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AUGUST 1965

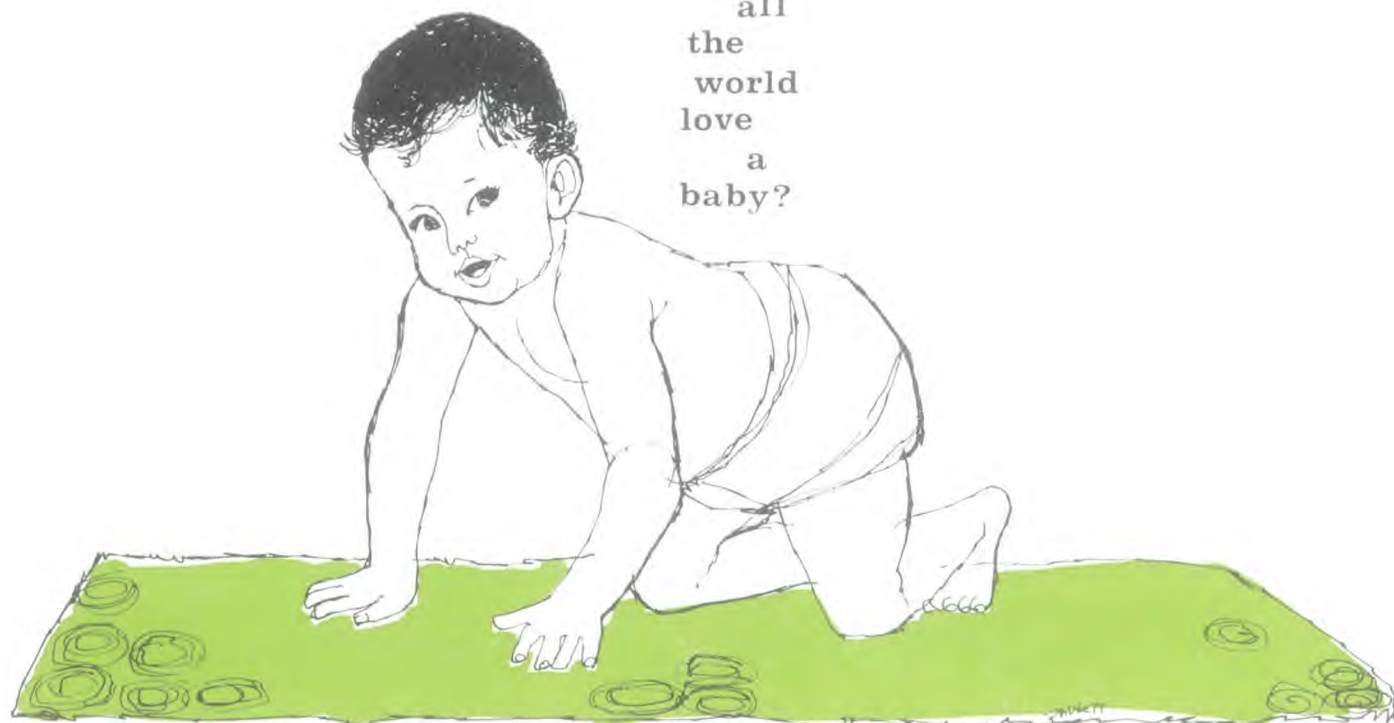
These Times



SPACE EXPLORATION
Its Significance in Bible Prophecy



does
all
the
world
love
a
baby?



Jim Padgett

LONG have we been saying, "All the world loves a baby." But today's statesmen and medical scientists are wondering whether this happy little truism has not reached the end of its pink and blue road.

The concern of these world leaders grows out of some simple facts and figures. It seems that a tidal wave of human population has been gathering far back in our past, and that it is now about to burst upon us with undeniable and irresistible force.

The simple facts of population growth are these: For centuries the world's population stayed at a fairly static figure, with disease, famine, and war taking their toll. But with the era of invention, exploration, learning, and industrialization, the picture began to change, and the total passed one billion about one hundred years ago. Today, that total has been tripled. Given another century, it will have been multiplied eight times more for a total of twenty-five billion.

Experts are at a loss to agree on the causes for the explosion in population. Improvement in food production obviously has an effect, and so does improvement in medical care and sanitation. But these have been least available to those people showing the most phe-

nominal growth—the masses of China, India, and Africa.

In some strange manner the population growth also seems to run parallel with the worldwide march to the cities. Thus in India, where millions who migrated to the cities were forced to live on the streets, a second generation has arisen which was born on the streets, and has known no other home, and there is neither end nor solution in sight.

The most obvious solution to the explosion in population would be the discovery of some means to control population growth rate. But here again the obstacles are disheartening, for it is in the customs and religious beliefs of the masses of the world to accept with gratitude the unrestricted "fruit of the womb." And who will convince these multilingual illiterate millions?

Some experiments are being pushed that would discover abundant and untapped sources of nourishment for mankind, perhaps from a harvesting of the resources of the ocean, but results have been discouraging to more than taste and appetite!

Thus the nagging problem of overpopulation persists, although in the Western segment that "never had it so

good," it may seem hard to believe that half of the world's population is perpetually hungry. Reality may begin to strike home when in a handful of years the food surpluses which now embarrass the United States will be completely absorbed by her own swelling population. And there is always the question of how long the "have-nots" can leave the "haves" to enjoy their rich bounties unmolested and unchallenged.

All this seems to suggest that we may have come to that time foreseen by Jesus Christ when men's hearts would fail them for fear and for looking after those things which are coming upon the earth. (See Luke 21:26.) But who ever would have thought that such a fear could be created by the birth of a host of beautiful, lovable babies? But the attendant problems of the population explosion offer little prospect of human solution.

Is it not then time that earnest, honest men should consider the offer of Christ's eternal kingdom which He has promised to establish in an earth made new, where hunger shall be known no more? (See Revelation 21:1-4.) When all the world can no longer love a baby, is it not time for serious and solemn reflection?

END

These Times

AUGUST

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NO. 8

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This time



GORDON M. HYDE

FRANK B. HOLBROOK



WITH his typical philosophical approach, Dr. Gordon Hyde, frequent contributor to THESE TIMES, begins the series on the opposite page, "The World in Perspective," a commentary on current affairs. An articulate speaker and writer, Hyde began writing while he was a pastor-evangelist in London a few years after World War II.

Scholarly (Ph.D. in speech, Michigan State, 1963) and very British in accent, he is the last of thirteen children, son of a German baker who went to England in the late 1800's.

Dr. Hyde is a natural teacher with a sharp, analytical mind. He likes to converse casually and philosophically with his students in the classroom.

On page 21 is a new column by Frank Holbrook, an elbow-rubbing colleague of Gordon Hyde at Southern Missionary College, Collegedale, Tennessee. Like Hyde, Holbrook has a keen theological mind, but he specializes in archaeology and history of antiquity. He is also an accomplished violinist.

Holbrook spent a number of years as a pastor-evangelist in Virginia, though he comes from Washington, D.C. He gratefully acknowledges that he was sponsored through graduate school by a benevolent brother. At graduate school (Andrews University) he received his B.D. degree (1963) and his M.Th. degree (1964). His column "Your Questions, Please!" is designed to cover the gamut of religious, theological, and social problems.

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Cover: By Jim Padgett

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JOANNE



OBSCENITY

AMONG the many challenges facing the church today is the problem of combating and offsetting the influence of obscene and suggestive literature on the adolescent mind.

The modern untouchables in today's society are the writers, publishers, and peddlers of pornography, a ten-dollar word for smut. They are basking in their immunized publishing cells because the courts have seen fit to move only against that literature which they have termed "hard-core pornography" and because the public has not been aroused to sufficient concern to press for cleanup of trash in magazines, books, and movies, or, more importantly, demand something better.

The trash is not difficult to find. In newsstands, bookstores, supermarkets, and drugstores throughout the country are displayed colorful and lurid periodicals and sex-filled paperbacks with provocative covers. They represent a symptom of a serious problem in the American way of life: the continuing battle for decency and preservation of Christian standards of moral conduct. The acceptance and ready market for this material, which congressional committees have estimated to be as high as two billion dollars a year, is an outward manifestation of an inner moral weakness, for the unpleasant truth is that our newsstands are beginning to reflect a growing concentration on lewdness.

It is sometimes argued that sexy magazines have always been available in this country and that some of the for sale forty years ago were more salacious than those of today. But they

were merely tolerated; they could be found in saloons and taverns. They were not in competition with family magazines and useful books. Today the sex magazines are competing right down at the corner drugstore with all other forms of reading.

We have in this country some of the most beautiful, thoughtful, amusing, and informative magazines in the world. Among the paperbacks are some of the best reading values ever offered. But crowding all these enjoyable and useful publications are other publications which can have no possible effect except to misinform the reader, debase his thoughts, and degrade his emotions.

Writings and pictures which are truly obscene are illegal and do not enjoy the protection of the First Amendment to the Constitution, guaranteeing the freedom of speech and press. Yet, the producers of obscene materials appeal to the Constitution when they are hauled into court, and they forever shout "Censorship!"

In 1957 the United States Supreme Court in *Roth v. The United States* held that obscenity does not come under the protection of freedom of the press and has not enjoyed this protection from earliest Anglo-Saxon times to the present, just as a person cannot print posters advocating overthrow of the government or stand on a soapbox and incite a riot.

Obscenity has been defined by the Supreme Court as material which has as its predominant nature an "appeal to the prurient interest."

In essence, if the material's overall

purpose is to arouse lustful thoughts and induce licentious conduct, it is held before the law as obscene, and prosecution can be taken against it. It should be noted, however, that the Supreme Court made it clear that such material must be judged "in the light of contemporary community standards."

Then, if contemporary standards are low, trash may not prove offensive to tastes, and herein lies a serious danger for the future. According to the Supreme Court, that which is considered obscene depends for the most part on the community's reaction to it; and should community standards degenerate, then the standard by which obscenity is judged must also drop.

Several publishers of the so-called "girlie" magazines have already asserted that they are not offering obscenity to their readers (or perhaps "observers" would be a better term) when they run pictures of nearly nude young women. They argue that in this day of the topless bathing suit it is perfectly acceptable to photograph women with scant apparel.

Waist-up nudity for females, however, is not yet accepted "community standards," judging from a number of recent police court convictions for indecent exposure with resulting fines levied against publicity-seeking models wearing such suits.

But while some court decisions have gained nationwide publicity, there is great variance from state to state. And militant groups demanding that smut be shoveled away and equally militant groups opposed to censorship in any

Continued

OBSCENITY *Continued*

form agree that the laws concerning obscenity in this country are inconsistent and extremely confusing. Novels proclaimed as literary masterpieces in one state are often banned across the state line as wholly obscene.

One newspaper editor went so far as to state in an editorial, "The quick-buck boys have apparently convinced our bumfuzzled judges that there is no difference between a peep show and a moral lecture."

It was only thirty-five years ago that *Elmer Gantry* and *All Quiet on the Western Front* were banned in Boston. Today's Supreme Court decision, on the other hand, has had the effect of allowing everything to be published except "hard-core pornography."

Working within the Supreme Court's definition of obscenity, any community willing to make the effort can turn to the law for protection against the infiltration of hard-core pornography.

The philosophy behind the laws prohibiting the distribution of obscenity holds that civil governments have the right to enforce established laws. Our Christian society believes that marriage of one woman and one man for the purpose of establishing a stable home in which to raise children as sound and law-abiding citizens is the right and only enduring form of society.

To protect this institution of marriage, a code of law has been established. A license must be obtained before a couple can marry. This license must be approved by a magistrate of the court. The couple must be of a certain age or have the permission of parents, and most states require blood tests and waiting periods. The marriage cannot be dissolved without the sanction of the civil courts.

Arguments that morality cannot be legislated are not supported by students of our civil laws. Society has found it necessary to establish these laws in order to protect and preserve its foundations, basic institutions, and the proper order of conduct for its citizens.

The laws prohibiting obscenity are an important part of the whole structure of our laws designed to protect the institution of marriage. Obscenity is considered by the law as a threat to our

social order because it describes the violation of the moral code in a manner which makes it appear attractive to break the rules and thereby encourages the trespass.

It has not been difficult to gain convictions against distributors of hard-core pornography, as the context is repulsive to most persons' concepts of decency. The sending of these materials through the U.S. mails has decreased since the recent enactment of federal law raising the penalty to a maximum of ten years' imprisonment and the resulting imposition of these sentences upon a number of offenders.

Publishers and distributors of obscene materials are in business to make money. Successful legal actions against their publications cause them to retreat and modify the contents of their publications.

Even the threat of prosecution will force most newsstands to remove offensive materials from their shelves. For the most part, their business comes from the sale of legitimate publications, and they will not risk their business for the income from the questionable publications.

Most law enforcement agencies throughout the country are overworked to the extent that they are constantly busy working cases involving active complaints. In the same boat, the county prosecutor finds his desk stacked with larceny, forgery, robbery, assault, and embezzlement cases, and he doesn't need to look for more business. His concern is keeping the peace, and when there are sufficient complaints regarding the sale and distribution of obscene literature, he will take action because his duty is to serve the public. If the community is not alarmed about obscenity, the police and the prosecutors will focus their attention on criminal matters where there is concern.

Community pressure has a great deal to do with the presence or absence of vice, and the churches play an important role in the amount of moral force brought to bear in keeping a clean community.

Yet, the problem of borderline pornography is more difficult in some



Community pressure has a great deal to do with the presence or absence of vice, and the churches play an important role in the amount of moral force brought to bear in keeping a clean community.

ways than the obviously obscene. These magazines and paperback books masquerade as legitimate publications. Borderline publications may present a graver danger, for they are carried in such accessible places as supermarkets and drugstores. Many of these publications now carry pictures of undraped females, questionable jokes, and a depicting of the loose life as the sweet life, that a playboy's life is one of high adventure.

Since these nationally circulated borderline magazines are carried on newsstands with all other types of publications, the implication to young people is that since they are on display they are acceptable to normal society and therefore so are their contents and philosophy.

The old "eye-buggers" of the past brought back from Paris by tourists are now tame stuff compared with our modern trash; yet, in our apathy or ignorance we nod our heads when they tell us that filth is merely a daring art form and licentiousness is really social comment.

Don Maxwell of the *Chicago Tribune* recently asked his book department to stop advertising obscene literature by including it in the list of best sellers. The result has been that the book publishers and critics have complained that he is tampering with the facts. Jenkin Lloyd Jones, editor of the *Tulsa World*, came to Maxwell's defense by asking a somewhat larger question: "Who is tampering with the soul of America?"

New York's former mayor, Jimmy Walker, maintained that "no girl was ever ruined by a book." And columnist Harriet Van Horner agreed but added that a 1965-type smut novel "will surely debase her tastes. Worse, it will betray her innocence and corrupt forevermore her fantasy world."

Pornography, like other vices such as drinking, gambling, and sexual promiscuity, will addict those who indulge in it. Readers of obscenity, as they become more addicted, cannot be titillated except by the most vivid descriptions of lust and depravity.

Pornography not only corrupts the moral standards of those who indulge in it, but they in turn can become a men-

ace to community standards. Addicts all too often endeavor to act out with others the experiences about which they have read, and they degrade those with whom they have contact.

"Everybody is doing it," is the message projected in obscene literature, and youngsters may be led to believe that it cannot be wrong to indulge in whatever sexual pleasure they wish with whatever partner they like.

Further, obscenity poses a serious threat to society through its influence over those of unstable emotions. Read for a long enough time, pornography can trigger a seemingly normal young man to commit a crime of frenzy and passion.

Many of today's paperback books paint a sordid picture of life. If we take them paragraph by paragraph or page by page, we might have to admit that we have known persons who have behaved in this manner. Fragmented in this way, the book portrays some truth; but taken as a whole, the book would indicate that this is life and that a large percentage of people carry on this kind of behavior. This is false. The adult knows better, but does the adolescent?

