

VOLUME 71 NUMBER 3, MAY-JUNE, 1976

LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM



The Man Who Played God



Hung Hsiu-ch'üan : The Man Who Played God

For a decade now the People's Republic of China has conducted a vigorous propaganda campaign to disparage the teachings of Confucius. This sage, who has influenced Chinese thought and culture for more than two millenniums, is attacked for his support of the feudal system, which included slavery, the suppression of women, and the support of reactionary rulers.

This is not the first time in China's turbulent post-Confucian years that the rigid, radically conservative teachings of Confucius have come under fire. Perhaps the most violent confrontation, certainly the most destructive of human life, was the Taiping Rebellion, in the middle of the nineteenth century.

Most history books major on the political and economic aspects of the uprising, but it was also a religious movement of surprising scope. Some historians contend that in its final stages the struggle was nothing less than a confrontation of Christianity and Confucianism, though that is an oversimplification.

During the battles of its twelve-year duration, 30 million Chinese became Christians (with considerable encouragement from the revolutionary government); 20 million of them died in battle, a price some Christian zealots might not consider too high to pay! And the Ten Commandments were given a status not accorded them during even the most militant days of Calvin's Geneva.

Leader of the Taiping Rebellion was an energetic and brilliant Chinese from Kwangtung Province, Hung Hsiu-ch'üan. Had Hung confined his interests to traditional revolutionary concerns, he might have become the Sun Yat-sen of his day. But Hung became a Christian of sorts and decided to make his interpretation of the Bible the foundation of his government.

Had he concentrated on the Sermon on the Mount, Hung might be remembered at the least as a benevolent despot. But his interests centered

Had his Taiping Rebellion succeeded, China might today be Christian.

By M. E. Loewen

more on Sinai than on Mount Moriah. And no Moses ever extolled the Ten Commandments with more zeal. Unfortunately, his theological misconceptions led to excesses in administering them that would have made a rabid Buddhist out of a Jehovah's Witness!

When James Forrest, U.S. Consul in Shanghai, and Harry Parkes, British Consul, visited Nanking, the capital of the Taiping Rebellion, in 1861, they saw, strung above the city gates, the heads of those who had broken the Ten Commandments. On every gate were fastened scrolls with the Ten Commandments and portions of the Sermon on the Mount.

The Commandments were considered so important that under pain of death every recruit to the Rebellion was compelled to memorize them within three weeks. Foreign visitors testified that even the illiterate could recite them. Also it was required that they be read at weekly gatherings for public worship. The penalty for breaking any of the Commandments was death.

The seventh commandment—"Thou shalt not commit adultery"—was considered of special importance. Its violation was punished not by decapitation but by a process known as "lighting the lamp of heaven." The adulterer was wrapped in paper or coarse cloth, dipped in oil and ignited.

In obedience to the second commandment all idols were destroyed in every city the Taiping forces occupied. A Taiping proverb was: "When you bow down to lumps of clay, wood and stone, I ask, When did you lose your mind?" Because the rebels mistook images of Mary and the saints in Catholic churches to be Buddhist idols, these were also destroyed. This action, along with the Protestant nature of the Taiping faith, caused Catholics to become anti-Taiping.

The Sabbath commandment was given special emphasis. Because the Scriptures designate the seventh day as the Sabbath, worship services were held on Saturday rather than on Sunday.

On Friday, in Nanking, a large flag was put up with the message, "Tomorrow is the Sabbath. Each person should be reverent and worship." The Taiping king issued the following order:

"On the seventh day offer worship and sing praise to the kindness of the Supreme God. (On the sixth day God completed the creation of heaven and earth, mountains, seas, and human beings. The seventh day He had completed His work and called it the Sabbath day. Therefore, men who enjoy the blessings of the Supreme God should on the seventh day especially adore, worship, and sing praises to the virtue of the Supreme God.) Morning and night and at meals we should render thanks, but with greater reverence should we worship on each recurring seventh day."

At midnight Friday everyone was roused out of bed, cakes and fruit were made ready and a doxology chanted to the deafening accompaniment of cymbals and firecrackers. Thus was the Sabbath welcomed.

On the Sabbath (Saturday) shops were closed. All work was suspended. So far as possible, even military operations were curtailed. Religious instruction was given to soldiers, and to women and children. At noon the general service included prayers, singing, and a lengthy sermon. Attendance was compulsory.

Especially strict were the requirements for officers of all grades. No official could be absent from worship without an acceptable excuse. For the first offense he was given 1,000 blows and pilloried for seven weeks; on the second offense he was put to death.

Sometimes the severity of punishment turned away would-be recruits. In the year 1851, as the victorious Taiping troops were sweeping northward, other rebel bands, seeking to overthrow the Manchu rulers, were attracted to their ranks.

Eight rebel chiefs of the Triad Society sent word they and their troops wanted to join. Hung welcomed them on condition they worship the

Strung above the city gates of Nanking were the heads of those who had broken the Ten Commandments.

true God. To prepare them for baptism, Hung sent sixteen of his trusted followers, two to each chief, to teach them the true religion.

When the instruction was finished, the tutors were dismissed by the chiefs with a liberal gift of money. Fifteen of the teachers turned the money into the common treasury as Taiping law required. One kept the money for himself.

Hung brought the man to trial in the presence of his relatives. He was found guilty, his relatives agreeing in the judgment, and the culprit was beheaded. When the chiefs heard of this sentence, they had second thoughts about joining such a society. They sent a message to Hung saying: "Your laws seem to be rather too strict; we shall perhaps find it difficult to keep them; and upon any small transgression you would perhaps kill us also."

Seven of the chiefs, with their followers, withdrew and joined the Imperialist army. The one who remained, Lo Tai-kang, later was given important responsibilities in the Revolution. Six of the seven were later captured by the Taiping forces and put to death.

The Taiping Rebellion had its roots in religious fanaticism, but neither Christianity nor religious persecution was the immediate cause of the Rebellion. The main causes were political and economic. Nevertheless, religious influence played a very important role in the inspiration, organization, and consolidation of the Taiping forces.

Its founder, Hung Hsiu-ch'üan, was born January 1, 1814, in Kwangtung Province. Of commanding appearance, he was taller than the average Chinese, well proportioned and brilliant. Before he was 13 years old he had committed to memory the whole of the Four Books and the Five Classics. In 1827, aged 13, Hung sat for his first examination, and of the 500 candidates he was number one.

However, though he sat for the provincial seven-day examination three times, he never attained the

coveted passing title. Because of his poverty he was not able to present the officials with the expected bribe.

In 1837 Hung, while ill, received a vision. Taken into the presence of God the Father, he was assured he was a son of God, a younger brother of Jesus. He was commissioned to destroy idols, and was promised that someday he would be Emperor of China.

Later he received two months' instruction and a Bible from a Baptist missionary, Issachar Roberts. Hung accepted the Bible as the inspired Word of God and determined to live according to its teachings. He studied the Bible diligently and soon was able to quote passages readily on any occasion.

Hung wrote a book, *Three Character Classic*, which describes the creation of the world by God, the history of the Israelites, the mission of Jesus, His death on the cross for the salvation of mankind, and His resurrection and ascension, with His command to His disciples to preach His doctrine to all the world. In this book, Hung claims that in the earliest ages the Chinese worshiped the true God. This belief may have formed the basis for the Taiping practices, which, in essence, were Hung's call to the Chinese people to return to primitive godliness.

Social reforms were central to the revival. Hung abolished slavery, under threat of decapitation. He exterminated gamblers, opium smokers, and prostitutes and their patrons. Plunder, murder, and rape were punished by death. The penalty for smoking tobacco was "bambooing," a method of scourging with thin bamboo strips, sometimes administered to the soles of the feet.

Women benefited from the reforms. They were permitted to sit for civil examinations and to hold equal civil and military positions with men. There were women soldiers. Women could receive land in trust for the Emperor. However, jewelry and make-up were forbidden.

Though the rules were strict on

adultery, polygamy was permitted. Having read that Solomon had 700 wives, Hung accepted this example as God's plan. However, Hung never attained the number Solomon did. It is recorded that he had 88 wives while in Nanking, but no concubines.

The Beatitudes were carved on a large stone and placed near the main gate in Nanking. Every home was to have a blackboard on which the Lord's Prayer was written so that children could learn it. One European visitor to Nanking reported holding the 4-year-old child of an official on his lap and listening to the child prattling the Lord's Prayer.

A system of land distribution was devised but never fully implemented because of the turbulent political and military climate.

The Bible was to be substituted for the works of Confucius in the writing of civil examinations. Each candidate would have to practically memorize the Bible to pass the test. Actually only one or two examinations were held with the new "textbook."

Hung believed in God the Father, the atonement, the Ten Commandments, the seventh-day Sabbath, grace before meals, baptism, hymns during worship—he himself was a prolific composer of hymns and poems—and the destruction of idols. Arian in his understanding of Christ, he wrote to Issachar Roberts giving nine reasons why Jesus was inferior to the Father. Learning that the Council of Nicea had condemned Arius for this view, he observed: "Assuredly the Council was wrong and Arius was right."

Some beliefs Hung borrowed from Buddhism and Taoism, such as the 33 heavens, 18 hells, and torture in hell. He stressed offerings of rice, wine, fowls, and pigs to God on special occasions such as birthdays, weddings, construction of buildings and kitchen stoves, or the day a baby was one month old.

By an edict of 1860 he opened the country to foreigners. Missionaries of all denominations, including Catholics, were to be allowed to travel, live, and preach everywhere. Rail-

Hung planned to visit Europe and bring back the Pope and Queen Victoria to study the Scriptures together.

roads, fire- and life-insurance companies, and newspapers were to be freely introduced. The edict stated: "Let the foreign brethren all know that we are determined to uproot idolatry and plant Christianity in its place."

Two days after taking Nanking, in the spring of 1853, Hung wrote to Issachar Roberts in Hong Kong, inviting him to come and study the Bible with him. Roberts was advised by Mr. Humphrey Marshall, American Commissioner for China, not to go, as the mission presumably would violate American neutrality. It was seven years before Roberts reached Nanking.

In 1853, Hung invited a Jesuit priest, Father Clavelin, to teach Catholicism to the entire rebel group. Clavelin demurred because of uncertainty over the success of the Taiping cause and his fear that consorting with the rebels would jeopardize the safety of Chinese Catholics in Imperialist territory.

A British official, Laurence Oliphant, who was anti-Taiping, reported that on his visit to Nanking, a guide told him he had no objection to saying grace before meals, but he found it hard to understand the long sermons. Oliphant seized on this observation as proof that the religious life was shallow. Yet he could have gotten a similar testimony from many of his own countrymen.

Hung was greatly disappointed that the Christian nations did not rally to his cause. Their declared neutrality, which actually favored the Manchus, puzzled him. The explanation was practical politics. The British and French had concluded treaties with the Manchus and did not want to chance negotiations with an unknown, inexperienced government.

Hung shared with the Manchu rulers the ancient Chinese belief that China was the center of the earth. All other countries were insignificant and their peoples barbarians. He considered himself to be the true sovereign of all nations. Hung planned that after the Manchus were de-

feated he would visit Europe and bring back the Pope and Queen Victoria to Nanking, his heavenly capital. There the three of them would study the Scriptures together and worship Jesus, the heavenly Elder Brother. Hung believed his Christianity to be more orthodox than that held by the historic churches because of his revelation in vision direct from Jehovah.

But for all its social reforms and Hung's alleged pipeline to heaven, the Taiping Rebellion failed after only a dozen years of rule. Why? Perhaps the greatest factor was the bias of the British and French governments in favor of the Imperialists. Arms were supplied to the Manchus and kept from the Taipings. Also a factor was the outfitting of Hung's troops. From the south, they were not dressed for northern winters, and at a decisive point in their advance on Peking, the army had to turn back. Momentum was lost, and so was their cause.

The religious beliefs of the Taipings also played a part. Missionaries of all persuasions were reluctant to endorse a movement that had distorted so many orthodox teachings. Thus the Taiping forces were denied even the moral support of the West.

What were the results of the Rebellion?

On the debit side twenty million Chinese were killed during the fighting. The tottering Manchu dynasty was propped up, and China suffered two more generations of misrule.

On the other hand, in aiming to oust the foreign Manchu emperors and restore Chinese rule, the Rebellion marked a resurgence of Chinese nationalism. And Sun Yat-sen, a Chinese revolutionary leader, adopted some of the social and political policies of the Taipings.

Today's Chinese Communist leaders point to the movement as a forerunner of their ideology. In Hung's emphasis on holding all things "in common," they see the foundations of a communistic government and thus the Rebellion as an important nineteenth-century revolutionary

movement. Christians, of course, would interpret "in common" in the context of first-century Christianity. And few would endorse the dogmatism and enforced morality of the Taiping government.

Had the Rebellion succeeded, China might today be a nominally Christian nation. Perhaps it's just as well that it failed. If there must be thought control and oppression, let it be under Communists, rather than under Christians. The teachings of the gentle Christ have already suffered enough at the hands of His "friends." □

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What Is the Bible Concept of Freedom?



Does the Old Testament picture one jealous God demanding commitment to one all-embracing, absolute and intolerant truth? Is the New Testament God an agent of oppression who holds men in bondage to the psychological fears of their youth? How should we look on any church or state edict that would deny man freedom to choose and to exercise belief, or to dissent from the "Establishment" view? What about the enforced morality of the Taiping Rebellion (see page 2)?

In two challenging articles Mordecai Roshwald and E. Edward Zinke examine Old and New Testament concepts of human freedom.

Freedom in the Old Testament

By Mordecai Roshwald

There is a widespread notion that the Bible, and especially the Old Testament, is and has historically been a force working against the freedom of man. This opinion is often stated not only by college students but also by distinguished scholars. They believe that the Greek heritage, with its philosophy, its poetry, its drama, its art, expresses the free-roaming human spirit, while the Old Testament represents a fervent religious belief that, by its very nature, is fanatical and intolerant of doubt, let alone dissent. Ancient Greeks, though religious people on the whole, did not take their religion seriously, and their many gods quarreled among themselves, thus setting an example for diversity of opinion. Ancient Israelites, whose religion dominated their life and civilization, had one jealous God who would not tolerate other deities—a belief expressing commitment to one all-embracing absolute and intolerant truth.

