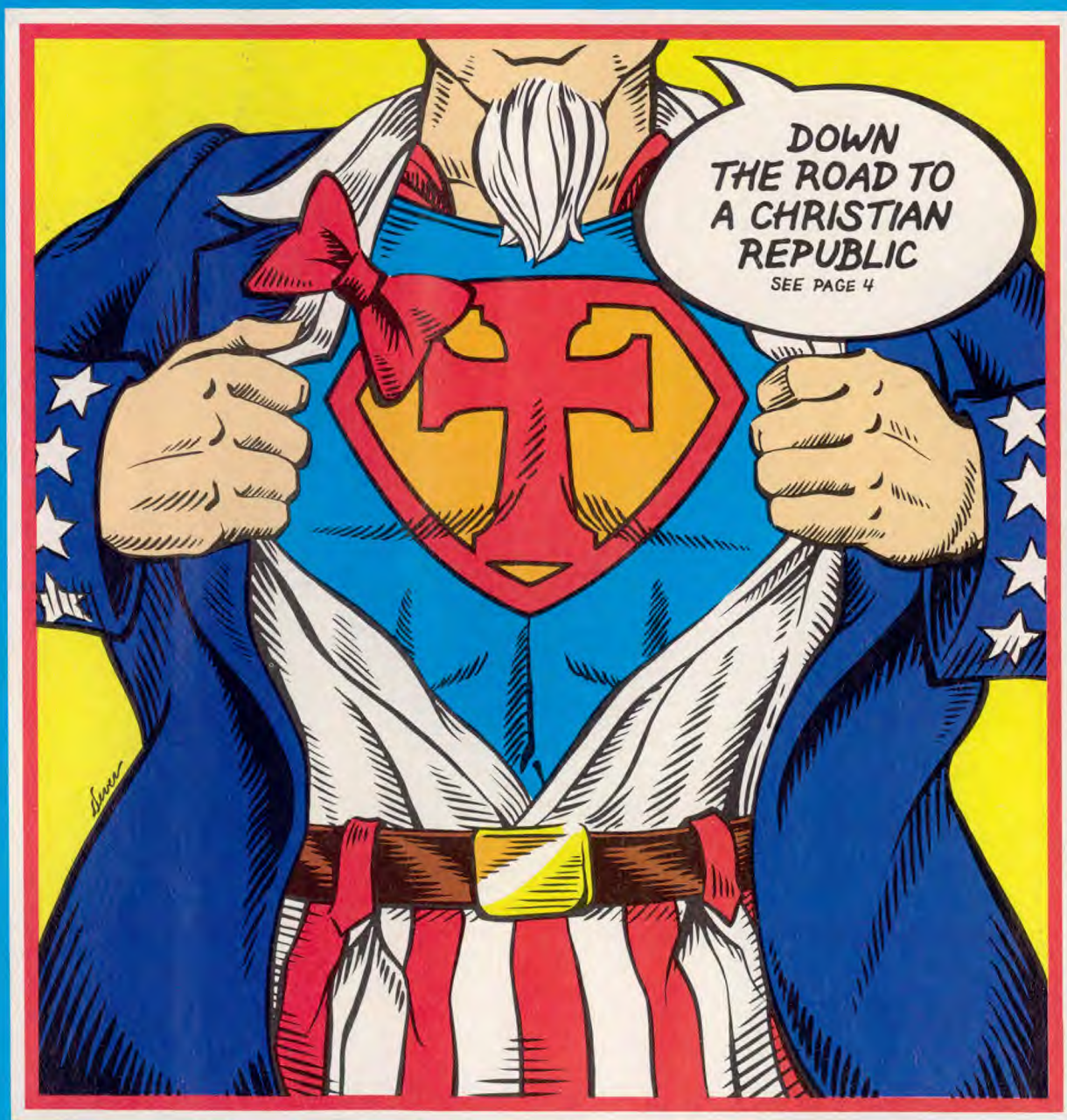


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"What Can You Expect From a Heeb!"

By Richard Newson



I stopped abruptly. The voice had come from the open door of a cubicle in our college pressroom. The youthful pitch did little to soften the scornful question.

I stepped over. "Heeb? Heeb? You mean Hebrew, don't you?"

"OK! OK! Hebrew, Jew, kike; anything you want to call them. They're all alike." The cub reporter stepped by me with a scowl and walked briskly away.

"Well, what *can* you expect from a Heeb?" The question had triggered a memory going back more than fifty years. I was about his age then and quite capable of making similar derogatory remarks about the Jews and other minority groups living in my hometown.

During the fall of 1923, I arrived in Chicago from Detroit a sadly disillusioned and embittered young man. An experience on the New York Central night coach had shaken my faith in man—any man.

My seatmate was middle-aged and neatly dressed in a brown herringbone suit. Soon we were engaged in casual conversation. He spoke in generalities,

but I found myself giving him an accounting of myself, my financial condition, and my reason for leaving Detroit. I had no family there, and on hearing that Hollywood was looking for fresh talent, I had decided to answer the call. My new friend offered sage advice and encouragement.

At 11:00 P.M. the train lights dimmed, and the blanket of silence weighed heavily on my eyelids. Noticing me yawning, my companion suggested that I try to get some sleep. "Don't worry about your stuff," he said; "I'll keep an eye on it." I rented a pillow, pressed it against the window frame and soon was dreaming of being Jimmy Cagney's double in Hollywood. I was, after all, just about his height.

The train was just pulling out of South Bend, Indiana, when I woke to find myself alone on the seat. Automatically I looked up at the luggage rack. My suitcase was still there. But a languid slap at my hip pocket soon turned into a desperate exploration of every pocket. My money was gone! I'd been "rolled" by my solicitous companion.

He had, I found, got off at the last stop. The conductor said such occurrences were becoming common on the night runs. The railroad was doing all in its power to discourage the practice. Of course, the railroad did not assume any responsibility for losses or theft.

Alas, Hollywood would have to wait. I was out a neatly folded bundle of bills totaling about \$150, a good month's salary. I had only seven dollars left, which I had squeezed into my watch pocket. Hollywood would have to wait. I got off the train in Chicago, rented a locker for my suitcase, and bought a newspaper to check for job opportunities. There were very few for a young man who hadn't finished the seventh grade.

To make matters worse, the late fall weather in Chicago was hardly inviting. It seemed to sense that I was a stranger, an intruder, with no family,

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friends, or job, and, after the first week, no money. I learned to count my pennies and to relish a handful of peanuts. But then, in the grip of a major depression, Chicago could hardly be expected to have any great concern over one more human being among its 3 million. I thought of hopping a freight for home or a warmer climate, but knew that a winter freight ride could be both uncomfortable and hazardous.

Hunger and despair became my lot as I walked the streets of the Loop, looking for a job. At night I slept—or shivered—on a bench in Grant Park or under the Michigan Avenue bridge. Sheets of newspaper wrapped around my middle under my overcoat were poor substitutes for a woolen blanket or a feather comforter such as I had at home as a boy. And the pride that kept me from begging did not ease my hunger pangs. But I was not alone. The unemployed, hungry, and homeless men on Chicago's streets were legion. I got to know many of them by their first names.

One miserable day I had slogged through fast-melting snow on Van Buren Street, looking, as usual, for a job. Even as a dishwasher—they were called "pearl divers" in street jargon. But nothing was to be despised that offered hours in a warm room, two hot meals a day, and enough change to rent a cheap room north of the Loop or west of the Chicago River on Madison Street—"skid row."

According to a story going around, an unemployed man who knew a pearl diver pushed him off the Clark Street bridge and ran to the restaurant where his victim had worked, to apply for his job. But an observer who had witnessed the incident got to the restaurant first! Considering the times, I am inclined to believe the story.

As I walked along Van Buren Street, my eyes searching restaurant windows for "Help Wanted" signs, a paint can rolled onto the sidewalk in front of me. I looked up to see a man whose arms were loaded with paint cans, rags, brushes, and a miscellaneous collection of painter's exotica. Standing at the curb was a badly weathered Ford pickup half loaded with ladders and scaffolding.

I picked up the can, put it on the truck, and helped him load the rest. "Thanks—thanks a lot," he said. "How about a cup of coffee?"

"I'd like that," I responded. "This weather goes through a person."

He turned and led the way to a Pixley and Ehler restaurant, one of a chain

specializing in short orders. Each day they served a different soup. A big bowl with plenty of crackers cost fifteen cents. Another specialty was Boston baked beans served with two slices of dark-brown bread.

We sat at the counter, and he ordered coffee for us both. Sensing his scrutiny, I assured myself that at least I didn't look like a bum. My clothes weren't pressed, but they were clean. And I washed and shaved daily in the men's room at the railroad station. I still had my pride, though not much else.

Out of the corner of my eye I studied him: a working man, about 5 feet 6 inches; stocky, early 40's, quite gray. Straying out from his well-worn hat were wisps of ringlets. A Jew, I thought. He needed a shave, but didn't look shabby for it. His dark eyes were kindly, set deep under heavy eyebrows and encased in crinkles. He had an unlit cigar butt pressed deeply into the corner of his mouth. As I remember, he didn't remove it even to drink his coffee.

He must have noticed me looking at the "Special" signs along the restaurant wall. "Hungry?" he asked. "Want something to eat?"

I don't remember my reply, but in a few minutes I had a bowl of rich vegetable soup and an order of Boston baked beans with brown bread before me. I was hungry for companionship, too, and soon was telling him about my experience on the train to Chicago. As I speared the last bean in the pot, he asked abruptly, "Want a job?"

"Sure do!" I replied. "But I'm afraid I know nothing about painting."

"I can't promise you steady work," he said, "but I'll find something for you to do in my shop. At least it'll help until you find something better." He put out his hand. I shook it, and the bargain was sealed.

I soon learned that he brought just so much money with him each day for lunch. He had spent that money on me, that day in Pixley's; that's why he had settled for a cup of coffee. He had a large family, business was poor, and, to my surprise—it was contrary to my stereotype of Jews—he was not a particularly good businessman. Many of his customers owed him money, and he had to scrape to get together my wages each Friday. He closed his shop on Saturdays.

The few weeks before the Christmas holiday season passed quickly. The Friday before Christmas I found an extra two dollars in my pay envelope.

It was money he could ill afford to give me. I spent part of it to pay for my Christmas dinner at the Central YMCA. Afterward I went to one of the writing desks supplied with paper, envelopes, and pen. I wrote my father for the first time in weeks.

My new employer's shop was on Dearborn Street, just a little south of Van Buren. Each working day at noon I would walk the short distance to Woolworth's on State Street. A hot dog on a warm bun with mustard and piccalilli cost ten cents. For a nickel more I would wash it down with a glass of foamy Hires root beer.

After eating I would go upstairs to the music center. There I and other teen-agers would listen to Uncle Bob of radio fame as he sat at the piano and plugged popular songs. Every once in a while he would get a little upset and say, "Come on, now, you kids! Move away from the counter so we can sell some sheet music." The plea seldom brought results.

I became acquainted with another teen-ager who met his girlfriend regularly at the music counter at lunchtime. One day she brought a girlfriend who worked in the same Loop office. It wasn't long before I was walking her to Union Station each day after work. She took the Burlington train to her home in the suburbs.

The last working day before Christmas, I was returning to the Loop after putting her on the train. It was a cold, drizzly day. I dug my bare hands deep into my overcoat pockets. I felt something in the left pocket—a \$10 bill! She had been saving it for a much-needed pair of shoes. And she had slipped it into my pocket!

That Christmas, fifty-five years ago, is still my most memorable and rewarding one. I had found a friend in a million when I needed one most, a man named Abraham Cohen. He gave me my first job in Chicago. Because of him, as Uncle Bob used to sing in Woolworth's music department, "I Found a Million-Dollar Baby in a Five and Ten Cent Store."

We celebrated our fiftieth wedding anniversary in June, 1978. And I got my college diploma a day later, a long-delayed dream. That's how I happened to be in the college pressroom to hear a cub reporter ask, "What can you expect from a Heeb!"

What more *could* an Orthodox Hebrew gentleman do for a wandering Gentile down on his luck?

I loved you, Abe. You were a million-dollar friend. □

Down the Road to a Christian Republic

By Roland R. Hegstad

A look at the Christian Voice, an evangelical organization with plans for a different America.

America—a Christian nation again! Families going to church on Sunday. Children praying together to start the school day. Mothers nursing children instead of aborting them. No more yellow-front bookstores or X-rated movies to corrupt morals. Christian statesmen deciding national policy on Christian principles . . .

This vision of a Christian republic is for the here and now, according to a newly formed evangelical organization. Called Christian Voice, the group intends to mold Christians and other "morally right-thinking people" into a potent political factor in American politics.

I went to hear the program for a Christian America unveiled at a recent meeting on Capitol Hill. I could hardly be called an unbiased observer. For one thing, I appreciate the contribution that separation of church and state has made to a free America. For another, I anticipate—and fear—a revived Messianic vision in American politics.

Christian Voice seemed to have several things going for it. One was support from incumbent Senators and Representatives. Present in Room 357 of the Russell Senate Office Building were two members of the group's fifteen-member Congressional advisory committee, Senators Orrin G. Hatch, of Utah, and Gordon J. Humphrey, of New Hampshire. Other pluses were the 100,000 members, gained in the six months since Christian Voice was founded, and a projected budget of \$1 million, which, Humphrey said, would be funded by "private donors."

The director of Christian Voice, Pastor Robert Grant, of Glendale, California, did not leave the group's political aims in doubt. "If Christians unite," he said, "we can do anything. We can pass any law or any amend-

ment. And that's exactly what we intend to do."

Gary Jarmin, legislative liaison, spoke of plans to mobilize an estimated 50 million evangelical Christians "into effective political action." He continued, "We will establish a political action committee to provide funds and trained volunteers to candidates for Federal office."

The organization's objectives sounded similar to those of another evangelical coalition formed several years ago. It, too, spoke of wakening the "sleeping giant," the evangelical vote. Its strategy also was to elect the "right kind" of Christian to public office. And it had achieved some success, even to supporting thirty-eight candidates for political office in 1976. But the symbol of the coalition, a Christian embassy, has been sold to the government of Oman for \$1.5 million.

The Frustration Factor. The reason for founding Christian Voice, Grant told us, was frustration. "There's a tremendous tidal wave of unrest and frustration sweeping the Christian community," he said. "We did not create that tidal wave; rather, it created us. We seek to guide its power so [that] it has massive impact on Washington, rather than dissipating aimlessly." Continued Grant: "We will no longer look the other way as opportunistic, shortsighted politicians cater to small radical interests and in the process destroy both our economic well-being and our political freedom."

"Our nation is failing," said Grant, "because we have removed ourselves from the guidance of . . . God. Everywhere we turn, Christian values are assaulted and are in retreat. As Christians, we are not going to take it anymore."

How would Christian Voice turn the retreat into an advance? Said Grant: "Through the most massive media outreach ever launched in the Christian community." He spoke of plans to reach the estimated 47 million Christians who listen regularly to Christian

radio or television programming.

