out on the front steps and drank along with the rest of the community.

Another very prevalent problem is drugs. Statistically, Washington, D.C., is one of the worst cities in the United States for drugs usage. Often a person could hear young people from around twenty years old walking around asking for "boy." These children weren't looking for their kid brothers. "Boy" is a form of marijuana which is less expensive, easier to obtain, and has somewhat the same effect as alcohol. Later on, some of these same children will begin to mainline or shoot high with various hallucinatory drugs such as heroin.

Because of the effect of drugs, unstable home life, and the general handicap to-mouth existence of many children and young people, theft becomes a very efficient practice. This is true to such an extent that Washington now has the second highest crime rate in the nation, having lost its top position to Baltimore last year.

The final major ingredient in this situation is the D.C. school system. This particular school system, academically speaking, has the poorest educational standards of any system in the United States. We worked with fourteen year old kids who had been playing hooky from school for up to two years, because nobody cares where they are.

These conditions produce a suppressing atmosphere which totally destroys any initiative or desire. The ghetto children, as they mature, soak in this atmosphere or attitude. It soon becomes their way of life. Consequently, we end up with an individual who in no way fits in or measures up to our American idea of the profitable citizen. Thus the cliche, "But they don't want or have no desire to change..."

I could actually feel or sense this suffocative atmosphere. That is, it felt suffocating to me. After all, isn't initiative something that each individual has to learn? This society stifles that. Our supposed "American way of life" teaches so many young people to wait for a sort of initiative in order to make a success out of life. But the good old American way of life—pull yourself up by your bootstraps just could not penetrate the ghetto.

We as Christians say that Christ is the answer. That is the truth. I found out this summer that the only answer to the ghetto problem is Christ. When these people accept Christ they want to do such things as quit using drugs or stealing. They want to learn to read and raise a Christian family and home. One Christian family in the ghetto is like a floodlight because the ghetto puts on no facade of Christianity. These Christians don't even want to try to stay with the white cultural standards. It would be both foolish and impossible to make them do that. Instead, Christ opens up a channel of communication that can never be plugged.

Strange, I know of only two Christiant organizations for several hundred thousand people in that ghetto. Consequently, very few of the children in the ghetto have ever heard the name of Christ or about Bethlehem or the cross. Why is this?

In the suburbs surrounding D.C. there are numerous Christian churches. The ministers, too, are members of the same ethnic group, they are looking to speak in some of these churches. Many Christians would always say, "We'll come out to visit you." Less than five percent ever kept their word. They gave a little money instead.

The reasons these Christians didn't come was partially out of fear of going into the ghetto. Actually, the major reason was for not coming was fear. I might then consciously feel obligated to give of themselves to a people who they really don't like. A Christian would be obligated to actually help to bring the good news of these people. I was not free to measure up to his standards or norms. In other words, a Christian in America is often not willing to give of himself to a culturally un-Americanized America, such as the ghetto dweller.

Furthermore, Christ has become such an other-worldly and selfish thing. That is, we as individuals are saved in Christ. Christ is basically good for heaven and comfort. That sense of "I must for God's love" is gone for those few people who find themselves in a mission or personal witnessing situation. This sounds rash because we often cannot face a fact. I cannot say that any of us at Dodd would be like this, but that possibility is always present. Let's see why.

In my previous description of the ghetto, I appear to have painted a picture of a totally decadent society, rather than a uniquely different one. That is precisely what I thought at first, but that was a mistake. The non-Christian ghetto society also lives by a continually developing set of cultural standards. They have their own standards or criteria for deciding what is enjoyable, what is beautiful, or where to place their priorities. In order to survive, otherwise, our white American, shall I say pseudo or counterfiet Christian society also lives by a set of standards, though somewhat diversified depending on the culture. What this means is that the ghetto people who have never been to a church, and who are not part of a Christian youth group, have no standards for their life, other than what they have been told. This is perhaps a sad fact.