However plausible such arguments may sound, they are not borne out by facts. An impartial reader of the Old Testament will find that human freedom is assumed, allowed, encouraged, and exercised on the pages of the Old Book. Alas, few admirers of the Greek heritage read the Bible at all. Even fewer read the text without preconceptions. There is a point, therefore, in proving our case by quoting and exploring a few cardinal examples.

Freedom of Will

One instance of liberty, fundamental to the religious philosophy of the Old Testament, is the liberty of the collective will. The relationship between God and a people—the twelve tribes of Israel—is based on the conclusion of a covenant, not unlike a legal agreement between two parties. The terms of the agreement, originated and concluded in the wilderness of Sinai, are specified by God, who is one of the contracting parties: "Now therefore, if ye will obey my voice indeed, . . . then ye shall be a peculiar treasure unto me . . . : a kingdom of priests, and an holy nation" (Exodus 19:5, 6). And the other party to the agreement, the people of Israel, answer: "All that the Lord hath spoken we will do" (verse 8). Significantly, this statement is not a mere pious uttering, but the collective decision and commitment of a nation, a decision duly conveyed by Moses, serving as an intermediary between the two parties, to God: "And Moses returned

the words of the people unto the Lord" (verse 8). Obviously, an agreement is based on the free will of those who enter into it. The people of Israel, not unlike God Himself, have the free choice to enter into the agreement or not to do so; their decision, while binding, is made freely.

This idea of free choice, assumed here implicitly, is deliberately stressed in another context. On reaching the Promised Land, the tribes of Israel are to gather at Mount Gerizim and Mount Ebal and be given the option between blessing and curse: "A blessing, if ye obey the commandments of the Lord your God, . . . and a curse, if ye will not obey the commandments" (Deuteronomy 11:27, 28. See also chapters 27 and 28). Indeed, the entire moral-legal code of the Pentateuch is based on the assumption that men—also as individuals—can choose between the right and the wrong way, between good and evil.

This assumption of free will can in no way be deemed as either self-evident or negligible. For there have been philosophies—and some are even fashionable today—which deny man this freedom of choice. It is quite acceptable to say that the wrongdoer is not really responsible for his action. It is his family circumstances, socio-economic background, or the like, that is the true cause of his behavior. In other words, it is not the free will of the individual but external factors that are responsible for his conduct. Similarly one could argue that the doer of good is not acting out his own will, but happens to act that way because his circumstances are beneficial. In both cases man is demoted from a free agent to a pawn of circumstances. The Old Testament asserts the humanity of man, the dignity of man, the sovereignty of man's will—whether he chooses good or evil. In a way, this concept asserts the dignity even of the wrongdoer. For the Bible conceives man's actions not as an effect of causes, but as the outcome of a conscious decision. Here is human responsibility: Man cannot blame his circumstances; he is to blame. Free will and moral responsibility are interdependent, and the Old Testament insists on both.

Apart from philosophical resolution of the question of free will, it can be said that the notion of man's freedom and his responsibility for his actions, whenever and wherever it was adhered to, has had a beneficial influence both on man's self-awareness and on his conduct in society. A society of people believing in their responsibility, because they consider themselves free agents, is superior to a society of men who abdicate responsibility and see themselves as manipulated by circumstances, or ordered by other men.

Political Freedoms

The Old Testament's concept of free will shaped political as well as religious institutions. Democracy, as the direct rule of the people, may have been developed and instituted in ancient Greece; the freedom of the people to decide on the form of government to

which they would submit, a fundamental democratic principle, is clearly expressed in the Bible.

The relevant passage can be found in 1 Samuel 8. There the people of Israel come to Samuel and demand establishment of a permanent monarchy, instead of a sporadic rule of judges. Samuel, as the spokesman for God, discourages them from taking such a step. Indeed, the Biblical story suggests that the establishment of a human kingship is tantamount to the rejection of the direct rule of God. Says God to Samuel: "For they have not rejected thee, but they have rejected me, that I should not reign over them" (1 Samuel 8:7). Yet, the divine displeasure does not nullify the will of the people, and God, however reluctantly, accepts the people's decision and tells Samuel: "Hearken unto their voice, and make them a king" (verse 22). The freedom of the people to decide, even to make an erroneous decision, is firmly established.

While the people can err and, of course, bear the consequences, the Bible does not relinquish its own responsibility for promoting the freedom of the people—collectively and individually. It, therefore, codifies laws for the behavior of the king, who must not become a despotic ruler. Not only is the king exhorted not to "multiply horses," nor to "multiply wives to himself" (Deuteronomy 17:16, 17), but he is commanded to have a copy of the divine law and "read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law" (verse 19). And the Bible adds a democratic argument to the religious one: "That his heart be not lifted up above his brethren" (verse 20). The king of Israel, far from being a god—as the Egyptian monarchs or later Roman emperors styled themselves—remains human and subject to the laws of God, which are binding on him as they are on his brethren. Monarchy, however elevated and powerful, must not become a means for enslaving the people. Equality of all, under divine law, means freedom of man from enslavement.

The Biblical notion of divine rule over men impelled individuals in ancient Israel to criticize society, to oppose governmental policies, to rebuke kings, in the name of God and morality. The history of prophecy, from Elijah to Jeremiah, abounds in examples of vigorous criticism of the mistakes and sins of kings and of the people. Political liberty involved the freedom and the right—indeed, the duty—of moralists to participate in social and political affairs through criticism and censure. And the voice of the prophets was not, by and large, a voice in the wilderness. It seems to have proved not less effective than the voice of any modern opposition party. It certainly has had a more lasting effect on humanity.

Freedom of the Mind

If the rule of God provided leverage for freedom of political and social criticism, the Bible also contains

the testimony of man's freedom of mind and speech which is independent of God's authority, and even questions and criticizes God's ways with man.

A key story in this connection is the dialog between Abraham and God with respect to the impending destruction of Sodom and Gomorrah, the sinful cities. Abraham, on being informed by God about His intent, does not accept the judgment passively, does not say, "Thy will be done," but, surprisingly, starts to question God. There may be in the city some righteous men, he argues, and poses the simple yet monumental question: "Wilt thou also destroy the righteous with the wicked?" (Genesis 18:23). Abraham, with great persistence, is trying to save the cities, if there are some righteous men there, and through cautious yet persistent haggling brings down from 50 to ten the number of the righteous for whose sake God would spare the cities. Though Abraham is fully aware that he is "but dust and ashes" (verse 27), he perseveres in his charitable attempt and drives home his point with great moral fervor: "That be far from thee to do after this manner, to slay the righteous with the wicked. . . . Shall not the Judge of all the earth do right?" (verse 25).

As we know, no ten righteous were found in the sinful cities, and Lot with his family, the only righteous people there, escaped before destruction. God did not slay the righteous with the wicked. However, the significance of the dialog is not affected by the sequel to the story. For the very fact that such a dialog is included in the Bible—without being censured by the Biblical editor—shows the profound respect it holds for freedom of opinion and liberty of speech. Man may question and even doubt the rightness of God's action. Man may be dust and ashes, but his condition does not deprive him of moral responsibility and judgment.

Nor is this story the only case of man's argument with God. On various occasions Moses argues with God, and so do some other prophets. The psalmist questions God's conduct of the world, especially why the righteous suffer and the wicked prosper (see Psalm 73). The book of Job reflects an even more profound criticism and skepticism. Ecclesiastes records views altogether dissenting from the mainstream of religious belief. The significant point about all this with respect to our theme is that freedom of mind and of speech is vigorously asserted in the Old Testament. Opinions sincerely held are given expression, even if they question God Himself and His conduct of the universe. This freedom of speech is not asserted as a doctrine; it is vindicated by example, by the actual inclusion of critical opinions and books in the compilation called the Bible.

If man is free to question God and argue with Him, it is obvious that he may disagree with fellow men and voice his opinion, irrespective of their numbers, social status, or political role. The conclusion is too obvious to require explicit elaboration—either in the

Bible, or in this essay. It must have served as another factor in the daring criticism of the prophets, who had the examples of Abraham and Moses in their respective arguments with God.

Contribution to Modern Liberalism

While the case of human liberty in the Bible can be substantiated by the Biblical text itself and requires no outside authority and confirmation, it is important to mention that the point was understood by some prominent men of the past who influenced the modern tendency for freedom of expression. A prominent example in this respect is Milton.

John Milton, an English poet of the seventeenth century, versed both in Greek and in Hebrew, acknowledges the wide freedom of expression in the Bible and uses it as an argument for establishment of the universal principle of freedom. If censorship is allowed on the ground of the harm resulting from reading sinful and false matter, argues Milton, the Bible itself must become a prohibited book: "for . . . it brings in holiest men passionately murmuring against Providence through all the arguments of Epicurus" (John Milton, *Areopagitica*).

The Bible not only set an example for tolerance of opinions but its very theology is based, as Milton recognizes, on the assumption of man's freedom of choice: "When God gave him [Adam] reason, He gave him freedom to choose, for reason is but choosing" (*Areopagitica*). Thus the dignity of man and the freedom of man in the Bible are recognized by Milton and reasserted by him.

Modern liberalism, whose spokesmen have not always resorted to the Hebrew sources, benefit from the erudition and insight of Milton, while all too often forgetting an important source of his inspiration. □

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Freedom in the New Testament

By E. Edward Zinke

With the death of man's gods, Nietzsche saw the beginning of man's liberation. For the first time man could become himself, a mortal god who always looked either straight ahead or down, but never above.

Man was no longer a slave or child of some invisible being, of some eternal and perpetually frowning person or principle. Man was free, finally, to become himself.

Nietzsche's concept has influenced today's liberal

mind. Many associate the words "obey and live, disobey and die" with the harsh voice of a tyrant, the bark of a prison official or the mandate of a judge. But the words are regarded also as the harsh voice of the Christian's God.

The secular mind-set views the Christian God as an agent of oppression who holds men in bondage to the psychological fears of their youth. In a society that has come of age, the liberal looks upon the Christian as an immature child still dependent upon a father image. Christianity is conceived as a sellout of mature freedom for the security of pie in the sky by and by.

In contrast, the secularist pictures himself as striving for an idealistic society in which man has absolute liberty to determine his own actions and destiny without reference to anyone or anything except himself. Yet, ironically, the same man who scorns the Christian God as a Victorian tyrant is himself creating a society of increasing regimentation as he barter freedom for security.

But what of the Christian? Is he, too, selling out freedom for security? Is the Christian in fact bowing before the throne of an oppressive and angry tyrant in order to appease his wrath? We turn to the New Testament to discover the Christian concept of man's freedom in relation with God.

Freedom in the New Testament

The New Testament presents man as free in his relation to God. If man so chooses he may live in harmony with God or he may live under the dictates of the forces of evil.

God's desire for man's freedom is best seen in the methods He chooses to communicate with man. God does not reveal His will to man in such a way that man is compelled to give his allegiance to God. God speaks through symbols recorded on pages of Scripture. Man is free either to ignore these symbols or to take note of them, to accept them as the truth or to reject them as falsehood. God also speaks quietly through the voice of the Holy Spirit acting upon man's conscience. But man is not compelled to obey the dictates of his conscience. When God desires to speak to man directly He does not come as the all-powerful ruler of the universe to declare His dictates to trembling men; He comes as a babe in the manger to live out the message He would have man understand. Man is free to choose that message or to ignore it. In all God's communication with man, He stands quietly, patiently, at the door and knocks, waiting for entrance into man's life (Revelation 3:20). Man is free to open the door or even to slam it in God's face once it has been opened.

If we really desire to know whether God gives freedom, we should look at God's action in Jesus Christ, for the New Testament considers Christ to be God Himself (John 1:1-3, 14). If we can understand the type of freedom that Christ allowed, then we can un-

derstand the freedom that God allows (John 14:9).

The Gospel of John was written with the specific intent of giving evidence that Christ is the Son of God (chap. 20:31). The evidence for the Messiahship of Jesus slowly begins to build in the Gospel, and as it builds, decisions are made—some for Christ and some against Him. Christ allowed for both positive and negative decisions.

John, first of all, presents Christ as coming to His own and being rejected by the majority (chap. 1:11, 12). The changing of the water to wine at Cana prompts the disciples to believe in Christ (chap. 2:1-11). The healing of the man by the pool of Bethesda and the restoration of sight to the man blind from birth result in belief by those healed and rejection by those in authority (John 5 and 9). The resurrection of Lazarus results in decisions both in favor of Christ and in favor of crucifixion (John 11:45-53).

The crucifixion of Christ gives us opportunity of testing to see just how free man is. In the Garden of Gethsemane man was allowed to arrest even the Son of God. Pilate was free to decide the destiny of the Son of God. Humanity was free even to take the life of the Son of God. Could man ask for any more freedom than that of destroying his Creator?

In Slavery to Sin

How does the New Testament define freedom? Is man's freedom without limitations? What does it mean to be without freedom, to be in bondage to sin?

The New Testament does not consider those who engage in activities against God's will to be free men. Rather they are in slavery to sin, for "all have sinned, and come short of the glory of God" (Romans 3:23). The bondage to sin is absolute—"I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it" (chap. 7:18, R.S.V.). Man cannot understand his own actions, for he hates the very thing that he is doing. Instead of doing the good he desires, he does the evil he hates, and thus he is a captive of the sin dwelling in him (verses 15-25). Living a life based on one's own sinful desires results not in freedom but in death (chap. 8:5-15).

Man, as a slave to sin, cannot by himself choose good. Sin destroyed choice. The purpose of the Christian message is to restore man's choice. Through Christ, it is no longer necessary for man to continue in sin. Man becomes free to choose either to remain a servant to sin or to become a servant of God.

It may be objected at this point that the New Testament concept is not true freedom, for man has life only if he chooses Christ, death if he chooses sin. Man is not really master of himself, but is in actuality either a slave to God or to Satan.