Other plans were political: Each member of an evangelical clergy network would receive a monthly legislative alert with recommendations on current legislation. And millions of Congressional voting records would be distributed to parishioners so that they would know how their Senators and Representatives were voting on the moral issues.

Though Grant and other speakers stressed the Voice's interest in moral rather than political issues, its list of concerns demonstrates the difficulty in trying to separate the two—abortion and the Hatch Amendment; IRS directives on the tax-exempt status of Christian schools; government policies in respect to Rhodesia, Taiwan, and the Panama Canal; pornography; drugs; and lack of prayer in public schools.

I asked Senator Hatch what the Christian Voice intended to do about the Supreme Court decisions against state-enforced prayer and Bible reading in public schools. His answer: Support a religious amendment to the Constitution. (Should the current drive for a constitutional convention be successful, such an amendment, I believe, would be almost certain to receive heavy support, along with a prolife amendment.)

I had a few last words with Senator Hatch after the meeting. "I share your concerns," I told him. "But I'm worried, nevertheless. You see, history tells me that persecution comes, generally, not from bad people trying to make other people bad, but from good people trying to make other people good. And ironic it would be if we lose our freedom at last, not to leftists tossing bombs, but to Christians espousing slogans—Christian Republic, Faith of Our Fathers, Spirit of '76, Save Our Sunday, Put God Back Into Our Schools . . ."

Senator Hatch gave my arm a reassuring pat and exited. A good man with good objectives, I thought. Trouble was, I had in mind a prophetic scene and a bit of recent history. (See boxes.)

A Christian Republic? Worthy of a closer look is the evangelical intent to make America a Christian republic. I share their belief that God had a hand in the founding of our republic. To understand Revelation 12 is to believe this. I believe, further, that the United States Constitution reflects some of the highest ideals ever penned by man. And separation of church and state is one of them. Something more than human wisdom inspired the First Amendment.

Our forefathers had the vision of a government neutral in its relationships with all religions, a secular state. I reminded Senator Hatch, who had spoken of America's religious beginnings, that a 1796 treaty with Tripoli, framed under the administration of George Washington, assured the Moslems that "the new government of the United States of America is not, in any sense, founded on the Christian religion." The Senator quickly became preoccupied with another reporter's question.

That treaty simply incorporated the principles of the First Amendment—"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The Federal Conventions, with little debate, adopted Article Six of our Constitution—"No religious test shall ever be required as a qualification to any office or public trust under the United States."

These documents stand in opposition to an evangelical spokesman's assertion that "the Constitution was designed to perpetuate a Christian order."

Christ's Kingdom. From the time of the promise of a Redeemer made to earth's first parents, Lucifer knew that God planned to set up His kingdom on earth. And he determined to establish his first. He would have a kingdom the most magnificent, the most grand.

And what of Christ's kingdom? It was not to be a kingdom of armies and tax collectors, or of politicians competing for office. Said Christ, "My kingdom is not of this world." It was this divine truth that pierced the pretense of human kingdoms' uniting with the divine. And so did Christ say, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."

This principle of separation was first written into a nation's basic law by our American forefathers. And it was this document, reflecting Christ's teaching on the nature of His kingdom, that

forever exposed the pretensions of a state's being Christian, forever exposed the weakness of church-state union. To pursue the Holy Grail of a Christian republic is to defy the dictum of Christ, to deny His kingdom's essential nature, and ultimately to deify the state.

The Name of the Game. To understand the potential for mischief in the Christian Voice and other organizations, we must appraise their objectives in the context of today's radical theology.

Today, evangelism is politics, as George Webber says in his book *The Congregation in Mission* (Abingdon, 1964), page 67. In an appendix to *Secular City* debate, Theologian Harvey Cox says: "Ministers and nuns on picket lines are not just signs of the church's social concern. They are evangelists, telling modern man what the gospel says."

And what does the gospel say? A priest put it succinctly at a meeting in

Chicago: "Power is the name of the game."

One of the most articulate advocates of the new evangelism is Theologian Jurgen Moltmann. To him, the New Testament is a political book of revolution. The Christian is not only the salt of the earth but also its dynamite, set here to explode existing social and political structures. Thus we are called to be prophets—with a gun. For power grows out of the barrel of a gun. And power is the name of the game.

It's a mixed-up theology. Receive into evidence this gem from one of its proponents: "We want to create a world in which love is more possible." And how shall that love be achieved? He explains:

"Revolutions do not take place in velvet boxes. . . . Nuns will be raped and bureaucrats will be disemboweled." Carl Oglesby, president of Students for a Democratic Society, advocated this novel way of creating a world of love in a speech at a Washington, D.C., peace march!

New Evangelical Coalition Supports Religious Amendment

Would you believe that evils such as drugs, crimes, the holding of Americans hostage in Iran, and the invasion of Afghanistan all can be traced to "expelling God from the classroom"? That's the view of an ad hoc coalition of evangelicals pledged to renew the fight for prayer in public schools.

The group, called the Coalition for the First Amendment, announced its organization and purpose during the 1980 meeting of the National Association of Religious Broadcasters in Washington, D.C.

Already adopted by the Senate is a measure, introduced by Senator Jesse Helms (R-N.C.), that would remove the issue from jurisdiction of the courts. The coalition urged radio and television broadcasters to support a discharge petition to get a similar measure out of the House Judiciary Committee and onto the House floor. Members of the coalition include television evangelists Jerry Falwell, of the Oldtime Gospel Hour; Pat Robertson, of the 700 Club; Jim Bakker, of the PTL Club; and Bill Bright, of Campus Crusade for Christ. The television evangelists, whose yearly contributions exceed \$150 million, are also supporting the Christian Voice in its attempt to create a "Christian republic." Bright was the founder of the Christian Embassy (see article).

Support of the ad hoc coalition by Southern Baptist president Adrian Rogers brought an expression of dismay from Baptist Joint Committee executive director James E. Wood, Jr. The SBC president, said Wood, has "completely repudiated the official resolutions of the Southern Baptist Convention."

The SBC adopted resolutions supporting the Supreme Court decisions against enforced Bible reading and prayer in its 1964 and 1971 sessions.

Said Wood, who has announced his resignation to return to the faculty of Baylor University in Waco, Texas:

"Dr. Rogers did not consult with anyone on our staff about the serious First Amendment questions raised by the position of the coalition." Wood added that Rogers' stance "in fact runs precisely contrary to that taken repeatedly through the years by the Southern Baptist Convention, the Baptist Joint Committee, and its other member bodies."

Wood promised that the Baptist Joint Committee would continue "a vigorous fight" against "all attempts to undermine the First Amendment's ban on establishment of religion by the State."

An Earlier Reform Movement

The nation has already had a preview of the mischief a Christian Voice can do. It is on record in the history of the National Reform Association, organized in Xenia, Ohio, in 1864, and committed, among other things, to enacting a religious amendment to the United States Constitution.

In 1888, with the backing of the Association, Senator H. W. Blair (R-N.H.) introduced a national Sunday bill into Congress. Both Protestant and Catholic churches supported the move for "proper Sunday observance." When, in 1892, the United States Supreme Court, in a landmark decision, declared, "This is a Christian nation," and in 1908 Samuel Gompers put the clout of the AFL behind "observance of the Sunday rest day," objectives of the reform group seemed attainable.

During the closing decade of the century, Sunday laws were strictly enforced. Scores of Seventh-day Adventists frequented the cells of the South as local authorities sought out "Sabbathbreakers." Confronted with this movement of evangelical Christians to make America a Christian republic, the Seventh-day Adventist Church organized the Religious Liberty Department, and published a magazine, the *American Sentinel* (1886-1904), to inform the nation of the issues. (The *American Sentinel* was succeeded in 1906 by LIBERTY.)

Adventist leaders were in no doubt about the prophetic significance of such developments. The religious amendment was called "the plain, direct fulfillment of prophecy" (*Testimonies*, vol. 5, p. 719). Writing to A. T. Jones, editor of the *American Sentinel*, a writer said: "I think the law-making powers will carry their point in this particular, if not now, a short period ahead."—Letter 44, 1893.

The Adventist view of enforced religious observances in schools was equally forthright: "I do not see the justice nor right in enforcing by law the bringing of the Bible to be read in the public schools."—*Ibid.* "The present effort of the church to get the state to . . . introduce the teaching of Christianity into state schools, is but a revival of the . . . doctrine of force in religious things, and as such it is antichristian."—*Watchman*, May 1, 1906.

A Prophetic Drama

[Written by John the revelator to show "things which must shortly come to pass" (Revelation 1:1).]

The curtain opens on a courtroom. A prostitute, dressed in a clinging scarlet dress, is standing before the Judge. She represents apostate Christendom. (See Revelation 17:1-6.) In an earlier scene we have seen her riding on the back of a beast—the state (verse 3). Says the record: They have "immoral relations" (verse 2, T.L.B.).* The state supports her.

The woman dressed in white of Revelation 12—who represents the true church—is never pictured riding on anyone's back or sitting on anyone's lap. She gets her board and room from her spouse, Jesus Christ, not from the state. Never is she allied with the state; never does she seek political solutions. Her kingdom, says the Bible, "is not of this world" (John 18:36).

As the courtroom drama continues, we see politicians and businessmen join the prostitute before the Judge. The record is opened (Revelation 18), and it's all there, with no gaps—from one bedroom to another, from one conspiracy to another, from one century to another. The revelator pens a courtroom drama of the final crisis in human affairs, when a church-state coalition unites to destroy God's diplomatic corps, those who on the hardship outpost called Planet Earth, the one rebel world, have reflected the policies of God and His universal empire.

What is the coalition's final strategy? The Inspired Record shows the great whore offering the world a drink (chap. 17:2)—even as Christ offers the world a drink (John 4:14). His is the water of life; hers is a chilling mix of false doctrine and politics. The bubbles frothing through the drink are miracles, agitated by the spirits of devils (Revelation 16:14). They give the mix the look and taste of the nectar of the gods. And men who sip the golden cup find themselves dreaming truly godlike dreams.

"Lord, aren't You glad? In Your name have we rewritten the Constitution! In Your name have we made this one nation under God!"

* From *The Living Bible*, copyright 1971 by Tyndale House Publishers, Wheaton, Ill. Used by permission.

And how can we distinguish between legitimate power and naked violence? Says Moltmann: "Simply that it be justified: whether the means are proportionate to the ends."—*Religion*, p. 143.

How influential is the new revolutionary theology? Several church organizations have bought it, lock, stock, and gun barrel. The World Council of Churches bought it at Notting Hill, London, in May, 1969, in response to a recommendation of a committee that "all else failing, the churches should support resistance movements, including revolutions." And in South and Inter-America, Roman Catholic priests are engaged in revolutionary activities.

Power is the name of the game. And ultimately the radical's objective to create a kingdom of justice on earth—and the evangelical objective to make the United States a Christian nation—may revive the persecutions that have ever followed the zealots' control of political process.

Nothing I have said should be construed to mean that church members should be unconcerned with politics as they touch human rights. Love does have a social significance, and truth may have a political dimension. It seems to me that there is room for improvement in our citizenship, our voting, our concern for our fellow men. But power is not the name of the game. And the ends do not justify the means.

The Danger Zones. How, then, shall we view this new evangelical organization, the Christian Voice, with its emphasis on imposing Christian values through legislation?

America today is threatened by dangers from both the political left and the political right—from those who deny self-evident truths and inalienable rights, and from those who affirm them; dangers from those who want to tear our nation from God and from those who want to turn our nation to God.

Christian Voice is in the latter category. It remains to be seen whether its founders can achieve their objectives without turning the clock back toward repression. For now it is enough that we are aware that men who sip the golden cup are dreaming godlike dreams of making America a Christian republic.

And once again upon a golden plain a golden image stands, and men are commanded again to bow. Little comfort that this time the image may have a cross in one hand and an American flag in the other. □

Dilemma of a Blue Town

By James A. Calder



ILLUSTRATED BY TOM WILSON

Even automobiles had to leave town on Saturday night, thanks to Ocean Grove's blue laws. Now they're in town to stay, and a unique way of life is passing.

Ocean Grove, New Jersey, a seaside retreat for "Methodists and their friends" for over a century, has become a community divided by religious and political controversy. In June, 1979, the state supreme court gave notice to the Camp Meeting Association of the United Methodist Church that its 110-year-old rule of the town's 7,500 inhabitants is ended. The court acted after years of challenges to the community's blue laws. On November 13, 1979, the U.S. High Court refused to consider the plight of Ocean

Grove. "They're helping to chase God out of Ocean Grove," growled an elderly resident.

Ocean Grove is a special place of gingerbread Victorian homes and hotels inhabited by people who hold fast to traditions. The trimmings of yesteryear are everywhere in the oak-and-sycamore-lined streets of Ocean Grove: a cast-iron hitching post here, a carriage steppingstone there, the Centennial Cottage, wraparound porches, neighborliness, peace and quiet, and the blue laws. In the summer season the streets host many a parade. And although some visitors gripe, the exodus of automobiles from town on Saturday night—just one of the blue laws' requirements—emphasizes the unique character of this mile-square anachronism. To the people of Ocean Grove, the question of the blue laws is bigger than a religious issue, more than the preservation of a tradition; it is a question of survival for their way of life.

The challenge to Ocean Grove's traditional ways came from Louis Celmar, Jr., of Belmar, who disputed the Ocean Grove court's authority to find him guilty of drunk driving and to impose a penalty. Said the New Jersey Supreme Court, referring to the town charter granted by the legislature in 1870: "The legislature has, in effect, transformed this religious organization into Ocean Grove's civil government." The court went on to say, "Such fusion of secular and ecclesiastical power violates both the letter and the spirit of the First Amendment, and runs afoul of the 'establishment clause' of our state constitution."¹

This ruling invalidates all Ocean Grove ordinances (the blue laws) and transfers municipal functions and powers to Neptune Township, Ocean Grove's next-door municipality. On

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November 13, 1979, the United States Supreme Court refused to review the New Jersey Supreme Court's decision. A legal stay, which keeps the Association's ordinances in effect and permits the exercise of municipal powers, has been continued until 30 days after an as yet unscheduled referendum is held.

Only two alternatives seem open to Ocean Grove: (1) formation of a politically separate municipality that can enact new blue laws, or (2) an agreement with Neptune Township to administer such laws in Ocean Grove. The traditional blue laws call for removal of all automobiles from the streets from midnight Saturday through midnight Sunday, prohibit swimming on Sunday, prohibit the sale of alcohol, and set strict rules of conduct on Ocean Grove leaseholders. (No homeowner owns the land on which his house is built; all land belongs to the Camp Meeting Association in Ocean Grove.)

Ocean Grove was born between Long and Goose ponds in 1869, as a spiritual reaction to the divisive torments that plagued the United States during the Civil War. The town's founder was the Reverend William B. Osborn, who sought "a place set apart, preferably on the seashore, not too near thickly populated areas, suitable for camping and religious services, available for sale or long-term lease."² Mostly uninhabited, the site consisted

Bicycles? On Sunday? Well, No, but if you must, don't look as if you're enjoying it!