Who reads borderline pornography and the "girlie" magazines? According to the studies of an independent research company, the demand permeates every social group. Although no newsdealer will admit selling these publications to children, research among high school students in several large cities revealed that many were reading the girlie magazines and the sex paperbacks.

The matron of a girls' industrial school told me that girls enter the institution with their suitcases filled with this trash. On the other hand, a mother said that several girls came home from an expensive boarding home with their luggage almost as heavy with smut.

Yet, there is no way of really determining the effect that the exposure to obscenity is having on individual lives, and it must be remembered that the existence and demand for obscene literature is not an isolated phenomenon. Sadly enough, it is both a symptom and a determinate in an age in which morals

are generally held to be both private and relative. Pleasure is increasingly considered a constitutional right rather than a privilege. Self-denial is seen more and more as foolishness rather than virtue.

But there can be little question that a teen-ager exposed to obscenity is influenced by it, as he is influenced for good or bad by everything he sees or hears. How much effect obscenity will have depends to a large extent on the emotional, cultural, and spiritual climate in his home.

Who is responsible for the questionable literature on our newsstands? More specifically than all of society, there is the publisher. Several of the girlie magazines are headquartered in shabby second-floor offices. The proprietors make no claim to be publishers, but they are getting out magazines. They are selling sex, and they are making money.

The publishers, however, are only a segment of the whole magazine business. They are represented by several national distributors who work through local wholesalers or branches. The distributor determines the magazine allotments for each wholesaler. The wholesaler then distributes the precalculated allotments to the individual newsstand dealers. In the package delivered to him, the dealer, be he newsstand operator or supermarket or drugstore manager, finds a number of nationally known magazines with established circulations. He also finds a group of comics and almost certainly a number of girlie magazines. He has not personally ordered these publications. But the distributor and wholesaler have found it profitable to take over their sale, and the newsstand dealer automatically becomes the agent for them.

The newsstand dealer has a choice. He can place these magazines on his newsstand, or he can send them back to the wholesaler as unsold copies. But the choice is not always as free as it seems to be. One dealer told me, "If I send the girlie magazines back, next month I won't receive enough of the good magazines I know I can sell and want to sell."

(Continued on page 25)

BY W. A. FAGAL

**THIS
IS
THE**



**She Strangles One,
Poisons the Other**

**TIME
OF
THE**

END!



WHAT BIBLE PROPHECY SAYS ABOUT SPACE EXPLORATION



CHICAGO'S Loop area was wet and dismal with a cold, winter rain as I hurried uncomfortably toward an appointment. Suddenly a window display of a highly colored picture of a sleek, ultramodern jet liner arrested my attention and brought me to a stop.

The explanatory sign read, "TWA proudly presents the fabulous supersonic *Concorde*, jet liner of the coming supersonic age. This marvelous airplane is a major achievement in the history of aviation. Flying at mach 2.2 (2.2 times the speed of sound), or about 1500 m.p.h., the *Concorde* is 170 feet long and will carry passengers to and from Europe in just over three hours—from coast to coast in the U.S.A. in only two and a half."

As once again I put my head down into the driving rain, I thoughtfully contemplated the obvious but easily overlooked fact that in my lifetime I have seen developments and achievements which have completely revolutionized life. Without any doubt, the world is a different place than that into which I was born. But I admit that with some reluctance, realizing that it is the sort of thing ordinarily stated with

some nostalgia by the very old! Comforting to me is the fact that when Jesus told those about Him what He had seen in His lifetime, they, in disbelief, retorted, "Thou art not yet fifty years old." Well, neither am I (although I seem to be approaching that magic age at something vaguely akin to mach 2.2). And yet I am amazed as I consider the world's progress concentrated just within the few short years of my lifetime.

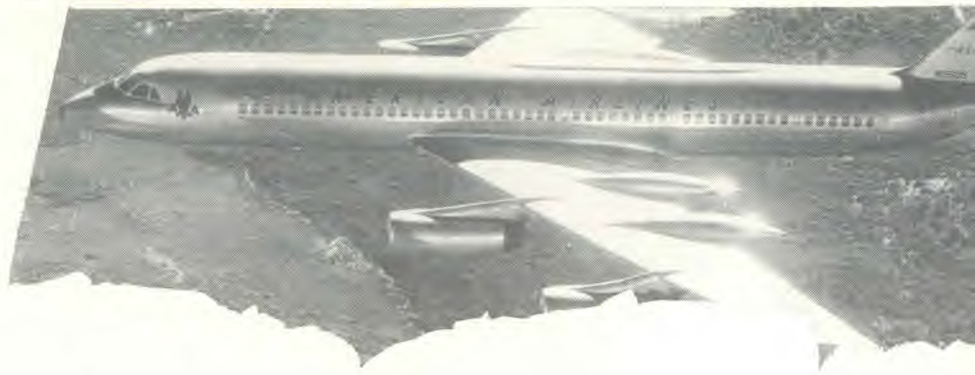
I well remember, only little more than twenty years ago, the awe with which I viewed a man who had done the incredible by having crossed the United States from the West Coast by air. He reported that he had been airsick most of the way and that all the passengers had stayed overnight in a city about midway because the plane did not fly at night. But today, little more than two decades later, I have even lost count of the many times I have crossed the country by air in such a short time that I hardly knew I did it.

I do not remember anything noteworthy about the year 1921, even though I was already a citizen of this world. In that year, however, trying to

Continued

THE END

Continued



open the way for night flights before the discovery of our present radio-beam system, farmers and Chambers of Commerce built great bonfires to light the route for a dramatic trans-continental marathon flight which spanned the country in 33 hours and 20 minutes. The objective, to interest Congress and the public in a beacon lighting system, was achieved. How archaic that all seems now to our enlightened minds!

The other day at Chicago's giant O'Hare Airport, an airline official, a friend of mine, took me into the nerve-center in which the pilots do their intricate planning of each individual trip, deciding on the route, amount of fuel, altitude, and alternate choices of landings in case of weather problems. To a layman, like me, who uses the planes without a thought of the necessary previous planning, it was a revelation, and incidentally some comfort.

In 1930 United Airlines proudly proclaimed it had carried 70,000 passengers in that single year. Today that same line, despite tremendously increased competition, carries approximately that number every single day.

United Airlines recently revealed details of a fully automatic landing system which it has been carefully testing for some time. With this system, not yet in general use, the pilot does not even need to see the runway and can cross his arms, lean back, and watch the cockpit instruments with cool detachment while the plane lands. In a recent demonstration with thirty newsmen on board, a plane descended toward Washington's Dulles Airport until it skimmed just off the concrete surface at about 127 miles an hour. Then automatically the nose came up slowly, and the plane "floated" for a few seconds before an almost imper-

ceptible bump and vibration indicated that it was safely on the ground. The reporters burst into spontaneous applause.

Perhaps developments like these mean more to me than they do to some people. For, you see, all my life I have known the verse of Scripture which reads, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12:4. Since childhood, I have watched, fascinated, as that Biblical prophecy has continued to be fulfilled.

Dramatically indicative of the current increase of knowledge was the firing last November of a space craft toward the planet Mars. As I write this, Mariner IV, its windmill arms reaching out to outer space, is cruising along at 66,500 miles an hour toward its historic rendezvous with the red planet. The 28,224 solar cells on its four arms are soaking up the sun's energy, converting it to electricity, while tiny sensors continually check the attitude of the craft and activate control jets to correct any errors. To successfully accomplish its task, the 138,000 delicate parts making up Mariner IV have to function perfectly for the 228-day, 325-million-mile journey. Has "knowledge" been "increased"? What an ultimate in understatement!

And how we have refined this business of running to and fro! The world has seemingly shrunk, making international travel a commonplace. How different from the day in 1930 when flight crews on what is now Western Airlines were instructed through their *Handbook for Pilots and Co-pilots*, "It will be the duty of the pilot to see that his plane is provided with a sufficient amount of rags to keep the windshield clean during flight."

"Many shall run to and fro, and knowledge shall be increased." Surely I am seeing this in my day.

The time of this prophetic fulfillment, however, was to be highly significant. When do the Scriptures say these events would take place? "The time of the end." Surely, if we now view these things, it must then logically follow that we are living in that "time of the end." And just what is the time of the end? Those with some familiarity with the Bible will recognize this immediately as referring to the period just preceding the end of this world as we know it, the time just before the second coming of Jesus Christ to this world as promised so frequently in the Scriptures.

All of this brings us face to face with the salient, stupendous fact that the events happening in our world, rather than being spontaneous, accidental happenstance, are actually deliberately fraught with deep significant meaning. The God in whom we place our trust has intended every observing believer to recognize in them signs of the arrival of "the time of the end"—indications of the imminence of the second advent of His Son to this world.

We who know are to read the deeper meaning in the incredible increase in knowledge about us. For us every screaming jet crossing the horizon sky-writes the rousing message, "This is 'the time of the end.'" Each spaceship streaking up to orbit the earth or to examine other planets leaves for us in its spiry contrail the startling words "the time of the end." Each traveler, not walking leisurely, but, as befits our age, running to and fro, conveys to us the divinely inspired message, "This is the time, 'the time of the end.'"

"The time of the end" was to be different from any other in mankind's long history. It was to be characterized by

attitudes and conditions which when seen once before necessitated God's destruction of the earth by a flood. And new and even more unfortunate conditions were to add to the problem. The Scriptures say, "As things were in Noah's days, so will they be when the Son of Man comes. In the days before the flood they ate and drank and married, . . . until the flood came and swept them all away. That is how it will be when the Son of Man comes." Matthew 24:37-39, N.E.B.*

Without doubt, in my lifetime I have seen transformations in my world which match the description of this prophecy. But so subtly have these alterations come that some may not even have noticed. But with the light beam of Bible prophecy focused upon them, those who *know* cannot overlook them. Rather, they stand out, sharply etched in bold relief upon the mosaic of our day.

Take, for instance, the emphasis upon "eating and drinking" indicated for our day. Obviously food and drink are necessities for life, but senseless gourmandising is a perversion of God's gifts. With the world sharply divided between the "haves" and the "have-nots," the "haves" too often seem to have become fastidious epicures, if not voracious gluttons. Lavish restaurants, accompanied by luxuriant eating and drinking without regard to cost in money or health, are more numerous and popular than ever before. We are an overfed people, only occasionally doing penance in popular fad diets and distasteful calorie counting. And this, in a world in which one third of the people go to bed hungry every night and 300,000,000 persons have never had their hunger satisfied in their entire lives.

And what can I say about the portentous use of the otherwise innocent word *married*? The King James Version of the Bible says that last-day people will be "marrying and giving in marriage," thus indicating a thoughtless disregard for marriage vows to lifetime faithfulness. In my relatively short life I have seen a new relaxed attitude regarding the sanctity of marriage seemingly sweep society. Again, so subtly has the change come that some may not have noticed. However, one

can hardly ignore the fact that in recent years the divorce rate has climbed ominously, resulting now in one out of every four marriages in the United States ending in divorce. Perhaps even more foreboding, however, is the new laxness in moral standards everywhere which completely circumvents marriage, thus producing a society in which "anything goes."

Every newspaper headline regarding growing vice, corruption, divorce, and low moral standards really contains the more significant message—"That is how it will be when the Son of Man comes."

We are told that in Noah's day "the earth also was corrupt before God, and

the earth was filled with violence." Genesis 6:11. Our day, too, is characterized by increasing lawlessness and acts of violence everywhere. Last year more cars were stolen in the United States than were manufactured in the automobile industry's first twelve years; and the number, now approaching a half million, is rising sharply each year. The national Automobile Theft Bureau has suggested that unless the trend is reversed, by 1970 a car will be stolen every 50 seconds—700,000 a year—and "more people will be stealing cars than making them."

Our great cities' streets have become unsafe at night, necessitating the avoid-
(Continued on page 30)



FOCUSING

By Walter Raymond Beach

THE SUPREMACY OF TIME

IN A lecture delivered at the Garrison Theater in Claremont, California, Rabbi Abraham Joshua Heschel made the comment that most people can tell the difference between a keyhole and the Grand Canyon, but they cannot tell the difference between two moments. In his lecture Rabbi Heschel spoke earnestly of the supremacy of time over space.

People who are space minded are the materialists. Their preoccupation is with *where* something has taken place or will take place. When they meet a friend, their memory of the encounter will center on what the friend wore and what was eaten during the time spent together. Space-minded people try to qualify everything in terms of categories or statistics. Nothing must remain a mystery; nothing must be veiled. The ultimate goal of a space-minded person is to conquer space—that is, to reach the moon or Venus or Mercury. Anything that is discernible by the naked eye interests him and absorbs his thoughts.

But, as Rabbi Heschel points out, time is superior to space. All that is ultimately precious resides in time and not in space, for God Himself resides in time. People who are time minded look for spiritual enrichment. They know that time is life, and when they

meet a friend, they seek in this encounter for a moment of insight. They find grandeur in the memory of a deep spiritual experience. They attach no importance to where the experience took place, but only to *when*, for they know that you lose the soul of such an experience when you try to throw it into space. Time is a thing in the presence of which they are humble, because time is eternity.

Time is the only refutation of space. And the Sabbath institution is proof that space must ultimately bow before time. For six days we try to dominate the world. We attach great importance to space during these six days. We take care of the things that reside in space—our houses, our business, and our cars. On the seventh day—the Sabbath—we pause to worship in time. Here we ask God to dominate our soul, for we instinctively sense that without this acknowledgment of the supremacy of time over space, we would become depraved and degenerate. We feel small in the presence of time, because time is yet a mystery to us. We can only understand it as we understand a shadow flitting by our window. But, knowing that God is in time, the sensitive person will find his greatest fulfillment in time—and Sabbath worship makes such fulfillment real. END

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THE 7 BEATITUDES

These unique blessings from the last book of the Bible, overlooked by many Christians, give assurance to the church that God loves us and will soon come to deliver us.

Note: Bible texts are from the Revised Standard Version.

THE Book of Revelation closes with a golden key the canon of the Holy Scriptures. Even though none of the churches founded by the apostles had at first all the books that eventually would make up the New Testament, a divine Providence saw to it that those messages known as the Gospels and Epistles would be recognized by the early church as divinely inspired, and that they would be treasured as a precious legacy from heaven itself. The collection of books written by the apostles or their immediate disciples was not large, only twenty-seven all told. For these and no others were the early Christians willing to die when the fires of persecution blazed in the days of Diocletian in the early fourth century.

The order of the books in the accepted canon is not strictly chronological. But there is a pattern to it, nevertheless. First stand the Gospels, which record the life, death, and resurrection of our Lord. They are basic. Without a knowledge of their content all the subsequent message of the New Testament would defy meaning. The Gospels are

followed by the Book of Acts, which explains the initial triumphs of the Christian message and the founding of churches throughout the Roman world. Then come the Epistles, which reflect the perplexities confronting the growing Christian communities face to face with the problem of translating into day-to-day life the teachings of our Lord. In the words of counsel and inspiration addressed to them we take courage even today.

But the canon of the New Testament should not close with a picture of churches struggling under all sorts of limitations to make the Christian message meaningful in a world of sin. Those early believers, as much as we today, needed a vision of the final triumph of the church over the world, of Christ over the powers of the enemy. Such a vision was essential to buoy up their faith in times of stress and disappointment. That is why the Book of Revelation was placed as a capstone to the New Testament. It not only inspires faith in the ultimate triumph of the kingdom of Christ, but it is also a divine pledge and promise that the hopes of the church would in God's own good time come to a glorious consummation.

Not only does the New Testament give evidence of a master plan pointing to its divine Author, but the Book of Revelation itself is demonstrably built according to a pattern. It opens with messages addressed to seven typical churches on earth and closes with a

majestic vision of the heavenly city which has no temple, "for its temple is the Lord God the Almighty and the Lamb." (Revelation 21:22.) It pictures in bold strokes the vicissitudes of the church from its inception to its glorious triumph. And woven into the pattern itself are the seven beatitudes, none the less precious because they are, so to speak, hidden in this golden mine of truth.