This objection must be sustained, for the New Testament does not conceive of man as autonomous. Man was not created in such a way as to be self-fulfilling with inherent capacities of self-transcendence. Only God has absolute liberty, for only one who is all

powerful, all knowing, and everywhere present can have complete freedom. Only one who has life within himself possesses absolute liberty. For man to clamor for absolute freedom would be to aspire to become God. The New Testament does not give man that choice, since it accepts the Old Testament concept of one God. Thus by seeking absolute freedom, man is attempting to usurp the place of God, and this is sin in its boldest outline. The desire for absolute freedom, rather than leading to liberty, results in slavery to sin.

Yet, to say that man does not have before him the choice of absolute freedom does not mean that man does not have a choice. Man is not like the branch that is severed from the tree at the will of the orchardist, either to be discarded or to be grafted into another tree, again to partake of strength from the roots. Although it is true that man does not have choice of trees, man does have the choice either to partake of the life-giving substance of the tree or to sever himself from the Source of life. When man severs himself from the Source of life, he must be prepared to accept the natural consequences.

The New Testament does not give man freedom without limitations, but it does give him choice within the context of his nature and the nature of the universe. It is not part of the nature of man to *become* God Almighty, but he was created to live in *harmony* with God. Christianity gives man the choice either of living in harmony with the way he was created or of living in violation of the original nature of his being. It is a choice between fulfillment or disarray in one's life. On the one hand, man may choose to live his life in harmony with the Source of life. On the other hand, man may become a slave to powers that cause him to live in violation of his created nature. Thus the New Testament views man as a responsible being, free to live either in harmony with the divine will or contrary to it.

Although the New Testament does not accord absolute freedom to man, it does set before him the choice between the reign of sin and the reign of God. "Let not sin therefore reign in your mortal bodies, to make you obey their passions. Do not yield your members to sin as instruments of wickedness, but yield yourselves to God as men who have been brought from death to life, and your members to God as instruments of righteousness" (chap. 6:12, 13, R.S.V.).

Christian freedom does not mean antinomianism or anarchy, for the Spirit of Christ sets man free from sin and death in order that man might fulfill the requirements of the law (chap. 8:2, 4-8). Through the Spirit of Christ, man is set free to live in harmony with his original nature. The basis of the law of God is love to man and God. Freedom gives the capacity not for complete self-gratification but for response to God and man in love. Freedom comes when one is liberated from his own self-centeredness, lusts, habits, and his own ambitions so that he may choose to live

in such a way that his life will be a blessing to his fellow men and to God.

Guidebook to Freedom

The Christian views the Bible as the Creator's guidebook to freedom. Since God designed man, he has information essential for the smooth operation of man's life. When God gives man liberty, He gives him the freedom to live in harmony with the nature of his being. This may be illustrated by some points of similarity between God, as the Creator of mankind, and the automobile manufacturer, as the creator of the automobile. The designer manufactures a car to carry out specific functions and to operate within certain limitations. So long as the car is used within the functions described by the manufacturer and is cared for as recommended by the manufacturer, it will have freedom of motion. However, the owner of the car is free to use and to care for the car in whatever manner he desires. He may choose to fill the crankcase with standard grade refined oil. He is also free to decide to fill the crankcase with oil mixed with sand. However, in the latter case, he must not consider himself free both to place sandy soil in the crankcase and to drive the car any distance. He must be willing to accept the consequences. In a similar way, man may choose either to live in connection with the Source of life and thus in harmony with his created nature, or to separate himself from God and remain a slave to sin. But in the latter case he must be willing to accept the natural consequences of severing himself from the Source of life.

Freedom Only in Subjection

How does man become free? Ironically by denying self, by taking up the cross, by following Christ, and by yielding his life in submission to God (Matthew 16:24; Romans 6:18, 22). Man's freedom may be illustrated by the relation of the Vine to the branches (John 15:5). The branch is healthy and free to live so long as it is in the Vine. If it becomes separated from the Vine it will wither and die. Man receives a meaningful life and freedom from slavery to sin when he comes to Christ (Romans 8). True freedom comes when man places faith in Christ as the way, the truth, and the life (John 14:6; 18:2).

The man by the pool of Bethesda is a representation of mankind in general. The man had been a helpless cripple for 38 years. He waited anxiously by the pool of Bethesda, hoping that healing would come by stepping into the waters at the moment that they were troubled. But he had never been able to get farther than the edge of the pool before others stronger than he plunged in before him. Anxiety and disappointment were wearing away his strength, despair was setting in. The man was without freedom even to move into the waters of the pool, and he was helpless to change his own condition. But Christ brought about a new condition in his life. When the man responded

in faith to the offer, "Rise, take up thy bed and walk" (chap. 5:8), Christ gave him renewed strength. Without question he set his will to obey Christ's command and thereby received freedom to walk again.

Man has been severed from the life of God by sin. In this situation of slavery to sin, man is like the lame man beside the pool of Bethesda. Man cannot function fully or freely in himself. Christ would like to give him power to stand up and walk, freedom to roam about, strength to break the bondage of sin.

Friendship With God

God's purpose for those who accept Him is eternal life—not simply life that is never ending, but life that is eternally lived in close friendship with God. God's desire for those whom He has created is that they might enter into fellowship with Him (Revelation 3:20). The relationship between God and those who choose to follow God is as close as that between the Vine and the branch. Christ is the Vine and those who follow Him are the branches. Is there a more intimate relation to Christ than this? The fibers of the vine are almost identical with those of the branch. The branch is constantly receiving life, strength, and fruitfulness from the trunk. So the individual who abides in Christ draws nourishment from Him.

God's gift to mankind is the gift of Himself. God humbles Himself to speak to man through prophets, through the Holy Spirit, and through Christ Himself. In turn God desires intimate association with His creatures.

Intimate association is not possible without liberty. God is not interested in fellowship with an automaton, with a machine or with a slave. God desires friendships that come from a response of love, and this is possible only when it comes from the heart of a person totally free either to accept or to reject.

Forced submission would prevent real development of mind and character. It would make man a mere machine. Dynamic fellowship is possible only when both parties are developing to the fullest of their abilities. God desires the freedom of mankind in order that his capacities might be developed to the highest possible extent. Christ sets man free from habits, passions, and self-centered activities in order that man may respond in love with his whole being both to man and to God.

True freedom comes when an individual aligns himself in fellowship with his Maker. What could give more peace than to be in harmony with one's Creator? What more could man ask for than the freedom to live in intimate communion with God? The Christian concept of liberty is not a sellout of freedom for the security of pie in the sky by and by. It is instead an exercise of the option for fellowship with God rather than slavery to sin. □

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By Jack Immell

The Princess who Defied a Goddess

Kilauea Volcano on the island of Hawaii in the Hawaiian group, a great pit of boiling, bubbling, hissing, seething, smoking lava, was long considered by the natives as the abode of the goddess Pele. Whenever the volcano got to acting up, it was believed that Pele was out of sorts about something. To appease the goddess, food and other commodities were carried up the mountain and tossed into the crater. It is said that human sacrifices were also made occasionally.

Ohelo berries grow on the island, and no native dared go near the crater without gathering a handful of the wild fruit and tossing it into the crater as a peace offering to Pele. It was considered a serious sacrilege to eat the meat of the fruit and toss the seeds into the crater.

But Christian missionaries reached Hawaii early in the past century, and among their earliest converts was Princess Kapiolani, comely daughter of a local chief.

The princess decided to do something to discredit Pele in the eyes of her fellow Hawaiians. So she started up the mountain toward the crater one day in 1824, followed by a crowd of fellow converts. A high priestess of Pele found out what she was up to and tried to talk her out of it, as did her own family. But her mind was made up. She gathered a few ohelo berries along the way.

When the group reached the edge of the crater, they built a grass hut for the princess where she spent the night. The next morning she walked out on the very edge of the volcano, and, with lava bubbling and hissing below her, began eating ohelo berries and tossing the seeds into the crater, saying, in effect, "Let's see you make something of it, Pele. The great God Jehovah kindled these fires. If Pele exists, she can kill me for breaking her taboos. If I am not killed here today, it means she doesn't exist."

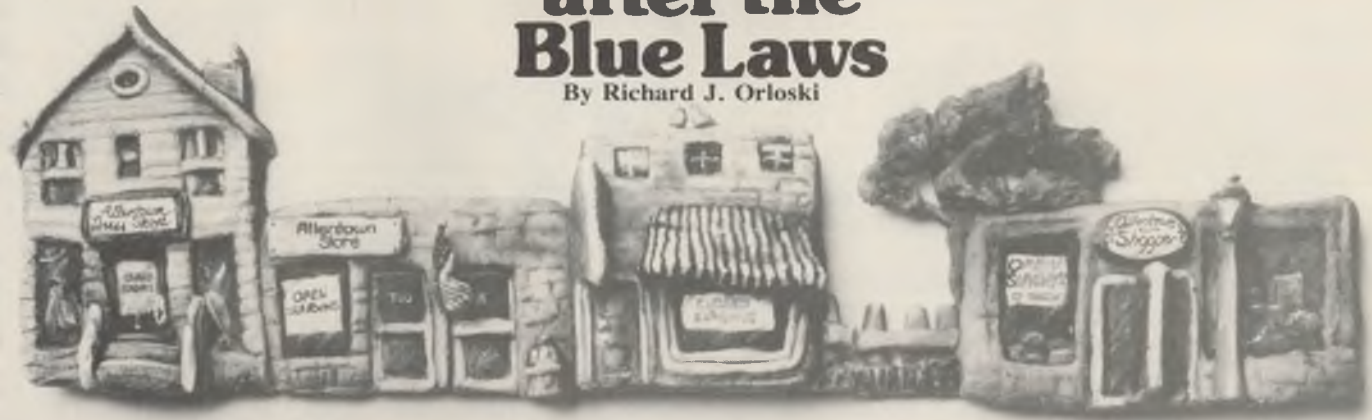
The volcano continued boiling and seething at its usual rate that day, and anyone expecting any unusual volcanic activity was disappointed. The native belief in Pele was badly damaged. □

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Illustrated by Harry Knox

Allentown after the Blue Laws

By Richard J. Orloski



Illustrated by Marcia Lederman

In the 1950's, George J. Joseph, Esquire, was considered the best defense lawyer in Lehigh County, Pennsylvania. It was only natural that when a local merchant, Two Guys From Allentown, decided to test the validity of Pennsylvania's nineteenth-century blue laws, George Joseph was brought in for the defense. On the way to the United States Supreme Court, however, the *Two Guys* case* took an unexpected turn. George Joseph, counsel for the challengers, became District Attorney for Lehigh County, charged with enforcing the laws he had previously sought to overturn.

Before becoming District Attorney, George Joseph argued vociferously that the Allentown blue law lobby was composed of a group of downtown business merchants who were using the blue laws "... in a private economic war ..." against the suburban shopping center merchants who were attracting a new Sunday shopping trade. The blue law lobbyists were skeptical that the new District Attorney would enforce the laws that he had vigorously opposed.

When Joseph was inaugurated on the first Monday in January of 1960, a barrage of newspaper articles hit the street calling for strict enforcement of the blue laws. The Allentown Chamber of Commerce, in effect, corroborated Joseph's "private economic warfare" theory by calling for vigorous prosecution. Local editorials urged continuous pressure on blue law violators.

Even the State Attorney General, Anne Alpern, entered the picture by writing a letter to the new District Attorney, reminding him that the blue laws were the law of the land unless and until the United States Supreme Court ruled otherwise.

Joseph was firm and consistent in his position as District Attorney. He would enforce all the laws of the Commonwealth as Lehigh County's chief prosecutor, but he would not go out and arrest people to create prosecutions. If the police or private citizens wanted to institute such prosecutions, it remained their right. If such cases came to the Court of Common Pleas, he would supply prosecutors. But as long

as the cases remained at the Justice of Peace level where Assistant District Attorneys were not needed, he would not send them.

In 1961, some two years after the *Two Guys From Allentown* case began, the United States Supreme Court decided the case and upheld the blue laws. The blue law lobbyists won their victory, and the District Attorney of Lehigh County had the authority of the United States Supreme Court on which to rely in prosecuting the local suburban merchants.

Ultimately, the Supreme Court victory became academic. Allentown merchants who wanted to open on Sundays opened, and those who did not want to open, did not open. The police and private citizens simply accepted the reality of Sunday shopping. The prosecutions ceased. There were no more arrests.

In 1975, sixteen years after that initial blue law controversy, George J. Joseph ran for District Attorney of Lehigh County for the fifth consecutive time. Result? One thing is obvious. After sixteen consecutive years of nonprosecution of the blue laws by police officials of Lehigh County, the people have made their will clear. In the 1975 campaign for District Attorney of Lehigh County, the nonenforcement of the blue laws was not an issue. Neither Joseph nor his opponent mentioned it, and the people would have it no other way. And Joseph was re-elected by a wide margin.

When Andrew Jackson, President of the United States, was told of a Supreme Court opinion upon which he was supposed to act, the President reportedly said, "Chief Justice Marshall made his decision. Now let him enforce it." The same is true of the *Two Guys From Allentown* case. The Supreme Court made its decision, but there is no one in Allentown who cares to enforce it. □

* *Two Guys From Harrison-Allentown v. McGinley*, District Attorney of Lehigh County 366 U.S. 852, 81 S.Ct. 1135, 6 L.Ed 2d 551 (1961).

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Can a Church Expel Its Bishops?

■ By Jan Merick

This question is at the heart of a bitter church schism that has escalated into a major test of church-state relationships.

*"We already have here congregations which are throwing out their priests. We have more than half the colonies which are seeking a complete break from the patriarchate. . . . I cannot stop them and your Holinesses . . . will bear the responsibility for all of this which will result if this commission is not called back and all decisions of the Holy Sabor and Synod are withdrawn. . . . I hereby proclaim that no one can ever expel me from the community of Christ's Holy Church and that no one can ever separate me from Jesus Christ the Saviour, and the Holy Serbian Orthodox Church of which your Holiness is presently at the head. The time will come, I trust in God, that you will be repaid for this . . . that you will receive . . . that which you deserve in the judgment of God . . ."*¹

From one bishop to another, this isn't a very friendly letter. But certainly, when it was written in 1963, no one thought it would create a problem for the Supreme Court of the United States. At the time the threat was ignored. Now it has escalated into a major test of church-state affairs.