(Right) Centennial Cottage, furnished in the style of the 1870's.

of a forest filled with blueberries, beach plums, birds, and small animals.

In July, 1869, ten tents were pitched in "the Grove" in what is known today as Founder's Park. Only 19 people gathered for the first religious service. Dr. Stokes, the elder of the first camp meeting, spoke on the topic "In the Beginning, God."

In December, 1869, thirteen ministers and thirteen laymen formed the Ocean Grove Camp Meeting Association of the Methodist Church, in Trenton, New Jersey. The New Jersey legislature granted the Association a charter on March 3, 1870, and Dr. Elwood Stokes became the first president. The Association then raised and spent about \$40,000 acquiring the land for the mile-square town. This acquisition was allowed under the state charter, as were the construction of public works and utilities, the election of officers to the Association, and the appointment of peace officers and committees to take charge of meetings and religious services.³ As one of the nation's oldest planned communities,



Ocean Grove has been named a National Historic Site.

Year after year for 110 camp meetings, families have returned to "the Grove" to spend the summer in tents. One hundred twenty-seven houses make up what is known as the Tent Colony, laid out in rectangular blocks surrounding the Great Auditorium. These simple structures consist of a one-room wooden shed and a one-room tent, erected only in the summer.

The Great Auditorium, built in 1894, dominates Ocean Grove's religious and cultural life. Religious leaders, includ-



The Great Auditorium, seen from front to back.

The social conflagration on a tree-lined street; the chain with its boldly lettered sign—all are part of an Ocean Grove story that is being rewritten by the courts.



ing Billy Graham and Norman Vincent Peale, have preached there. Musicians and entertainers, from Victor Borge to Seals and Crofts, have performed. Presidents and former Presidents, from Grant to Nixon, and movie producers, including most recently Woody Allen, have all been attracted to this great hall of wood. Within its massive recesses is a magnificent pipe organ that is the delight of thousands every summer season and often graced by renowned organists.

Despite the Supreme Court's refusal to hear their appeal, some inhabitants

are defiant. Says Glen Trout, a lifelong resident: "Ocean Grove is private property, and it's time that the world recognized it as such. We should wall up the seven entrances to Ocean Grove, rip up the streets, plant grass and keep all the cars out every day of the week."

Others seek an amicable solution. Says Margaret Tracy, of Ocean Grove: "We would like to work with the Camp Meeting Association in the sense that they would still run all religious aspects of the town. But clearly they don't have the finances to run the town, and

the Supreme Court said they can't do that anyway. We must form a separate municipality to manage the town. The people of Ocean Grove would run it, decide on the blue laws, and taxes collected in Ocean Grove would be spent here."

Money is a problem. According to Dr. Harold Flood, president of the Camp Meeting Association, the petition to the U.S. Supreme Court has cost the town around \$8,500, while only \$2,823 has been contributed. The Camp Meeting Association is loath to sell properties to raise money, because it would lose the power of selection it holds over leaseholders (homeowners). Some residents point to such concerns as evidence that the Association serves only the "interests of the Association." Says Helen Lemke, a hotel owner: "The present leaders of Ocean Grove don't know the problems of the people because they are not here to experience them in a year-round situation. This is one of the problems. I'd also like to see my tax dollar spent in my town."

This is an idea that has wide support among self-rule advocates. But home rule requires bureaucracy, and that also costs money. Says homeowner



Jack Clifford: "We have enough debt already under the Camp Meeting Association, and who in this town has the talent to cope with the problems that a separate municipality would bring?"

While claiming to be neutral in the municipality debate, the Homeowner's Association, headed by President Herbert M. Abrams, has presented discouraging statistics. Preliminary figures published in the *Asbury Park Press*⁴ indicate Ocean Grove homeowners would bear substantial expenditures for equipment, office space, and new salaries. And a municipality would inherit part of the indebtedness of Neptune Township.

To help make a case for union with Neptune, the Camp Meeting Association points to the historical precedents of the Association relinquishing municipal government functions.⁵ In 1909 the gas plant was sold to the Coast Gas Company; in 1918 the township assumed operation of trash and garbage; in 1925 water and electric plants were sold to local utilities; and in 1977 the township assumed operation of the police as the result of financial problems. At the same time the Sunday automobile ban for Ocean Grove was passed by Neptune. However, Neptune Township attorney Ed Reilly has stated that Neptune cannot adopt all the ordinances that would be required to maintain the life style of the Methodist community.

Another important court decision concerns Ocean Grovers. The parking ban (Ordinance 1038), passed by the



Old campmeeting houses witness to Ocean Grove's religious foundations; a parade commemorates the Good Old Days.

township in late 1977, has been ruled an unconstitutional exercise of police power. Cars are now permitted on Ocean Grove streets on Sundays, but must remain parked outside the city.

Having cars parked on the street on Sunday is upsetting to some longtime residents. According to Ralph Stubbs, a homeowner, there is still tacit support

for the blue laws, even though a large number of Ocean Grove People are not Methodist. "I don't like parking my car outside town," Stubbs says, "but I go along with it. In fact, I go along with most of the laws except the beach closing on Sunday."

Some Ocean Grove residents say the court battles have resulted from loss of popular support for the Camp Meeting Association. They point out that a town has grown up where there was once just a camp-meeting ground. Says Lillian Clifford, a homeowner: "The present system of government has outgrown its practicality, but we must find a way to preserve all that is good in Ocean Grove. Maybe because of our status as a national historical site, we might be able to save our town."

Says an 87-year-old resident: "You can't chase God out of Ocean Grove and bring in the devil like those outsiders want. You look around; you won't find any place like this in God's world—so I have to believe that things will work out in the end—somehow."

Clearly, faith is not the dilemma in Ocean Grove. □

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Christianity v. Caesar

By Ken Bazyn

The early Christians were no less than revolutionary in their impact on the Roman Empire, and their ideals have given birth to great humanitarian movements of our day.

Contrary to popular opinion, the ancient Romans were terribly pessimistic. In the days of the Roman Empire, astrologers asserted that man's destiny was charted by the stars. Lucretius and much of the "scientific" community felt that the collision of minute particles called atoms determined man's every move. Philosophers pictured human history as a series of cycles that destined man to repeat the blunders and vices of the past. Thinkers such as Celsus held that moral regeneration was impossible,¹ and even much-admired Marcus Aurelius adopted a fatalism that portrayed man's activities as "smoke and nothingness."² No wonder a common epitaph of the age reads, "I was not. I was. I shall not be. I do not care."³

But one group did care. They vowed not "to commit any crime," wrote Pliny to the future emperor Trajan, and "to refrain from theft, robbery, adultery, perjury or denial of trust funds."⁴ "Some," said the physician Galen, "in ruling and controlling themselves, and in their keen passion for virtue, have gone so far that real philosophers could not excel them."⁵ "They despise death," Lucian howled in derision, "and all worldly goods."⁶ "These godless Galileans feed not only their own poor," cursed Julian the Apostate, "but others also."⁷

So declared some of the greatest minds in antiquity—concerning Christians. And so have declared others through the centuries. The English historian Herbert Butterfield states that Christian ideals have given birth to movements such as humanitarianism and democracy. Above all else, the power of the Resurrection has transformed the lives of millions.

True, for every victory of the faith there were many defeats. While, in general, Christians adhered to a strict code of sexual ethics, a few became masochists—and, in later centuries, developed a jaundiced view of sex itself. Though the church's martyrs boldly defied Roman intolerance, after the time of Constantine, Christians too persecuted "rebels," especially Jews and heretics. And despite the gospel's insistence on universal equality, in A.D. 503 the household of Pope Symmachus still consisted largely of slaves.⁸

"The theologian," notes Gibbon, "may indulge the pleasing task of describing Religion as she descended from Heaven, arrayed in her native purity. A more melancholy duty is imposed on the historian. He must discover the inevitable mixture of error and corruption which she contracted in a long residence upon earth, among a weak and degenerate race of beings."⁹ However, in its early years the church's record of purity was still somewhat intact. Let's recapture the impact of Christianity on the Roman Empire through the fourth century—an impact that startled Pliny, Galen, Lucian, Julian, and many more. Specifically, the gospel demanded total allegiance, aroused social concern, and proclaimed universal equality.

Tolerance—to a Point. "I think it makes no difference whether you call Zeus the Most High, or Zeus, or Adonai, or Sabaoth, or Amun, like the Egyptians, or Papaïos, like the Scythians," wrote the philosopher Celsus.¹⁰ Syncretism was in vogue in early Rome. It was reported that Emperor Alexander Severus had among his household gods a statue of Christ, alongside Abraham, Orpheus, and Apollonius of Tyana. Rome would put up with new religions so long as the neophyte got his priorities straight. Religion was fine, but he was not to put it above national security. "Should the empire perish," wrote one of Julius Caesar's contemporaries, "either from disease or by fate, who can doubt that the result will be worldwide devastation, bloodshed and strife?"¹¹ This attitude led to an extreme conservatism that glorified ancestral customs and

despised innovation. Naturally, then, loyalists such as Plutarch warned, "Do you see, then, the abyss of atheism that lies at our feet, if we but denounce the gods of our fathers?"¹²

Conversion and Competition. Christianity did not adopt the accepted notions of the age. Christianity demanded conversion, and conversion liberates people from the past. New truths break through one's perceptual filters. Guilt and anxiety are replaced by joy. Justin Martyr describes the consequences: "We who ourselves used to have pleasure in impure things now cling to chastity alone. We who dabbled in the arts of magic now consecrate ourselves to the good and unbegotten God. . . . We who formerly hated and murdered one another and did not even share our hearth with those of a different tribe because of their customs, now, after Christ's appearance, live together and share the same table."¹³

As Justin shows, the "twice-born" man sees all life in clear-cut terms: before conversion—and after. Deeply ingrained beliefs, prejudices, and ambitions gradually subside. People previously shunned now become intimate "brothers and sisters." And the former life of ease suddenly takes on tremendous rigor.

In the battle for men's allegiance, the church's greatest competition came not from the mystery religions, Mithraism, or the Imperial cult. Her chief rivals were the philosophers and their disciples—Seneca and his fellow Stoics, Plato, Socrates, Epicurus, Cato, Laelius, and Zeno. Why, then, did Christianity triumph, and not some other philosophy? The moral ideals of Stoicism compare with Christianity's. Plato's *Dialogues*, as literary classics, excel much of the New Testament. And Vergil grants all those who heroically serve the empire a hereafter as felicitous as any in St. John's Apocalypse.

Surely the moral behavior of Christians was one powerful appeal to contemporary Romans. "Who would not admit," asked Origen, expecting little

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dissent, "that even the less satisfactory members of the Church, and those who are far inferior when compared to the better members, are far superior to the assemblies of the people?"¹⁴ Origen was confident that if one could measure goodness, the Christians would exhibit more than any other segment of ancient society.

Consider, for example, the Christian attitude toward sex and love. Respecting sexual ethics, early Christianity was emphatic: no temple prostitution, no adultery, no fornication, no polygamy. (Later, of course, the church's attitude toward sex became too severe, prostituting the Scriptures' healthy emphasis on marriage, and sex within marriage. But that was later, when other teachings too were distorted.) Only the Stoics and Jews could approach these standards. Pagan society considered sex so natural that Euripides called it "hubris" to resist love. Female slaves provided easy access for their master's lusts. Husbands were free to have affairs as long as they supported their families. Virility itself militated against having only one partner. "We keep prostitutes for pleasure," announced Demosthenes; "we keep mistresses for the day-to-day needs of the body; we keep wives for the begetting of children and for the faithful guardianship of the home."¹⁵ The chauvinism implicit in these views is obvious, and the sadism it degenerated into reached the highest levels of society.

Death—A Game. Despite the prevailing climate, Christians clung so tenaciously to their faith and purity that they became a spectacle for the masses. "Their execution was made into a game," wrote Tacitus concerning the persecution under Nero. "They were covered with the skins of wild animals and torn to pieces by dogs. They were hung on crosses. They were burned, wrapped in flammable material and set on fire, to illuminate the night."¹⁶

Christianity's long experience with persecution resulted in an unusual proliferation of martyrologies. Never in history has any other religion or philosophy produced so many *voluntary* martyrs. To escape death, they had but to repudiate Christ and sacrifice to the emperor. Some did, but many more could say with the venerable Polycarp, "Eighty and six years have I served Christ, and He did me no wrong. How can I blaspheme my King that saved me?"¹⁷

Of course, a few martyrs were motivated by theatrics or an inordinate death wish, and Clement acknowledged as much.¹⁸ Yet as Gibbon reminds us, "The sober discretion of the present age will more readily censure than admire, but can more easily admire than imitate, the fervour of the first Christians, who, according to the lively expression of Sulpicius Severus, desired martyrdom with more eagerness than his own contemporaries solicited a bishopric."¹⁹

Christian Social Concern. Notable was the gospel's ability to inspire not only faithfulness even unto death but social compassion during life. "Let us do good to all men," Paul admonished the Galatians, "especially to those who are of the household of faith."²⁰ The new convert eagerly sought to help his needy brethren. Consequently, Christians cared for widows and the sick; they aided orphans, shipwrecked sailors, and prisoners; they ransomed debtors and slaves; they supported the unemployed and gave the poor a decent burial. Their sense of community and breadth of social concern was unprecedented in the ancient world. Uprooted, lonely people often found refuge in the church until they could find new work. "Do not turn away the needy," exhorted the Didache, "but share everything with your brother, and do not say that it is your own."²¹ Christian hospitality must have shocked unbelieving neighbors.

The scale of social concern can be seen in these two examples: "The bishop of Carthage," observes Gibbon, "collected a hundred thousand sesterces . . . on a sudden call of charity to redeem the brethren of Numidia, who had been carried away captives by the barbarians of the desert."²² And during a crisis in the middle of the third century, the church of Rome supported no less than 1,500 widows and poor. No wonder one scholar has called the church "the most complete social security system in the ancient world."²³ Christian philanthropy could reach such proportions for two reasons: (1) The New Testament requested everyone to give; and (2) it commended thrift, often indirectly raising the economic status of the recent convert.²⁴

Christian charity extended well beyond the confines of the spiritual family. For example, when pestilences struck Alexandria and Carthage, Christians remained to care for the sick and dying well after able-bodied pagans had fled. Furthermore, this charity

took an unusual direction. Instead of following the Roman pattern and lavishing fortunes for public monuments, opulent banquets, and mass entertainment, wealthy Christians established hospitals and monasteries.²⁵

The early church also developed a strong social conscience on the question of violence and infanticide. "How many of the crowd standing round us, open-mouthed for Christian blood," shouted Tertullian, "how many of your gentlemen, magistrates most just and strict against us, shall I not prick in your inner consciousness as being the slayers of your own offspring?"²⁶ Christians not only refused to let unwanted babies die, they rescued abandoned children from certain death or a life of prostitution.