When I first started working at Teen Haven, I found out that I personally could not stand to work with very many of the Negroes over fifteen years of age. I always seemed to get puffed off. This bothered me at first. After all, I was supposed to be a Christian, but where was that radiating love? Then I began to realize how strong a person I am of that counterfiet society. I had developed, as many of us do, a set of standards by which I consciously and more often unconsciously judged. These people in no way could measure up to my standards of dignity or morality because it was to be a man or woman. They just didn't seem to know how to work or have any desire to change their living conditions. In a foreign country I could expect this, but not in America. I realize that people were precious in God's eyes, but not in mine. Somehow, I had equated our American norms for human value and dignity with God's eyes, but not mine. Somehow, I had equated our American norms for human value and dignity with God's law.

The result was that I viewed people in a counterfeit-Christian way. Through God's love my attitude changed. For the first time I actually began to have a different Christian love and concern for these people.

Each of us develops specific standards or criteria for judging, at least for the sake of our own inner security and mental stability. No one can truthfully say that they do not have a standard for determining what is important in life or what it is to be a man or woman. These standards directly condition how we look at another individual, the way we study communally, and how we dress except with regard to personal modesty. When we expect on the way we study communally, and one, just doesn't become Christian. If at all, I believe that I am saved. Christ isn't that what counts? Yes, that mentality Washington produces apathy in the sense that deep down we do not care about living in and developing a Christian way of life beyond reputation and mortality. What do we care about is that you as an individual and as an individual are saved. I believe that this mentality is slowly strangle us, it will continue to strangle children until they die, it will kill nation, and hurts beyond measure God we profess to love.

In this article I have shared with you my beliefs. If you love your low Christians, then do likewise. If you disagree or agree with what I have said, I do not make my opinions known through Christian love.

Hey, Girl-Watchers! There are a lot more Beau People around Dordt than you think. Try looking at the inside rather than the outside.

Cannon

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SEXUALITY IN AMERICA
by Bob Vander Plaats

The problem facing us is implicit in the title of this article, "Sexuality in America." One trend of cultural development since the Renaissance has viewed man as a bundle of functions. Such a view of man is a direct result of a denial of all forms of Revelation. Unless he knows God, man cannot know himself. Once man rejects God, he rejects the view of man as God's creature. If men do this, all that remains is what man does. Man is not seen as a religious being living before the face of the Lord but as an animal existing. Since all meaning is found in the relationship of the Creator and creature, apostate man is forced to find meaning within himself. Man is merely a complex machine with a biotic function as well as psychic, social, political, and economic functions. The question "Who is man?" is answered, "Man is what he is merely a complex machine with a biotic function as well as psychic, social, political, and economic functions. The question "Who is man?" is answered, "Man is what he is."

Thus man functioning as an organism of nerves, responds to a stimulus; man functions in society (eg., the statement, "That person is a social misfit," is another way of saying, "That person doesn't function well in society."). Similarly, man as a laborer is not seen as a creature of God but as a (mechanical) cog in the assembly line. We identify people by what they do: He's a teacher, she's a nurse. Thinking is reduced to a function -examinemore closely the place of sex-function. The notion of sex in all its implications as we understand it or—contradictory to "getting" the woman, and vice versa (eg., the cost of a meal with wine). The surprising thing is that both attitudes reflect a functionalistic view of man. Both sides feel that sex is one of a number of inert drives in man—they disagree over the proper context for this drive to be satisfied. For example, Old Moralists have said that sex is an appetite which must be satisfied within the bonds of marriage. But New Moralists would allow for satisfaction of this appetite outside of marriage. Many young people have been taught in their church, home, and school that their sexual appetite may be satisfied only within marriage. But Hollywood, advertising, and bathroom conversations induce a life-style of sexual permissiveness. Hence the inconsistencies.