The case is that of *The Serbian Eastern Orthodox Diocese for the United States of America and Canada v. Dionisije Milivojevic*. You may not have heard of it. The Serbian Orthodox Church is a small, self-governing sister church to the Greek and Russian Orthodox. As such, it is a historical representative of the Church of Constantinople. Since its autonomy, granted in A.D. 1219, the church has been headquartered in Serbia, the largest country incorporated into present-day Yugoslavia. In the United States, it is a member of the World Council of Churches and the National Council of Churches of Christ in the U.S.A.

More important to the case, however, the Serbian Orthodox Church is of episcopal, hierarchical government, rather than congregational or synodical. It is ruled by bishops. Ironically, the main problem also seems to be a bishop and the main question, Can a church expel its bishops?

Although a substantial majority of Serbian Orthodox faithful remain in Yugoslavia, in 1921 the Holy Assembly of Bishops (the highest legislative body in the church) created the Serbian Eastern Orthodox Diocese for the U.S. and Canada for members who had emigrated from Serbia. Like all dioceses, it has been governed by Diocesan bishops and administrators appointed by the Holy Assembly in Yugoslavia.

In its new home the church did well. By 1963, it had grown to more than 60 parishes and was just too

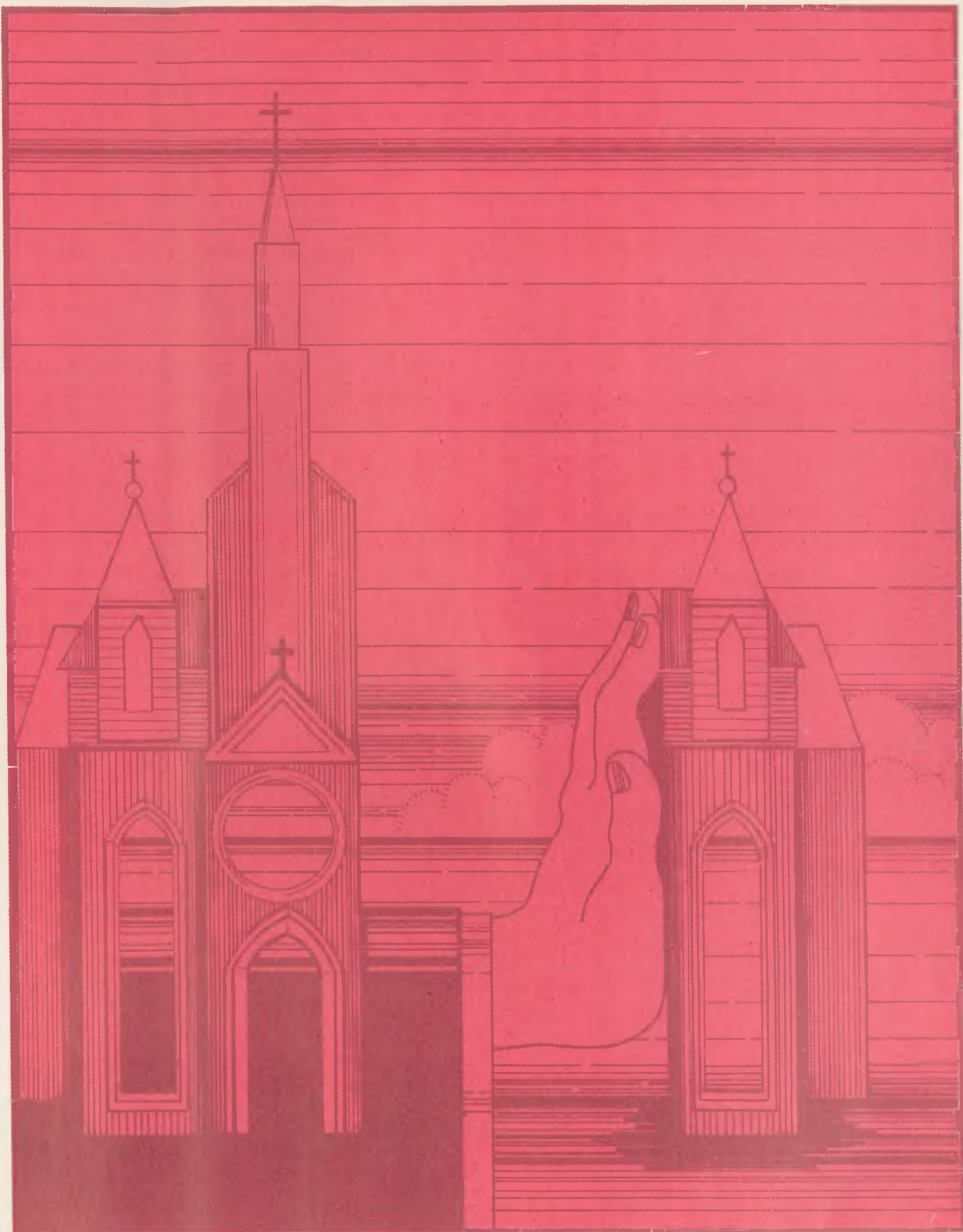
big for one bishop to handle. On the Diocesan bishop's request for assistant bishops (against the church's constitution, which states that only the hierarchical head, the Patriarch, may have assistant bishops), the Holy Assembly reorganized the one Diocese into three new dioceses. The problem seemed easily enough solved.

But it seems that the Diocese was not all that had grown too big to handle. Acting on the basis of persistent and widespread complaints against long-time Diocesan Bishop Dionisije Milivojevic (one writer noted that the characters read like battle scenes in *War and Peace*), the Holy Assembly unanimously voted to suspend him and begin disciplinary proceedings. It appointed Dionisije's administrator, Firmilian Ocokoljich, to be temporarily in charge of the new Midwest-American Diocese.

When a commission arrived from Yugoslavia to investigate the accusations (mostly concerning money and personal behavior), Bishop Dionisije asked for the complaints and names of the accusers in writing. He was refused. Bishop Dionisije then told them (as he repeated in the letter) that he would not accept any decisions against him. This rebuttal alone being a violation of his bishop's oath, Dionisije was later deposed from office.

War started. Ignoring the "Mother Church" and calling his dismissal "unconstitutional, unlawful and invalid," Dionisije convened a meeting. Arguments sprang up in individual parishes about attendance. From the members that did attend it was voted (though not by majority of the entire church population) that the Serbian Orthodox Diocese in America would henceforth be autonomous and separate from the Serbian Orthodox Church. The motion was now official. Schism.

The concept of schism is not



Illustrated by Harry Knox

new. Most churches contend with it at least occasionally.

But this being only the second break during the long history of the Serbian Church (the first one squelched 250 years ago), the Serbs took it very hard.

Dionisije dismissed parish priests siding with the Mother Church while parishes siding with the Mother Church dismissed priests siding with Dionisije. Members everywhere were bombarded with mail from both sides, all publishing "the truth." Old parish church boards were thrown out. New church boards were thrown out. Opposing views caused varying personal battles. Families fought. Friendships ended.

When Bishop Dionisije refused to answer the now growing list of charges against him, proceedings were held anyway. The penalty was severe. Dionisije was defrocked and returned to the status of layman under his secular name, Dragoljub.

Dionisije did not accept the decision. Claiming his defrocking was the result of communist influence of Tito's regime, he continued to act as bishop, and, as such, president of two not-for-profit corporations for Diocesan property. He maintained, and still maintains, possession of the See of the Diocese (ironically in Libertyville, Illinois) and other properties in New York City; Jackson, California; and Shadeland, Pennsylvania. He sought court injunctions to keep his church-appointed successors off the land, thus starting the long and expensive climb to the Supreme Court. The original battle was over property only.

The schism (called "raskol" in Serbian) also caused arguments over individual parish property. Majorities were not always easy to distinguish. Many parishes now had two priests, two followings, all under the same name and all wanting to hold services

in the same building. The schismatics called the Mother Church faction "communists." The Mother Church faction called the schismatics "raskolniks," "rascals," and "heretics." Sometimes fights broke out.

The worst trouble was definitely in Cleveland. The Mother Church faction, in order to keep Dionisije followers out, locked themselves inside the church for a 24-hour vigil. Ousted members proceeded to picket. Although no one was ever seriously injured, three times the parish was declared a riot area. City officials were forced to padlock the building.

Bishop Nicholas Velimirovich probably had the right idea when he'd said many years before:

We conceive the [Orthodox] religion neither so juristic as the Roman Catholics, nor so scientific as the Protestants, not even so reasonable and practical as the Anglicans, but we do conceive it as rather dramatic.²

In addition to the Diocesan suit in Illinois, offshoot property cases had been filed in Illinois, Indiana, New Jersey, Ohio, and Ontario, Canada. The battle has been going on now for thirteen years.

The basic problem isn't new to the Supreme Court, either. In 1871, deciding the famous *Watson v. Jones* case, the Court delivered this often-quoted statement, since used in many church property disputes:

In this class of cases we think the rule of action which should govern the courts [is that] whenever the questions of discipline, or of faith, or ecclesiastical rule, custom, or law have been decided by the highest of these church judicatories to which the matter has been carried, the legal tribunals must accept such decisions as final, and as binding upon them, in their application to the case before them.³

In 1929, however, an unexplained exception to the rule first appeared in *Gonzalez v. Roman Catholic*

Archbishop of Manila, though it didn't apply to the case:

In the absence of fraud, collusion or arbitrariness, the decisions of the proper church tribunals on matters purely ecclesiastical, although affecting civil rights, are accepted in litigation before the secular courts as conclusive, because the parties in interest made them so by contract or otherwise.⁴

This fraud, collusion, and arbitrariness exception has presented a number of questions throughout the Serbian Orthodox litigation. When, on Orthodox Good Friday, 1968, the Illinois Appellate Court reversed the decision of the Lake County Circuit Court (this time primarily in favor of the Mother Church), the schismatics protested that Dionisije's removal was the result of communist-influenced fraud, collusion, and arbitrariness. When they requested a chance to prove this accusation, the Appellate Court remanded the case for trial on all issues.

The charge of communism was no small one to the Serbs as an ethnic group. Many Serbian immigrants had been forced to leave their homeland by communists. Having fought during World War II as Chetniks (with the Allies, but against Tito), they had been forced to flee for their lives.

To make matters worse, Senator Thomas Dodd, of the Sub-Committee on Internal Securities, had issued press releases indicating the government of Yugoslavia was attempting to use the church for infiltration of communism into this country. To make matters still worse, United Press International carried a story, which it later corrected, saying that Dionisije's three successors had been appointed by Marshal Tito (two of them are American citizens) and were trying to take over church property.

Following a trial of more than

100 days—involving more than 100 witnesses, more than 12,000 transcript pages and nearly 600 exhibits—the trial court concluded that the challenged decisions of the Holy Assembly and Holy Synod “were in no way tainted with fraud, collusion, or arbitrariness,” and that Dionisije had been validly removed and defrocked.

The Illinois Supreme Court concluded differently. Although communist influence was no longer a question, the court studied the internal church constitutions and its Penal Code in depth. It called witnesses from a defrocked cleric to the author of the Penal Code himself, and on that basis developed its own construction of church laws and regulations. On this construction, the Supreme Court of Illinois decided that the church’s proceedings against Dionisije had been faulty and “arbitrary,” and therefore invalid. The court also ruled that the church’s reorganizing the one Diocese into three Dioceses was invalid, and that Dionisije’s attempts to secede were invalid. In effect, the court ordered everything back to the way it had been in 1963.

Nobody was happy. After twelve and one-half years of hostility (that’s an understatement) Dionisije didn’t want the church, and the church certainly didn’t want Dionisije. The court’s decision was impractical. Both sides finally did agree on one thing—all parties filed for a rehearing.

It was the Mother Church, however, that petitioned the Supreme Court in 1974. Does a court have the *right* to review church laws? Can it dare construe internal church regulations differently than interpreted by that church’s highest legislative body? This litigation started out as a property case. It sounds unbelievable, but can a court (as the Illinois Supreme Court just did)

order a church to reinstate a bishop?

It seems as if the answer should be No, but the Supreme Court has never before had occasion to decide. After the “fraud, collusion, and arbitrariness” exception was first mentioned, restraints were added in *Presbyterian Church in the United States v. Mary Elizabeth Blue Hall Memorial Presbyterian Church* (1969):

The departure-from-doctrine approach is not susceptible of the marginal judicial involvement contemplated in *Gonzalez* . . . Thus the civil courts could adjudicate the rights under the will without interpreting or weighing church doctrine but simply by engaging in the narrowest kind of review of a specific church decision—i.e., whether that decision resulted from fraud, collusion, or arbitrariness. Such review does not inject the civil courts into substantive ecclesiastical matters.⁵

The Court added in a footnote:

We have no occasion in this case to define or discuss the precise limits of review for “fraud, collusion, or arbitrariness” with the meaning of *Gonzalez*.⁶

In this case they do. What, exactly, is “arbitrariness” in regard to internal church decisions? And what, exactly, is “the narrowest kind of review”? These questions, along with the future of the Serbian Orthodox Church in America will be answered by the Supreme Court.

All hierarchical churches will be affected. If the Court upholds the decision of the Illinois Supreme Court, the outcome could be disastrous. Will all undesirable bishops be permitted to rule in the faith of their choice? If a defrocked bishop does choose to leave his post, will he take with him not only golden chalices but some of the world’s most beautiful cathedrals?

Nobody knows. Though nine of the ten offshoot cases were decided in favor of the Serbian Mother Church, the answer is truly unresolved. While lawyers for the

Mother Church argue that the Illinois Supreme Court’s decision violates the First Amendment, lawyers for the seceded church argue that there is no Federal question and this is still only a property case. Whatever the case is, it will soon be defined.

The litigation has been both long (13 years) and expensive (in the hundreds of thousands of dollars). A small and once tightly knit ethnic group has been torn both physically and morally, and a small but ancient church has been rocked to its foundations. The decision of the Supreme Court will end the legal battle. But no matter what the decision is, there will probably remain two Serbian Orthodox Churches in America with nearly 200,000 followers between them.

There will also remain the First Amendment, which guarantees freedom of religion.

Or does it? □

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¹ Dionisije Milivojevic, “The Complaint Against the Investigating Commission,” to His Holiness Patriarch German (1963).

² Nicholai D. Velimirovich, Lenten lecture, *The Religious Spirit of the Slavs* (New York: McMillan and Co. Ltd., 1916), pp. 11, 12.