Let us take up these seven nuggets one by one and examine them in the light of the whole Revelation. They remind us of the eight beatitudes with which Christ greeted the human family as He unfolded the nature of His kingdom in the Sermon on the Mount. And it is the same loving Saviour that pronounces these unique blessings to assure His church that He is the One who still "loves us" and is soon "coming with the clouds." (Revelation 1: 5, 7.)

I "Blessed is he who reads aloud the words of the prophecy, and blessed are those who hear, and who keep what is written therein; for the time is near." Revelation 1:3. Foreseeing the neglect in which this book would fall even among professed lovers of the Scriptures, Jesus pronounces a blessing first of all on those who would "read." The Greek implies reading aloud, which was quite important in an age when books were hand copied and few could read for them-

OF THE BOOK OF REVELATION

selves, but does not exclude the silent reading of our own day. The important thing is to read, to read with an open mind and a prayerful attitude, the whole book, since it is the "Revelation of Jesus Christ, which God gave him to show to his servants what must soon take place." (Verse 1.) How can we neglect such a great boon conferred on the church as this book which, as no other, exalts Christ and makes the church cognizant of its position in the stream of history?

"And blessed are those who hear, and who keep." Many study the Book of Revelation as literature. Even as literature its impact on the modern reader is exhilarating. Its metaphors are as majestic as heaven and as inspiring as eternity. They reverberate with the cadences of the angelic choirs as they sing, "Holy, holy, holy, is the Lord God Almighty, who was and is and is to come!" Revelation 4:8. It is grand as literature, but the most enduring blessing is reserved for those "who keep what is written therein." It is not enough to be a spectator of the gradual unfolding of the drama of the ages as depicted in the book. Fullness of joy awaits those who yield their souls in grateful obedience to the promptings of the Spirit as He speaks to the individual heart, "Let him who desires take the water of life without price." Revelation 22:17.

"For the time is near." If there was a blessing for the readers of Revela-

tion in the early Christian communities faced with mounting persecutions by the officialdom, and with insidious heresies within their own ranks, the greater is the blessing now when "salvation is nearer to us" and history is fast reaching its long-awaited climax. "Time is near" for each successive generation on the stage of history. A few fleeting years and our role is played, the curtain drawn. In eternity's clock even the relentless procession of the centuries is like the ticking of minutes. Time marches on! Page after page of Bible prophecies have been fulfilled, and unavoidable is the conviction that we stand at the threshold of momentous events.

2 "Blessed are the dead who die in the Lord henceforth." "Blessed indeed," says the Spirit, "that they may rest from their labors, for their deeds follow them!" Revelation 14:13. One of the prime objectives of Revelation, written according to the best evidence in the latter part of the reign of Domitian, about A.D. 95, was to steel the believers' resolve in the face of possible martyrdom. The message to the church in Smyrna, "Be faithful unto death, and I will give you the crown of life" (Revelation 2:10), must have sustained many a wavering believer faced with the dilemma of worshipping the emperor as Lord, or perishing. Of many it is said that "they loved not their lives even unto death." (Revela-

tion 12:11.) When old Polycarp, bishop of Smyrna, was summoned to trial as a Christian and given the opportunity to recant, he pronounced with fortitude the memorable words, "Eighty and six years have I served Him, and He never did me wrong; how then can I blaspheme my King, who has saved me?"

Again and again it was a source of amazement to the heathen authorities to witness the unflinching courage of Christians under trial, willing to endure martyrdom, if God's name might thereby be glorified. The persecutors were dumbfounded in the presence of their victims because they knew nothing of the invisible grace which buoyed up

BY S. JULIO SCHWANTES

the harassed believers. Would not this second beatitude have been a potent factor in sustaining the faith of many a Christian in the face of death?

We may justly imagine that if one sorrow dimmed the countenance of these dear souls, it was that of abandoning their labor of love, to say farewell to those they were bringing to Christ. But theirs as well as ours was the assurance of the Spirit that their labor would not be in vain. Their testimony, sealed by a consistent surrender to Christ, would continue to exert a saving influence upon posterity. "Their deeds [would] follow them!"

Continued



BEATITUDES *Continued*

Not every Christian is called to martyrdom, though. But all are called to a life of dedicated service to Christ. The second beatitude belongs to all of them. No one needs to think when called to rest, whether his life-span has been short or long, that his labors have been in vain. Abel, though dead, still speaks. (Hebrews 11:4.) The mite of the poor widow still inspires liberality in thousands of hearts. The perfume of the alabaster box broken over the feet of Jesus still spreads its precious fragrance. None can measure the widening circle of influence set in motion by a dedicated Christian life.

3 *"Blessed is he who is awake." Revelation 16:15.* This beatitude is placed parenthetically in the context of the sixth plague. A careful study of chapters 15 and 16 discloses the fact that the seven last plagues represent divine judgments upon unrepentant mankind following the close of probation. God's mercy is not unlimited, as often glibly assumed. The Scriptures make plain that there will be one last call to repentance. This last call is represented by the three angels' messages of Revelation 14. The first message (verses 6, 7) announces that the hour of God's judgment has come. This judgment, still future in Paul's time, had, nevertheless, its appointed day in the divine schedule of events. (Acts 17:31.) It is now "come." The heavenly court is now in session. This Biblical truth recognized over a century ago has been proclaimed with increasing power ever since. It is a call to awareness to earth's multitudes.

The second message (Revelation 14:8) is a warning against mistaking the teachings of an apostate church for the teachings of the Scriptures. The third message is couched in even stronger terms and warns men everywhere against conforming to the prevailing moral relativism which tampers with God's immutable law, and encourages submission to a religious institution of man's own device in opposition to a clear commandment of God. Those who chose disloyalty to God will "drink the wine of God's wrath" which finds expression in the fearful judgments of Revelation 16.

Following swiftly on the heels of these judgments is the portentous scene

of Christ's second coming. The dramatic speed of coming events calls forth the warning, "Lo, I am coming like a thief!" (Revelation 16:15.) To the multitudes of earth, in spite of repeated warnings, Christ's glorious advent will come as a dreadful surprise. It need not be so. How tragic that the day in which the hope of all the ages is to come to fruition in the establishment of Christ's kingdom should take so many unawares!

It is not only the Revelation that raises the warning signal. Paul, whose writings have so many affinities with those of John, also admonished, "For you yourselves know well that the day of the Lord will come like a thief in the night. When people say, 'There is peace and security,' then sudden destruction will come upon them." (1 Thessalonians 5:2, 3.) Last February in New York, under the auspices of the Center for the Study of Democratic Institutions, a distinguished panel of theologians and philosophers, historians and diplomats, convened to discuss Pope John XXIII's encyclical *Pacem in Terris*, "Peace on Earth." The very meeting of these notables underlined man's yearning for peace. The hopes expressed by this constellation of thinkers were less sanguine than would have been the case a generation ago. A climate of skepticism dominates the scene today. There are, nevertheless, a goodly number of those who naively think that science and technology will eventually usher a paradise on earth, banishing war forever. It may even be predicted that a few more years of peace and prosperity will generate a new wave of optimism supinely unconcerned with Biblical warnings to the contrary.

In view of man's persistent attachment to things earthly, how solemn the words, "Blessed is he who is awake, keeping his garments that he may not go naked and be seen exposed!" Revelation 16:15. Garments have an important role in the symbolism of Revelation. Only the white robe of Christ's righteousness enables the believer to stand unashamed in the presence of a holy God. It is possible to lose this garment and be seen exposed to the condemning eyes of the universe. How timely, then, is the warning to keep one's garments, that is, to keep himself enfolded in Christ's righteousness at every moment.



"Blessed are those who are invited to the marriage supper of the Lamb." Revelation 19:9. The reunion of Christ and His church at the

end of history is called the "marriage of the Lamb." Twenty-eight times is Christ called the "Lamb" in the Book of Revelation. It is as the Lamb of God "slain from the foundation of the world" that Christ redeemed man from the slavery of sin. According to Revelation 5:9, the right of Christ to open the scroll of redemptive history and preside over its unfolding drama as Lord and Saviour is founded upon the fact that He is the Lamb which was slain, who by His blood ransomed man for God.

The Book of Revelation might be called the story of a long-delayed wedding. On Calvary Christ paid the price of our redemption. Ever since, the church is Christ's "purchased possession." But the actual wedding feast cannot take place until the full number of the redeemed is complete. In Matthew 22 Jesus compared the kingdom of heaven "to a king who gave a marriage feast for his son, and sent his servants to call those who were invited to the marriage feast." (Verses 2, 3.) The invitation is still repeated wherever the gospel is preached. How grateful should we feel that we too are being invited to this gala event of the ages! Truly "blessed are those who are invited to the marriage supper of the Lamb." However long the church has waited for this glorious occasion, fast-fulfilling prophecies betoken that the day is close at hand.

To partake of this wedding feast is to be heir to all the joys of eternity. And the joy all joys exceeding is that the guests "shall see his face, and his name shall be on their foreheads." (Revelation 22:4.)



"Blessed and holy is he who shares in the first resurrection. Over such the second death has no power." Revelation 20:6. Happy are

those who share "in the first resurrection." What an encouragement to the loyal believers who were tortured or burned at the stake during the atrocious religious persecutions which stained the pages of Roman and medieval history! Human courts might deprive a Christian of his life on earth, but they

could never deprive him of a share in the first resurrection. The fact that some go down to the grave in the prime of life, while others face the Grim Reaper when age and sickness have robbed life of all its charm, does not mean that God has forgotten His own. God never forgets. The names of His saints are engraved upon the palms of His hands, says Isaiah. "Precious in the sight of the Lord is the death of his saints," confirms the psalmist. (Psalm 116:15.)

To many the first death is the welcome release from unspeakable suffering or sorrow. To none must it be hopeless. To the righteous, death is the dawn of a new morning bright with the promise of eternal life. "Do not marvel at this; for the hour is coming when all who are in the tombs will hear his voice and come forth, those who have done good, to the resurrection of life." But alas, Jesus also added, "And those who have done evil, to the resurrection of judgment." (John 5:28, 29.)

The first resurrection, therefore, bespeaks of life and joy forevermore. To have a share in it is a priceless privilege. That is why the gospel story is indeed "tidings of great joy." For this purpose Christ died the death of Calvary that men might be partakers of the life of God. But dark as the darkest night is the prospect for those who must face the second death, which is final and without a ray of hope.

The English philosopher C. E. M. Joad after spending many years in the doldrums of skepticism turned to Christianity when he realized that the crucial message of the New Testament is "eternal life in Christ Jesus our Lord." (Romans 6:23.) It is the triumphant note in every gospel. It rings with a persistent crescendo in every epistle and mounts to a glorious finale in the Revelation.

6 "Blessed is he who keeps the words of the prophecy of this book." *Revelation 22:7.* The prophet is reaching the terminal point of his message. His chief concern was to couch in words intelligible to his readers the content of those celestial visions granted him on Patmos, which embraced in a sweeping panorama events down to the point where time blends into eternity. The unfolding of the great controversy between light and darkness begun in

heaven and transferred to the stage of this earth, assuming ever-changing aspects but basically involving the same actors, was difficult for John to describe. But much more difficult it must have been for him to describe the restoration of all things after the millennium, the descent of the New Jerusalem, and the glories of the Holy City with the "river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb." But whether they refer to portents in heaven or on earth, the words of Revelation, in spite of their baffling symbolism, had one great goal in view: to strengthen the church and every individual believer for the successive crises in the conflict of the ages.

"Blessed," therefore, "is he who keeps the words of the prophecy of this book." Of Julius Caesar the historian Suetonius reported that as he was going to the Senate building on that fateful morning of March, a messenger pressed into his hands a note warning him of the conspiracy against his life. Caesar was too preoccupied with important affairs of state to take time to read it. More than one gallant soldier has lost his life because instructions tucked away in some pocket were ignored. All the warnings, all the invitations of grace contained in the Revelation, will avail nothing if they remain unread. On the other hand, a heart-lifting spiritual enrichment will reward those who search these prophecies as for hidden treasures.

7 "Blessed are those who wash their robes, that they may have the right to the tree of life and that they may enter the city by the gates." *Revelation 22:14.* This is the reading in the best manuscripts, even though some ancient authorities also read, "Blessed are those who do his commandments." A comparison of the two readings in the original Greek text shows how easily a copyist might have misread the original. But the fact remains that both readings make excellent sense, and both convey a vital message.

It is hardly possible to tread the pathways of life without staining one's robes with the defilement of sin. But since Calvary there is a "fountain opened," for all who would, "to cleanse them from sin and uncleanness." (Zechariah 13:1.) Prior to the Last

Supper, as Jesus was washing the feet of His disciples, He said to Peter, who would have none of it, "If I do not wash you, you have no part in me." John 13:8. Peter immediately understood that the washing of the feet was symbolic of the cleansing of the heart from sin. So did John, who in his first epistle twice used the expression, "And the blood of Jesus his Son cleanses us from all sin." 1 John 1:7. (See verse 9.)

To have one's robes washed is emblematic of the most sacred relationship of the disciple with his Lord. It signifies to accept in its fullness the cleansing power of His blood. If filthy robes denote a sin-stained life, robes washed clean symbolize a life wholly surrendered to Christ, who alone is able to keep us "from falling and to present . . . [us] without blemish before the presence of his glory." (Jude 24.)

And he whose heart has been cleansed by Christ will most gladly "do his commandments." It is the spontaneous response of the regenerated heart to Christ's saving grace. If we love Him, said Jesus, we shall obey His commandments, not as a matter of necessity but of gratitude. It could not be otherwise. There is no greater constraint than the constraint of love.

Such, then, whose robes are washed, "have the right to the tree of life." In the symbolism of the Scriptures, to partake of the tree of life is to enjoy life eternal, of which God alone is the source. It is to obtain victory over man's last enemy, namely, death. Of this experience was Paul thinking when he wrote, "For this perishable nature must put on the imperishable, and this mortal nature must put on immortality." 1 Corinthians 15:53.

With this last beatitude John leaves the believer within the gates of the heavenly city, heir of all the blissfulness which a loving God has in store for His own. Heaven's ineffable glories are yours in Christ. END

Do you have problems, burdens, and perplexities that seem overwhelming? If you drop us a line, we shall be glad to join you in praying to our heavenly Father. Address all correspondence: Prayer Circle, Box 59, Nashville, Tennessee 37202.

catacombs

bear

moving

testimony

to

the

faith

of

early

christians

PERHAPS the most striking evidence of the unshakable trust in Christ held by the early Christians is to be found in the paintings and inscriptions that adorn the walls and vaults of the catacombs. These vast, elaborate underground burial chambers are still preserved beneath the outskirts of Rome, Naples, and many other cities once within the Roman Empire.

When Christians first arrived in Rome, the problem of proper burial was by no means a small one. Cremation was the standard practice among pagan Romans—a concept apparently unacceptable to the early Christians—and the suspicion and persecution met by the Christians made it difficult for them to obtain individual burial plots or tombs. Interment in underground chambers—a custom already practiced by the Jewish community in Rome—provided the most practical answer to the problem.

Originally, no attempt was made to conceal the location of Christian catacombs. Entrances would be clearly marked, and steps would lead underground to an intricate system of corridors and galleries. Small burial niches were cut into the walls and could be covered with stone or other material. When the need demanded, the corridors could be extended or deepened to expose more wall space, often resulting in an almost endless maze of passageways and rooms, some of which are sixty to seventy feet deep.

As Christian persecution grew in severity, the long dark corridors and hidden rooms of these sepulchral chambers served the Christians well. Thousands found refuge in the deep recesses of the catacombs. Pursuing soldiers faced an inextricable tangle of passageways and galleries. Secret entrances were cut into sand quarries, and special escape corridors led to open country. Assembly and worship—illegal for Christians—could be carried out in comparative safety in the deep catacomb chambers. Countless times the dark corridors echoed to the prayers and hymns of Christians gathered in assembly, or to the slow march of tired men bringing back the bodies

of fellow believers martyred in the arenas of Rome. There has never been a period in history that bears greater witness to the strength of Christian faith in an unimaginably difficult time.