Before the time of Constantine we know of no church leader who approved of Christian participation in war.²⁷ The church condoned the military uniform in its ranks only if the soldier refused to kill. Shedding of blood was considered one of the three deadly sins, and thus gladiators and executioners were refused church membership. Already in A.D. 177, Athenagoras was telling the future emperor Commodus "that to see a man put to death is much the same as killing him."²⁸ (Such attitudes foreshadow *The City of God*, in which Augustine contends that war has no victors and embattled nations are unfit to judge their own morality.)²⁹

Christian social concern developed in the face of a rampant pessimism that militated against reform. Many agreed with Plato that this world "is of necessity haunted by evil," and all our activities are not only insignificant but, in some sense, not quite real.³⁰ Social uprisings all but ceased from the time of Augustus to the fourth century A.D. The reformers who did come along rarely called for more than the emancipation of slaves, remission of debts, and redistribution of agricultural land. Even then, as Martin Hengel says, "The strongest social impetus came from the Jewish heritage."³¹ Apart from Christians, Marcus Aurelius worked harder for human welfare than many of his contemporaries, and Plotinus took time off from contemplating the One to make his house into an orphanage—but these are the aristocratic exceptions.³²

Universal Equality. In addition to total allegiance to God and social compassion, the gospel proclaimed universal equality. "There is neither Jew nor

Greek, there is neither slave nor free, there is neither male nor female," cried the apostle Paul; "for you are all one in Christ Jesus."³³ Such a message demolished the basis of Roman society. Rome's economy rested on massive slave labor. It has been estimated that up to half the empire's population were slaves. When Seneca was asked whether slaves should wear special clothing, he answered No, for he feared the slaves, seeing their huge numbers, would revolt.

Socially, the Roman world was torn by class prejudice. The philosopher Celsus displayed the typical intellectual scorn for manual workers—wool carders, cobblers, and tailors—"quite uneducated and boorish men," who wanted to teach him Christianity.³⁴

Small wonder, then, that the church's concern for the dregs of society astounded the critics. "Let us hear," charged Celsus, "what kind of persons those Christians invite. Everyone, they say, who is a sinner, who is devoid of understanding, who is a child, and, to speak generally, whoever is unfortunate—him will the kingdom of God receive."³⁵ This condescending outlook toward the common people was widespread. Tacitus called the slaves "riff-raff."³⁶ "As for liberty," wrote Livy, "the masses are ignorant on how to achieve and how to maintain it in a temperate spirit."³⁷

In these condescending attitudes, Rome simply modified Greek bigotry. Aristotle had set the tone for the age by arguing that a qualitative difference existed between male and female, and free man and slave. "For the Greek," notes the Dutch theologian Arend van Leeuwen, "freedom . . . meant the autarchy of man, who sets himself up as the norm, superior to and contemptuous of the woman . . . [and] holding the barbarian at his proper distance."³⁸

No Barriers. On the other hand, Christianity exalted society's debased and strove for social mobility. "God," asserted Augustine, "also helps those who do not help themselves in order that they may help themselves."³⁹ In the church there were no barriers to talent. Former slaves rose even to the rank of bishop. The church, unlike Rome, recognized the marriage of a rich person and a slave as valid. And leaders such as St. Ambrose actually declared some slaves to be morally superior to their masters. Ancient slavery, by distributing wealth in an arbitrary fashion, condemned the masses

to perpetual subjection, hardship, and want. Christianity's rejection of such economic extremes has caused one historian to posit that "Christianity, by preaching the gospel to the poor, unhinged the ancient world."⁴⁰

Ultimately the politics of the Roman Empire could be reduced to two competing forces, according to Cochrane—the despotic strain in Aristotle and Plato, and the democratic impulse in Christianity. "When a whole family or individual happens to be so pre-eminent in virtue as to surpass all others," writes Aristotle, "then it is just that they should be the royal family and supreme over all, or that one citizen should be the king of the whole nation. . . . He who has this pre-eminence . . . [should be obeyed] not in turn, but always."⁴¹

In contrast, Augustine draws on the analogy of the church for his governmental model. The church "recruits its citizens from every race and culture, without the slightest regard for differences of custom, law and institutions"; it imposes on all precisely the same obligations—namely, the law of love; and because it assumes all alike are sinners, it rejects the claims of the totalitarian, superman savior.⁴² Though Augustine at times advises coercion in the city of man, he also highlights emphasis on individual liberty: The individual alone can choose his eternal destiny.

And C. S. Lewis adds: "The individual is . . . more important . . . for he is everlasting, and the life of a state or a civilization, compared with his, is only for a moment."⁴³ □

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"The Cannibal Pigs Drink Water to Stop Hiccoughs"

By Henry N. Ferguson



That's the way a Bible translator in the Solomons rendered a phrase from the Psalms. And mistranslation is only a part of the problem of getting the Bible into all the world.

It's a vast land—some 742,000 square miles. The people live in lonely cattle stations, in new mining towns, and in tiny railway settlements scattered along the tracks that link townships into a semblance of civilization and stretch away into the shimmering vastness of a hot and desolate land.

Only 120,000 people live in this western frontier territory, known as the great western outback of Australia. It is the domain of Trevor Booth, who is employed by the Bible Society of Australia to distribute Bibles throughout the reaches of this bleak region.

Based at Carnarvon, Australia, Booth has 500 cattle stations and innu-

merable small frontier towns that he visits at least once every two years. Using a small single-engined plane, he distributed more than 7,000 Scriptures last year, not only throughout this solitary area of the Australian mainland but also to offshore islands such as Barrow and Groote Eylandt.

Trevor Booth's task is awesome but hardly unique; many other men and women deliver Bibles to the remote corners of the earth. Their occupation stems from Christ's commission to "go . . . into all the world, and preach the gospel to every creature." For more than a century and a half they have done their utmost to get the Word into the hands of people in all nations.

Today more than 5,000 distributors are scattered throughout some 50 nations, offering Bibles printed in 1,631 languages. The most picturesque of these messengers are the colporteurs, whose name comes from a French word meaning "those who carry from the neck."

These purveyors of Holy Writ often work strange, sometimes almost impossible, beats—poling dugouts up unfriendly jungle rivers, traveling across sun-blistered deserts, through snow-covered north country, and into iso-

lated rural and mountain areas. They carry Bibles and pamphlets on foot, by subway and plane, and by jeep, camel, and donkey.

Their effrontery in attempting to pass the Word of God along often has resulted in their being mercilessly ridiculed, thrown into filthy prisons, tossed over cliffs, slugged into unconsciousness, robbed, tortured, and killed. Yet, with the knowledge that Christian literature is the hammer of God, these colporteurs penetrate the most inaccessible parts of the globe.

In Bolivia a colporteur trudges mountain trails to remote mining towns to offer his Bibles to the miners on payday. In Japan, since the war, 200 diligent colporteurs have boosted the Bible to the nation's best-seller list.

Often Bibles are ripped to pieces by those of other religions. An Armenian Christian colporteur once overcame this obstacle by pasting a page of the Bible on the back of each page of the Koran. Since no Moslem would dare destroy a single page of the Koran, the

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Bible was preserved intact for the readers.

Twenty-seven-year-old Jon Heill, of Portland, Oregon, runs an unusual store, housed in a small red building. The sign outside reads, "Better Beef and Bibles." It's probably the only establishment anywhere that specializes in good beef and the Scriptures. Alongside lockers containing the best cuts of steaks, ribs, and roasts are shelves filled with Bibles and other religious material. Business in both commodities is booming.

It is an ironic commentary on the foibles of humanity that about 20 percent of the Bibles placed in motel and hotel rooms by the Gideons are stolen each year—and 35 percent of those placed in hospitals meet a similar fate, the organization reports.

"When a Bible is missing, we figure the person responsible really needed it, so its purpose is served," says Dave Hofer, Jr., president of Gideons International.

Most Americans have a Bible in their home—it seems to be a part of our heritage. Scriptures for the blind in both Braille and Moon systems have been available since 1835. Since 1944 an 83-hour recorded version of the Bible has been sold to the blind for 25 cents.

It's amazing what can happen when the people of a nation are deprived of their Scriptures. There was the time a queen forbade Christian worship in her country. Bibles were seized and burned. This was followed by persecution, torture, executions, burnings at the stake. Scriptures that escaped confiscation were hidden in caves, buried in the ground, secretly read at night, memorized, and passed along.

The year was 1836. The country was Madagascar. The persecution lasted twenty-five years. But with only the remnants of their suppressed Bibles to guide them, the church grew. The printed Word of God, which first came to Madagascar from the British and Foreign Bible Society in 1823, had worked its own miracles. Before the persecution there had been only a few hundred Christians; when it ended in 1861 there were thousands. Today nearly half of the 6 million Malagasy are Christians.

Of the nearly 1,500 tongues that still have no Bible, the majority are in the most isolated areas imaginable. Giving such people the Bible for the first time is no simple task. The missionary linguist must begin with a seemingly hopeless jumble of strange sounds, and

for these construct an alphabet. He must analyze a complicated grammatical structure, master the meanings of tens of thousands of words, and become thoroughly familiar with the beliefs and practices of the people. Only then can he translate the Bible in such a way that it, in turn, can be translated into life.

Translating the Scriptures into difficult dialects is a tedious and often dangerous chore that goes hand in hand with Bible distribution. Most of this work is done by the Wycliffe Bible Translators, who devote their lives to studying little-known, previously unwritten languages, transcribing them into written form, then producing a Bible to fit. Once that is done, the natives must be taught to read and write their own language, with the Bible as the text. The Wycliffe people take their name from John Wycliffe, who initiated the translation of the first Bible into English, completed in 1388.

The work of these Christians is made even more difficult by accusations that they are collecting information concerning minerals and oil potential for the benefit of foreign governments; setting up U.S. air bases in isolated areas; smuggling gold or diamonds or drugs, or whatever the region may produce, out of the country; propagandizing the native cultures; sterilizing the Indian women, et cetera.

With all these problems, however, modern translators usually face lesser hazards than their predecessors. William Tyndale, for example, was strangled at the stake in 1536 for translating the Bible into everyday English.

The translators are meticulous in their exactness. In spite of this, mistakes happen. Sometimes just a slip of the tongue produces serious misunderstanding. In one African language, missionaries pronounced an *n* with the tip of the tongue against the upper teeth, when it should have been between the teeth. As a result, what missionaries were saying about God's *Son* was understood by the people to be a reference to God's *ox*.

A translator in the Solomon Islands found that he had rendered the psalmist's "The wild asses quench their thirst" as "The cannibal pigs drink water to stop hiccoughs." A Congo missionary transformed "five loaves and two fishes" into a veritable feast—"five loaves and two elephants."

A missionary among the Stone Age Tarahumara Indians of Mexico tried to obtain the word for *jump* by acting it

out. The Indians chorused an expression that the clergyman happily wrote down, only to learn later that it meant, "What's wrong with you?"

The most profound spiritual truths may be communicated by phrases that seem quite senseless to us, but are highly significant to others. Among the Shilluks of the Sudan, for instance, God's forgiveness is spoken of as "God spits on the ground in front of us."

Spitting among the Shilluks is not an act of contempt or rejection, but may be a symbol of reconciliation. When a plaintiff and defendant have had their case tried before a chief or king, and the punishments have been meted out and the fines paid, the two men are then required to spit on the ground in front of each other, to signify that the case is terminated and all is forgiven. Accordingly, the Shilluk pastor can say to his people, "We have all sinned against God, and He had a case against us, but rather than punishing us, He was in Christ, reconciling the world to Himself. By faith we may know that God has 'spit on the ground in front of us,' to show that our sins will never again come into His presence."

In spite of adversities, the intrepid translators persist in making the Bible comprehensible to every man. Consequently, a Filipino farmer on Mindoro can reach for a Bible in Tagalog, and in the Congo a missionary can pass out Gospels printed in the Tshiluba dialect and illustrated with photographs of local scenes.

The task of translating and distributing Bibles to the far corners of this planet is not one for which there are many applicants. Those who accept this obligation toil in some of the most dreary and difficult terrain imaginable, in situations that are rarely pleasant. The work seems never ending, and the rewards are few. Are the rewards worth the efforts and hazards involved?

President Woodrow Wilson once answered this question with these words: "The colporteurs, tramping through countrysides or traveling by every sort of conveyance, in every land, carrying with them little cargoes of books containing the Word of God, are like the shuttles in a great loom engaged in weaving the spirits of men together. The miracle cannot be accomplished in a hundred years. But if the weaving goes on, and men do not lose heart, the task will some day be accomplished, and a light will shine upon the earth in which men cannot go astray."

This is what it's all about! □

10 Reasons You Should Read the Bible

(even if you may not believe it)

Around the world millions viewed it, and few will forget. It was Christmas Eve, 1968. For the first time, representatives of the human family had escaped the hug of Planet Earth and were circling the moon. Suddenly, astronauts Borman, Lovell, and Anders introduced a feature, unprogrammed in either Houston or Cape Kennedy. They began reading—reverently—the Biblical account of Creation: “In the beginning God created the heaven and the earth . . .”

The simple testimony of faith thrilled millions and perplexed others. What impelled these men of science, riding their sophisticated star chariot, to turn to the Biblical account of man's beginning? Were they trying to tell us that questions of origin and meaning and destiny must ever transcend achievements of science?

Whatever their motivation, their act suggests that that ancient Book—the Bible—is worthy of study, even in the Space Age. Here are ten reasons why.

(1) *Curiosity.* What is this Book that captures the commitment of one billion or more living humans, and has motivated scores of millions to die rather than to disregard its counsel? In the United States alone, some 120 million members of Christian churches and six million Jews proudly trace their history through its pages. A Book that com-

mands the allegiance of one third of the human race, and possesses the power to motivate martyrs, deserves to be read—if only out of curiosity.

(2) *Enjoyment.* Who has not laughed in sheer exuberance at Paul's description of his “dignified exit” from a city via a basket let down over a wall. How impoverished the person who has not thrilled to the contest on Mount Carmel, where priests of Baal slashed themselves with knives and danced to exhaustion in an attempt to bring down fire from their god. “Dance harder, cry louder!” Elijah exhorted. “It may be that your god sleeps!”

Few dramas in ancient literature compare with David's confrontation with Goliath, Samson's fateful haircut, the march of the fleeing Israelite slaves through the sea, the awesome moment after Christ confronts the tomb of Lazarus and calls, “Come forth!”

(3) *Education.* Without knowledge of the Bible no man is truly educated. From Bacon to Lincoln to Hemingway, Bible metaphors have permeated the language.

In our social relationships we borrow generously from the Bible. An affliction becomes a “thorn in the flesh”; a trial, a “cross too heavy to bear”; debt is a “millstone about our neck”; we “strain at gnats and swallow camels.”

Unless we know what a parable is,

and that in one parable a man “sold all that he had” for “a pearl of great price,” we cannot appraise Nobel Prizewinner John Steinbeck's *The Pearl* intelligently. In Alan Paton's novel of South African apartheid, *Cry, the Beloved Country*, the main character, a religious leader, has a son named Absalom who rebels against him and dies by hanging. Would a nonstudent of the Bible understand the allusion?

We need a knowledge of the Bible if we are to partake fully of our culture.