³ *Watson v. Jones*, 80 U.S. at 727, 729 (1871).

⁴ *Gonzalez v. Roman Catholic Archbishop of Manila*, 280 U.S. at 16 (1929).

⁵ *Presbyterian Church in the United States v. Mary Elizabeth Blue Hall Memorial Presbyterian Church*, 393 U.S. at 450-451 (1969).

⁶ *Ibid.*, at 450.

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JERUSALEM

By Henry E. Baasch

Even a casual reading of the Bible impresses one with the extraordinary emphasis given to the city of Jerusalem. Her name is cited repeatedly throughout the Old Testament, in the Gospels, in the Acts of the Apostles, and, finally, in the book of Revelation, where her future splendor is sung in rapturous language.

To the devout reader, her kaleidoscopic history reveals more than a sequence of incidental strokes of fortune and misfortune. Her turbulent experience appears, rather, to be carefully monitored; her character formed by confrontations that touch the very destiny of the race.

Her history presents a spectacle of splendor, prestige, and exaltation, followed by gloom, humiliation, and catastrophe. Sacked, plundered, trampled by enemies, she stands erect today. Of all her contemporaries, she alone survived to the twentieth century. Troy, Thebes, Carthage, Sparta, Nineveh, and Babylon, ancient Tyre, Sidon and Tarshish, once emporiums of commerce, of military prowess, centers of the arts and sciences of their time, lie in rubble. Jerusalem stands, the center of political and religious issues that command the attention of all the nations.

A Rich Target

The immense wealth amassed in the temple and palaces of ancient Jerusalem did not fail to arouse the cupidity of the nations around her. She was seized and shaken in turn, by Shishak of Egypt, by the Philistines and Arabs; by her close kin, renegade

Joash, king of Israel (2 Kings 14: 13, 14); by Sennacherib of Assyria (2 Kings 18:13-16), by Nebuchadnezzar of Babylon, by Antiochus of Syria, by Pompey, Titus and Hadrian of Rome. Her streets have resounded to the tread of Amorite, Egyptian, Israelite, Syrian, Babylonian, Parthian, Greek, Roman, Selyuk, Turk, French, German, and British. Crusaders and Saracenes have scoured her bazaars and markets. Long trains of the pious, the curious, and the adventurer have threaded their way through her narrow lanes and climbed the steps of her alleys.

She has been hostess to the Queen of Sheba, Alexander the Great, and Helena, the mother of Constantine. More modern callers include Napoleon, William II of Germany, and Pope Paul VI. Archeologists have dug into her past; historians, scholars and theologians have pored over her graffiti, scrolls, and parchments. In her guest book are recorded the social greats of many ages.


Center of Religions

Laying aside all other distinctions, she holds the primacy in the annals of sacred history. Three great world religions revere her. Into her past are woven the names of patriarchs, prophets, and saints. Within her walls have stood the throne of Melchizedek, "my king is righteous"; the throne of David, the "man after God's own heart"; the throne of Solomon, "the beloved of God."

Her walls embraced the most



Rich in sacred memories, fraught with destiny, intimately woven into the history of the human race



magnificent building ever erected by human hands, enshrining in its bosom a manuscript altogether unique, cut in stone by the hand of its Author, the Creator and Upholder of the universe! Within her precincts, in the days of pious kings like Hezekiah and Josiah, were held the deeply devotional and splendidous feasts of ancient Israel, including the Passover and the Feast of Tabernacles.

And if these excellencies of her history were not sufficient to crown it all, in God's plan it was she who provided the stage for the ministry, passion, and triumph of Jesus Christ, the Son of God. It was in the courts of the temple of Jerusalem that Mary and Joseph dedicated the newly born to God; here the venerable Simeon and Anna identified Him as the promised Messiah. Here, at the age of 12, there fell from His lips the first installments of heavenly truths. It was in her streets and markets that He taught, comforted, and healed.

There was Mount Moriah, hallowed by the memory of Abraham and Isaac. On its southern flank rose Mount Zion, the "City of David." On her eastern fringe stood the Mount of Olives, pregnant with holy history. At its foot Nicodemus caught the first glimpse of redeeming grace and its cost. On its shoulders stood the home of Lazarus, Martha, and Mary, a haven of rest in a life harassed by hostile forces, and the scene of the greatest of His miracles.

From the Mount of Olives issued the triumphal procession that opened the week of His passion. On

its slopes and before an intimate circle of His disciples, Christ drew aside the prophetic curtain and revealed centuries and generations, even to the one climaxing in His second coming. And last, in the shades of its myrtle and olive groves there was fought the battle with the powers of darkness on whose outcome hung the fate of the human race.

Turning aside from the Mount of Olives, we step just outside the city wall. There the Son of God was nailed to the cross. A short distance away is the tomb that hid Him for three days. From its threshold was to sound forth the greatest of all hallelujahs—"I am the resurrection and the life"—rekindling the torch extinguished in Eden. Where on earth may you locate a spot richer in history, with more meaning to man?

The New Jerusalem

Jerusalem has ever been God's preferred city, and she alone of all earthly cities will preserve her identity through the flames of the last judgment. The Bible introduces her as the capital of the new world (Revelation, chapters 21, 22)—mighty metropolis of the earth, the queen of kingdoms, the world's diadem of glory. To her historic name, "Jerusalem," i.e., "possession of peace," will be added the qualifying "new." Thus, "New Jerusalem" (Revelation 21:2).

She will also be called "the city of truth" (Zechariah 8:3). No falsehood will cross her threshold (Revelation 21:27). Her citizens will be righteous, truth-loving people,

This "fish eye" view is Jerusalem's Old City, with the Dome of the Rock, the Al Asque Mosque and the Western (Wailing) Wall prominent at the upper center. RELIGIOUS NEWS SERVICE PHOTO by Marvin Newman. Courtesy Jewish Museum, New York.

whose loyalty has been tested in the fires of affliction and the crucible of conflict. They are "more than conquerors" (Romans 8:37), having won the victory over man's most tenacious enemy—sinful self.

Her citizens are a "born-again" people (John 3:3, 5, 7), seed of the Holy Spirit. Their earthly birthplace may have been Babylon, Philistia, Ethiopia, Peking, Moscow, London, or Chicago, but on the day of their surrender to Christ, they become citizens of the New Jerusalem, or "Zion." Where may you locate a spot richer in sacred memories, as fraught with destiny, as intimately woven into the history—past, present, and future—of God's people, as Jerusalem!

Jerusalem's pre-eminence among cities may be traced to the significance of a single hill—Mount Moriah. Rabbinical tradition has it that Mount Moriah was where Cain and Abel erected their altars. There the first human blood wet the soil of the earth. It appears, then, that Jerusalem occupies the ground where once stood the gates of man's first home, and where, in the new earth, Eden will be restored.

No wonder the psalmist sang, "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it" (Psalm 132:13, 14). "The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God" (chap. 87:2, 3).

Jerusalem was the seat of Melchizedek, to whom Abraham paid tithe. When Israel moved into Canaan, Jerusalem was designated the center

of worship. All sacrifices and offerings to Jehovah were to be brought to Jerusalem. No other place was acceptable for that purpose (compare Deuteronomy 12 and 16; also 1 Kings 8:29). In distress and in captivity God's people prayed with their faces turned toward the chosen city (2 Chronicles 6:20-26; Daniel 6:10, 11).

From earliest time, Satan has coveted that site! There he strives to set the "tabernacles of his palace between the seas in the glorious holy mountain" (Daniel 11:45). But there he will be met by Michael, the Son of God, legitimate Lord of the land, who will rise to claim His own (chap. 12:1).

We strike here a dramatic moment in sacred history, for it was at the foot of the forbidden tree on the grounds of Eden, now occupied by Mount Moriah, that Satan challenged the authority of God. It was there that he lured the newly created race into rebellion. There he manipulated the mobs that crucified the Son of God, for Calvary is at the foot of Mount Moriah. But there apparent defeat turned into everlasting victory and the deepest degradation into highest exaltation! Where Satan set his throne, there God set a cross. There the first Adam, by disobedience, lost Paradise; there the second Adam, by obedience, regained it! Disloyalty forfeited the inheritance; loyalty regained it, and loyalty guarantees its eternity (Revelation 22:14 and 14:1-5). And witness to it all stands Jerusalem, the eternal city. □

Henry E. Baasch is a retired Seventh-day Adventist minister living in Silver Spring, Maryland.



- 1 A typical street scene in the city of Old Jerusalem.
- 2 An Hasidic Jew asks directions of an Israeli policeman.
- 3 Via Dolorosa, the street over which Christ carried the Cross on the day of the Crucifixion.
- 4 The Damascus Gate, which leads into the walled city of Old Jerusalem.



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5 The Mount of Olives.

6 A youngster frolics among a flock of sheep near a new housing development on French Hill in Jerusalem.

7 The Dome of the Rock.

8 Excavation to the Pool of Bethesda.

9 An Israeli soldier and his girl in a tender moment in front of the Western (Wailing) Wall.



By Fred M. Dole

A Special Day for the People of Westchester

It is cloudy and cool with a hint of rain as the first car pulls up the rough gravel driveway and parks in the fresh-mown hay of the field. Three children, each clutching a freshly picked bouquet of flowers and a green folder, tumble out and stand uncertainly, waiting for instructions. Their uneasiness disappears as other children arrive, and soon they are running eagerly to each unloading vehicle to compare flowers. Their parents gather to share comments about the weather as a dozen or so Boy Scouts, some in uniform, others in warm jackets, unfurl their flags and receive last-minute instructions.

Shortly before nine o'clock Scoutmaster John Wright calls the members of Troop 109 together down the road apiece, gets them into formation, and marches them past the small group of onlookers—mostly members of the Westchester Congregational Church. The only sounds are the snapping of the flags in the breeze and Mr. Wright's quiet cadence.

There is a relaxed informality as parents and children follow the scouts and gather around to listen to Mr. Harold Snell, a retired chaplain's assistant, read the roll call of those who had died during the year. Heads bow reverently while a prayer is offered, and then the Sunday school children sing a song, and in group voices that do not quite match up, recite poems and prose, among them John McCrae's "In Flanders Fields" and Carl Sandburg's "Grass." A brief smile flickers across more than one face during the reading as the years slip away and parents remember other Memorial Days when they, too, read those same words in the same hesitant manner.

Their presentation complete, the children scatter through the silent graveyard, seeking out stones marked with flags, laying their flowers beside them, and kneeling for a moment before returning for the playing of taps. The last mournful notes sound and there is quiet for a few seconds until the second bugler, hidden from sight, hesitantly echoes the notes. Mr. Wright orders an "about face" and everyone follows the scouts back to the cars.

But the day's activities are not over yet. A five-minute drive over deserted back roads brings the group to North Westchester's Ponemah cemetery,

equally as small, equally as isolated. Two fishermen, parked nearby, look up in surprise from assembling their rods as the unexpected caravan pulls up. Here the Westchester Scouts are joined by representatives of the American Legion, Civil Defense, and Armed Forces, only a handful of men, their uniforms and rifles silent reminders of the town's small role in past confrontations. This time, while the fishermen watch, the veterans lead the parade. The cadence is louder and the extra flags give the marchers a more polished and formal look. Mr. Snell reads the Ponemah roll; the children recite their poetry and place their flowers; and as the last notes of taps die away, a ragged volley of shots echoes over the hills, sending a startled bird into anxious flight. At last the cars pull away and leave the cemetery once again in peace, freshly picked flowers—already wilting—and small flags, the only testimony of recent visitors.

Memorial Day has once again been celebrated in the rural Connecticut village of Westchester, now a part of the larger town of Colchester. In the afternoon the "official" observances will take place in Colchester center eight miles away. There the parade will be larger, more formal, more colorful. But the two village cemeteries have a special place in the hearts of the people of Westchester, and even though their village has been "absorbed" into Colchester, they would not dream of forsaking their own parade and observance, which are symbolic to them of their many freedoms—freedom of worship, freedom of assembly, freedom of conscience, freedom to be themselves.

For Scoutmaster Wright, the Scouts of Troop 109, the Sunday school children, the veterans, and the others who come, these two brief ceremonies carry on a Westchester tradition dating back many years. Though they know that in size and grandeur theirs surely must be one of the smallest Memorial Day celebrations, it is also one of the most meaningful. Without fanfare they will gather next year at the village cemeteries to again celebrate their freedom, as they pay homage to their heroes and loved ones. □

Fred M. Dole is a free-lance writer in Colchester, Connecticut.





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1. Old Glory today
2. "Liberty and Union," 1774
3. The Gadsden Flag, 1776
4. "Liberty," 1776
5. The Pine Tree Flag
6. The Grand Union Flag, 1776
7. Betsy Ross's 13-pointed Star Flag, 1777
8. 15 Stars and 15 Stripes flag, 1794
9. The 1818 Flag

How Old Glory got that way

By Ollie J. Robertson

Old Glory was not the first flag to wave for the American people. The first banners to wave over our country were unfurled during the early months of the Revolutionary War. Various groups of colonial soldiers displayed their own flags, since at that time each unit of the army was really an independent army.

In 1774 at Taunton, Massachusetts, the first flag of the colonies was displayed for public view. Its motto was "Liberty and Union," and it had British markings, for at this time the people still hoped for reconciliation with England.

Another of the famous first flags was the Gadsden flag, presented to Congress by Col. Christopher Gadsden on February 8, 1776. This striking banner displayed a coiled rattlesnake, and boldly warned, "Don't Tread on Me."

Still another flag of the year 1776 was a blue banner displaying a crescent, and proclaiming the single word "Liberty."

The first flag to be used by the American colonies was the Pine Tree Flag, with its pine tree symbol. This flag was carried into battle by America's first small fleet of warships under General George Washington.

John Paul Jones, America's earliest naval hero, has the honor of being the first American to raise a flag representing all the thirteen colonies united in revolution against Great Britain. On December 3, 1775, Jones raised aloft on the ship *Alfred* the banner that was to become the first flag of the United States of America. Early in January, 1776, George Washington displayed a similar flag and christened it the Grand Union flag. This flag of freedom had thirteen alternate red and white stripes, and a blue field on which were embroidered the crosses of St. Andrew and St. George. The crosses of these two saints had long represented the union of Scotland and England. Their use on this early colonial

flag was a clear indication that the American people still felt a strong kinship for their mother country. But six months later the Declaration of Independence was signed and adopted, and these last remaining bonds of affection were broken.