Paul Goodman writes that in America there are islands of contradictory practice, even though these may have the identical Culture and almost the same Thought. Kids masturbating may be smiled on or ignored, or they may be barred from one's home, or they may be arrested as delinquent... Adolescent couples must pet or it is felt that something is wrong with them; but 'how far?' Sometimes they may copulate, if they can get away with it, or they absolutely must not. ... You may pet in public like the French; you may not pet in public, it's disgusting; you may on the beach but not on the grass. Among the boys, to boast of actual or invented prowess is acceptable, but to speak soberly of a love affair or a sexual problem in order to be understood is strictly taboo; it is more acceptable among girls" (Paul Goodman, Growing Up Absurd, Random House, 1960, pp. 126-127).

The result of these inconsistencies in that youth grow up with a latent fear of sexuality, and yet they are extremely fascinated by it because it is human. Ultimately this dilemma of fear and fascination strangulates people. It works itself out into two different dead-ends: either the person becomes...
DUTCHMAN
by Hugh Cook
I want to die a free man he said so at fifty-nine he quit his job as school janitor packed his wife and belongings and bought a farm on a lonely stretch of Ontario gravel road.

he raises chickens now busy learning the trade
he took me into his barn one day the barn which he rebuilt himself replacing cobwebbed joists with solid pitch-fresh beams

and he explained his egg production with pride even pointing out the several pecked and half-dead birds used by every red-blooded rooster in the flock cocks being what they are

when we got back into the house his wife sat at the kitchen table staring out at the winter trees the realization that one rebuilds barns more easily than human lives coming to her bitter as the taste of dandelion stems.

Two Birds
by Karen Van Til
Plainly there were two birds, different in shade, distinctive features demarking the distance between.

But I only saw two birds and noted the difference for variety’s sake.

Parading side by side, I could not see their inner mark of worth, the one a wooer or a cooer.

The tone was equal to me, and somehow when I was informed of what I saw it came as surprise.

Black and white morning doves upon washed green.

Something Presentable
by Karen Van Til
Gifts differ from presents "I herewith present you with this present."

Somehow Santa is out in the cold and even my five-year-old sister knows the difference.

Gifts come in sizes and shapes not always presentable or even capable of entertaining the thought of a ribbon.

I had a gift once, it was a treasure chest, mysterious, pirating its charms as a bank.

I gave it in exchange for a tiny wooden shoe and something I can’t remember.

Of course I only missed it when I realized it was a present, not a gift... or vice versa.

There are gifts that no one presents to you because that would be too obvious. You suddenly wake with the truth of it streaming in through open windows like the sun.

Tell if you know! That’s what this black man demands as he describes the darkness of his day. Here a man cries out from the depths of his sin and misery to ANYONE who will answer. Yes, anyone. Read of his anguish with compassion and thankfulness that you know the redeeming answer in Christ, then live like you know what that answer is – and live like you want others to know Him, too.

—D.C.
There is a hushed moment of tortured suspense, a drumroll, then the tear. The American Girl is crowned. At this point Playboy enters the picture. Boys are converted. They know. They know it is to be a male. They are afraid to be a male, they are unable to intrigate into their lives. Playboy is the answers neatly worked out for them. Just be cool, drive a sports car, wear the right kind of clothes ("Come on, says the picture, when you put on these New Mr. Hicks X-Press Oxford Ivys... Light the torch and start the game today!"), the right lingerie ("the bare essential: this is the cage that brings out the innate male intensifying all the mechanical sensations to the max, the male plural, and Playboy adeptly puts them on these New Mr. Hicks X’Express Brimley... They can be turned on and they can be turned off when The Girl can no longer look young, no matter how many diets or beauty parlors she goes through! If The Girl image is salutary, why do girls in these photographs not play with their female relationships CANNOT be reduced to a level of intercourse, because (wo-)man is much more.

Again, supposing a girl can afford expensive clothing, cosmetics, and a visual look (even when she’s over 30 and married fifteen years). What happens when The Girl can no longer look young, no matter how many diets or beauty parlors she goes through? If The Girl image is salutary, why do girls in these photographs not play with their female relationships CANNOT be reduced to a level of intercourse, because (wo-)man is much more.