(4) *To understand our spiritual and political heritage.* Our American forefathers founded this nation on certain assumptions derived from the Bible. In their Declaration of Independence they wrote: “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.” Our concepts of civil and religious liberties, the right to pursue happiness within the context of a free society, and other values, find their genesis in the Bible.

(5) *Its perspective on life.* Writes a theological school dean: “The Bible is the principal exponent of one point of view about the significance of human existence. In defense of that point of view it makes several fundamental declarations: That the universe is not

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an accident, that it is the planned creation of an intelligent being . . . that man himself is not a happenstance, that he is not an animal but a son, and that he was meant for fellowship with a maker best known as father; that once in history the world's creator made visible contact with his creation, that a Jewish carpenter became his earthly embodiment, and that by restoring that carpenter's life after his death on a cross he demonstrated the power and the concern which would guarantee the ultimate victory of his will."—Roy Pearson, "The Bible for Unbelievers?" *Think*, June, 1962, p. 13.

A man may decide that these claims are true or false, but he can scarcely conclude that they do not matter.

(6) *Its portrait of Christ.* Jesus once said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). So bound up with Scripture is Jesus and so saturated with Him is Scripture that neither can be considered apart from the other. The validity of Scripture is dependent on His validity—was He the Son of God?

Further, the Bible claims to have been inspired by God. Its writers wrote not when they wished, or what they wished, but *only* as they were controlled by the Holy Spirit of God. Peter tells us that "the prophecy came not . . . by the will of man: but holy men of God spake as they were moved by the

Holy Ghost" (2 Peter 1:21).

It may have been the great Bible student Flavel who said, "Bad men or devils would not have written the Bible, for it condemns them and their work. Good men or angels could not have written it, for, in saying it was from God when it was their own invention, they would have been guilty of falsehood. Therefore the only remaining possibility is that God Himself is the Author of the Bible."

Years ago, Victor Records were advertised by a picture of a dog listening to a phonograph. The copy read, "His Master's Voice!" The unabashed claim of the Bible is that it is the Master's voice, a record of God's deeds in time and space, a record of God's self-disclosure in Jesus Christ, a record of the redemptive acts He has performed on behalf of the fallen race.

(7) *Its prediction of the future.* Bible prophets claimed not only to accurately record the past but to accurately forecast the future. Wrote Amos: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants, the prophets" (Amos 3:7). John introduces the Apocalypse as "the Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass" (Revelation 1:1). Jesus rested His claim to divinity on His awareness of the future: "Now I tell you before it come, that, when it is come to pass, ye

may believe that I am he" (John 13:19).

The prophecies are there—in the Book—to be checked by the student of history. They ought not to be ignored.

(8) *Its validation.* Since the beginning of the twentieth century, the Bible has been attacked in three categories: historical inaccuracies, incompatibility with scientific discoveries, and philosophical inadequacies. How has it stood the assaults?

A. *Historical inaccuracies.* Critics challenged the Bible's mention of early domestication of camels (around the nineteenth century B.C.), the early use of iron, and its mention of the Hittites, an ancient people of whom no record outside the Bible had been found. Scholars since have discovered that the camel was domesticated in both Egypt and Babylon long before Abraham's day; objects of iron were found at the tomb of King Tutankhamen, who ruled Egypt in 1366-1357 B.C.; and excavations in central Turkey have confirmed the existence of the Hittites.

So convinced are modern Israelis of the accuracy of the Old Testament record that they are using it to rediscover that land's long-forgotten wealth. It was thought that Israel had no metal, but on the basis of an account of King Solomon's foundry (1 Kings 7:45, 46), a Biblical archeologist rediscovered the king's copper mines. "Wherever we find the richest outcroppings," says an Israeli engineer, "we come upon the slag and furnaces of Solomon's mines. We often get the feeling that someone has just left."

On the basis of the Bible record, Israelis have found iron deposits and are now drilling for oil and gas near the sites of ancient Sodom and Gomorrah.

Critics also held our modern Bible to be inaccurate. The Dead Sea scrolls, discovered in 1947, exploded this charge. Says Robert Dick Wilson, former professor of Semitic philology at Princeton University, after 45 years of scholarly research: "I have come now to the conviction that no man knows enough to assail the truthfulness of the Old Testament. . . . The statements of the Bible in the original text have stood the test."

B. *What of scientific discoveries? Have they disproved the Bible?*

Though it is a Book of salvation rather than science, the Bible reveals insights far in advance of its day. For centuries men theorized how the earth might be supported in space. Some ancients thought the earth rested on the back of an elephant; the Greeks thought the god Atlas held the earth on

his shoulders. In the seventeenth century Sir Isaac Newton formulated the law of gravitation. The earth hangs upon nothing! Who, then, inspired these words of Job, written some 35 centuries ago: "He . . . hangeth the earth upon nothing" (Job 26:7)?

For thousands of years people believed the earth was flat, and that the sun went around it. But all this time the Bible was speaking of the "circle of the earth" (Isa. 40:22).

C. Does the Bible reflect only the thinking common to the time of its writing, and no higher source? The critic says it approves of polygamy, slavery, et cetera. This charge can be refuted more decisively the better we become acquainted with ancient history and the sordid religions of ancient paganism. Though God did not reveal all truth to early man, He did reveal the essentials—man's fallen nature, God's compassion for His fallen children, the coming of the Redeemer. The Bible itself teaches that the light "shineth more and more unto the perfect day" (Prov. 4:18). We might ask, What would be the status of women today were it not for the Bible? Enlightened concepts of the preeminence of conscience, ethics of race relations, the joy of sex (one of the world's most joyous and uninhibited love poems is a part of Scripture), the sanctity of marriage and the family relationship—these and more we owe to the Bible.

The Bible speaks with enduring authority of truths that are true yesterday, today, and forever. "Once we accept the Bible," writes Billy Graham, "we have stars to steer by, principles that are fixed, goals that are reachable."—"What the Bible Says to Me," *Reader's Digest*, May, 1969, pp. 85, 86.

(9) *Its insights into human nature.* Centuries ago the Bible revealed what psychiatrists only now are rediscovering: the human soul is a battleground on which contending forces struggle for supremacy.

Here are a few of the insights the Bible brings to mental and spiritual health:

"Underneath are the everlasting arms" (Deut. 33:27). We are born with a fear of falling. The imagery of loving arms, sustaining and eternal, answers our need to feel secure and safe. One doctor advises repeating these words at bedtime to alleviate tension and insomnia:

"Love thy neighbor as thyself" (Lev. 19:18; Matt. 19:19). Here is an ancient awareness that an emotionally healthy person must love both himself

and others—indeed, he cannot love others unless he loves himself. Says a doctor, "Lack of self-esteem is the most common emotional ailment I am called upon to treat." No wonder the world is filled with conflict!

"Take therefore no [anxious] thought for the morrow" (Matt. 6:34). In other words, stop worrying about the future. Worry breeds fear and stress, and stress kills.

"Where your treasure is, there will your heart be also" (verse 21). Says a psychiatrist, "What we shall love is the key problem of human existence, because we tend to become the reflection of what we love. Do you love money? Then your values will be materialistic. Do you love power? Then the aggressive instincts in you will slowly become dominant. Do you love God and your neighbor? Then you are not likely to need a psychiatrist!"—Smiley Blanton, M.D., "The Bible's Timeless—and Timely—Insights," *Reader's Digest*, August, 1966, p. 95.

(10) *Changed lives.* When the American Army stormed Okinawa, soldiers found villages with unbelievable poverty, ignorance, and filth. But Shimmabuke, a small obscure community, was different. Homes and streets were clean, the villagers poised and cultured, enjoying a high level of health, happiness, intelligence, and prosperity.

Why was Shimmabuke different? Thirty years previously an American missionary on his way to Japan had stopped there. Before he moved on he made two converts, left a Bible, and passed on. From that day the people of Shimmabuke had seen no other missionary, had had no other visit with any Christian person or group. But in those thirty years the inhabitants had made the Bible come alive. The two converts had taught the villagers its truth until every one became a Christian.

Then came the American Army. Writes War Correspondent Clarence W. Hall:

"I strolled through Shimmabuke one day with a tough old Army sergeant. As we walked he turned to me and whispered hoarsely, 'I can't figure it, fellow—this kind of people coming out of only a Bible and a couple of old guys who wanted to live like Jesus!' Then he added what was to me an infinitely penetrating observation: 'Maybe we've been using the wrong kind of weapons to make the world over!'—"What I Found at Shimmabuke," American Bible Society.

Maybe we have. We owe it to ourselves and our neighbors to find out. □

How Carefully Did You Read?

(1) Of the three following views, check the one that most closely approximates your own:

☐ The Bible is purely a human book, the record of religious experiences of ancient peoples. It is creative and stimulating, but must always be checked by our own insights. Thus its authority is not final; what we experience is final.

☐ The Bible is a human book, a witness to the revelation of God in Jesus Christ. As "witness" it is fallible and actually contains errors. But when God's Spirit focuses this witness on us, it becomes God's Word, God's revelation to us.

☐ The Bible is the Word of God. Though it is in the language of men, God speaks to us through it. The Bible, then, is not merely man's report; it is the very Word of God, spoken through human lips and pens.

[Note: These are the old liberal view, the neo-orthodox (or new liberal) view, and the evangelical (or classical) view, respectively.]

(2) Critics of the Bible have claimed it to be historically and scientifically inaccurate. Read section 8 of your Living Faith guide and list below four of the facts once disputed by Bible skeptics but now confirmed by archeology and science.

- a. _____
b. _____
c. _____
d. _____

(3) In section 10 of your guide is related the story of Shimmabuke. Why was this town so different from the others on Okinawa? Circle True or False.

T F It had had many advantages from foreign investments.

T F Its people had learned and followed the Bible's teachings.

(4) In 1 Corinthians 10:11 we read that the Bible was "written for our admonition, upon whom the ends of the world are come." Do you think this reason alone might make the Bible a useful Book for us today?

☐ Yes ☐ No ☐ Willing to find out

The Rhyming Bible

By Lydia Mayfield

**His mother named him
E. U. Cook
But never thought he'd
do the Book
In metered words,
and color, too,
That Bible writers never
knew.**

Whatever *Reader's Digest* editors achieve with their condensed Bible (scheduled to appear in 1982), they'll likely not match either the brevity or the interest of a version produced a century ago. Called *The First Mortgage*, it was all in verse and contained details not included in the King James, the most popular—though already somewhat archaic—version of the day.

Author of the strange Bible was E. U. Cook, of whom little is known today. Like the *Digest* editors, he, too, was simply trying to get more people to read the Bible. And that meant making it shorter—and more interesting. He succeeded well enough to be published by Rhodes and McClure, Chicago, in 1898. However, there was no second edition, and *The First Mortgage* is hardly known today, even by Bible collectors.

Cook explains the significance of the title in his rhymed account of the Fall, with the devil confronting Adam with "I'll take a mortgage on your soul."

For his model Cook may have used the Chester plays of fifteenth-century England. Like them, his version was in rhyming verse with added bits of colorful detail all his own. Rhyme is easier

to remember than prose, and he may have hoped that readers would memorize much of his 226-page Bible.

Cook also knew the value of illustration. His book is embellished with more than a dozen engravings by Gustave Doré.

Cook was conventional in one respect: he began his version with the Creation:

*Away out there alone, above,
Without a thing to make it of,
The world was made without a flaw,
Without a hammer or a saw.*

*Without a bit of wood or stone,
Without a bit of flesh or bone,
Without a board or nail or screw,
Or anything to nail it to.*

*And stood out there alone in space,
Without a blade of grass or trace
Of life, or living thing, or light,
A bare old world in darkest night.*

When he came to the creation of life on earth Cook expanded a little on the Bible account:

*God made the grasses then to grow,
And made the balmy breezes blow,
He made the sun to give us light,
The moon to shine for us at night.*

*He then did work at things like these:
Made fish with fins to swim the seas,
Horses, cows and Indian ponies,
And whales to swallow up the
Jonahs.*

*Made reptiles, worms and creeping
things,
Made some without, and some with
wings,
Made dogs to bark and cats to mew,
Made our colors, red, white and
blue.*

(A patriotic note!)

*Made the cyclone and the zephyr,
The wild bull and the domestic
heifer,
Made the flowers and forest trees,
He made the bugs and bumble bees.*

*He made the smoke and steam to
rise,
The clouds to float up in the skies,
And in accordance with his plan,
He took some dirt and made a man.*

With the creation of Eve, Cook allowed his imagination full play, even filling in details of the pair's nonexistent childhood:

*Now Adam was not satisfied,
So Eve was made to be his bride,
To share his griefs as well as joys,
And be the mother of his boys.*

*And they together may have played
Beneath the weeping willow's shade,
Down by the little rippling stream,
Whose waters in the sunlight gleam.*

*They may have played with pretty
toys
Like other little girls and boys;
They may have made mud cakes and
pies
Like children do of their same size.*

*Perhaps Miss Eve made dolls and
quilts,
While Adam stalked about on stilts;
Perhaps she rode upon his sled,
Or in his wagon painted red.*

*While he played horse and pulled the
load,*

Lydia Mayfield is a free-lance writer in Halstead, Kansas.

He may have trudged along the road,
As Eve within the wagon sits,
And Adam, horse-like, chews the bits.

For the pair's romance, the undaunted Cook added a little color:

And thus their childhood may have passed,
Until they reached the age at last,
When Adam wished to wed a wife
To help him pull his sled through life.

To sew the buttons on his pants,
And thus his comfort to enhance,
To brush his clothes, tie his cravat,
And do such little things as that.

One day as they together played
A proposition Adam made;
This proposition was to wed;
I think Miss Eve then shook her head.

Perhaps she bit her fingernail,
And blushed, turned red and then turned pale,
Her tongue against her cheek did poke,
Then smiled and wet her lips and spoke.

I do not know just what she said,
As Adam with her must have plead,
But from the sequel I would guess
She must have answered Adam,
"Y-e-s."

And quickly then the gossips said,
That Eve and Adam soon would wed;
And Eve was glad and did rejoice
To know that she was Adam's choice.

Cook followed the story of their wedding with a charming account of their first happy years. When he came to the Fall, he added a few ideas of his own, including the solution to a problem that has puzzled generations of theologians—how perfect beings could sin:

And many other things did make,
And in them all made one mistake;
But this was no mistake in plan.
The dirt was bad when he made man.

According to Cook, this bit of bad earth explains all human imperfections from Adam's fall to race's end. It was at this point that Cook found the inspiration for his title—*The First Mortgage*:

And thus they did each other please,
Till Eve went shopping 'mongst the trees;
She wished some applesauce to make,
And got the apples of a snake.

When Adam came that night to tea,
She said, "Here's apple sauce for thee."
She'd made it very nice and sweet,
So Adam took it and did eat.

And just as other merchants will,
The snake at last came with his bill;
And Adam then refused to pay,
And tried to send the snake away.

But while the snake around him lurked,
The Devil came for whom he clerked,
And then he said, to make things whole,
"I'll take a mortgage on your soul."

The days of idyllic happiness were ended. Life became cursed with hard labor, pain, frustration, and crime. All were interest on this first mortgage. Cook gave a graphic picture of the way Adam's life had changed:

Now Adam, to supply his needs,
Hoed the garden and mowed the weeds;
He tilled the soil through drought and wet;
You should have seen the old man sweat.