In the meantime the American people felt that they should have a flag of their own, one to symbolize the new spirit of unity and freedom burning in their hearts. George Washington and a committee of interested men called on Betsy Ross, an expert seamstress, and asked her to make a flag according to a specified design. As the story goes, Washington wanted the stars six-pointed, but Betsy Ross persuaded him to accept the five-pointed star. The stars on this first flag were arranged in a circle. According to legend, the flag was made from pieces cut from a white shirt, a blue jacket, and a soldier wife's red petticoat.

On June 14, 1777, the Continental Congress accepted the flag and adopted the following resolution: "Resolved That the Flag of the United States be 13 stripes alternate red and white; that the Union be 13 stars, white in a blue field."

On the same day the flag was officially adopted by Congress, John Paul Jones took command of the ship *Ranger*. A few weeks later, on July 4, 1777, at a Fourth of July rally, Jones was given a flag for his ship. As he accepted it, he said: "This flag and I are twins, born the same hour. We cannot be parted in life or death. So long as we float, we shall float together."

During the war Jones did much to glorify this flag. His ship flew the first United States emblem to receive a salute from the French Navy, in February, 1778. Jones also became the first to carry the flag to victory in a naval engagement. In April, 1778, his *Ranger* met and defeated the British ship *Drake*.

The original design of the flag was not changed until 1794. A few years before this, Vermont and

Kentucky had been admitted as States. Both wanted recognition on the flag. With the authorization of Congress, the flag was changed to include fifteen stripes and fifteen stars.

As more States joined the Union it became evident that further changes in the national banner would be necessary. However, if a new stripe were added for each new State, the flag would soon be out of proportion. In 1818, Congress again ordered a change in the flag design, permanently setting the number of stripes at thirteen, to represent the thirteen original colonies, and providing that one star be added each time a new State was recognized. As there was, and still is, no law stating how the stars should be arranged on the blue field, there have been various arrangements of stars.

The number of stars has never been reduced. During the Civil War some Northerners felt that those States in the Confederacy should be denied recognition on the national banner. President Lincoln refused. The stars representing the eleven States in rebellion still shone on the blue field.

In 1912 when Arizona and New Mexico became States, the stars were arranged in six rows of eight stars each. When Alaska became a State in 1958, and Hawaii in 1959, arrangement of stars was changed to five rows of six stars, and four rows of five stars.

June 14, the day on which the Continental Congress adopted the flag, is known as Flag Day. It is not an official holiday, but is widely observed by many patriots.

Some citizens are campaigning vigorously for national observance of Flag Day. Whether or not Congress makes it an official national holiday, millions of Americans will again demonstrate their affection for Old Glory by displaying it before their homes on June 14. □

Ollie J. Robertson is a free-lance writer in Russell Springs, Kentucky.

Religious Freedom Cited by Cuban Constitution

HAVANA—Cuba's newly approved constitution provides that each person may profess whatever religion he chooses and may practice, "within legal limits, the worship of his choice."

It stipulates, however, that "the law will regulate the activities of religious institutions" and that "it is illegal and punishable for faith or religious belief to oppose the Revolution, education, work, armed defense . . . respect for the country's symbols or any other duties established by the Constitution."

Adopted last December by the First Congress of the Communist Party, the Constitution was approved February 15 by 97.7 per cent of the 5.5 million voters, who went to the polls for the first time since Premier Fidel Castro came to power 17 years ago.

In Article 54 the Constitution declares that "the Socialist state, which bases its activity on and educates the people in the scientific materialist concept of the universe, recognizes and guarantees freedom of conscience, the right of each person to profess whatever religion he pleases and to practice, within the legal limits, the worship of his choice."

Cuba's Communist Party congress, in its working platform, approved when the draft constitution was adopted last December, announced that one of the "tasks of the ideological struggle" in Cuba is "the gradual conquest of religious beliefs." This is to be accomplished "by adjusting scientific materialist propaganda to the cultural level of workers."

The working platform goes on to make the following analysis of religion: "Among the forms of social consciousness religion is a twisted and fantastic reflection of outer reality. The Marxist concept considers that the final conquest of religious expression and ideas is only possible through changing the world, which religion erroneously reflects, by eradicating the social causes which produced religion and developing an educational program founded on the scientific concept of nature, society and thought."

With respect to relations with various

religions and believers, the party platform said it "upholds the principles of freedom of conscience—the right of citizens to choose the religion they wish to profess and to exercise religious worship with respect for law."

But the party prohibits using religion to "combat" socialism or the Revolution, which requires compliance with the law and the recognition of equal rights and duties to the state for believers and nonbelievers. It also pledges "attention to the material needs of religious properties which may require aid from the government."

Concerning the party's attitude toward religion as an ideology or form of social consciousness, the platform said religion must be "subordinated to the struggle to build a new society" which is based on scientific socialism among the people. It also rejects "anti-religious campaigns and coercive . . . measures against religion" and said believers must not be "isolated from the Revolution but drawn into its concrete tasks."

The party platform also expresses "true appreciation for the activity of numerous progressive and renovating Christian groups which participate in the national liberation struggle against imperialism . . . while they also exhibit and propagate as exemplary the successes of the new life in Cuba."

Soviet Jews to Study at University in New York

NEW YORK—The Soviet Union has agreed to allow five Soviet Jews to study for the rabbinate at Yeshiva University in New York, according to Rabbi Arthur Schneier, president of the Appeal of Conscience Foundation.

Rabbi Schneier said that under an agreement reached two years ago by the foundation and the Soviet Government, four Soviet Jews have begun rabbinical studies in Budapest, with foundation subsidies. Under the agreement, up to 10 men would be allowed to study for the rabbinate in Hungary.

The Appeal of Conscience Foundation is an interreligious agency founded in 1965 to work for religious liberty, especially in Eastern Europe.

The new agreement allowing Soviet Jews to study in the West was attributed to "vastly improved" relations between the Soviet Union and the United States.

The "critical shortage" of rabbis in the Soviet Union has been a major concern of the foundation, Rabbi Schneier said. He said there are only five rabbis to serve the approximately 3 million Jews in the Soviet Union, where there has been no provision to train rabbis for 50 years.

Ethiopian Military Ousts Orthodox Church Patriarch

ADDIS ABABA, Ethiopia—His Holiness Abuna Theophilos, Patriarch of the Ethiopian Orthodox Church, has been removed from office and arrested by Ethiopia's military rulers.

The government-controlled Addis Ababa Radio announced that the 65-year-old patriarch had been deposed because of alleged "crimes" against the Ethiopian people, including misappropriation of relief funds and illegal accumulation of millions of dollars.

The broadcast said the deposed prelate had been appointed Patriarch by the late Emperor Haile Selassie and had not been elected by the clergy of the Church. He had spent his entire time in office "oppressing and not helping" the people. The broadcast said he would be replaced by Yohannes, a priest from the northern province of Tigre.

According to an official Ethiopian Orthodox Church account of Abuna Theophilos, he was "elected" Patriarch on April 7, 1971, and enthroned on May 10 of that year in Holy Trinity Cathedral, Addis Ababa. At the time of his "election by the Holy Synod and confirmation by Emperor Haile Selassie," he was Acting Patriarch, having served as deputy to the late Patriarch Abuna Bassilios, who died in October, 1970.

Abuna Theophilos represented his Church at the First Assembly of the World Council of Churches (WCC) in Amsterdam, in 1948, and has attended successive WCC Assemblies, in addition to having served on the WCC's Central Committee. He twice was

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chosen one of the three presidents of the All-Africa Conference of Churches.

He is also a scholar. His translation of the Ethiopian Divine Liturgy from Geez, the ancient ecclesiastical language, into Amharic was considered a major accomplishment.

CIA No Longer Will Recruit Missionaries

WASHINGTON, D.C.—The Central Intelligence Agency (CIA) no longer will recruit American missionaries as agents but will accept voluntarily offered information, according to a new CIA policy statement.

"Over the years, the CIA has had relationships with individuals in many walks of American life," the statement said. "These relationships, many of a voluntary and unpaid nature, have reflected the desire of Americans to help their country. Such relationships have been conducted by the agency with the clear intent of furthering its foreign intelligence mission and have not been aimed at influencing or improperly acting on any American institution."

Although the agency noted that "genuine concern has recently been expressed about CIA relations with newsmen and churchmen," it denied that "there has been any impropriety on its part in the limited use made of persons connected in some way with American media, church and missionary organizations."

Nevertheless, the statement said, "CIA recognizes the special status afforded these institutions under our Constitution and in order to avoid any appearance of improper use by the agency, the D.C.I. (Director of Central Intelligence) has decided on a revised policy to govern agency relations with these groups."

With regard to church workers, the agency declared the "CIA has no secret paid or contractual relationship with any American clergyman or missionary. This practice will be continued as a matter of policy."

Its statement added that "CIA recognizes that members of these groups may wish to provide information to the CIA on matters of foreign intelligence of interest to the United States Govern-

ment. The CIA will continue to welcome information volunteered by such individuals."

The governing board of the National Council of Churches has urged that American missionaries and foreign clergy cease giving intelligence to the CIA because such contacts "tend to taint the activities of the missionaries and clergy" and "undermine the trust and confidence that should be maintained with church bodies overseas."

Courses "About" Religion Reach Thousands of Students

DAYTON, Ohio—Interest in religion is zooming in public high schools, according to Dr. Nicholas Piediscalzi, chairman of the Wright State University religion department. He said one factor in the surge of interest is the current stress on rediscovering one's cultural heritage.

Dr. Piediscalzi, codirector of the university's Public Education Religion Studies Center (PERSC), noted that the same Supreme Court decision that prohibited compulsory prayer and Bible reading in public schools also sanctioned academic teaching "about" religion.

Over a seven-year period in Pennsylvania, the number of students registered in academic religion courses zoomed from 700 to 12,000, Dr. Piediscalzi pointed out. Fifty-nine of 96 high schools surveyed in 1973 in Michigan had introduced new academic religion courses during a three-year period. A follow-up study revealed that another 19 had added similar courses.

A California State University report showed that within a 60-mile radius of the campus at Northridge, California, 80 new courses in religion were introduced in public schools during a four-year period.

A study by the National Council of Teachers of English cited by Dr. Piediscalzi disclosed that "Bible in literature" was one of the top-10 courses requested by high schoolers.

The Wright State educator also noted a trend on the college level away from Eastern religions to courses like "Hebrew Scriptures," "New Testament" and "Introduction to Western Religions."

PERSC offers consulting services to colleges, universities, and high school teachers. The university plans to devote more attention to training public school teachers to enable them to integrate a study of religion into existing courses on world cultures.

Here and There

► The House of Commons has voted to retain and improve Great Britain's compulsory religious education and daily worship in state schools.

► The Supreme Court of the United States without comment declined to review a New York Court of Appeals decision prohibiting Roman Catholic priest-lawyer Vincent LaRocca from wearing clerical garb during jury trials.

► The Kentucky Legislature has voted to clarify its clergy confidentiality law by passing a measure providing that a minister, priest, or rabbi cannot be required to testify in any criminal, civil, or administrative proceeding about any information confidentially communicated in his professional capacity if such testimony would violate a sacred or moral trust.

► To commemorate the centennial of the first publication of the Russian-language Bible, the Soviet Union will print a 100,000-copy edition in cooperation with the Russian Orthodox Church and the All-Union Council of Evangelical Christians-Baptists. The Baptist group has acknowledged receiving 3,000 German-language Bibles from the United Bible Societies for use by Menonites and German-speaking Baptists.

► Archbishop Dermot Ryan of Dublin says Ireland's Roman Catholic bishops will oppose any government move to legalize divorce. He urged updating civil law by adding grounds for civil annulment.

► Virginia Governor Mills E. Godwin has signed into law a bill authorizing public schools to establish "the daily observance of one minute of silence in each classroom" for prayer or meditation.

► The Missouri Supreme Court has ruled that Opus Dei, a Roman Catholic association of laymen, violated a zoning ordinance in Kirkwood, Missouri, by having nine members occupying a house in a single-family neighborhood.

PERSPECTIVE

The Right to Die

[Liberty does not endorse euthanasia. But we think it is in our readers' interest to examine one sample of legislation being proposed. The letter following was written in response to an article and three responses on the subject in our November-December, 1975, issue.—Eds.]

I am responsible for legislation on euthanasia twice presented to the Montana House of Representatives. Its purpose is to give us the right of decision in the matter of our dying.

Most bills *would* only legalize something that compassionate doctors do all the time. They would *not* allow you and me freedom of choice in dying.

Is it a freedom of choice to allow a Catholic student to choose only between a Moslem and a Mormon University?

It is exactly as much freedom of choice as one would have if allowed to choose only to start (continue) or to withhold (withdraw) extraordinary treatments!

Therefore, passive euthanasia holds no relief and, when it comes down to it, I see very little compassion in allowing a person to starve to death or to die from ravages of a terminal disease, especially if that person wishes for the mercy of a medicated death! And, surely, in this age of marvels, it is not unthinkable, is it, that there could be a quick and easy medicated death for those who need and want such release?

Many professionals think in terms of "the patient." They need to straighten their thinking around to think in terms of "the person."

If we are granted the right to be "persons" instead of always "patients," it can more easily be seen that we should have the right to make this final decision for ourselves if we wish to make it.

My proposed legislation would allow people to make known their decision in this matter early in life. (It seems to me, that it should be the responsibility of each of us to make all the decisions about our dying—not just the decision as to how we want our leftover earthly property distributed and, perhaps, whether to be cremated or buried.)

Then, if we should later become brain damaged, our wishes will be well

known and our loved ones and our physicians can act, openly, as they know we would want them to act in our behalf—however that already might have been decided by us. For you, it might be to try to prolong your dying for as long as possible. For me, and for those who would instrument the declaration in section 7 of this proposed legislation, it would often be a quick and merciful medicated death.