In awareness of the problems in society concerning man-woman relationships, the Roman Catholic church recently offered a plan in their own magazine. As a counter-weight to creeping secularism the Vatican has revived an ancient rite of virginal consecration. Those women whose dignity is offended by our society “domestication” and “humanism” may take a vow to remain forever a virgin “while remaining within secular society” (Time, September 21, 1970, p. 620). But this is no solution whatsoever. We cannot deny our creatureliness: we cannot divorce that which is the handiwork of God.

What we must do as the body of Christ is re-discover what it means to be a creature. We must begin to see the wholeness of life: man is much more than the sum total of his functions. God has put man in His creation to enjoy it and render it in service to Him. "Know thyself," the ancient oracle says. And we begin to know who man is when we know who God is. The Lord, the maker of the universe (He’s not a bundle of rationalistically deduced attributes). He is our maker. We are His handiwork. And we are His children, adopted heirs of the kingdom. That’s who we are. So when we say, "I think," "I feel," "I love," etc., we now know that who that ‘I’ is: I am filthy rags and a white-washed sepulchre who knows that in everything I do I am not my own, but belonging to the fountain of life. We also know the significance of the I think, feel, etc. For I am the image of God, i.e., by thinking, feeling, etc. I am having dominion over the earth, I am serving the Lord. This means that I must beware that when I think, feel, love, etc., I am not idolatry, but I must render all my thinking, loving, etc., in service to God. With the Word of God as a lamp to our feet, we must walk in a way that is pleasing to the Lord. We think that the will of God means that we serve someone or something in every action we do, at every moment. We must try to serve God in every thing we do: we must do art in service to God; we must serve God in our thinking, in business transactions, in political action, in legal action. “Thy kingdom come” means that Christ’s name is to be proclaimed in christian labor unions, in christian law associations, in a christian political party, etc.

This is the conclusion: unless there is Christian action everywhere, we can talk about how to love Christiandy. Life is whole—all of it must be directed in service to God. We cannot talk about what it means to have the proper relationship between man and woman unless we talk simultaneously about christian politics, christian education, christian labor, etc. In other words, we must learn what it means to be liberated from the power of sin that presently grips our political system, our economic system, for then we will rediscover the beauty of creation. And then like children on a playground, we will be able to romp joyfully in creation. In like manner men and women, liberated from the curs of sin, ought to relearn the meaning of romping together in the creation—then we will begin again to hear the Greatest Song:

“Set me as a seal upon your heart, as a seal upon your arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are fire, which is a most vehement flame. Many waters cannot quench love, neither can the floods drown it.”

Song of Solomon chapter 8:6-7a

INSERTING THE WEDGE

by Karen Van Til

"What impressed me the most about the conference, was the emphasis on helping each other when we fail, like Mr. Vande Zande said, "When we fall down, you pick us up.""

This comment was made during Lord’s registration this fall by a student who had attended the A.A.C.S. study conference at Lake Okoboji several days earlier, during Labor Day weekend.

Perhaps this comment appears superficial on one if you consider that the topic of the conference was “Today’s Political Task for Radicals.” But, I think the remark gets to the heart of the entire conference.

About 80-100 people attended the Camp Okoboji conference, the first A.A.C.S. (Association for the Advancement of Christian Scholarship) study day only a handful, however, if the importance of the issues discussed is considered.

Among this handfull of people were both students and businessmen, teachers and farmers, nurses and housewives, but through the length of the conference’s spirit of unity and common outlook dominated the simplest of events. By the last day of the conference mixed feelings could be read on every face. We all realized that we have a lot of work to do this coming year, and we were eager to start. But we were hard not to feel regret that we would be leaving the atmosphere of close community that we had experienced at the conference.

The Okoboji conference was called a study conference, with good reason. Lectures often lasted for two hours and discussions were cut off only by the clanging dinner bell or the strain of a guitar. Perhaps the midnight swimming was necessary to cool off not only our overheated bodies but also our tired brains. The lecturers, Dr. H. E. Runner, Mt. John Othuis, and Mr. Gerald Vandedeaze, didn’t present us with simple road maps and the directions, “To get from where we are now to where we should be,” Rather, an overall topographical view of the total contours of the land through which we were travelling was shown, with specific landmarks being pointed out along the way.