The dramatic record of these days is preserved for us in the inscriptions and paintings which decorate the walls and ceilings of corridors and chambers in many of the catacombs. Here are found grave inscriptions bearing the names of many persons mentioned in the epistles of Paul. Tombs of martyrs, such as Nereus and Achilleus, who were put to death in Domitian's reign, are clearly identifiable. Grave inscriptions were not limited solely to the name of the deceased, however, but almost invariably expressed the Christian hope of eternal life with Christ. One inscription, typical of many, is recorded, "Mayest thou live in the Lord Jesus."

Without doubt, however, the most impressive expression of Christian hope is to be found in the catacomb paintings. As might be expected, the theme of the art is essentially one of deliverance. The raising of Lazarus, the good shepherd carrying a sheep, Abraham's near-sacrifice of Isaac, the paralytic walking with his bed—these are oft-repeated paintings that reminded the persecuted Christians of the power of God and must have given them greater courage to face their ordeals.

The organized persecution of Christians throughout the Roman Empire came to a close in the first quarter of the fourth century. Churches were built above the catacombs, and surface burial rapidly became the accepted practice. However, it wasn't until 100 years later that interment in the catacombs ceased altogether. Weeds began to grow up around the catacomb entrances, and after Rome was destroyed by the Goths in the sixth century, the existence and location of the catacombs were all but forgotten.

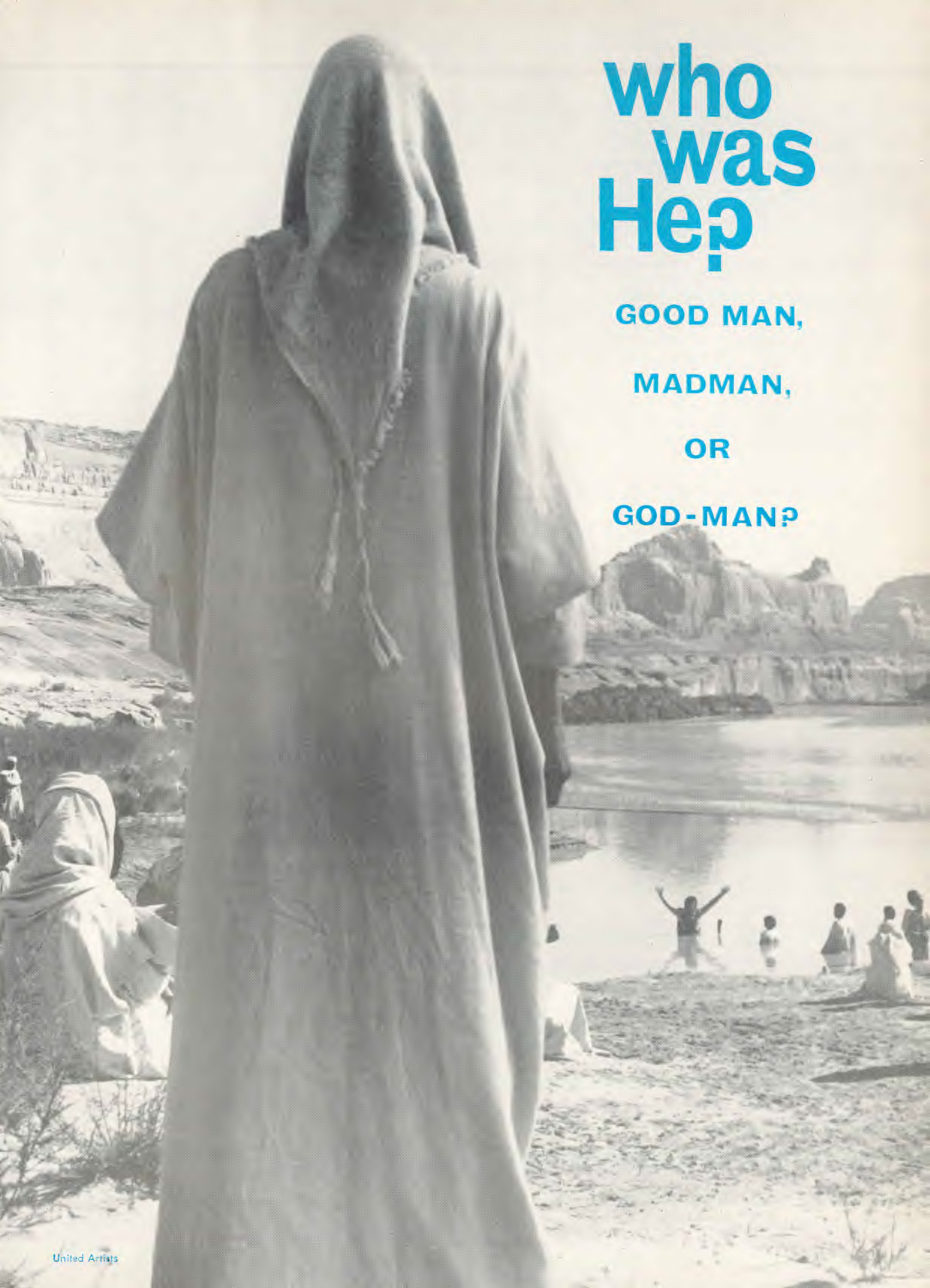
Not until 1578 were the catacombs accidentally rediscovered by workmen. Efforts were then begun to explore and preserve the catacombs as a unique monument to the unconquerable faith of the early Christians. END



Champions of Faith • 12

BY FRED BELL

THESE TIMES



who was Hep

GOOD MAN,

MADMAN,

OR

GOD-MAN?

IS THERE a shortcut for solving the riddle of life? Is there some sure way of testing such pessimistic assertions about human life as Bertrand Russell's when he declared, "Man is nought but an eddying speck of dust, a harassed driven leaf"? or Sir Arthur Keith's pronouncement in answer to the question, "What follows this life?"—"Nothing. Life goes out like a guttering candle"?

There *is* a shortcut. There is a simple way of solving all of life's profundities, those enigmas that must needs be settled before effectual living can begin. If Christianity is the truth of God on belief in which the salvation of His creatures depends, we would expect that God would have prepared evidence sufficiently simple and conclusive to convince the sincere seeker of average intelligence. The purpose of this article is to show that God has done just this.

The most direct route through the labyrinth of religious and philosophical controversy is to answer aright the question, *What was the real nature of the man who appeared two thousand years ago in Palestine claiming to be a ransom for the sins of the world?* The New Testament makes the startling claim that our relationship to Jesus Christ is a matter of life and death. "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:12.

Christ is the only person known to history who has claimed divinity and yet who has been accounted sane by the human race. The founders of other religious systems such as Mohammedanism, Buddhism, and Hinduism did not claim to be God incarnate. Here Christianity differs from all other religions, Christ spoke and lived as a Being whose dwelling place was eternity, and He alone of all mankind has convinced multitudes of all ages, races, and walks of life that His claims to divinity were genuine.

Seekers for truth should not begin with secondary questions, such as difficulties in the Old Testament, or the origin of evil, the problem of pain, etc. The truth of Christianity stands or falls with the person of its Founder.

Consider the words of Christ as though we, too, had lived two millenniums ago in the ancient city of Jerusalem. In imagination let us join the crowd that listened to the melodious

yet earnest voice of the former Carpenter of Nazareth. His words are breathtaking: Pointing to the orb blazing in the heavens, He says, "I am the light of the world." John 8:12. In thus comparing Himself to the sun of the natural world, Jesus claims to be the Author and Preserver of all life and of all truth, the Fountain of energy, strength, and knowledge, of all things good. On other occasions He claimed—

(1) That "all authority in heaven and on earth" had been given to Him. (Matthew 28:18, R.S.V.)

(2) That He had complete control over nature. (Mark 4:39, 41.)

(3) That the angels of heaven belonged to Him. (Matthew 16:27.)

(4) That people should love Him above their own family or their own life. (Matthew 10:37, 38; Luke 14:26.)

(5) That He was the Saviour of mankind. (Luke 19:10.)

(6) That He could forgive sins. (Matthew 9:2.)

(7) That He will be the final Judge of all men. (Matthew 25:31-46.)

(8) That He existed before Abraham, and that He enjoyed glory with God before the world was. (John 8:58; 17:5.)

**Jesus Christ says
to you, "Him that
cometh to me I
will in no wise cast
out." John 6:37.**

Here, then, are some of the claims of Jesus, claims believed in so implicitly that He was prepared to risk not only His *own* life, but the lives of His friends as they, too, advocated His gospel. He foretold that His followers would be persecuted and put to death, and yet He intimated also that such a fate was a light thing in comparison with the importance of establishing His sovereignty over the world.

Christ's claims even survived the test of apparent failure. On the cross, after being rejected by His own nation and religious leaders, He could still

behave as King of eternity, promising heaven to a penitent criminal and interceding as calmly for His enemies as though He were walking the pavements of a country town on a sunny day.

Furthermore it would appear that this Man's deeds matched His words. No man ever acted as this Man acted. Could one flaw be found in the four-fold narrative, the whole picture would be blemished and Christ's claims dissipated. No such flaw exists. Had Christ never lived, it would have required His equal to invent the unique story of His life. Despite His insight into the nature of man and His understanding regarding truth and morality, He Himself seemed never conscious of personal guilt. Here Jesus of Nazareth differed from all other good men. Thus it has been said of Christ that if He was good, then He was God, for good men do not lie regarding themselves.

The most natural explanation for Christ is the supernatural. A simple but effective way of testing the claims of Christ is to consider His predictions about the future. Think first upon His predictions regarding His own influence in the world as its spiritual sun. (John 8:12.) How does this tremendous claim survive the test of two thousand years of subsequent history?

That which distinguishes progressive from unprogressive countries is that the former are Christian, and as Christianity advocates the physical and mental development of society as well as the spiritual, civilization has always followed in its wake. Barbaric communities have been entirely transformed by the efforts of such men as Livingstone, Moffat, Carey, and Paton. Education has always been the aim of the followers of Jesus. At the time of the Reformation, Protestants aimed at placing a school by every church. "Ye shall know the truth, and the truth shall make you free" (John 8:32) is the motto of true education.

Christ placed a high estimate upon men as the sons of God, and since the preaching of His gospel, efforts to protect and preserve life and to increase happiness have swelled an unceasing stream of benevolence. For example, in the degenerate society of Christ's time infanticide was a common practice of parents unwilling to support children. They murdered their sons and daughters without compunction. This is now a rarity. There were approximately sixty million slaves in the Roman Empire, the property of a privileged few.



A. Devaney

Jesus of Nazareth is the only person in history who has claimed divinity and yet who has been accounted sane by the human race.

Today slavery of that type is almost unknown. Organizations such as those fostered by Florence Nightingale, George Müller, Dr. T. J. Barnardo, and others had their mainspring in the love of humanity, which succeeds a love for Christ.

The Sermon on the Mount and the example of the spotless character of Jesus have done more to enable men to overcome inherent evil tendencies and attain to righteousness than all the philosophy of centuries. Thousands from every generation have testified to changed lives, to the substitution of love for hate, temperance for intemperance, cleanliness for filth, purposeful and beneficial activity for aimless and sinful pursuits.

Those discoveries most beneficial to humanity can be traced to men who found in Christ their inspiration and their strength. Sir Isaac Newton, probably the greatest of all scientists, claimed that his findings came in answer to prayer. Lord Kelvin, famous for his nautical inventions and electrical researches, made a similar claim. Kepler and Herschel, famous astronomers; Lord Lister, discoverer of the antiseptic methods in surgery; James Simpson, who introduced chloroform; and hosts of others who have forwarded civilization were energized by devotion to the Galilean who had declared Himself the Light of the world.

The greatest literary, art, and musical creations have been inspired by the religion of Jesus. *Paradise Lost*, Dante's

Inferno, *Pilgrim's Progress*, are the acknowledged classics of the world. "The Last Supper" is regarded as one of the world's masterpieces in art, and *The Messiah* reigns in music. All these found their themes in Christianity.

These facts remarkably fulfill other words of Jesus—words which prove His foreknowledge: "And I, if I be lifted up from the earth, will draw all men unto me." John 12:32. Christ did more here than predict His death by crucifixion. This ignominious fate, He declared, would result in the attraction to Him of the men and women of all ages and climes. So it has been.

If this Man was not what He claimed, how can we explain His influence on the world? the fact that He has indeed been its sun? that He has drawn millions from all races to His banner? If He were only a Jewish peasant, how did He foresee the enduring and beneficial influence that His life was to shed over all mankind? Who revealed to Him the revolution in morals, habits, and social life that was to succeed Him?

About three days before His death as a malefactor the disciples heard Christ say, "Heaven and earth shall pass away, but my words shall not pass away." Matthew 24:35. Thus Jesus claimed that for as long as heaven and earth would last, a Peasant's words would be known and echoed from generation to generation. Civilizations would fade, empires would be overturned, systems and "isms" would ap-

pear and pass, but the sentiments of a penniless Nazarene were to shine as a beacon above the tumult of the centuries. Each passing year lends its witness to the fulfillment of this amazing prediction. Inscribed on the stones of edifices, printed in millions of books, indelibly written on the hearts of men, are the imperishable words of Jesus. At birth, marriage, and death, in times of joy and in times of grief, His words flow, once more an inspiration, again a healing balm. Only one who was divine could speak as Christ spoke, only one divine—the One who fashions the future—could foretell the unfading influence of His words.

"Upon this rock [Himself] I will build my church; and the gates of hell shall not prevail against it." Matthew 16:18. This explains the previous statement. His words were to be preserved and His gospel preached by an institution that was to last as long as the world. Men and women of every generation would follow Him, though opposition and fierce persecution ("the gates of hell") would continually threaten to extirpate them.

Jesus further predicted the persecution of Christians in these words: "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." "If they have persecuted me, they will also persecute you." "The time cometh, that whosoever killeth you will think that he doeth God service." Matthew 24:9; John 15:20; 16:2.

The Jews were the first to persecute the Christians, whom they regarded as renegades. Next the Roman emperors sought to crush out the unorthodox sect, and Christians, captured and coated with tar, became beacons to light the streets of Rome. Later came the papal persecutions of the Middle Ages by sword and fagot. During the period of papal supremacy, the blood of at least fifty million martyrs flowed.

The dimensions to which His church would grow were no mystery to Jesus. "The kingdom of heaven [the gospel] is like to a grain of mustard seed, . . . which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." Matthew 13:31, 32. From the day of Pentecost when three thousand accepted the gospel, the church grew miraculously despite persecution, until in the

Continued

"I will place no value on anything that I have or may possess except in relation to the Kingdom of Christ. If anything I have will advance that Kingdom it shall be given or kept, as by giving or keeping it I shall best promote the glory of Him to whom I owe all my hopes both for time and eternity."—*David Livingstone.*

"Dr. Aldrich, an American philosopher, once posed this query: if Jesus and Plato should return to earth for just one hour and were scheduled to lecture on the same campus at the same time, which one would I go to hear? After wrestling with the problem for a while, he concludes that it is really no problem, for who would go

to hear even so great a one as Plato talk on the Truth when he might listen to One who was the Truth?"—*Harold A. Bosley, "A Firm Faith for Today."*

"In the best sense of the word, Jesus was a radical. . . . His religion has been so long identified with conservatism—often with conservatism of the obstinate and unyielding sort—that it is almost startling for us sometimes to remember that all of the conservatism of his own times was against him; that it was the young, free, restless, sanguine, progressive part of the people who flocked to him."—*Phillips Brooks, "The Churchman."*

days of Constantine in the fourth century Christianity was so widespread that the emperor himself embraced it.