I say that it is not the prerogative of doctors, lawyers, judges, priests, or anyone else to make this decision, and related ones, for an individual. I insist that it is your right to make such a decision for yourself, but it is my right to make the same decision for myself.

What are the needs of society that outweigh the individual's own needs in this instance of his dying? Does society need so greatly to see how I will withstand suffering that I must be forced, as was my father, to endure eight weeks of helpless, hopeless agony of mind, body, soul, and spirit?

To me, this smacks of sadism. It is exactly the same as the little bully torturing the helpless cat or other small individual living creature to see how it will act!

Those who are to make pronouncements on how others die should themselves have to lie for a week in a simulated dying experience. They should lie helpless, in pain, and in the degradation of deterioration. They should be unable to do anything for themselves and be too weak to summon help, even by a voice.

I would assert that so short a time as seven full days would make the doubters think differently, in most cases, about allowing a medicated death to those who need it. Takers, anyone?

The Montana legislation would not only grant us a basic right to decide for ourselves how we go to meet our Maker when our time comes—lingering reluctantly, or with open arms—but it would allow each of us to decide what is life and what is death when the dividing line is so unclear that there can be doubt.

This legislation does have one big fault. It does nothing for those who are not or have never been decision-capable.

But I see no reason why legislation dealing only with decision-capable people—the vast majority of us—should be

delayed while lawmakers (and doctors, lawyers, and religious leaders) work to formulate the much more complex legislation that could afford some relief to those unfortunates who are not decision-capable.

I am enclosing a copy of our proposed Montana legislation for giving the individual citizen the right to decide for himself how he dies.

I would also like to suggest that anyone interested in these matters would be well advised to read the book by Dr. O. Ruth Russell, *Freedom to Die*. I have found it the best book yet on the moral and legal aspects of euthanasia. It is easy to read, factual, and informative.—

JOYCE M. FRANKS
Alberton, Montana

The Montana Bill

"AN ACT TO ALLOW MONTANA CITIZENS TO CHOOSE FOR THEMSELVES HOW THEY SHALL DIE WHEN THEIR TIME COMES TO DIE"; PROVIDING FOR A LEGAL, QUICK, AND PAINLESS DEATH FOR THOSE WHO QUALIFY FOR AND REQUEST IT; AND PROVIDING FOR PENALTIES FOR VIOLATION OF THE ACT.

BE IT ENACTED BY THE LEGISLATIVE ASSEMBLY OF THE STATE OF MONTANA:

Section 1. This act shall be known and may be cited as the "Montana Self Determination of Death Act of (date)."

Section 2. In cognizance of the profusion of laws and the discernible lack of compassionate justice prevalent as we enter the last quarter of the twentieth century, the sponsors of this bill, in order to protect its intention, want to go on record as follows:

(1) This legislation is written for the primary purpose of giving to every citizen the right to choose for himself how he wishes to die so that those of the dying can legally do so, as there is no societal imperative for keeping such people alive against their wishes; to insure that not one person's life is shortened against his will; and to guard the beliefs, the wishes, and the comfort of the dying as well as the moral and ethical values of those who deal with the dying.

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(2) We direct that this legislation be always administered with compassion and with common (good) sense.

Section 3. With the firm conviction that any citizen capable of making the important decisions of daily living after he has reached majority should also be allowed the right to make the crucial, final decision as to the manner in which he dies, it is hereby declared that such citizens shall now have this right.

Section 4. For the purposes of this act:

(1) "physician" means a duly licensed medical practitioner;

(2) "euthanasia" means the painless medical inducement of death;

(3) "qualified patient" means an individual, over the age of eighteen (18), who has signed the declaration in Section 7, in respect of whom two (2) physicians have certified in writing that the patient appears to be suffering from an irremediable condition; and

(4) "irremediable condition" means either:

(a) a serious physical disability which is diagnosed as incurable and terminal, and which is expected to cause a person severe distress; or

(b) a condition of brain damage or deterioration such that a person's normal mental faculties are severely and irreparably impaired to the extent that he has been rendered incapable of leading a rational existence.

If the statements on brain damage and mental capacity would seem to be contradictory to the voluntary nature of this bill, let it here be noted that those who sign the declaration in Section 7, asking for the right to euthanasia when they might need it, are making their will known before brain deterioration so that they might escape the ravages caused by it.

Section 5. Subject to the provisions of this act, a declaration may be made by any individual, preferably years ahead of necessity, in the manner that wills are executed, on the form described in Section 7 of this act. This declaration shall be effective when:

(1) it has been instrumented in the office of the county clerk and filed in the sheriff's office in the county of the individual's residence;

(2) it has been filed at least fifteen (15)

days prior to euthanasia administration;

(3) it contains the individual's fingerprints; and

(4) it has not been revoked.

Section 6.

(1) A copy of the signed declaration, suitable for carrying in a wallet, shall be given to the declarant.

(2) When revocations are instrumented, a signed copy, suitable for carrying in a wallet, shall be given to the persons instrumenting them.

(3) An individual shall make only one declaration in a lifetime. Once revoked, it cannot be made again.

Section 7. The declaration shall be a sworn statement, executed in the presence of two (2) witnesses who shall sign the declaration. It shall be made on the following form:

DECLARATION made this day of by, of, Montana. I,, DECLARE that I voluntarily subscribe to the code set under the following articles:

A. If I should at any time suffer from a serious physical illness or impairment reasonably thought in my case to be incurable and expected to cause me severe distress or render me incapable of rational existence, I request the administration of euthanasia at a time or in circumstances to be indicated or specified by me, or if it is apparent that I have become incapable of giving directions, at the discretion of my spouse or a person of first degree kinship, and/or the physician in charge of my case.

B. In the event of my suffering from any of the conditions specified above, I request that no active steps should be taken, and in particular that no resuscitatory techniques should be used, to prolong my life or restore me to consciousness.

C. This declaration is to remain in force unless I revoke it, which I may do at any time, and any request I may make concerning action to be taken or withheld in connection with this declaration will be made without further formalities.

D. I wish it to be understood that I have confidence in the good faith of my relatives and physicians, and fear de-

generation and indignity far more than I fear premature death. I ask and authorize my family members and the physician in charge of my case to bear these statements in mind when considering what my wishes would be in any uncertain situation.

Fingerprints.

Proper witnessing and notarizing.

Section 8.

(1) Subject to the provisions of this act it shall be lawful for a physician to administer euthanasia to a qualified patient who has previously instrumented the declaration in Section 7, providing that declaration is lawfully in force at the time the patient requests a medicated death.

(2) Before causing euthanasia to be administered to a mentally responsible patient, the physician in charge shall be satisfied that the patient has voluntarily requested a medicated death.

(3) Before causing euthanasia to be administered to a mentally incompetent patient, or one who is incapable of communicating, the physician in charge shall be satisfied that the patient had voluntarily instrumented the declaration in Section 7 requesting that euthanasia be administered to him in these circumstances.

(4) Euthanasia shall be deemed to be administered by a physician if treatment prescribed by a physician is given to a patient by a registered nurse.

(5) Some physicians and nurses, while believing in the concepts embodied in this bill, would rather not give the final medications to all of those who request and qualify for a medicated death. Often, family members would be willing, or even eager, to offer this relief from needless suffering to those of their family who qualify for and request it. Therefore, it shall be legal in these cases for each patient's physician to prescribe a medication which can be administered by a layman and for the willing relative to give it to the qualified patient under the supervision of the physician.

(6) No person shall be under any duty, whether by contract or by statutory or other legal requirement, to par-

PERSPECTIVE

ticipate in any aspect of treatment or euthanasia authorized by this act to which he has a conscientious objection.

(7) Institutions and physicians who do not agree with the concept of an individual's right to determine for himself how he dies, will sometimes find themselves caring for terminally ill patients who do hold this concept. These institutions and physicians must release such patients at their request, or at the request of those people responsible for and loving them, to their homes or to other institutions and to other physicians who will be willing to comply with the patients' wishes.

Section 9.

(1) A physician or nurse who, acting in good faith, causes euthanasia to be administered to a qualified patient in accordance with this act, shall not be guilty of any offense.

(2) A family member who, acting in good faith and in accordance with the provisions of this act, gives the death medication to his loved one, shall not be guilty of any offense.

(3) Physicians and nurses who have taken part in the administration of legal euthanasia shall be deemed not to be in breach of any professional oath or affirmation.

Section 10. A declaration may be revoked only once, but at any time. Any person wishing to revoke an application shall instrument a revocation with the county clerk where he then resides. When the county clerk is satisfied that the person requesting the revocation is the same person who made the declaration, he shall send the revocation to the sheriff's office where the original declaration is on file. There, the declaration shall be marked "REVOKED" in large letters across the face of it, and the signed revocation request shall be filed with the revoked declaration.

Section 11.

(1) Any person who willfully conceals, destroys, falsifies or forges a declaration or revocation is guilty of an offense punishable by life imprisonment.

(2) Any person who wrongfully witnesses a declaration or revocation shall be deemed to have committed perjury and will be so prosecuted.

Section 12. No policy of insurance that has been in force for more than

twelve (12) months shall be vitiated or legally impaired in any way by the administration of euthanasia to the insured.

Section 13. For the removal of doubt, it is declared that a patient suffering from an irremediable condition reasonably thought in his case to be terminal shall be entitled to the administration of whatever quantity of drugs may be required to keep him free from pain, and a patient in whose case severe distress cannot be otherwise relieved shall, if he so requests, be entitled to drugs rendering him continuously unconscious.

Section 14.

(1) For the removal of all doubt, any person who wishes to prolong his dying regardless of the apparent hopelessness of his case, still has the right to the care and treatment to do so, just as he does at the time of the enactment of this bill.

Section 15. Legal procedures relating to euthanasia will be handled by existing County and State facilities. No new bureaus or offices will be established, and no new people will be hired to implement these procedures.

LET US PRAY— WITHOUT COMPULSION

By Edward DeCourcy

It is sad that many of those who advocate teacher-led prayers in school are convinced that they are champions of freedom of religion.

The question has risen again, because, in an ill-advised action, the New Hampshire General Court has enacted a law that would permit school districts to have the Lord's Prayer said by pupils.

Unless the courts fail to understand either the Constitution of the United States or the history of why we have the United States, they must rule that legislation unconstitutional.

Such an inevitable ruling by the Supreme Court of the United States has somehow been distorted into a belief that the Court was opposed to prayer. On the contrary, the Court, upholding freedom of religion, was ruling in favor of prayer.

Freedom of religion, one of the basic principles of American freedom, is

enshrined in the First Amendment to the Constitution. It means that the government can neither impose a religion, nor forbid a religion. It means that every one of us is free to pray or not to pray, or to pray in any manner he chooses, or none.

It specifically forbids the government to be involved with our religion.

Our public schools are an arm of government. Teachers in the public schools are agents of the government. It is clear that the Constitution forbids them to tell their pupils to pray, or how to pray, or not to pray.

Our nation would be better if those who insist on teacher-led prayer would display their own belief in prayer by teaching their children to pray in their own homes, and by more vigorous participation in the prayer of their own churches.

If New Hampshire can legislate that pupils must say the Lord's Prayer, it can legislate that they must say a Jewish prayer; it can legislate that they must say a Moslem prayer; it can legislate that they must say a Buddhist prayer; it can legislate that they must say a Shinto prayer; it can legislate that they must say a Zoroastrian prayer.

Some are arguing, and indeed the New Hampshire act specifies, that a community can choose its prayer by a majority vote.

That is precisely what our founding fathers, painfully aware of the horror of government-imposed religion, forbade.

We need only remember the irony of the Plymouth Colony, having come to these shores in search of freedom of religion, banishing Roger Williams because his religion differed from the Pilgrims'. This persecution is what the authors of our Bill of Rights wanted to wipe out of America.

Let there be a rebirth of prayer in America, and let it be in the churches and in the homes.

And in this Bicentennial year, let us keep faith with our forefathers, and preserve freedom of religion by keeping government out of it.

Edward DeCourcy is editor and publisher of the Argus-Champion newspaper, Newport, New Hampshire. Reprinted by permission, the Argus-Champion, February 4, 1976.

LIBERTY AND THE LAW

Religious? No, It's Just a Bible

By Elvin L. Benton

American Bible Society v. Lewisohn, 369 N.Y.S. 2d 725 (Sup. Ct., App. Div. 1975).

It's almost as if the court were saying that the Bible isn't Biblical enough.

It's hard to imagine anything much more exclusively religious than giving away Bibles. Yet the Supreme Court of New York seems to have said that the millions of copies of Scriptures distributed by the American Bible Society don't qualify it for some of the advantages that "genuine" religious organizations enjoy as a matter of right under New York law.

The American Bible Society has been around for a long time. Since its organization in 1816 it has cooperated with similar organizations in other countries "to promote the distribution of Holy Scriptures without doctrinal note or comment and without profit." Its stated purposes include also a pledge to "offer its services, so far as possible, to all engaged in the distribution of the Scriptures."

The Society was first granted freedom from taxes on its property in New York under a statute in effect in 1893 that provided exemption for "real property of a corporation or association organized exclusively for the moral and mental improvement of men or women or for religious, charitable, missionary . . . (or) educational purposes." No question of its fitting into one of the appropriate categories was raised.

Recently, however, New York City's need for more money led it to look for more property to tax. A State law still required exemption for essentially the same categories as did the 1893 statute, but provided that municipalities could tax a second group of otherwise exempt organizations conducted exclusively for "Bible, tract, benevolent, (or) missionary . . . purposes." The 12-story American Bible Society building on Broadway proved too great a temptation to the taxgatherers, and the Society got a hefty bill.

American Bible Society's insistence that it was an exclusively religious organization won favor in the New

York Supreme Court and the tax assessment was annulled. (In New York the Court of Appeals is the State's highest court; below it are the trial and appellate divisions of the Supreme Court.) The setback got Gotham's goat, and New York City demanded consideration in the Supreme Court's appeals forum.

The Society argued not only that it had been properly classified as having an exclusively religious purpose, but that the statutory permission to tax the likes of Bible societies would deny its constitutional right to equal protection of the laws. It shows impermissible favoritism, insisted ABS, when some organizations are taxed and other similar ones are exempt.