All through the day old Adam plows,
And then goes home and milks the cows,
And feeds the pigs and little fowls,
And then sits round and growls and growls.

The Biblical account of the lives of Abraham, Isaac, and Jacob offered so many interesting details that Cook did not seem to feel the need of adding anything of his own until his got to Jacob and his two wives:

But Rachel's father, it appears,
Required that Jacob work for years.
But Jacob's plans could not be foiled;
For seven years young Jacob toiled.

He milked the cows and slopped the shoats,
He did the chores and fed the goats.
And then he said, "I understand
I now have won your daughter's hand."

That night the wedding songs were sung,

That night the wedding bells were rung,
That night the groom and trembling bride
Stood hand in hand and side by side.

The bridal veil concealed her brow,
They pledged the pledge and vowed the vow;
And now imagine his surprise
When first he looked down in her eyes!

A weak-eyed, sore-eyed, aged girl,
Perhaps without a single curl,
No dimples; no, not even a trace
Of beauty in her homely face.

As he got deeper into his version, Cook did not improvise so much. He continued in verse and put in all the main stories, but omitted the long genealogies and the details of the law. But with Jonah and the fish, he did enlarge on the story and also changed the meter:

A tempest was raging while Jonah did sleep,
And he was cast overboard into the deep;
A fish passing by as the water he struck,
Decided to swallow old Jonah for luck.

And good luck to Jonah it proved to be;
He sailed for three days in the fish in the sea;
But Jonah was tough, and he wouldn't digest,
And shortly the fish became greatly distressed,

And said to himself, "I believe it is true,
I've bitten off more than I ever can chew;
This pain in my stomach was never before."
And he with an effort cast Jonah ashore.

Cook's treatment of the New Testament is prosaic. He continued in rhyme, changing the meter from time to time. He placed the crucifixion at the very end, which he called the final payment of the mortgage imposed on Adam by the devil.

Despite Cook's inventiveness—or perhaps because of it—*The First Mortgage* never won many readers. Today it is almost forgotten. The few copies that remain have been collected as curios or are gathering dust, discarded and forgotten, in attics. □

Ben Franklin's Genesis Parable

By Rabbi Arthur A. Chiel



Controversy may surround its authorship, but its universal appeal is not in doubt.

In the fall of 1759, Benjamin Franklin journeyed from London to Scotland to accept an honorary doctorate from the University of St. Andrews. While in Scotland, Franklin was hosted by the learned jurist Lord Kames. One evening Franklin astonished his host and assembled guests by declaring that the Old Testament favored religious toleration. Lord Kames, a Presbyterian Scotsman, asked Franklin for textual proof. Franklin requested a Bible, opened it, and declaimed the following passage, which he introduced as a chapter from Genesis:

"And it came to pass after these things, that Abraham sat in the door of

his tent, about the going down of the sun.

"And behold a man, bent with age, coming from the way of the wilderness, leaning on his staff.

"And Abraham rose and met him, and said unto him: Turn in, I pray thee, and wash thy feet, and tarry all night; and thou shalt arise early in the morning and go on thy way.

"But the man said, Nay, for I will abide under this tree.

"And Abraham pressed him greatly; so he turned and they went into the tent, and Abraham baked unleavened bread and they did eat.

"And when Abraham saw that the man blessed not God, he said unto him, Wherefore dost thou not worship the Most High God, Creator of heaven and earth?

"And the man answered, and said, I do not worship thy god, neither do I call upon his name; for I have made

to myself a god, which abideth in my house and provideth me with all things.

"And Abraham's zeal was kindled against the man; and he arose and fell upon him, and drove him forth with blows into the wilderness.

"And at midnight God called unto Abraham saying, Abraham, where is the stranger?

"And Abraham answered and said, Lord, he would not worship thee, neither would he call upon thy name; therefore have I driven him out from before my face into the wilderness.

"And God said, Have I borne with him these hundred and ninety and eight years, and nourished him, and clothed him, notwithstanding his rebellion

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against me; and couldest not thou; who art thyself a sinner, bear with him one night?

"And Abraham said, Let not the anger of the Lord wax hot against his servant; lo, I have sinned; forgive me, I pray thee.

"And Abraham arose and went forth into the wilderness and sought diligently for the man and found him, and returned with him to the tent; and when he had entreated him kindly, he sent him away on the morrow with gifts.

"And God spake unto Abraham, saying, For this thy sin shall thy seed be afflicted four hundred years in a strange land.

"But for thy repentance will I deliver them; and they shall come forth with power and gladness of heart, and with much substance."

This "Parable Against Persecution," as it came to be known, proved to be one of a variety of Franklin's imitations of Scripture in advocacy of brotherly understanding. In 1774 Lord Kames included it in his *Sketches of the History of Man*, beginning a controversy that is even today not conclusively settled. Wrote Lord Kames: "The following parable against persecution was communicated to me by Dr. Franklin of Philadelphia, a man who makes a great figure in the learned world, and who would still make a greater figure for benevolence and candor, were virtue as much regarded in this declining age as knowledge."

Readers of Kames's biographical work, noting the tribute to Franklin, assumed that Franklin was the creator of the parable. In 1779 Benjamin Vaughan included it in a volume of Franklin's writings, *Political, Miscellaneous and Philosophical Pieces*. It next made its way into *Gentleman's Magazine* of January, 1780. It was at this point that a debate arose about its authorship. An anonymous letter to *Gentleman's Magazine* urged readers to look into Jeremy Taylor's *Polemical Discourses*, where the parable was to be found at the end of chapter 22, "The Liberty of Prophesying." Taylor's version, published in 1646, follows:

"When Abraham sat at his tent door . . . waiting to entertain strangers, he espied an old man . . . coming toward him, who was an hundred years old. He received him kindly . . . provided supper, and caused him to sit down; but observing that the old man ate and prayed not . . . he asked him why he did not worship the God of heaven. The old man told him that he worshipped the fire only and acknowledged no

other god . . . Abraham grew so zealously angry, that he thrust the old man out . . . and exposed him to all the evils of the night and an unguarded condition.

"When the old man was gone, God called to Abraham, and asked him where the stranger was. He replied, I thrust him away, because he did not worship thee. God answered him, I have suffered him these hundred years, although he dishonoured me; and couldst not thou endure him one night, and when he gave thee no trouble? Upon this, saith the story, Abraham fetched him back again, and gave him hospitable entertainment and wise instruction. Go thou and do likewise and thy charity will be rewarded by the God of Abraham."

But the "exploration" by the curious did not stop here! In his introduction to the parable, Jeremy Taylor had stated: "I end with a story which I found in the Jews' Books."

In May, 1788, a writer in *Repository*, an English monthly, indicated that he had discovered the "Jews' Book." It was the Latin edition of Solomon Ibn Verga's *The Rod of Judah*, translated from the Hebrew by George Gentius, and published in Amsterdam in 1551. In that volume's introduction the same parable is attributed to Sadi, a renowned Persian poet of the thirteenth century.

A full fifteen years of sporadic debate followed Lord Kames's crediting of the parable to Franklin. But Franklin was too busy with affairs of state to be bothered with this literary affray. After all, he was a statesman preoccupied with representing the interests of a new nation. Finally, in 1789, Franklin spoke out against those who intimated that he was a plagiarist.

At the end of a lengthy letter written November 2, 1789, to his London friend Benjamin Vaughan, Franklin noted: "Your kind mention of plagiarism puts me in mind of a charge of the same kind which I lately saw in the *British Repository* concerning the 'Chapter of Abraham and the Stranger.' Perhaps this is the attack your letter hints at, in which you defended me. The truth is, as I think you observe, that I never published that Chapter, and never claimed more credit from it than what related to the style, and the addition of the concluding threatening and promise. The publishing of it by Lord Kames, without my consent, deprived me of a good deal of amusement, which I used to take in reading it by heart out of my

Bible, and obtaining the remarks of Scripturians upon it, which were sometimes very diverting; not but that it is in itself, on account of the importance of its moral, well worth being made known to all mankind."

Franklin had, at last, clarified his relationship to the disputed parable: he laid claim to the Scripture language style and to the two concluding verses of his own creation.

What about Sadi, the thirteenth-century Persian poet? Had he originated this parable? His version of it, found in the second book of the *Bustan*, begins with the revealing phrase "I have heard," but he does not indicate who related it to him. We do learn from the thirty-first tale of Sadi's other masterpiece, the *Gulistan*, that at one time he was taken "prisoner by the Franks and consigned to a pit in Tripoli to dig clay along with some Jews." Sadi could have heard some *midrash* (postscriptural interpretation) from them, which inspired him to write his own parable about "Abraham, friend of Allah."

An examination of Hebraic post-Biblical sources predating Sadi by approximately seven centuries turns up a number of "nuggets" that could well have been the seed ideas for the fuller parable. Two of these are quite suggestive. In *Genesis Rabbah* 49:4, the text approximates Sadi's version:

"Abraham used to receive wayfarers. After they had eaten and drunk he would say to them, 'Now recite Grace.' 'What shall we say?' they asked. 'Blessed be the God of the Universe, of whose bounty we have partaken,' he replied. If one consented to recite grace, he would [be allowed to] eat, drink, and depart. But if one refused, he would demand, 'Pay me what you owe me.'"

In this version, Abraham is characterized as offering hospitality only in return for praise to God. Pray or pay is his approach to the wayfarers.

But another text in Hebrew sources, *Sifre Ekeb* 38, comes very close indeed to that of Sadi and Franklin. It reads:

"Abraham, the greatest man in the world, waited on the angels, even though he thought them to be idolatrous Arabs; as it says: 'He lifted up his eyes and looked, and, lo, three men stood against him, and . . . he ran to meet them.'"

Whatever the source of Franklin's inspiration, his parable proved to be an inspired creation. It continues to have universal appeal and is reflective of Franklin's tolerance of his fellow humans, regardless of their creed. □

The Character of John Adams

By Haven B. Gow



When we speak of character usually we mean one of three things: reputation, moral excellence and courage, or the complex of moral and mental traits that mark the person.

What was John Adams like? What was his character?

Throughout his life John Adams struggled with the temptations of popularity and fame. Adams' aspiration was not, in the main, worldly, insists Peter Shaw, author of *The Character of John Adams* (University of North Carolina Press, 1976). Rather, Adams was interested in being an honorable and good man. But he agonized over the question of whether he was vain.

Adams once wrote of himself in this fashion: "When in the Company with Persons much superior to myself in Years and Place, I have talked to shew my Learning. I have been too bold with great men, which Boldness will no doubt be called Self Conceit. I have made ill-natured Remarks upon the Intellectuals [that is, intellectual credentials], manners, Practice Etc. of other People."

Adams reiterated his belief that he was too much concerned about personal habits, dress, walk, or anything frivolous. To rectify this, he resolved "to take Notice chiefly of the amiable Qualities of other People, to put the most favorable Construction upon the Weaknesses, Bigotry, and Errors of others . . . and to labour more for an inoffensive and amiable rather than for a shining and invidious Character."

Although Adams wished to be universally admired, he never went out of his way to seek popularity; indeed, he viewed unpopularity as a mark of distinction, as a mark of character. When a man takes a strong and courageous stand on behalf of what is right, he is certain to make enemies, Adams knew. Consequently, what he really desired, he wrote in his diary, was to "wear out of my mind every mean and base affection, conquer my natural Pride and Self Conceit, expect no more deference from my fellows than I deserve, acquire that meekness, and humility, which are the sure marks and Characters of a great and generous Soul."

John Adams' willingness to fight for a virtuous cause, even though it meant unpopularity, prompted him to defend the British soldiers involved in the Boston Massacre of March 5, 1770. Although the town was aroused against them, Adams agreed to defend the soldiers; he then suffered, as he put it, "the instantaneous loss of more than half of my business." He reported that he and his fellow lawyers "heard our names execrated in the most opprobrious terms whenever we appeared in the streets of Boston." But, as historian Francis Russell points out in his superb work, *Adams: An American Dynasty* (American Heritage/McGraw-Hill Book Co., 1976), Adams refused to back down or compromise his conscience or his belief that the British soldiers deserved a fair trial and the best possible defense.

Mr. Russell observes, "The prosecution was unable to bring out that any of the soldiers but [Private Hugh] Montgomery and Private Matthew Kilroy had fired their muskets. These two the jury found guilty of manslaughter; the other six were freed. . . . Some of his fellow townsmen volubly disapproved of the vigor of Adams' defense efforts. He remained convinced—this being an essential part of his character—that he had done the right thing, and he continued to insist that 'the Verdict of the Jury was exactly right.'"

After the verdict, John Adams could justly congratulate himself for "one of the most gallant, generous, manly, and disinterested Actions of my whole Life, and one of the best pieces of Service I ever rendered my Country. Judgment of Death against these Soldiers would have been a foul Stain upon this Country as the Executions of the Quakers or Witches, anciently."

After his successful defense of the British soldiers, John Adams briefly retired from public life, but his qualities were much needed. He provided moral and political leadership for the colonists in their fight for independence; he aided in the founding of the nation and served it faithfully as a diplomat, as Vice-President and then as President of the United States. □

Haven B. Gow is a free-lance writer in Arlington Heights, Illinois.

Uncle Sam Gives Religious Employees a Break By Lynne F. McGee

With a new law, Congress intends to ease "problems faced by the religiously observant in the Federal service." Adjustment of Work Schedules for Religious Observances, Title IV, P.L. 95-390, allows federal workers to alter their regular work schedule when observing personal religious beliefs. The federal employee no longer must use a vacation day or take a reduction in wages to compensate for the absence. The worker now has the option of making up the lost time by working overtime. Premium pay is not earned for this "overtime," because the employee is merely completing his regular work requirements. Congressional committees studying the bill found "existing Federal work schedules unnecessarily discriminate against . . . religious minorities [who] are penalized for adhering to the tenets of their faith because of the time they must take off for religious reasons is either deducted from their salary or their annual leave."

The law works simply. For example, a federal employee wishes to attend church on Good Friday, which is a regular working day, and he wants to make up the time, rather than take a

vacation day or reduced pay. He must, prior to the anticipated absence, inform his supervisor of his intentions. According to Seymour Gettman, Chief of the Office of Leave and Pay Administration, the only requirements are that "the employee's personal belief be of a religious nature and that the employee's personal religious belief requires the abstention from work during the period the employee is requesting time off."

The time may be made up before or after the absence, but it must be done within a reasonable amount of time. The overtime work must be productive. The agency may deny such a request if it interferes with the efficient operation of the agency; however, managers are expected to grant compensatory overtime at a later date when productive overtime is available. The Senate committees that handled the legislation "anticipate that circumstances requiring an employee to forego such time off . . . will be quite rare. Mere inconvenience to an employee's agency will not justify refusal of an accommodation."