Christ knew also that many would enter His church without a genuine change of heart and that the greatest peril of the church would not be from without but from within. "The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also." Matthew 13: 24-26. Those who condemn Christianity because of churchgoing hypocrites have been forestalled by the Founder Himself.

Just prior to His crucifixion Jesus calmly promised His disciples that the day would come when His teachings would be published wherever there were communities of men and women. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14.

This prediction is now being fulfilled. The last century has been a century of missions. Prior to World Wars I and II men on fire for Christ penetrated into Africa, Burma, India, China, and the island groups of the South Seas. All na-

tions are hearing the gospel preached to them in their own tongues, either through the living preacher or through communications media. One striking aspect of this prophecy is found by studying its context. This universal preaching was to occur suddenly, to take place in the last generation. Only the sixteenth-century invention of printing and the twentieth-century invention of wireless and modern means of transportation could fulfill this specification of the worldwide dispersion of truth in a generation.

Christ's view of the future embraced the fate of His own nation. He foretold the destruction of the capital Jerusalem, the razing of the Temple, and the dispersion of the Jews among all nations.

Coming down to our own day, we find existing conditions outlined by the Prophet of Nazareth. Speaking at a time when one empire ruled the world and the great *pax Romana* held sway, Jesus described the days before His return: "Ye shall hear of wars and rumours of wars. . . . For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places," "distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which

are coming on the earth." Matthew 24: 6, 7; Luke 21:25, 26. These words need no other commentary than our daily newspaper.

Only the Alpha and Omega of human history, the Author of creation and redemption, could describe so minutely the events of the Christian era. The Man of Galilee, who claimed to have existed before Abraham and who professed unity with the Father, stands justified by the fulfillment of His predictions. Likewise, the scriptures of both the Old and the New Testaments are guaranteed as truth by His divine endorsement.

Here then is our desired "shortcut" for solving life's riddle. Christ and the Scriptures He inspired constitute "the way, the truth, and the life."

Listen now to some of the sweetest words of the divine One as He speaks to you and me: "Him that cometh to me I will in no wise cast out." "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." John 6:37, 35.

END

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One of the most meaningful questions ever put to Jesus Christ was, "Lord, to whom shall we go? Thou hast the words of eternal life." John 6:68. Yes; where can we go for help but to our Creator? Truly there is no hope in the counsels of man. Despite flashes of brilliance, even the wisest of men fail to provide the ultimate answers to life. Only God has these. He says, "Come unto me, and I will give you rest." Rest, joy, dynamic, satisfaction, hope—all these are yours in Christ. Our free Bible course will make all this very plain. Simply send in the coupon at the left. There is no obligation.



YOUR QUESTIONS, PLEASE!

By Frank B. Holbrook

In this column Pastor Frank B. Holbrook answers questions regarding spiritual truth, ethical behavior, and Biblical understanding. Write to him c/o THESE TIMES, Box 59, Nashville, Tennessee 37202. Names are confidential.

*Why doesn't God answer all my prayers?
I am sincere, and I don't ask for much.*

Do you think of God as a giant Santa Claus with a bulging sack of assorted gifts anticipating your requests? Or do you regard Him as your heavenly Father? As your Father, God is too infinitely good to withhold any essential blessing from you. But as your divine Parent, He is too wise to grant all that you ask.

Why must there be sin?

God must ask the same question! The Bible defines sin as transgression against the law or will of God. (1 John 3:4; Psalm 40:8.) Why any intelligent being—angel or human—would transgress against the will of the all-gracious, all-loving Creator is an unexplainable mystery. The Scriptures inform us that sin began in the heart of Satan, once a perfect angel. (Ezekiel 28:14, 15.) In some inexplicable way this wise and beautiful creature became envious of his Creator. He coveted the authority of God. (Isaiah 14:13, 14.)

Under the cover of his office as "covering cherub" Satan succeeded in alienating from God a third of the angels. Unholy ambition matured into open revolt. There was war in heaven, and Satan and his adherents were expelled. (Revelation 12:7-9.) By bringing Adam under his control, Satan gained the earth as a beachhead in his continued rebellion against God. Thus the plight of mankind is only one factor in the greater plight of the universe—the conflict between God and Satan. God is love, and He desires only the voluntary service of love. Had He immediately blotted out the Satanic revolt, a spirit of fear would have germinated. Doubts and questions would have been raised in the minds of the loyal universe as to the justice of God.

Thus for the good of the entire universe the wrong principles of Satan—the principles of sin—had to be permitted to mature and be seen by all. At the same time the cross of Christ is God's answer to the sin problem. In the life and death of Jesus, God has revealed the principles of His government—mercy and justice. In the light and understanding that stream from Calvary comes Heaven's challenge to mankind, "Choose you this day whom ye will serve."

Can you be a Christian and be prejudiced?

I suppose only jellyfish are without prejudices! Naturally one is inclined to prejudge what he hears and sees in the light of his present understanding. But the Lord places no premium upon ignorance. The earnest Christian will be constantly growing, expanding his horizons in all areas of legitimate knowledge.

Christians are always talking about being born again. Just what does this mean?

Our Lord coined this expression in reference to the *change* which takes place in a sinner's life when he becomes a Christian. Jesus said, "Except a man *be born again*, he cannot see the kingdom of God." John 3:3. The *first* birth is the simple physical birth brought about by natural means, by which we enter this world. The *second* is a spiritual birth into the Christian way of life, miraculously accomplished by the power of the Holy Spirit. The basic changes in this conversion are so profound that the Scriptures speak of the experience as producing a "new creation"—a new person. (2 Corinthians 5:17, R.S.V.)

Is smoking wrong?

As wrong as murder! U.S. Surgeon General Luther L. Terry's report on smoking (January, 1964) states "that cigarette smoking contributes substantially to mortality from certain specific diseases and to the overall death rate." The commandment still reads, "Thou shalt not kill." Why cheat *your* life with a dangerous habit?

*Why are so many young people avowed
atheists and agnostics?*

Many young people are skeptics when it comes to Christianity, not because they cannot find God in a test tube or out on the orbit of some spaceship but because they cannot find Christ in the lives of many professed Christians! The strongest *argument* in favor of Christianity is a loving and lovable Christian. How consistent is *your* argument?

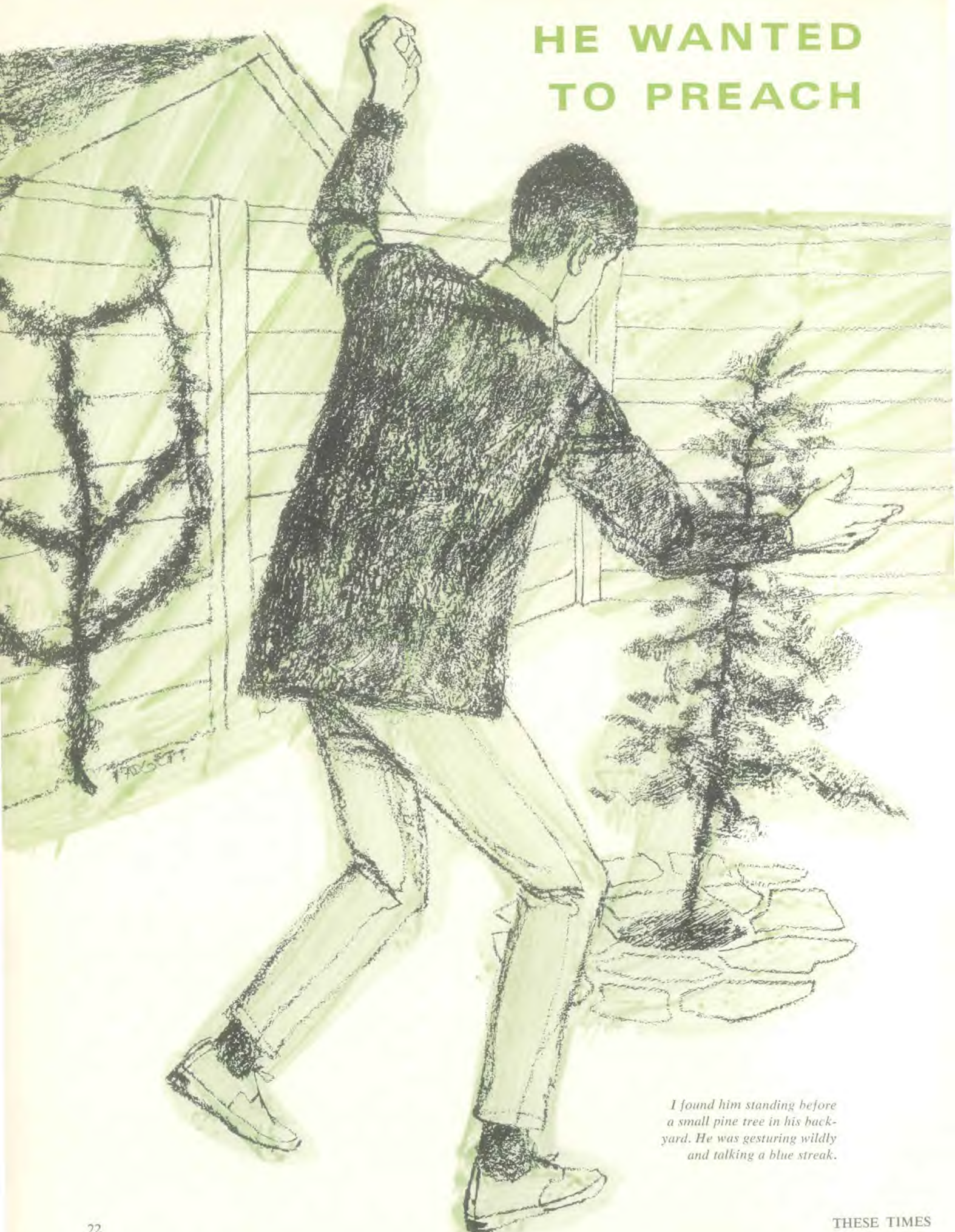
I worry all the time. Is it a sin?

In a Christian—yes. Worry is basically unbelief. It is a distrust of God, whom you are invited to call Father. Here is the Bible's spiritual prescription for worry-sick folk: "Don't worry over anything whatever; tell God every detail of your needs in earnest and thankful prayer, and the peace of God, which transcends human understanding, will keep constant guard over your hearts and minds as they rest in Christ Jesus." Philippians 4:6. (From The New Testament in Modern English. Copyright, J. B. Phillips, 1958. Used by permission of The Macmillan Company.)

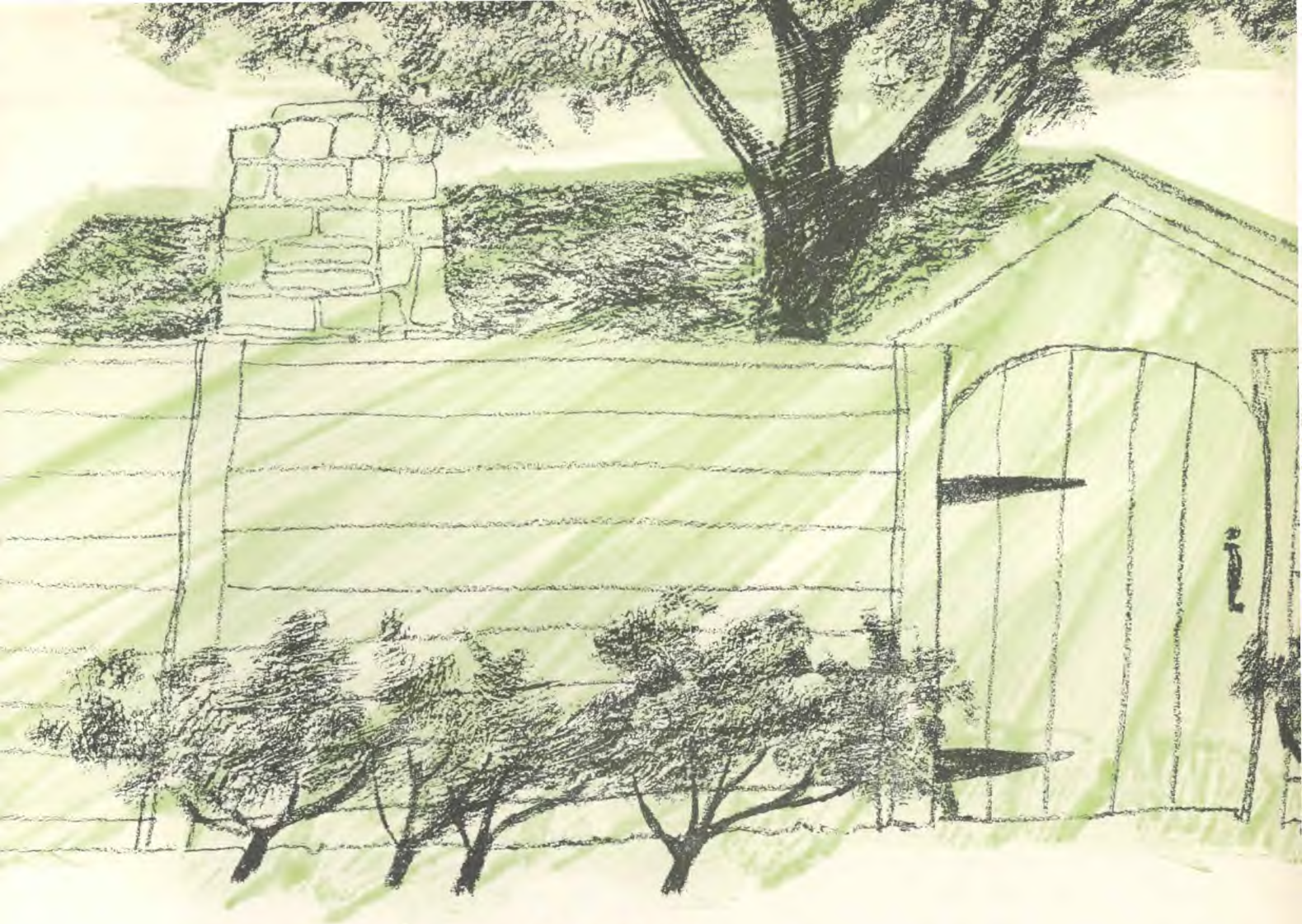
Should church colleges receive federal aid?

Surely any church body is a spiritual cripple when it must lean on and forward its progress with government-aid crutches! To partially paraphrase the challenging words of our late President: Ask not what your country can do for your church college, but what you can do for it. Christianity was born in sacrifice and will triumph only through the sacrificial living and giving of its adherents. END

HE WANTED TO PREACH



*I found him standing before
a small pine tree in his back-
yard. He was gesturing wildly
and talking a blue streak.*



BY FRANK ROSE

THE YOUNG minister spoke in the simple language of the heart. His humble words of wisdom, the rich, vibrant quality of his voice, and the spiritual glow in his face held the congregation enraptured. His message of divine love opened a door into eternity through which shone the wondrous peace, beauty, and joy of the kingdom of heaven. The power of his words and the strength of his faith lifted each listener into a new awareness of the all-encompassing mercy and goodness of God.

When he finished speaking, a soft sigh—like a prayer—spread throughout the church. No doubt was in anyone's mind that he had just heard a great minister preach a great sermon. But to me it was much more than that. It was a triumphant climax in the story of a man's struggle to conquer himself and dedicate his life to God. It was a glorious vindication of a man's faith and courage in the face of seemingly insurmountable obstacles. For I had known Pastor Elmer Halsey when he was a miserable failure.

We had been students together in high school, and never have I known anyone with so unprepossessing an appearance. His too-long arms dangled grotesquely from his angular frame, and he walked with a nervous loping gait that sent his fellow students into paroxysms of laughter. His homely face was usually red with embarrassment, and worst of all, he was afflicted with a stammer that rendered a good part of his speech unintelligible. The only redeeming feature was his eyes; they burned with a fervor that belied his outward awkwardness. It was as though

some bright spirit were trapped in his clumsy prison of flesh, a spirit that knew the secret heart of reality but was unable to communicate.