Justice George Tilzer stuck by the narrow language of the law and hewed to the statute's stern line between religious organizations and Bible societies. He turned aside the Society's equal protection contention with a somewhat abrupt assertion that "the State has great freedom in selecting the subjects of taxation and in granting exemptions, and neither the due process clause nor the equal protection clause imposes any rigid limitations upon the State's power to devise reasonable tax policies." And, according to Justice Tilzer, since the legislature had said that a Bible society isn't in the same league with an exclusively religious organization, the New York State Constitution won't be any help to ABS, either. The constitution, according to the Justice, "only guarantees exemption from taxation for property used exclusively for the stated purposes, as defined by law." Tilzer defended his stance with what seemed to be an assumption that whatever laws are on the books when a constitutional provision is adopted are thenceforward immune from being brought to constitutional heel: "The constitutional provision . . . was presumably adopted and must be interpreted to have reference to the then existing law which treated Bible, tract and missionary societies as not being included within 'religious, educational and charitable' purposes."

In a ruling that has earmarks of a distinction without a difference, or vice

versa, Tilzer left no doubt that the words of the statute approached being sacred: "We find that the record clearly establishes that petitioner is not organized exclusively 'for religious, charitable, educational, moral or mental improvement . . . purposes,' but . . . is organized exclusively 'for Bible, tract, (or) missionary . . . purposes.'"

Tilzer's conclusion: that the statutes under attack "are constitutional as applied to the petitioner, and accordingly, the tax upon its property at 1865 Broadway was lawfully imposed."

Two Justices voiced a vigorous single-paragraph dissent. Justice J. Robert Lynch, joined by Justice Theodore R. Kupperman, admitted that he could "agree with the majority that a primary purpose of the petitioner is the nonprofit distribution of Bibles . . . but I cannot agree that this forces a conclusion that the petitioner's promotion of religion therefrom becomes merely an incident of this distribution. It is the reason for the distribution and hence becomes itself a primary purpose." Justice Lynch noted that the New York Court of Appeals earlier had upheld the tax-exempt status of the Watchtower Society, ruling that before revenue authorities can succeed in taxing such a group, they "must prove not only that the corporate owner is organized exclusively for Bible and tract purposes, but as well that it is not organized or conducted exclusively for religious purposes." Under that rationale, Lynch reasoned, it would be hard to prove that the American Bible Society doesn't have an "exclusively religious" purpose.

By trying to draw a distinction between exclusively religious organizations and Bible societies the New York legislature seems to have bungled an opportunity to be evenhanded in distributing tax favors. But the New York Supreme Court muffed its chance too—its opportunity to be realistic about what Bibles are for.

Whether or not people like Bibles, most would concede that Bibles are religious—perhaps exclusively religious.

And it can hardly be imagined that people would distribute Bibles they lose money on, for any other than an "exclusively religious" purpose.

LETTERS

A Postmortem on Autopsies

LIBERTY has evidently fallen into the intellectual trap used by those who wish to avoid discussing the merits of an issue by discrediting either the proponents or opponents of one side. "Israel's Great Autopsy War" (November-December, 1975) gives the impression that only a small group of ultraorthodox Jews are opposed to unauthorized autopsies. Stressing the peculiar activities of the "Guardians" makes for scintillating reading but does not help clarify the issues involved to the American public.

Fundamentally, the controversy centers not around autopsies but on *forced* autopsies. At stake is a fundamental human right recognized everywhere in the civilized world except in Israel and in East Germany, that an autopsy must not be performed without the consent of the deceased's family.

There is no need to discuss Jewish law because the issue is not a religious one; rather it involves questions pertinent to society at large. Does an individual opposed to an autopsy have a right to enter a hospital secure in the knowledge that his/her wishes will be respected should death ensue? Should possible future benefits to medicine justify the suffering of individuals fearful of entering a hospital, even when they are in great need?

No one has ever opposed voluntary autopsies. No one has ever opposed an education campaign to convince Israelis of the importance of a voluntary autopsy. But vast numbers of Israeli citizens, other than the "guardians of the faith," have opposed (in a forceful but responsible manner) autopsies performed against the wishes of the deceased and of his/her family.

RABBI CHAIM U. LIPSCHITZ
Brooklyn, New York

[The author replies:

Rabbi Lipschitz is an interested party in the dispute; I am only an objective bystander (and reporter).

However, I would like to reply to the following points he made in his letter:

1. First, he asserts that the issue is *unauthorized* autopsies. In truth, as I wrote, a small group of ultraorthodox Jews oppose *all* autopsies.

2. A law—drawn up with the help of orthodox circles—defines when autopsies may be carried out. (Rabbi Lipschitz could more accurately have claimed that *some* doctors, but far from all, ignore this law.)

3. Rabbi Lipschitz is correct in saying that the Guardians are not the sole objectors to autopsies. It is also correct to say that they strongly influence others.

4. The Guardians are opposed to *all* autopsies, those permitted by law included.

5. To say the Guardians are "opposed" (implying forceful but responsible opposition) is a masterpiece of understatement, unless you would call beating up doctors, stoning paramedical help, et cetera, "responsible" acts.

Now I may add some personal opinion, something I did not do in my article:

First, I believe every person has *legal* right to his body after death, as he does before death. And there are many laws defining limitations of freedom before death.

Second, an operation carried out after death (an autopsy), if done with dignity and the best interests of mankind at heart, differs only slightly from an operation carried out before death. Both have the same ideal: to preserve human life.

MACABEE DEAN
Ramat Gan
Israel]

Great Textbook War

I recall quite well a summer day in 1967 I sat in the Boone County (West Virginia) Courthouse, reading a book that was on the required list for a class I would soon be taking in college. The book was one of those modern "relevant" works; the college was situated in "articulate, worldly Charleston." I recall being a bit ill at ease anyway, and when Judge K. K. Hall walked into the room I was sure something was coming. Judge Hall has been known to use a few four-letter subjects as literature. The judge took the book from my hands, chuckled, asked me why I was reading that particular book, and then proceeded to tell me about the impression that it had made upon his mind the first time he had read it several years before.

Even more vividly, however, I re-

call the reason I was in the courthouse on that particular day. I was born in Appalachia; sound your *â*, please. And I was working in the Circuit Clerk's office because the government had provided funds in order that the young folks "from the creeks and hollers" could work. Understand, you all? I suppose that many of Kanawha County's textbook protesters come from similar creeks and hollers, and perhaps some of them exhibit a bit of ignorance—but, being uneducated or inarticulate according to Miami's or Chicago's standards hardly dictates that one is stupid or lacking in common sense. (Dare we say that the standards of Miami and Chicago just might be the standards of a few members of a not too sensitive press?)

It takes very little formal education to distinguish garbage, and much of what is presented to school children today is just that. As the *Wall Street Journal* said, the parents do have a point, and that point is that parents have a right to help determine the quality of what their children read—as much right as any textbook maker, member of the American Library Association, or anyone else for that matter.

APRIL R. SCHANDER
Reading, Pennsylvania

A friend introduced me to LIBERTY several months ago, and I was very impressed. I find it extremely up to date on situations close to a mother's heart. "Motherhood on Trial" is a shocking revelation of so-called justice in America today. The "Great Textbook War" is equally revealing of the true nature of the protest in Kanawha County. I have met most of these leaders and have found them to be fine, patriotic Americans, but firstly, God-fearing Christians.

MRS. RUTH E. NEALIS
Beltsville, Maryland

Euthanasia

A hearty "Right On" for your quadology of articles by Cameron, Branson, Provonsa, and Thomsen (November-December, 1975).

We, here at the Ozark Christian Council, carry the banner for clarification of existing, and influencing better,

LETTERS

legislation regarding euthanasia. We advocate death with dignity through expressing your right to expire on God's call without use of artificial and heroic means to prolong life. These wishes can be expressed in many ways, including a signed statement in the hands of loved ones and clergy.

Our Brochure and Life Will on this subject will be mailed to all who request them. Offerings from stamps to money are accepted, but we will mail to all who request. Our legality includes registration with the County Clerk, Polk County, Arkansas.

E. W. PLUMMER
Ozark Christian Council
P.O. Box 1244
Mena, Arkansas 71953
[See page 28.—Eds.]

Scientific Creationists

I read with interest your September-October, 1975, article by Henry Zuidema, entitled "The Scientific Creationists." The article is accompanied by a quote from Dr. Henry M. Morris, which begins "The Bible account of Creation . . ." At the bottom of page three appears the sentence "Additionally, teaching the account of Genesis . . ."

As a student of the Bible, I have understood that to talk of "the account" in Genesis is incorrect; that there are two accounts. One begins in chapter one, verse one with the words "In the beginning God [or in Hebrew, the Gods] created the heaven and the earth" after which follows an account of the creation in six days. The second account of creation, which is entirely different from the first and gives no number of days for creation, begins in chapter two, verse four, with the words "In the day that the Lord God made the earth and the heavens . . ."

I would appreciate your comments on these two accounts as to which is the *Genesis account*.

DAVID B. HIGGINBOTTOM
Attorney
Frostproof, Florida

[Dr. Gerhard F. Hasel, professor of Old Testament studies at Andrews University, Berrien Springs, Michigan, replies:

The questions whether there are two

"accounts of creation" in Genesis and whether they are "entirely different" are highly important. Liberal critical scholarship has suggested there are two accounts of creation, the first found in Genesis 1:1-2:4a, the second in Genesis 2:4b-25. Among the arguments in favor of two creation narratives are alleged differences in style, and in the order of creation, and a supposedly different theological conception. Many scholars of international fame (K. A. Kitchen, M. G. Kline, G. C. Aalders, E. J. Young, J. L. McKenzie, and others) have investigated the two-creation account hypothesis. Their conclusion: Genesis 1:1-2:3 is the comprehensive and monumental Biblical account of creation while Genesis 2:4-25 provides specific details about the creation of man and woman, including the environment in which man was created.

Accordingly, the so-called second creation account is *not* an account of *all* creation as is Genesis 1:1-2:3, but elaborates on creation of man, already presented in summary form in Genesis 1:26, 27. In Genesis 1:1-2:3 the creation of man is mentioned as the last of a series of creative acts, and without any details, whereas in Genesis 2:4-25 "man is the center of interest and more specific details are given about him and his setting. There is no incompatible duplication here at all" (Kitchen, *Ancient Orient and Old Testament*, Chicago, 1968, p. 117). If Genesis one and two are read in their own terms, there is no need to speak of a second account of creation that is entirely different from the first.

One can speak in a loose way of "the Bible account of Creation" in the first two chapters of Genesis, since "there is no incompatible duplication" but compatible complementation between the grand and comprehensive narration of creation in Genesis 1:1-2:3 and one of its aspects in Genesis 2:4-25.

On the basis of a structuralist approach, it has been suggested that the complementary elaboration in the second chapter of Genesis begins with verse 4 and not verse 4b as had been claimed for some time. Space does not allow a detailed presentation of the issues involved.]

I picked up your magazine (September-October, 1975) in our public library and

I must say that I am greatly impressed with everything that was written. I especially like the article on "The Scientific Creationists," which deals with the challenge of Christian men of science to the evolutionary idea of beginnings of man. As an advocate of Christian schools, I was also happy to see the article by Klewin.

WALTER E. HATTEN
Norwich, Connecticut

I am an instructor in Educational Philosophy at Red Deer College. One of the topics I deal with in this course is human origin. I feel that both the evolution and creationist points of view should be presented. The September-October issue contains three excellent articles on this subject which I would like to make available to my classes.

P. RAFFA
Red Deer College
Red Deer, Alberta
Canada

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A Peek Over an Editor's Shoulder

A key question appears in the subhead introducing two articles on the Bible concept of freedom (see page 6): How should we look on any church or state edict that would deny man freedom to choose and to exercise belief, or to dissent from the "Establishment" view?

Not so evident may be the care with which we planned your "walk" around the question. For example, the lead article on Hung Hsiu-ch'üan is intended to stimulate your thinking on this theme. We hope such questions as these will come to mind as you read: How far would you go in pushing your views on society if you had power to do so and felt your neighborhood or State or nation would be benefited by adopting them? Would you write a Christian amendment to the Constitution? A religious amendment to make it possible for students to pray *your* brand of prayer in public schools? To pray *any* brand of prayer? How determined are you that other citizens shall read no materials you would classify as pornographic? Would your attitude toward Hung's actions be different if he had pushed Sunday rather than Saturday as the Sabbath? Do you write him off because his views differ from your own? What if his views *had* coincided with your perception of truth?

Which brings us to the two articles on the Bible concept of freedom by Mssrs. Roshwald and Zinke: Does God coerce allegiance? Does He approve of His followers coercing allegiance?

The three articles did not just happen to meet in this issue of **LIBERTY**. We planned it that way. For the three complement one another in a way that adds dimension to one's concept of God and His relationship to freedom.

Now, let your fingers do the walking back to Hung's ideal state. And then to the provocative insights of Mssrs. Roshwald and Zinke. We've already been there. It was one step in the way we plan a magazine.



The Man Who Played God—

Had Hung Hsiu-ch'üan's rebellion succeeded, China might today be at least nominally Christian.

Illustrated by Zeb Rogerson

VOLUME 71, NUMBER 3, MAY-JUNE, 1976

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LIBERTY is a publication of the Religious Liberty Association of America and the Seventh-day Adventist Church.

The Religious Liberty Association of America was organized in 1889 by the Seventh-day Adventist Church. Dedicated to the preservation of religious freedom, the association advocates no political or economic theories. President, Neal C. Wilson; general director, W. Melvin Adams; associate directors, Gordon Engen, Roland R. Hegstad, Robert W. Nixon.

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LIBERTY is a member of the Associated Church Press.

Editorial correspondence: Please send to **LIBERTY**, 6840 Eastern Avenue NW., Washington, D. C. 20012.

Send address corrections to **LIBERTY**, 6856 Eastern Avenue NW., Washington, D. C. 20012.

THE RIGHT TO BE WRONG

“The right to be wrong
in matters of religious belief
must be accorded,
otherwise we produce hypocrites
instead of persons with
an enlightened belief that is
fully their own.
If the truth be mighty and
God all-powerful,
His children need not fear
that disaster will follow freedom
of thought.”

François de Fenelon, Archbishop of Cambrai.

1.



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2.



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