The ideas brought out by the speakers at the conference drove like wedges into our minds, prying them open. Politics is religion in action.

"The terms conservative and liberal are meaningless in the context of our society today.

"American political history has been shaped by a false view of what is "absolute" in the universe.

"Man’s work is his office before God, not a marketable product."
VOICES FROM HEAVEN
AND HELL
Part One: FALSE SORROW
On earth a man disobeys, someone
hurts another, but says, "I'm
sorry." A word of forgiveness
is mumbled, true, BUT...

In Hell a fiend collects himself
and belches back his warning—
"I greet you with warnings
from Hell. This is the place
of gnashing of gnawing
of teeth that are worn
into stumps.
This is the place of consummation
in fire
that burns what is burnt
already.
This is the reception-hall
of God's righteous wrath.
This, yes, this
is THE place of Sorrow.
A place of sorreness and
sorry people.
We're sorry now
that we're on file in
the eternal catalogue of
the dead.
You say up there that you
were SORRY, well
Even I'm Sorry now. Yes,
SORRY!
But I was sorry then, too.
After all,
I didn't keep the money—
I GAVE IT BACK, DIDN'T I?
Even though I earned it by
the sweat of my brow (and
the slip of my hand.)
I GAVE THEM BACK THEIR
STINKIN' MONEY!
... but that wasn't good enough...
Even that couldn't soothe the
'guilt' that was hammering at my
conscience, but I said:
'Well, conscience, what do
you want from me. What will
soothe me? What will ease
my torment?
What was more dear to me than
money?
Yes!
That's it! MY LIFE!
Give my life to ease my
troubled mind
and dull the... ah,
but wait my friends—
IS IT WORTH IT?

I decided to make it worth it.
(meaning: the consequences on earth
would have been so humbling.
I could never face the rest
of the twelve again. Could
you just see Him looking at
me that way?)
Who wanted HELL on earth anyway.
So I ran...ran...faster...hung...
limp...died.
That's me - DEAD.
What happened to all that 'sorrow'
that was here?
It clings to me still.
Heavily
You see, people on earth, I was
s sorry
for myself,
But I never thought I'd end up
here.
Hell on earth would be better
than this place any day, but
I didn't have a scale to
weigh the consequences—
anything's better than
here.

True sorrow seeks the TRUTH
and accepts the just punishment.
You're REALLY sorry if you
don't do it again.
Take my word for it, I'm sorry
I hung myself
(I'll never do that again.)
And I warn you, no HELL
on earth compares to this
DAMN place.
TAKE HEED of what you're doing,
TAKE HEED of what you believe,
because
You aren't acting very Sorry
for Sin.
But that is sorrow--sorrow
for your own Sin.
TAKE HEED, lest you call down
God's wrath in judgment upon
your phony sorrow.
TAKE HEED! God's wrath IS JUST
You can fake-out people on
earth, but you can't fakeout
God's judgment!
TAKE HEED!
The words stopped short,
And the devil drew Judas to the inner
part of the fold.
Think about it.

Next in the series,
"True Sorrow," Part II
by David Cumming

WHICH
SMITH-CORONA
PORTABLE
IS BEST
FOR YOU?
The lifetime of a Smith-Corona portable is probably
much longer than you think. And your typing needs may
soon be far more demanding than they are today. If
you're a beginner you'll get better fast, and you'll soon
appreciate extra time- and work-saving features. If
you're an expert, you'll want them now. So the best you
can buy is probably your
best buy.
See for-yourself-
you'll find that Smith-Corona has a portable designed
and engineered for your specific needs and budget.
See all of the exciting Smith Corona typewriters,
including the electrics at
SCHALEKAMPS REXALL DRUG STORE
Bring in your old machine for a trade in offer.

Fall Reduction
Savings for the College Girl
Select Groups of Sportswear
Now Reduced 20%
Brands such as Bobbie Brooks Jantzen Country Set Aileen
Also,
Check our Fashion Jewelry for the College Set
Young American Shoppe Sioux Center