Elmer had no friends; he was too different. He was not only eccentric in appearance, but he was also too serious for the rest of the fun-loving students. He was a square, the butt of countless jokes. It was much easier to make fun of him than try to understand him. The derisive nickname of "Preach" had been tacked onto him ever since it became known that he planned to enter the ministry.

One noon hour a campus wit teased him: "Hey, Preach, let's hear you give a good lively sermon on girls. I've got two bits that says you can't get past the first guh . . . guh . . . girl."

The listening students howled with laughter. A stricken expression appeared on Elmer's face, and he writhed in shame at the cruel pantomime.

"Aw, leave him alone!" I snapped at his grinning tormentor. "Elmer's all right."

The wit raised his eyebrows in mock surprise. "Maybe Preach will make it at that," he said sarcastically. "He seems to have made one convert already."

Once again the crowd hooted, this time at my expense. But it was worth it. I saw Elmer's look of quiet desperation give place to one of awakening hope and gratefulness.

After that we became friends. At first I thought that I was motivated solely by pity, but as I came to know him

Continued

HE WANTED TO PREACH *Continued*

better, I realized that I really and truly liked him. Inside the barrier of loneliness and self-consciousness was one of the finest beings I have ever known. He was completely dedicated to his life's mission of preaching the Word of God.

I felt, however, that he was butting his head against a stone wall. I tried to convince him that he had chosen an impossible goal.

"I admire your determination, Elmer," I said one day, "but don't you think you'd be wiser to enter the writing field where you'd stand some chance of success? After all, you'll never be able to preach with your stammer. Wouldn't it be better to face reality and accept your limitations?"

He looked at me thoughtfully for several moments. "No," he said at last, "you're ruh . . . ruh . . . wrong. I am fuh . . . facing ruh . . . ruh . . . reality, the only one there is; God. There are no luh . . . limitations in His sight, and I ruh . . . ruh . . . refuse to accept my stuh . . . stammer as one. I fuh . . . feel that He has cuh . . . called upon me to do His wuh . . . wuh . . . work, and when He is ruh . . . ready, I will be cuh . . . cuh . . . cured."

I patted him on the shoulder. "You're O.K., Elmer. If anyone can make it, you can."

One evening I called at his house and found him standing before a small pine tree in his backyard. He was gesturing wildly and talking a blue streak. It sounded as though he were speaking some guttural foreign language. When he finished, I clapped my hands. He turned and looked at me sheepishly. He spit several pebbles into his hand and showed them to me. He explained that he was trying out the method that had cured the stammer of the great Athenian orator Demosthenes.

"Well, it stops the stammer," I conceded with a grin, "but it makes you sound as if your mouth is full of mashed potatoes."

"At least it's some im . . . puh . . . puh . . . provement," he replied, also grinning. Then he told me that he was going to try out for the school debating team. He admitted that he didn't have the slightest hope of making it but that it would be good practice for his ministerial career. I shook my head. If nothing else, Elmer surely had a lot of spunk.

He didn't make the team; he didn't even come close. But he kept on trying. During his junior and senior years, he didn't miss a single meeting, and gradually his speech impediment became less noticeable. As a reward for his persistence, the principal chose him to make a short speech at graduation exercises. Elmer walked on air. The speech was only a three-minute affair, but it was his big chance. He harangued the pine tree every night for hours.

When Elmer walked out on the stage at graduation, I felt a thrill of pride. But I held my breath, for it was obvious that he was extremely nervous. He started out fine; his voice was loud and clear. Then his eyes swept the audience, and he seemed to become conscious for the first time of all the people listening to him. A tremor passed over his body, and he stammered. Several giggles came from the audience.

Elmer closed his eyes for a moment. Then he tried again. The stammer was worse than before. The giggling increased. His face turned deathly pale. He stopped and began over, but the words were completely unintelligible. Casting one last agonizing look at the audience, he uttered a choking sob and fled from the stage.

My family moved to another city right after graduation, and I did not get a chance to see Elmer after his crushing failure. I wrote him a long encouraging letter, however, saying I hoped he was still going ahead with his plans.

His reply was short. No, he had given up the idea of entering the ministry. I had been right all along, and he had been a fool. Anyway, his father had just died, and he now had to support his mother and two younger brothers; so college was out of the question.

We continued to correspond irregularly for about a year with no change in Elmer's attitude. Then one day I was happily surprised by a letter stating that he was going to evening classes at the university extension center in his city. He said he hoped to get enough credits in four or five years of night classes to take care of two regular years of college work, after which he planned to finish his schooling at the university itself. He said that he had two jobs, and because one of his brothers was working part time and helping out, he thought he could manage it. "I'm going to become a minister!" he concluded with his old-time determination.

He rarely wrote in the years that followed; he was far too busy. But when he did, his letters sparkled with faith.

"The old pine tree is taking an awful beating," he wrote once, "but my stammer is almost gone."

Later, he wrote from college, "I'm pulling A's in all of my courses, and I finally made the debating team. The stammer is completely gone now. Working at four part-time jobs, I don't get much sleep, but I'm happier than I've ever been. God will see me through!"

Shortly after he graduated, Elmer sent me a telegram saying that he had been appointed pastor of a small church in a nearby community and would preach his first sermon

He stood in the pulpit relaxed and confident—his face transfigured with an inner light, his voice as clear as a bell.



As Turns the Flower to the Sun

As turns the flower to the sun
When healing beams of light
Break through the storm,
So turns my heart to thee, O God,
When in streaming splendor
Shines thy love
Through life's dark storm.

—C. A. Oliphant.

the following week. He asked me whether I could be there and have dinner with him afterward.

I went, hoping that my presence would give him confidence. I feared a repetition of the high school fiasco. But I needn't have worried. Elmer was magnificent. He stood in the pulpit relaxed and confident. His face was transfigured with an inner light, and his voice was as clear as a bell. That is when he preached the impressive sermon that I mentioned earlier.

While we were dining together afterward, Elmer grinned at my ill-concealed curiosity. "It's a lovely day out, isn't it?" he teased.

"Elmer!" I said, "Stop evading the issue and tell me how you did it. You were wonderful today."

He shook his head. "No, I wasn't wonderful. I was merely a microphone through which God spoke. If anyone was wonderful, it was He."

"But how—"

"How did I do it?" he interrupted. "By getting rid of my pride."

"Pride?" I echoed. "You?"

His face became serious. "Yes, I was too proud, but I didn't realize it at the time. After my failure in high school, I hated myself. I was filled with shame and embarrassment. It took me a whole year to see the situation in its proper perspective; then I realized that I had merely been feeling sorry for myself and my hurt pride at being humiliated in public. I had been guilty of pride and selfishness in thinking of my own feelings instead of considering the Lord's work.

"I realized that I had to forget myself and concentrate wholly upon my mission. Then I saw for the first time that my stammer was not really a handicap. It was a gift from God, part of the training He had given me to make me a better worker in His service. It was a test to be passed, an obstacle to make me stronger and better equipped to carry on His work.

"As soon as I shifted my viewpoint from myself to the Lord, everything fell into place." He smiled and gestured with his hands. "And you know the rest."

"Elmer," I said, "your story is too good to be kept hidden. Do you mind if I write it up for a magazine?"

"Not if you think it will help others," he answered. Then his eyes twinkled. "But be sure you mention the pine tree in my backyard at home. It's either the most bored or the most religious tree in the world."

END

OBSCENITY

(Continued from page 7)

In an effort to legalize this practice, several states have passed, or are endeavoring to pass, legislation, such as the following bill enacted by the Kansas State legislature in 1963:

"Any wholesaler who shall refuse to sell or deliver on consignment for sale a magazine or periodical of one kind or name to a retailer unless such retailer shall agree to, or shall, purchase or receive on consignment for sale a magazine or periodical of another kind or name shall be guilty of a misdemeanor and, upon conviction thereof, shall be punished by a fine of not less than one hundred dollars (\$100) or more than one thousand dollars (\$1,000) or by imprisonment for not more than six (6) months or by both fine and imprisonment."

The smut paperbacks create difficult problems for decent publications competing for buyers. If they do not have provocative covers, they go unnoticed. The publishers of many lines of paperbacks attempt to meet the competition by putting lurid misleading pictures on the covers of serious and intelligent novels.

Publishers and distributors rationalize their positions by contending that they are merely giving the public what it wants. But do we give candy to a child every time he wants it? Would we place a loaded revolver in the hands of an eight-year-old boy because he was fascinated by guns? Publishers overlook the fact that they stimulate this interest. Obscenity is both a symptom and a cause, but the business would not exist without weakness in our moral fiber, and its existence worsens the disease by encouraging licentiousness.

We intrude upon our children's freedom when we send them to bed for being naughty, but we must do so for their own good. We intrude on a criminal's freedom when we send him to prison, but we must do so for his protection and that of society's.

If we would not allow trash to be read by our own children, then, as our brother's keeper, we must be responsible for other children.

What are we to do? It would seem that we must intrude on certain freedoms in order to protect our way of life, and there is one freedom which we cannot allow—the freedom for one to destroy himself and others. As we cannot allow suicide and homicide, neither can we condone activities which can destroy one's mental and spiritual well-being and that of others. Ministers and laymen deeply concerned with this problem have told me they feel the church must make its moral weight felt in the community. It should seek state legislation which will protect local retailers from the pressures of wholesalers and distributors; it should press for prosecution of "hard-core pornography"; it should request retailers to discontinue displaying borderline obscenity which perhaps cannot be touched through court action; and recognizing the influence that young people have with their peers, they feel the church should make every effort to recruit youth leaders in the battle against smut.

It would seem that the young recruits would not be too difficult to find, for some young people are already working with this problem. A workshop on obscenity was

Continued



By Sydney J. Harris

DO YOU ACT—OR REACT?

As condensed in the July, 1960, "Reader's Digest." Reprinted with permission.

I WALKED with my friend, a Quaker, to the newsstand the other night, and he bought a paper, thanking the newsie politely. The newsie didn't even acknowledge it.

"A sullen fellow, isn't he?" I commented.

"Oh, he's that way every night," shrugged my friend.

"Then why do you continue to be so polite to him?" I asked.

"Why not?" inquired my friend. "Why should I let *him* decide how I'm going to act?"

As I thought about this incident later, it occurred to me that the important word was "act." My friend *acts* toward people; most of us *react* toward them.

He has a sense of inner balance which is lacking in most of us; he knows who he is, what he stands for, how he should behave. He refuses to return incivility for incivility, because then he would no longer be in command of his own conduct.

When we are enjoined in the Bible to return good for evil, we look upon this as a moral injunction—which it is. But it is also a psychological prescription for our emotional health.

Nobody is unhappier than the perpetual *reactor*. His center of emotional gravity is not rooted within himself, where it belongs, but in the world outside him. His spiritual temperature is always being raised or lowered by the social climate around him, and he is a mere creature at the mercy of these elements.

Praise gives him a feeling of euphoria, which is false, because it does not last and it does not come from self-approval. Criticism depresses him more than it should, because it confirms his own secretly shaky opinion of himself. Snubs hurt him, and the merest suspicion of unpopularity in any quarter rouses him to bitterness.

A serenity of spirit cannot be achieved until we become the masters of our own actions and attitudes. To let another determine whether we shall be rude or gracious, elated or depressed, is to relinquish control over our own personalities, which is ultimately all we possess. The only true possession is self-possession. END

READER'S CHOICE: This priceless little piece was suggested by Mrs. W. W. Austin of Arden, North Carolina. Send in the magazine article or book chapter that has meant much to you. If you are first to submit it and we use it, you will receive \$15.—Ed.

OBSCENITY *Continued*

packed at the Attorney General's Statewide Youth Conference at Kansas State University last fall. In their report, the workshop members stated:

"Many young people do not receive proper sex education in their homes. They get their information from magazines or from friends who do not have accurate information. Youth should not be allowed to see or read just anything, because in their teen years it is important that they mature in the most proper way possible."

Their recommendations for combating smut were:

"1. Teachers and counselors should stand ready to interpret morality to youth.

"2. A law should be passed prohibiting sale of certain

types of literature to persons under eighteen years of age.

"3. Youth should boycott questionable literature.

"4. Youth leaders should set good examples for peers by not reading obscene publications.

"5. Young people should make every effort to recruit adult interest in the fight against obscenity."

Their report is concluded with the poignant appeal, "It is up to everyone to look out for everyone else."

In his concluding remarks to the young people attending the conference, Attorney General William M. Ferguson said, "If this nation is to survive in the tradition in which it became great, a nation under God where citizens hold certain basic moral tenets, its people must speak out for right and for decency."

What institution has a greater right, a greater responsibility, to make its voice heard than the church? END



vatican II and the jews

BY B. B. BEACH

The proposed Vatican Council *Declaration on the Jews* has aroused considerable interest in public opinion. There is practically no other Council schema about which so much has been written in the daily press. Augustin Cardinal Bea, president of the Vatican Secretariat for the Promotion of Christian Unity, expressed the thought that many people will judge the Council as a whole on the basis of how this question is handled.

Council discussion concerning the relationship of the Roman Catholic Church to the Jews comes at a time when the Vatican attitude regarding the Nazi extermination policies toward the Jews has come under sharp attack from the pens of several writers and especially of a gifted young German

Continued

The world looks on with keen interest as Vatican II, with a background of theological calculations and political qualifications, plus a legacy of intolerance toward the Jews, resumes its sessions and tries to find a "final solution" to the Jewish problem.

Continued

playwright, Rolf Hochhuth. His play "The Vicar of Christ" (or "The Deputy") is probably the most controversial theatrical production in recent years to be performed on many of the world's leading stages. The play condemns Pope Pius XII for remaining silent during World War II in the face of the large-scale persecution and systematic liquidation of millions of Jews by the Third Reich. Hochhuth's play, which has been translated into several languages, has been receiving mixed receptions. In some cities Catholic ecclesiastical authorities have strenuously opposed the production of this drama. These authoritarian interventions climaxed in the decision of the Italian authorities prohibiting the play's "public" performance in Rome, in view of the city's "sacred" (*sic!*) character.

For some time now, Pius XII has been under considerable attack for his rather neutral attitude toward Nazi Jewish persecutions. Documents from German archives recently published tend to reveal a pope who was basically pro-German during World War II and turned against Hitler's regime only when almost forced to do so by increasingly sharp attacks against the Catholic Church itself. Despite the fact that Catholic writers are coming in droves to the defense of Pope Pius XII's Jewish policy by claiming for example that papal protests would simply have increased Adolf Hitler's determination "to rid the world of the Jewish race," a question remains in the minds of many, whether Pius XII by his silent neutrality indirectly contributed to the loss of many Jewish lives. In this light the efforts of many Council fathers to produce a statement comparatively favorable to the Jews appear to represent at least in part a public relations campaign to "wash" the memory of Pius XII.

It was Pope John XXIII who personally ordered the placing before Vatican II of the original document on Christian relations toward the Jews

as a chapter of the Ecumenism schema. Despite its papal ancestry the declaration has had very rough sailing. Some of the vicissitudes and ups and downs in the peregrinations of the document have been little less than disconcerting.

The first draft, presented at the second session (1963), stated that although a great part of the Jewish people remain provisionally far from Christ, nevertheless it is unjust to call them a cursed people, since they remain beloved of God for the sake of their forefathers and of the gifts that were given them. It is equally unjust to call them a deicide nation. While the death of Christ was not caused by all the Jewish people alive at that time, it was even less so by those living today. For this reason priests were invited to be careful that nothing should be said in catechetical instruction and sermons that could engender either hatred or mistrust of the Jews. The draft further pointed out the joint inheritance of the church with the synagogue and closed by condemning both past and present persecutions of the Jews.