This compensatory overtime is the option of the employee. He may still

elect to take a vacation day or reduced wages. An agency cannot require the worker observing a religious belief to perform overtime; for if the agency, rather than the worker, requests this overtime, premium pay is then applied, and the religious absence is deducted from vacation leave or pay. Congress intended this bill to give an option to the individual whose religious beliefs occasionally require absence from work.

Although the law applies only to federal workers, it may serve as an example to the private sector. Title IV, P.L. 95-390 is a tool private employees can use to argue for a similar program.

A personal religious belief is not defined by the law, and the Office of Personnel Management declines to do so. It advises agencies not to question the legitimacy of an employee's religious beliefs. It is not limited to large, recognized religions, and the absence need not be to attend service. A person can observe his beliefs at home or anywhere his conscience dictates. □

Lynne F. McGee is a free-lance writer in Annandale, Virginia.

Let's Study Words By Gordon Engen

I can hear it now:

"All right, fifth grade. Today we are going to cover work meanings and usages by two groups you find on pages 547 and 654 of Volume XIX of your manual from the state department of education. The first part of your assignment was to develop a list of words used only by women. Then you were to list usages by women that differ from those used by men. You were to do the same for the religious minorities in the world from the list you found in appendix WZ. Now, how many of you have completed—?"

This is no hare-brained bit of speculation dreamed up by some fanatic or reactionary or inventor of wild rumors.

If Michigan Senate Bill No. 358 should become law, stranger things than the above fantasy could take place. Mind you, S.B. 358 seeks only to amend a law (Section 380.1174 of the Compiled Laws of 1970) that already

provides for such an assignment.

The current law says, "The state board may develop guidelines for expanding the existing school curriculum to include materials on the culture of ethnic, religious, and racial minority peoples, and the contributions of women, as defined by the state board . . . for grades K to 12 in every public or nonpublic school. The guidelines shall include: (a) History and heritage of, . . . living conditions, beliefs and customs of, . . . problems and prejudices encountered by, . . . word meaning and usages as employed by, . . . culturally-related attitudes and behavior of ethnic, religious, racial minorities and women."

Bill No. 358 would change *may* to *shall* in the introduction and mandates that "the guidelines shall be incorporated into a regular course of instruction in which every pupil shall be involved for not less than two years."

Can you imagine a kindergartner in a Michigan Catholic parochial school learning about the beliefs, customs, and word meanings and usages of the Hare Krishnas, or the Moonies, or the Hindus?

Or what would a state department of education kindergarten manual do with the history of, the living conditions of, and the word meanings of women?

What would high school seniors be taught regarding the living conditions and beliefs of religious minorities? Which religions would be chosen? Which left out? Who would be certain they were correctly portrayed? How would so-called cults be treated? Who would distinguish between so-called cults and "legitimate" religions?

Is this what public tax money should be used for? And an even more basic question should be asked: Is this even an area in which a state department of education should be involved? □

International

Gay Groom's (Bride's?) Claim Annulled

A Los Angeles judge has refused to block deportation of a homosexual Australian male who claims to be legally "married" to an American male and thus entitled to remain in the United States as the "immediate relative" of a citizen.

U.S. District Judge Irving Hill ruled that the marriage license issued to the men in Boulder, Colorado, in April, 1975, was not legally valid. The pair, Anthony C. Sullivan and Richard F. Adams, both of Hollywood, California, were among several homosexual couples who obtained licenses from a county clerk's office before the state's attorney general put a stop to the practice.

Appeals are expected to permit Sullivan, the Australian citizen, to remain in the U.S. for several more years.

Whatever the legal disposition of the case, it can be unequivocally stated that this type of union is not what God had in mind when He saw that it was not good for man to be alone. The preacher's "What God hath joined together, let no man put asunder" might better be rendered, in this case, "What God hath separated, let no man put together." The "wall of separation" was erected to divide something more than church and state.—R.R.H.

The Jack and Charlie Case—an Update

There are two rounds to go in the legal battle between British Columbia Indians and the provincial game laws. (Two Coast Salish men were convicted in provincial court in Victoria of shooting deer out of season when they brought home deer meat for the ceremony of burning for an ancestor. See "The Jack and Charlie Case," LIBERTY, January-February, 1980.)

Anderson Jack and George Charlie have now lost their first appeal. The men and their backers, the Union of

British Columbia Indian Chiefs, must now decide whether to take the case to the British Columbia Court of Appeals. Whichever party loses that appeal may then ask leave to appeal to the Supreme Court of Canada. If the nine justices of the Supreme Court feel that an important principle is involved—which is likely—they may grant the request.

In upholding the judgment of the provincial court, Victoria County Court judge Montague Tyrwhitt-Drake defined religious freedom as "liberty of conscience," and said:

"I am of the opinion that the . . . act of religious practice (stemming from a sincerely held religious belief) which they admit to be an unlawful act in

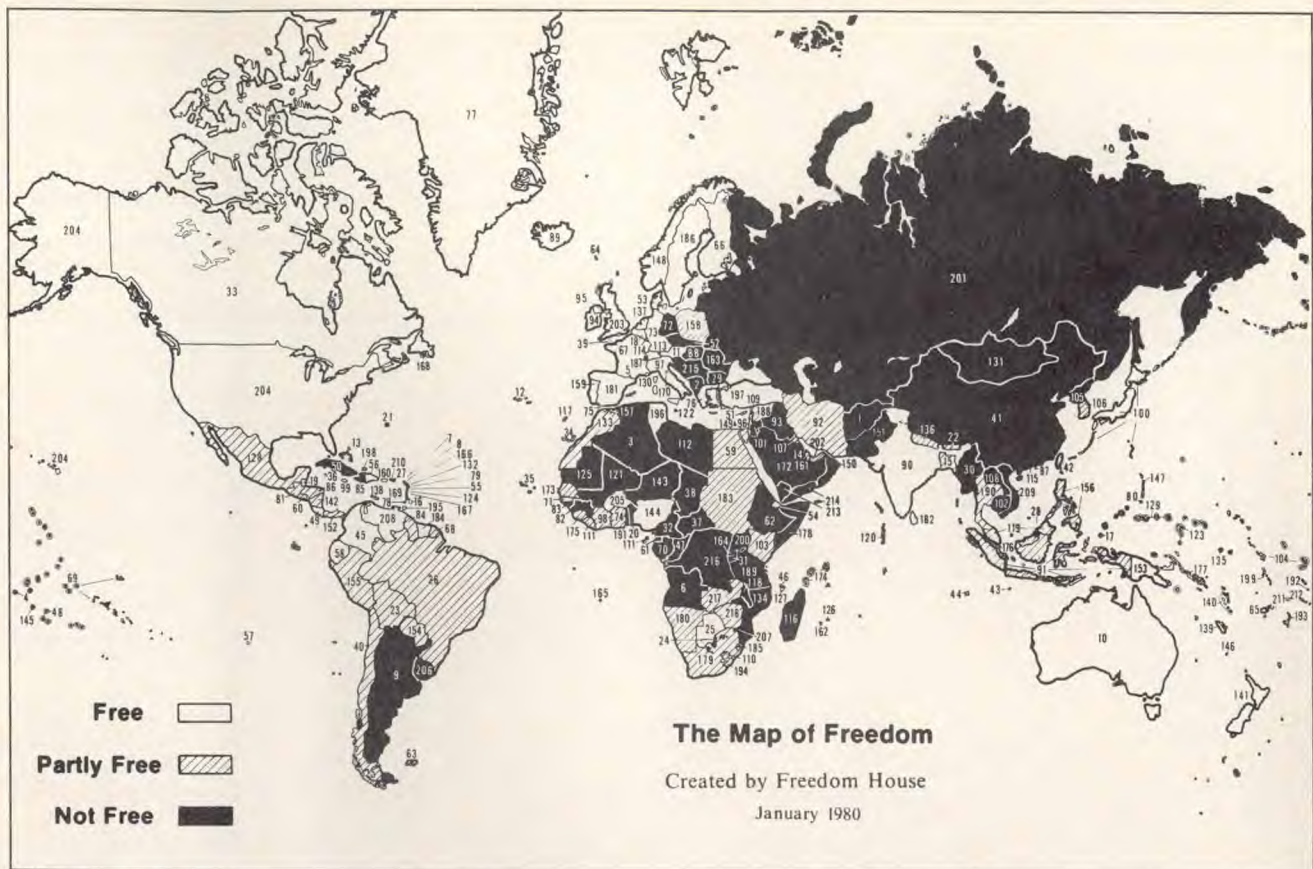
itself, is properly subject to the sanctions imposed by the law on all others; and the learned Judge was right in so holding."

Judge Tyrwhitt-Drake diverged sharply from the findings of U.S. courts, which have held that only compelling state interests can override religious freedom.

Among these cases, the most recent was *Carlos Frank v. State of Alaska*, in which the Supreme Court of Alaska affirmed the right of an Athabascan Indian, Carlos Frank, to shoot a moose in closed season for use in a religious ceremony. Carlos Frank and 25 or 30 other men went hunting moose for a funeral potlatch.—G. E. MORTIMORE.



ORTHODOX BISHOPS LEAD PROTEST AGAINST SOVIET UNION—Bishops of the Russian Orthodox Church Outside of Russia and the Orthodox Church in America hold a protest prayer near the Soviet Mission to the United Nations in New York. The bishops, representing more than 3 million members, were demonstrating their solidarity with Orthodox Christians being persecuted in the Soviet Union.



Free Nations

10 Australia
 11 Austria
 13 Bahamas
 16 Barbados
 18 Belgium
 25 Botswana
 33 Canada
 45 Colombia
 49 Costa Rica
 53 Denmark
 55 Dominica
 56 Dominican Republic
 58 Ecuador
 65 Fiji
 66 Finland
 67 France
 71 Gambia
 73 Germany, West
 76 Greece
 89 Iceland
 90 India
 94 Ireland
 96 Israel
 97 Italy
 99 Jamaica
 100 Japan
 104 Kiribati
 114 Luxembourg
 122 Malta
 135 Nauru
 137 Netherlands
 141 New Zealand
 144 Nigeria
 148 Norway
 153 Papua New Guinea
 159 Portugal
 167 St. Lucia
 169 St. Vincent

177 Solomon Islands
 181 Spain
 182 Sri Lanka
 184 Surinam
 186 Sweden
 187 Switzerland
 195 Trinidad & Tobago
 197 Turkey
 199 Tuvalu
 203 United Kingdom
 204 United States
 205 Upper Volta
 208 Venezuela

Related Territories

7 Anguilla (U.K.)
 8 Antigua and Barbuda (U.K.)
 12 Azores (Port.)
 19 Belize (U.K.)
 21 Bermuda (U.K.)
 34 Canary Islands (Sp.)
 36 Cayman Islands (U.K.)
 39 Channel Islands (U.K.)
 48 Cook Islands (N.Z.)
 63 Falkland Islands (U.K.)
 64 Faroe Islands (Den.)
 75 Gibraltar (U.K.)
 77 Greenland (Den.)
 95 Isle of Man (U.K.)
 117 Madeira (Port.)
 123 Marshall Islands (U.S.)
 127 Mayotte (Fr.)
 132 Montserrat (U.K.)
 138 Netherlands Antilles (Neth.)
 139 New Caledonia (Fr.)
 145 Niue (N.Z.)
 147 Northern Marianas (U.S.)
 157 Places of Sovereignty in North Africa (Sp.)
 160 Puerto Rico (U.S.)

165 St. Helena (U.K.)
 166 St. Kitts and Nevis (U.K.)
 170 San Marino (It.)

Partly Free Nations

14 Bahrain
 15 Bangladesh
 22 Bhutan
 23 Bolivia
 26 Brazil
 40 Chile
 42 China, Taiwan
 46 Comoro Islands
 51 Cyprus
 54 Djibouti
 59 Egypt
 60 El Salvador
 74 Ghana
 78 Grenada
 81 Guatemala
 84 Guyana
 86 Honduras
 91 Indonesia
 92 Iran
 98 Ivory Coast
 103 Kenya
 106 Korea, South
 107 Kuwait
 109 Lebanon
 110 Lesotho
 111 Liberia
 119 Malaysia
 120 Maldives
 126 Mauritius
 128 Mexico
 133 Morocco
 136 Nepal

142 Nicaragua
 152 Panama
 154 Paraguay
 155 Peru
 156 Philippines
 158 Poland
 161 Qatar
 173 Senegal
 174 Seychelles
 175 Sierra Leone
 176 Singapore
 179 South Africa
 183 Sudan
 185 Swaziland
 188 Syria
 190 Thailand
 193 Tonga
 194 Transkei
 196 Tunisia
 202 United Arab Emirates
 212 Western Samoa
 217 Zambia
 218 Zimbabwe Rhodesia

Related Territories

4 American Samoa (U.S.)
 5 Andorra (Fr.-Sp.)
 17 Belau (U.S.)
 27 British Virgin Islands (U.K.)
 43 Christmas Island (Aus.)
 44 Cocos Islands (Aus.)
 68 French Guiana (Fr.)
 69 French Polynesia (Fr.)
 79 Guadeloupe (Fr.)
 80 Guam (U.S.)
 87 Hong Kong (U.K.)
 113 Liechtenstein (Switz.)
 115 Macao (Port.)
 124 Martinique (Fr.)

129 Micronesia, Federated States of (U.S.)
 130 Monaco (Fr.)
 140 New Hebrides (Fr.-U.K.)
 146 Norfolk Island (Aus.)
 149 Occupied Territories (Isr.)
 162 Reunion (Fr.)
 168 Saint Pierre & Miquelon (Fr.)
 180 South West Africa—Namibia (S. Afr.)
 192 Tokelau Islands (N.Z.)
 198 Turks and Caicos (U.K.)
 210 Virgin Islands (U.S.)
 211 Wallis and Futuna (Fr.)

Not Free Nations

1 Afghanistan
 2 Albania
 3 Algeria
 6 Angola
 9 Argentina
 20 Benin
 29 Bulgaria
 30 Burma
 31 Burundi
 32 Cameroon
 35 Cape Verde Islands
 37 Central African Republic
 38 Chad
 41 China, Mainland
 47 Congo
 50 Cuba
 52 Czechoslovakia
 61 Equatorial Guinea
 62 Ethiopia
 70 Gabon
 72 Germany, East

82 Guinea
 83 Guinea-Bissau
 85 Haiti
 88 Hungary
 93 Iraq
 101 Jordan
 102 Kampuchea
 105 Korea, North
 108 Laos
 112 Libya
 116 Madagascar
 118 Malawi
 121 Mali
 125 Mauritania
 131 Mongolia
 134 Mozambique
 143 Niger
 150 Oman
 151 Pakistan
 163 Rumania
 164 Rwanda
 171 Sao Tome and Principe

172 Saudi Arabia
 178 Somalia
 189 Tanzania
 191 Togo
 200 Uganda
 201 USSR
 206 Uruguay
 209 Vietnam
 213 Yemen, North
 214 Yemen, South
 215 Yugoslavia
 216 Zaire

Related Territories

24 Bophuthatswana (S. Afr.)
 28 Brunei (U.K.)
 57 Easter Island (Chile)
 207 Venda (S. Afr.)

1980 FREEDOM MAP—This is the "1980 Freedom Map" distributed by Freedom House, 20 West 40th Street, New York, N.Y. 10018.

The new survey reveals that though fewer than four persons in ten reside in free countries, the total is the largest number recorded—1,601.3 million—since the annual rights and liberties research began eight years ago.