As one can readily see, this proposed schema rejected the charge of deicide and the idea of collective Jewish guilt, it spoke with respect of Judaism, and underlined the obvious truth that Christianity is rooted in Judaism; therefore there is an affinity between these two religions.

During the third session a revised draft was presented to the Council fathers. It soon became crystal clear that the former document had been considerably toned down in the course of the revision received since the end of the second session. The new version stood in sharp contrast to the former draft declaration. Emphasis now seemed to be placed on the need for Jewish conversion to Roman Catholicism, as if perhaps the Roman Catholic attitude toward the Jews is conditioned on their conversion. The proposed condemnation of the charge against the Jews of deicide was dropped, and the whole issue was dealt with only ob-

liquely. The revised document was also much less clear-cut and categorical on the question of collective guilt for the crucifixion, though it did state that Catholics should not impute to the Jews of today that which was perpetrated in the Passion of Christ. The text also dropped the term "persecution" (*persecutio*) of the Jews and instead deplored their "maltreatment" (*vexatio*).

What were the reasons for these changes? The original draft had come in for considerable criticism, and between the second and third sessions a great deal of pressure was exerted to have the schema on the Jews abandoned or at least considerably watered down. Opposition seems to have come from three major sources: (1) *Doctrinal opposition* from a hard core of *integrist* bishops desiring that no concessions be made to the Jews. Typical of this group is anachronistic Ernesto Cardinal Ruffini of Sicily, who had the almost shameless audacity to hint that the diluted draft was still too kind to the Jews. They should be admonished to abandon their anti-Catholic practices, and furthermore certain offensive passages in the Talmud needed correction. The Cardinal went so far as to state that international Freemasonry, which he claimed is hostile to Roman Catholicism, is supported and encouraged by Jews. There were even some anti-Semitic pamphlets in circulation around St. Peter's. (2) *Economic opposition* from members of the hierarchy who fear that the economic interests of their countries (e.g., Italy) in the Arab world would be the object of severe retaliation if the proposed declaration were adopted. (3) *Political opposition* from Arab country patriarchs and bishops who, stirred up by their governments, desire not even an apparent concession to the state of Israel. Arab political leaders fear that such a Council declaration represents little more than a Zionist political move and would be interpreted as a kind of *de facto* recognition of Israel. Some of

the distressing aspects of this Catholic-Jewish theological problem are the continual political overtones produced by the highly volatile relationship between the new Arab nations and the new state of Israel.

The revised text, which could hardly be considered as *courageous*, fared poorly in the brief third session debate. Thirty-five Council fathers spoke, and it soon became abundantly clear that the weakened draft pleased nobody; neither the great majority of the bishops who demanded (the Americans were especially vigorous in this) the restoration of the original text; nor the avant-garde bishops who considered even the first draft as *passé* and wanted to go a step further and deplore not only anti-Semitism in general, but specifically crimes of Catholic origin committed against the Jews; nor the Arab countries; nor those opponents within Catholic ranks of a declaration on the Jews, who did not want even an innocuous statement; nor the Jews themselves, who wanted, if anything at all, nothing less than an unqualified condemnation of anti-Semitism and an unambiguous rejection of the charge of deicide. The conclusion was almost inescapable that after a year's reflection, the Catholic bishops had decided that perhaps the Jewish people were culpable after all.

It may be true that it is theologically absurd to speak of "killing God." However, as Bishop Stephen Leven of Texas said on the Council floor, the concern should be over realities, not terms. The problem with the deicide question is that many tend consciously or unconsciously to transfer the historical image of the Jews as deicides to the modern Jew. There is thus a connection between *deicide* and *genocide*, between the Passion and the pogroms, between doctrinal anti-Semitism and racial anti-Semitism.

Even if anti-Semitism also derives historically from political, national, racial, and economic motives, still it cannot be denied that the belief of collective Jewish guilt for the death of the Son of God has led many Christians to regard the Jews as deicides and as an accursed people. The roots of much anti-Semitism can be found in traditional Catholic catechetical theology discrediting the Jews and leading to the belief that they are condemned throughout the ages to dispersion and persecution. It is quite true that such beliefs have hardly been part of official Catho-

lic dogma (how could they!), but the concept of the "perfidious Jew" is still fairly widespread among large masses of the Catholic population, and, sad to say, also among many Protestants. Thus, some roots of anti-Semitism are located in popular Catholic teaching. Other Christian churches have picked up, unintentionally no doubt, some of these attitudes. The fruits have been religious hatred, which later developed into race hatred, culminating in the ghastly gas chambers of Auschwitz in southern Poland. National Socialism tried to make anti-Semitism respectable by undergirding it with a philosophical, juridical, and genetic pseudoscientific political system.

Anti-Semitism, which developed in the bosom of secularized Christianity, has not yet been overcome. Take a country like Switzerland with its long and glorious history of independence and liberty. Since 1893 there is Article XXV in the Federal Constitution which prohibits the Jewish method of slaughtering animals. In many countries there still exists the image of the unscrupulous, money-grasping Jew—certainly a negative stereotype.

Research undertaken during the past three years by the Survey Research Center at the University of California, and sponsored by the Anti-Defamation League of B'nai B'rith as part of a five-



year research program on American anti-Semitism indicates that:

Eleven percent of Catholics believe the reason for the trouble of the Jews today is divine punishment for rejecting Jesus.

Forty-six percent of Catholics agree with or are uncertain about the statement, "The Jews can never be forgiven for what they did to Jesus until they accept Him as the true Saviour."

Twenty-nine percent agree that Jews are more likely than Christians to cheat in business.

Forty-three percent agree that Jews tend to wear flashy clothes and jewelry.

Practicing Catholics tended to fit the above pattern more than those who did not attend mass. Nearly forty percent of the "most faithful and orthodox" Catholics attributed blame to today's Jews for the crucifixion.

These percentages seem to represent millions of Catholics who believe that the Jews today are implicated in the death of Jesus. A conservative estimate suggests that perhaps five million American Catholics display anti-Semitic prejudices. There is no question that Roman Catholic teachings have to some extent fostered anti-Semitism, perhaps nowadays unintentionally, but they nevertheless lead many Catholics to be prejudiced toward the Jews. There is every evidence that the concept of Catholicism as the one true church has a crucial influence in promoting Catholic anti-Semitism.

On the other hand, it should in all fairness be pointed out that this same survey indicates that certain so-called "fundamentalist" groups are even more likely than Catholics as a whole to be hostile toward the Jews.

In view of the general dissatisfaction with the revised declaration, it is not astonishing that a newly revised text was presented as a third draft shortly before the close of the third session. This latest declaration is entitled "Attitude of the Church Toward Non-Christian Religions." Only chapter 4 deals with the Jews; other chapters handle Hinduism, Buddhism, Mohammedanism, and Discrimination. The section on the Jews certainly is a step forward (or literally a step backward), for it has restored the *essential elements* of the first draft. Though in several respects it does not go so far as one might wish, it expressly rejects the charge of deicide. It was approved in a preliminary vote at the third session's final general congregation, by an overwhelming majority. However, almost 100 fathers voted against, and 242 expressed only conditional approval. This vote gives good grounds for expecting that the declaration will be finally adopted in more or less its present form during the fourth and last session.

What has been the reaction of the Jews? In Israel there seems to be guarded satisfaction, but Jewish public opinion feels that the opposition encountered by the declaration, the hesitations, "intrigues," secret negotiations, bargaining sessions to which it has been exposed, and the fact that its final

Continued

VATICAN II AND THE JEWS

Continued

adoption has been again postponed, all tend to weaken the significance of this historic statement. *The Jewish Observer and Middle East Review*, while appreciating the sentiments of Pope John which led him to seek a "fundamental correction" in the Catholic Church's attitude toward the Jews, expresses misgivings regarding the "undignified conduct" which has marked discussions and proceedings regarding the declaration. Jewish circles suspect that its value has been "diminished by theological calculations and political qualifications." Especially not appreciated is the fact that the Jews have been turned into *non-Christians*.

As could be expected, the Arab press has reacted very unfavorably—even violently—to the latest proposal. The leaders of the Catholic Uniate Churches of the East continue to reflect the Arab political viewpoint and will no doubt oppose the declaration during the com-

ing session. The prime minister of Jordan, Bahjat Talhouni, has even gone so far as to call upon Arab Catholics to carefully restudy their union with papal Rome.

We can fully approve this Catholic initiative for improving relations with the Jews. We only wish that such a statement had been made many years ago. Perhaps some of the racial tragedies of recent times might have been averted. However, in the last analysis the promulgation of such a declaration is not really an act of justice toward the Jews, but an act of justice and truth needed by the Roman Catholic Church itself. Such a statement is not really required by Jerusalem, but by Rome, which needs to be freed from its legacy of intolerance toward the Jews and their religion.

Vatican II is trying indeed to find a "final solution" to the Jewish problem, quite different from the biological liquidation envisioned by Adolf Hitler. The "final solution" hoped for by Rome is conversion and absorption, not liquidation as such, but rather liquidation of the Jews as a separate religious entity.

In fact, the underlying hope of the Council declaration and debate is to help the Jews to eventually join the Roman Catholic Church. This was especially clear in the second draft. However, "conversion" arouses in the minds of many Jews persecutions, forced baptisms, and other undesirable acts which in the past violated Jewish rights and dignity.

As Christians, we are of course sorrowful that Jews have not fully grasped and accepted the divine plan of salvation. On the other hand, there is certainly worth in the desire of believing Jews to remain faithful to God's commandments, even if difficult and unpopular things are involved, like observing the Biblical seventh-day Sabbath. There are no doubt Christians that tend to forget that Jesus was a Jew. It would be well for all to remember the words spoken by the Christ Himself to a non-Jew: "Salvation is of the Jews." John 4:22. END

THIS IS THE TIME OF THE END!

(Continued from page 11)

ance of dark and lonely sections at all costs. What has produced such violence and lawlessness? Paul R. Woelfl has said, "Those with whom I discuss the matter—police officers, welfare workers, and public administrators in New York City—are convinced that the basic explanation is a general loss of respect for authority which has been constantly growing more serious since the 1950's."

And of course, the United States is not alone in having a growing problem of lawlessness. Other countries on both sides of the iron curtain, experiencing exactly the same unfortunate trends, are struggling to find ways and means to correct difficult, if not impossible, situations. The Soviet press periodically inveighs against Russia's beatnik types and juvenile delinquents. And the same holds true for the rest of the Red-ruled world.

The President of the United States has called crime a "malignant enemy in America's midst." Then he stated, "Since 1940 the crime rate in this country has doubled. It has increased five times as fast as our population since 1958. The cost of operating our police departments has risen by 50 percent in the last five years." To add to

this grim picture the Federal Bureau of Investigation reported that from 1963 to 1964 the number of U.S. murders rose by 9 percent, forcible rape by 19 percent, aggravated assault by 18 percent, and robbery by 12 percent. And the devastating part of such statistics is the fact that they show no sign of letup or slowdown. How appropriate are the Bible's descriptions, "violence in the land," "evil continually," and "corrupt before God."

However, we are not simply noticing deplorable conditions which bear striking similarity to another unfortunate period of earth's history. We who cherish God's Word remember Christ's message, "But as the days of Noe were, so shall also the coming of the Son of man be." To us these things are harbingers of the coming of the Son of man, our Lord Jesus Christ.

Yes, my day of earth's history is different—delightfully so in its scientific development and inventive genius. I am glad to be living in so marvelous a day of such unprecedented progress. But my day also has its virulent problems in which I take no pride at all. The good and the bad bear a common message to a sincere believer in the Word of God. The message is simply, "Soon Jesus Christ is coming to this earth again." This time He will not come as a babe in a manger, nor will He live an

ordinary life among disbelieving, vilifying, abhorrent men who sought continually to take His life. This time He will come as King of kings and Lord of lords, to do away forever with sin and sinners and to establish His eternal kingdom of peace.

Such a message, when rightly viewed, cannot be treated casually. A comprehension of the significance of the day in which we live and a realization of the nearness of the coming of the Lord necessitate personal commitment. To really believe that the Lord is coming again to judge the earth and its people demands an accompanying preparation for that great event. Jesus appealed for this in the words, "Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh." Matthew 24:44.

Jesus said, "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matthew 24:32, 33. This is what we who see "all these things" are to know. The coming of the Lord is at hand. Because I believe it with all my heart, I humbly rededicate my life to my Lord, and I wait expectantly in happy anticipation of His coming. Do you? If not, will you join me? END



apples of gold

"A word fitly spoken is like apples of gold in pictures of silver." Proverbs 25:11.

Two frogs fell into a can of milk,
Or so I've heard it told;
The sides of the can were shiny and steep,
The milk was deep and cold.
"O, what's the use?" croaked Number One,
" 'Tis fate; no help's around.
Goodbye, my friend! Goodbye, sad world!"
And weeping still, he drowned.

But Number Two, of sterner stuff,
Dog-paddled in surprise,
The while he wiped his milky face
And dried his milky eyes.
"I'll swim awhile, at least," he said—
Or so I've heard he said.
"It really wouldn't help the world
If one more frog were dead."

An hour or two he kicked and swam,
Not once he stopped to mutter,
But kicked and kicked and swam and kicked—
Then hopped out, via butter!

—T. C. HAMLET, in *The Target*.

Self-pity is our worst enemy; and if we yield to it,
we can never do anything wise in the world.

—Helen Keller.
From Marcella Toland.

When someone says, "God bless you,"
It's music to my ears.
This phrase has magic power
To temper doubts and fears.

It lets me know that someone
Has my interest at heart,
And that they hold me highly
When near or far apart.

This saying brings contentment
Whenever it is spoken,
Helping someone find his way,
Mending a heart that's broken.

I use these words quite often,
Because I'm very sure
They have a way of making
People feel more secure.

So it is I write this verse,
Wanting you all to know,
I pray God will bless you
Wherever you may go.

—Ben Burroughs.
From George Stearns.

A friend is a present you
give yourself.

—Robert Louis Stevenson.
From Kae Jaworski.

EVENTS OF THESE TIMES

WEST GERMANY TIGHTENS LAWS TO CONTROL DRUNK DRIVING

Tough new penalties have been put into effect in West Germany to help prevent deaths on the highways, which have reached record numbers. In 1964 more than forty persons were killed each day on West German highways, with the year's total reaching 16,500 deaths.

The new traffic laws are aimed particularly at drunken drivers and provide penalties up to one year in jail, a fine up to \$2,500, and loss of driver's license, even if no accident occurs. Drinking drivers can also have their cars impounded under the new laws.

Traffic officials in West Germany said intoxicated drivers caused 25 to 30 percent of that nation's highway deaths.

Road rowdies are also targets of the stiffer traffic laws. Heavy penalties are now imposed for ignoring another driver's right-of-way, endangering others by not observing traffic laws, and driving without a license.

"Human life now has the right-of-way," an official who announced the new traffic laws told reporters.

ROMAN CATHOLICISM AND THE PILL

Perhaps the most burning problem today in Roman Catholic circles is birth control. This issue has almost reached crisis proportions. It is obvious that millions of Catholic couples are not following the teaching of their church in this matter.

In order to keep things nicely under control and reduce the temperature of the debate, Pope Paul VI recently asked that within Catholic circles all public discussion regarding contraception cease. This would give the Holy See and Catholic theologians time to calmly reassess their position.

In non-Catholic countries like India the problem is also very acute, but for collective economic rather than individual moral reasons.

This question is a very delicate one, for it "touches upon the mainsprings of human life." The norms regulating

Catholic married life are still those laid down several decades ago by Pope Pius XI. In view of today's "population explosion" and changing economic conditions and standards, numerous voices within the Roman Catholic Church are calling for a revision of the official Catholic position in the light of modern science, medicine, psychology, and sociology.

His Beatitude Maximos IV, Melkite Cardinal Patriarch of Antioch, in his usual outspoken manner, made one of the most telling Council speeches on this subject. He stated that the question of birth control is causing a grave crisis in the Catholic conscience, because of the widening gap between Catholic doctrine and the practice of the great majority of Catholic homes. "Are we not entitled to ask ourselves," the venerable patriarch continued, "if certain official positions are not the result of outmoded conceptions and perhaps also of a psychosis of bachelors who are strangers to this sector of life?" In closing he invited his fellow bishops to look at things as they are, not as they would like for them to be.

Catholic dualism, with its Manichaean division between body and spirit, the first to be *mortified* and the latter to be *vivified*, has deeply influenced Catholic views on marital relations. Rome has always made a sharp distinction between the love of "lust" (*eros*) and the love of "friendship" (*agapē*). On the other hand, the Bible does not teach hostility to the human body. Its injunction is, "Glorify God in your body, and in your spirit, which are God's." 1 Corinthians 6:20.

In the past the Catholic Church has encouraged its husbands and wives to have large families. This, of course, tended to contribute to the numerical strength of the Catholic Church. It also had a second result: large families provide the Church with proportionally more priests and nuns than small families do.

Today, judging by the Council discussion, an evolution is taking place in this traditional attitude. "Frightening" demographic statistics and trends have no doubt contributed to this "change

of heart." These figures indicate that the "population explosion" is by no means favorable to the Catholic Church. One statistic quoted in Rome indicates that by A.D. 2000 the Catholic proportion of the world's population will have declined from some 20 percent (5 percent practicing) to 9 percent (1.8 percent practicing). Some statistics claim that, by then, the world's population will be doubling about every twenty years. These are sobering figures, which seem to call for circumspection in family planning.

The crucial question in Catholic ranks today is not whether the regulation of births is generally necessary, but how it can be achieved. Cardinal Suenens warned the Council against condemning en bloc all contraceptive methods, in order not to incur the reproach of future generations and saddle the Catholic Church with another "Galileo affair." Schema 13 takes a rather equivocal stand, providing no answer, but only holding out hope of a future answer. It is clear, however, that despite Pius XII's ban on the use of the "pill," many members of the Catholic hierarchy see in it the way out from the present dilemma. They are counting on medico-scientific research to lend increasing support to the view that the "pill" does not induce temporary sterility but merely regulates natural functions by resulting in "ovarian repose." Some Catholic theologians and gynecologists are already taking this stand.

REACTION AGAINST LURID ADVERTISING

The largest daily newspaper on the West Coast, the Los Angeles Times, has taken steps to eliminate lewd, lurid advertising from its entertainment section, reports the newspaper trade journal *Editor and Publisher*.

On January 25 a "screen code" went into effect to control lewd advertising copy submitted to the paper for publication by various segments of the entertainment world. All such advertising is now checked by the code prior to acceptance, and ads which violate the code are rejected by the Times.

A growing number of complaints from readers prompted the Times advertising department to advise 300 leaders in the stage and motion picture industry, advertising agencies, and night clubs that all entertainment ads would be subject to the code.

In notifying the advertisers of the

new policy, the *Times* reminded them that a screening committee to study the entertainment advertising problem had been set up four years earlier in response to letters from thoughtful readers "pointing to the 'abuse of our franchise and obviously yours . . . in their homes,'" according to *Editor and Publisher*.

In his letter to the entertainment leaders, the assistant advertising manager of the *Times* stated, "It is not our intention to be either picayunish or prudish in our evaluation, but we are convinced that moral and social values have not decayed as frequently as portrayed, and we trust that together we can find a better standard of values in the area of good taste."

SURVEY SHOWS RELIGIOUS AFFILIATIONS OF 89TH CONGRESS

A survey made of the legislators of the 89th Congress shows that there are 404 Protestants, 108 Roman Catholics, 17 Jews, and 6 members who list themselves as having no religious affiliation. Of the different denominations Roman Catholics have the most members. In the House of Representatives 94 members are Catholics, and in the Senate 14 are of the same church.

Catholics are followed in numbers by Methodists, who total 94—70 in the House and 24 in the Senate. In the 88th Congress numeric leadership in both houses was held by the Methodists, with a total of 102. Catholics were second with 99.

Among the 404 Protestants in the two houses of the coming Congress—of whom 2 senators and 13 representatives listed their affiliation as "Protestant" without church designation—denominations leading in numbers are: Presbyterian, 76; Episcopal, 70; Baptist, 55; United Church of Christ, 24; Lutheran, 16; Unitarian Universalist, 13; and Disciples of Christ (President Johnson's denomination), 10. Methodists, leading all other Protestant groups in both chambers, are followed closely in the House by Presbyterians, 65; Episcopalians, 56; and Baptists, 43.

In the Senate Episcopalians tie for second place with Catholics, with 14 members. There are 12 Baptists and 11 Presbyterians. Of the Jewish legislators, 15 are in the House of Representatives, and 2 are in the Senate. The total was an increase of 6 over the 88th Congress. END

We Quote . . .

Frank E. Gaebelin, "Decision": "It is all too easy for our democracies to criticize the Communists for being atheistic, when all the time we ourselves are becoming atheistic by sheer default. Is it any wonder that today we have a world that can solve the most abstruse mathematical problems and develop the most intricate scientific procedures, yet is ineffectual in coping with the gigantic moral inquiry that has brought civilization to the edge of the abyss?"

Supervision: "Life is a grindstone. Whether it grinds a man down or polishes him depends upon the kind of stuff he is made of."

Peter Marshall, U. S. Senate Prayer, 1947: "We are too Christian really to enjoy sinning, and too fond of sinning really to enjoy Christianity. Most of us know perfectly well what we ought to do; our trouble is that we do not want to do it."

Hubert H. Humphrey, "Peace on Earth," "Vital Speeches": "Peace is too important to be the exclusive concern of the great powers. It requires the attention of all—small nations and large, old nations and new.

"The pursuit of peace resembles the building of a great cathedral. It is the work of generations. In concept it requires a master architect; in execution, the labors of many."

Samuel Taylor Coleridge: "I feel as if God had, by giving the Sabbath, given fifty-two Springs in every year."

Louis H. Evans, "Youth Seeks a Master" (Fleming H. Revell Company): "The plea today is for 'realism.' But, after all, that is no reason for finding all our illustrations on the rubbish heap of life's more crass humanity. It is not always necessary to take a picture of the harbor when the tide is out."

Anonymous: "In the morning, prayer is the key that opens to us the treasures of God's mercies and blessings; in the evening, it is the key that shuts us up under His protection and safeguard."

Burlington, Vermont, Free Press: "World politics takes on the appearance of a square dance. About the time all seems to be going smoothly, everybody changes partners."

The Athens, Michigan, Times: "It is now proved beyond doubt that smoking is one of the leading causes of statistics."

William Feather, "William Feather Magazine": "The ability to criticize without wounding the self-respect of the other person is one of the happiest of graces."

EDITORIALS

HAVE WE OVERLOOKED FREEDOM OF CONSCIENCE?

IN LATE MAY President Johnson asked Congress to pass a law that would, in effect, force every American workingman to join a labor union. The President gave as his reason "the hope of reducing conflicts in our national labor policy that for several years have divided Americans in various states."

Both the President and labor leaders undoubtedly expected severe opposition to his proposal from representatives of business. It does not appear that either anticipated the spirited challenge to their vision of the "Great Society" that came from some forty-five religious organizations, the members of which, in the main, say they have religious convictions against joining labor unions.

Among them are the Amish, Old German Baptist Brethren, Mennonites, Plymouth Brethren, Seventh-day Adventists, and bodies affiliated with the National Association of Evangelicals.

In testimony before the House Special Committee on Labor and by thousands of letters to their Congressmen and the White House, members of these groups have raised two basic questions: Has not God Himself given every one of His children the right to make a living for himself and his family? And is not this right to work one of the "unalienable rights" protected by the American Constitution?

The present controversy centers around right-to-work laws in nineteen states which would be made unconstitutional if Congress repeals Section 14b of the Taft-Hartley Act. The section reads, "Nothing in this Act shall be construed as authorizing the execution or application of agreements requiring membership in a labor organization as a condition of employment in any State or Territory in which such execution or application is prohibited by State or Territorial laws."

Labor leaders see right-to-work laws as a threat to their security. "Most workers know that 'right-to-work' laws are intended to weaken strong unions, destroy weak unions, and make it harder for unorganized workers to form a union and bargain successfully," says an editorial in the April, 1965, *Federationist*, official magazine of the AFL-CIO.

SUPPORTERS of right-to-work legislation disagree. The National Right to Work Committee cites figures from Bureau of Labor Statistics to prove that union membership has not suffered in states with right-to-work laws. "Other records indicate that the growth in wage rates, personal income, capital investment, and personal savings is proportionately higher in these nineteen states, as a group, than in the other thirty-one states," says James J. Kilpatrick in *Newsday*.

At hearings before the House Special Committee, advocates of voluntary unionism argued that unions are

private organizations and that they should not be clothed with the compulsory power of government. Voluntary unionism was held to be as vital to the preservation of individual liberty as the rights of equal opportunities for employment and voting.

What do most Americans think? A recent nationwide survey of public opinion shows that 67 percent believe that no citizen should be forced to belong to a union in order to hold his job. As is shown by a comparison with previous polls, this figure has grown from 48 percent in 1946 and from 62 percent in 1962.

It was the question of religious conviction that startled administration and labor leaders who, in early May, were confident of repealing 14b. The issue broke nationally with publication in a number of leading newspapers across the nation, and in *Time* magazine, of an ad sponsored by representatives of the Plymouth Brethren, a church historically pacifistic. The ad was headed, "The Taft-Hartley Law: Have We Overlooked Freedom of Conscience?"

"The Constitution of the United States guarantees the 'free exercise' of religion," it read. "The Bill of Rights states Congress shall make no law respecting an 'establishment of religion or prohibiting the free exercise thereof.'"

"And yet—possibly through oversight—the Taft-Hartley Labor Law does infringe on this 'free exercise' of religion," said the ad. "Yes—United States citizens have been fired from their jobs simply because, as believers in the Lord Jesus Christ, the Son of God, they could not with good conscience join or support a trade union."

OUTLINING the Scriptural principles that, in their estimation, preclude union membership, the signers called attention to Article 20 of the United Nations' Declaration of Human Rights, which states, "No one may be compelled to belong to an association."

Clyde W. Taylor, executive director of the National Association of Evangelicals, states: "What is at stake here is not simply a labor versus management issue; it is the religious convictions of many sincere Christians. A number of churches in the NAE have members who would be adversely affected by repeal of 14b."

What are these convictions? A study of testimony given by Seventh-day Adventist, Mennonite, Plymouth Brethren, and Evangelical spokesmen before the House Special Committee reveals the following basic principles:

1. The servant of the Lord must not strive—that is, contest, contend, battle. (See, for example, Matthew 5:38-45; 26:51-53; John 18:36; Romans 12:17-21; 2 Corinthians 10:4; Ephesians 4:31, 32; 2 Timothy 2:24; James 5:6.) Christians who carry out this principle in their dealings with their fellowmen will be gentle, considerate, kind, and conscientious. They will not compel others to come to their terms or grant their rights, either by psychological pressures or physical violence. They will suffer wrong rather than engage in violence to resist wrong.

2. The servant of the Lord must not be "unequally yoked." (See 2 Corinthians 6:14.) When Christians and non-Christians are united as members of an organization that binds them to certain policies and courses of action that might violate the Christian's conscience,

an unequal yoke exists. No Christian can exercise freedom of conscience or religion when bound to a course he believes to be in violation of the will of God.

3. The servant of the Lord must bear witness of the love of God and of salvation to all men. "Go, teach all men," said Christ. To the degree that the Christian allies himself with one class against another, he inhibits his witness. Further, his relationship to all men is to be governed by love. One of the two great commands that sum up human obligations is, "Love thy neighbour as thyself." No strikes or lockouts would curse the world if employer and employee were governed by the Golden Rule.

An action endorsed on April 28, 1965, by the National Association of Evangelicals at their national convention, reads, in part:

"While it is recognized that many individual workers are benefited by the efforts and achievements of labor unions, in no case should a worker be compelled to pay any part of dues to be used by the union for political or other activities not directly related to negotiations with management for wage rates or proper working conditions. Workers have a responsibility to share the costs of the services which benefit them.

"No opposition should be raised against, and no penalties or disabilities applied to those who choose not to belong to labor unions for reasons of religious convictions."

Have religious minorities approached labor leaders with their problem?

W. Melvin Adams, a member of the Religious Liberty Department of the General Conference of Seventh-day Adventists, indicated that his church had done this.

"During World War II, confronted on the one hand with the growing power of labor unions and on the other with Scriptural principles to which we felt that we must, in conscience, subscribe, we set up within our church a Council on Industrial Relations. This commission," said Mr. Adams, "met with union leaders and labor lawyers, some of whom cooperated with us in formulating what was called the Basis of Agreement.

UNDER this plan Adventists paid into a charitable organization—in some cases the benevolent society of the union itself—a sum equivalent to the initiation fee and regular dues and assessments. The union issued the individual a card certifying him to be eligible for employment. This card was honored in lieu of a union membership card for all purposes of employment.

"The Basis of Agreement was signed by one international union and by some two thousand locals in the United States and Canada. In some localities it is still in operation, but for various reasons—including changes in the unions' methods of handling welfare funds, and fear, on the part of labor, of liabilities—its usefulness is about ended."

AFL-CIO sources cited such agreements as proof that repeal of right-to-work laws will not hurt church members who desire to remain neutral in labor-management controversies. The pending legislation has created no new religious issue, they said, since the problem of religious conscience and union membership has existed right along in states without right-to-work laws.

A church spokesman answered: (1) Agreements with

labor made during the forties are now largely inoperative; (2) Many national unions have never signed any kind of agreement that would exempt workers either from joining a union or paying union dues.

A labor spokesman admitted to me just before the hearings on 14b that his organization would do nothing about religious conviction unless church groups gained so much publicity and support for their position that the labor image might suffer.

"A new religious issue does exist, in this sense," a church leader told me. "Our members are now protected in nineteen states by right-to-work laws. Should Congress repeal 14b, we will be completely at the mercy of labor. Further, where our members in non-right-to-work states have been unable to secure union cooperation, they have been able to move to states having right-to-work laws. From one East Coast city alone," he said, "three of our families moved recently because they could not continue employment without joining a union. Right-to-work states have been like the Scriptural 'cities of refuge' for us."

SUPPORT for the right of conscience has come from a number of sources. A policy statement of the National Council of Churches asks "democratic safeguards" for employees, including "adequate protection for those individuals who, for reasons of religious belief, cannot participate in all conditions of membership."

Christianity Today, a conservative Protestant magazine, said in a recent editorial, "To have either to join the union or lose your job savors of a Russian election, not an authentic American option."

In their nationally circulated ad the Plymouth Brethren asked that the following "conscience clause" be added to the Taft-Hartley Labor Law:

"No person who, by reason of religious training and belief, is conscientiously opposed to being a member of or supporting a labor organization shall be required to do so as a condition to his employment or continuance thereof with any employer. Any person with an objection based on conscience forbidding being a member of and supporting such organization shall pay the equivalent of pertinent dues as a contribution to the Secretary of the Treasury of the United States as authorized by P.L. 87-58. The National Labor Relations Board shall prescribe regulations to carry out these provisions."

In some countries, such as New Zealand, where unionism is compulsory, a special panel of labor leaders, government officials, and clergymen interviews citizens who claim that religious conviction precludes their joining labor unions. Where this claim is established, special exemptions are provided.

Can the United States, historically the haven of religious minorities, do less under the Great Society? None of the church organizations deeply affected by repeal of right-to-work laws will be found picketing union offices or organizing a boycott of union-made commodities to achieve their rights. They ask simply for dialogue and charity—and action.

Most Americans, whether or not they agree with them, will support their cause. If you are one, write your congressman that you support the right of a man *not* to join a labor union.—Guest editorial, by Roland R. Hegstad, editor, *Liberty* magazine.

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