Letters

Gold-Rush Sunday Law

Just to set the record straight, "The Gold-Rush Sunday Law" (January-February, 1980) places Gold Hill, a mining town, in Placer County. Gold Hill (I live near it) is in El Dorado County, the most beautiful county in California. I would say Placer County is a close second!

JUNE WESNER
Rescue, California

Being a Loyal Citizen

Our government clearly has developed a polarized, dualistic nature ("How to Be a Loyal Citizen When Government Is Subversive," September-October, 1979). In one instance it is directed at being a keeper and defender but in another it aims to exploit and subdue.

HUGH DUFFY BROWN
Cassopolis, Michigan

One Man's Battle

John Singer, in "One Man's Battle" (July-August, 1979), deserves a much better understanding than your author provided for those who labeled him as paranoid, or as a fanatic, or as unreasonable or irresponsible to society.

Although I am not a member of their church, I was intimately involved as a consultant to John and Vickie Singer after they were threatened by the state and the local sheriff, and before he took his second wife. (Your readers may not have realized that John was a part-Jew refugee from the days of the Holocaust of World War II, and had reason for caution.) Anyone who believes that he was given ample opportunity for dialogue with law-enforcement officers simply does not have the facts, unless he considers "opportunity" as a session behind bars or constant threat of police reprisal.

John Singer withdrew his children from school on a much broader and perhaps deeper basis than his beliefs

about ethnic equality. "Facts" were being taught that John and Vickie perceived as morally wrong. The Singers took their children out of school and taught them at home, building their own school, and providing an excellent curriculum, including private voice lessons for Heidi and professional art lessons for Suzanne. Daily schoolwork produced by these children was superior to the standard of the average child of their age. Timmy, at age 11, had already built two log cabins, and after his father was killed, he made his own go-cart out of a lawn-mower motor and other pieces he scrounged from local dumps. Though it was an excellent little machine, he still was not satisfied and decided to build another one—just as he had built the second log cabin because he was not satisfied with the first. These youngsters had high values.

But here are the major points: (1) Local people who were unfriendly to the idea of the Singers withdrawing their children began to put on the pressure. I eyewitnessed that pressure in the little village of Kamas. Although many of the villagers were very friendly to John and Vickie, the vitriol of the others was unbounded, even apparently to insisting on the taking of a life if necessary. (2) When these people put pressure on the Singers to get the children back into school, John and Vickie submitted to an evaluation of their children by the state. When the state's psychologist publicly labeled the children as asocial, of ghetto mentality, and possibly brain damaged, John drew the line on public official contact with his children.

I'm wondering whether your critical readers, placed under the same sanctions as John and Vickie Singer, might not react at least as "paranoid" or "fanatical" as they did? I do not recall in more than forty years of professional life of ever having met children as gentle, kind, outgoing, talented, practical, and well-mannered, and as excellent host and hostesses as I found Heidi, Suzanne, and Tim to be.

To those who feel that John was spoiling for a fight, I'd like to point out that he promised me two weeks before his death that he would never raise his

gun against anybody who did not level his gun first. As it turned out, John was blasted in the back before he had time to pull a trigger. The youngsters are now with Vickie Singer, being educated in the same way as before, but without their own father. Would that we might become as concerned about stamping out our nation's real crime as these neighbors were about getting John.

RAYMOND S. MOORE
President
Hewitt Research Center
Berrien Springs, Michigan

No Turning Back

I cannot comprehend the courage it took for Mrs. Robinson to leave her parents' church, but I admire it ("No Turning Back," January-February, 1980).

It must have been torment for the daughter to be treated like an outcast by her own family. (With her mother ill, it must have been worse.) I think she wanted her mother to understand why she left the church, and if not, she just wanted her mother to accept her as part of the family.

I feel sad for the mother, who lost a relationship with her daughter that could have been very rewarding. However, I feel inspired by the daughter's courage and faith in the God she loves and trusts. I pray that God will give me the faith to withstand the trials of family and social pressures if and when they come.

TERRY CANTRELL
Ooltewah, Tennessee

I wept as I read the story of Lark. I, too, left the tradition of church fathers for the faith of more insightful fathers. My husband was very angry, and I doubt that his family will ever accept what I did.

Then one night my husband and I heard our oldest son scream and shoot himself to death. Out of hundreds of truly understanding and tender letters and cards there was one letter accusing me of my son's death. I had left the church, and God was punishing me through my son's suicide.

I prayed for the poor misguided soul,

and I pray for Lark's dear mother and both our families, who know now what they do. My son would have been 23 today. What a pity the wolves of intolerance and hate are dressed in sheep's clothing of religion and love!

FROM ONE MOTHER TO ANOTHER

Florida

Constitutional Outrage

None of the allegations of the accusers who initiated the State of California's actions against the Worldwide Church of God have been substantiated in court proceedings ("A Constitutional Outrage," May-June, 1979). The state, however, continues to challenge the church with its receivership. Why? Perhaps it's the refusal of the attorney general to admit that his office has been used by those individuals who drew up the charges to further their own ends, or perhaps it stems from the same blind prejudice and malice so openly revealed in some letters to LIBERTY.

R. KOVANEN

Vancouver, British Columbia, Canada

During the past year I have had my religious freedom, constitutional rights, and all my beliefs in this great nation trampled and smashed to the ground. And to add insult, the assault continues to this very day.

You are well aware of the attack the attorney general of the State of California has viciously unleashed on the Worldwide Church of God. Even to this day, there have been no arrests, no convictions, no iota of evidence to support the state's claim as to wrongdoing on the part of high church officials. But the state refuses to let go. Why? Because they've gone too far, they are in too deep, and cannot back down. They must save face, so to speak.

You have published one or two good pieces on what the State of California is doing in destroying religious freedom. I'm enclosing an editorial cartoon I've drawn. I had to do something to show government that we still do have rights.

RICHARD GERCHAK

Chico, California

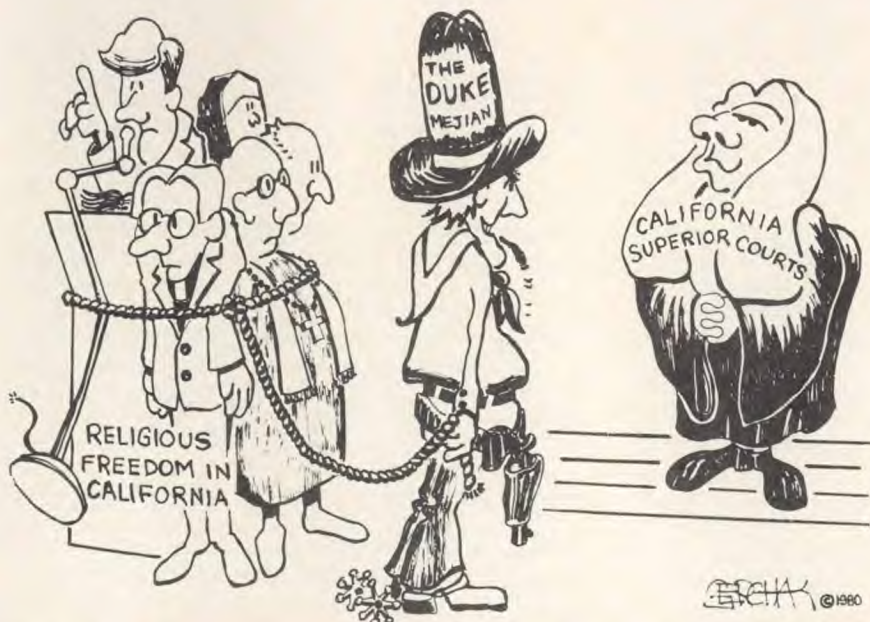
When Denmark Saved Its Jews

Re Nazi occupation activities in Denmark and what this did to the Danish people of the Jewish faith ("When the New Year Came in Springtime," September-October, 1979).

The author failed to mention that the person who made the saving of the Jews in Denmark possible at all was a German named C. F. Duckwitz, who was attached to the German Embassy in Denmark. It was Mr. Duckwitz, an anti-Nazi, who told Danish politicians on September 28 that the "razzia" was to take place between the first and second of October. Even Hitler's high commander General Best did what he could to prevent it. Mr. Duckwitz proved himself to be a true friend of Denmark all throughout the time of the occupation and came back to Denmark as ambassador of the "new Germany" (1955-1958).

The above information was given to me by my sister, who resides in Denmark. I feel credit should be given where credit is due. In this case, to the many "obscure" Germans who did

"BEEN OUT DOIN' SOME VARMINT HUNTIN' FER YA, JUDGE....."



what they could to help the people of the Jewish faith.

L. G. HARBIN
Menlo Park, California

Nearly Perfect

The January-February, 1980, issue of *LIBERTY* is near perfection! Being an artist, my eye was first drawn to the illustrations—I think they're very well done but even more thought-provoking. The articles are brief but jam-packed with thoughts and concepts we all can benefit from—and the subject matter of each article is interesting and comprehensive. The symmetry of the magazine is really uncanny, and I suspect that the Lord is very active at your staff meetings. I imagine He would be considering the need of His children to be informed.

RICHARD KOESTLER
Jersey City, New Jersey

The Superpreachers

"The Superpreachers" (January-February, 1980) can be taken in one of two ways: (1) Every man is a free-thinking independent; (2) If you belong to a church, no "preacher, party, or school of thought" (to quote the author) is to "enslave" you.

As to the first possibility, the New Testament is replete with proof that believers will be "added to the church." Further, Paul is clear about church organization and those who would preach "another gospel" than that which he preached. If the author is antichurch, then in my view he is also anti-New Testament.

Regarding the second suggestion, I agree that no believer is to be enslaved. Granted that there are cults such as the Peoples Temple and related groups that indicate enslavement. On the whole, however, even the more conservative denominations are so caught up with ecumenism that there is little evidence of "authority"—to the point that it is difficult to know exactly what they believe! Church authority is an awesome responsibility, but church authority must be, if unity is to be maintained and specific doctrines held.

What is a freethinker to do if he is

convinced that his church holds doctrines with which he disagrees? Should he doggedly maintain his own views and insist on retaining membership, all the while either openly or subtly trying to gain support for his dissident views? Such conduct degrades the terms of "Christian liberty" and "freedom in Christ."

Far better that he search for a church holding doctrines compatible with his own. (There are several hundred, you know!) Failing in that, he can, of course, add another splinter group to the myriad offshoots, for there are still people around who find it easier to follow man's opinions instead of studying Scripture for themselves.

It is high time the churches proclaim: "This we believe! Join us if you agree. If you don't agree, then do not claim our name." This, in my view, is "Christian liberty" and "freedom in Christ."

KRISTIN EVANS
Oroville, Wisconsin

Rules, Rules, Rules

I fail to see, in "Rules, Rules, Rules" (January-February, 1980), any logical connection between Donald Foster's attack on ecclesiastical disciplines (and, by inference, the religious orders that impose them) and the issue of religious freedom.

If individuals are free to submit or not to submit, as they please, to ecclesiastical rules, then religious liberty is not in question and the nature of the rules themselves cannot be at issue unless otherwise.

I'm sure any number of scandalous exposés could be written about any body of Christians, be it the neighborhood church or the cloistered convent. But the failings of the members of a religious body are hardly grounds by which to condemn the disciplines imposed by that body. Such rules should be judged on their own merits, with special consideration given to the context and the purpose of their institution.

In England, Holland, and Germany the governments repressed and dissolved religious orders precisely on the pretext that ecclesiastical rules im-

posed by the orders violated the religious freedom of their members. Thus, the religious in those monasteries were "liberated," the monastery lands were seized, and the property of the religious orders was looted. The prison cell and the gallows awaited any who refused to be "freed" from the ecclesiastical rules of their orders.

RICHARD DAVIS
Modesto, California

["Rules, Rules, Rules" points out the necessity of penetrating the façade of rules to determine whether they reflect conformity with the "spirit and truth" so essential to true worship. We would defend the right of a church to institute regulations and to discipline members who transgress or reject them. As one example: Though not agreeing with Roman Catholic teachings on infallibility, among other doctrines, we feel that that church is quite within its rights in disciplining or even excommunicating Theologian Hans Keung, whose disagreement with several Catholic imperatives is hardly in question.—Eds.]

Pardon Us

It may be a minor point, but "What Do the Supreme Court's Prayer-and-Bible-Reading Decisions Really Mean?" (September-October, 1979) stated that the Schempps in the famous *Abington School District v. Schempp*, were Jehovah's Witnesses. I believe this is incorrect. According to the Supreme Court reports (October term, 1962, p. 206): "The appellees, Edward Lewis Schempp, his wife Sidney, and their children, Roger and Donna, are of the Unitarian faith and are members of the Unitarian Church in Germantown, Philadelphia, Pennsylvania, where they, as well as another son, Ellory, regularly attend religious services."

I would think the information in the Court decision is correct, although I have heard the information stated in Hughes's article several times. At any rate, I am sure your readers would appreciate clarification of this matter. JERRY BERGMAN, Ph.D.
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Perspective

Justice William O. Douglas

For all the inside information on the Supreme Court and its procedures found in *The Brethren*, that controversial new book, the authors missed one incident that concerned Justice William O. Douglas. It happened in early 1961, following the Court's 1960 hearings on Sunday laws. I received a call from the Court asking further documentation on two LIBERTY articles. The caller did not reveal the name of the justice who wished the information. Technically, the Court is to decide issues only on the basis of what's in the record before it;

in practice, justices sometimes explore arguments and evidence far afield from the legal arguments of lower courts and accompanying amicus briefs.

In May, 1961, I sat in the Court to hear its decision on Sunday laws: secular Sunday laws are OK, since they have outgrown (?) their religious roots; but if a Sunday law has, on its face, in its legislative history or its operative effect, anything of religion, the Court will take another look. In Justice Douglas' dissenting opinion I found the documentation I had provided, and a complete article from LIBERTY—"I Don't Like Blue Laws" (January-February, 1961), by Allen C. Parker, Jr., then pastor of Seattle's South Park Presbyterian church. Douglas had done his homework.

The last article LIBERTY printed by Justice Douglas was "A Justice's Case for Free Speech" (July-August, 1977).

I coupled it with "A Parent's Case Against Porn," by William Stanmeyer, intending that Douglas' piece would set the constitutional barriers for even a parent's outrage.

No, LIBERTY didn't agree with some of Justice Douglas' positions. But we did respect the integrity and consistency of his convictions. He was a staunch—even stern—advocate of church-state separation. The Wall of Separation was ever, to him, just that: a wall. Not a rope. Not a "blurred, indistinct and variable barrier, depending on the circumstances," as Chief Justice Warren Burger described it in an opinion. Douglas' view of the Constitution and the Bill of Rights was forthright. Their "essential scheme," he said, was "to take government off the backs of people."

Our load is a little lighter because of him.—R.R.H.

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