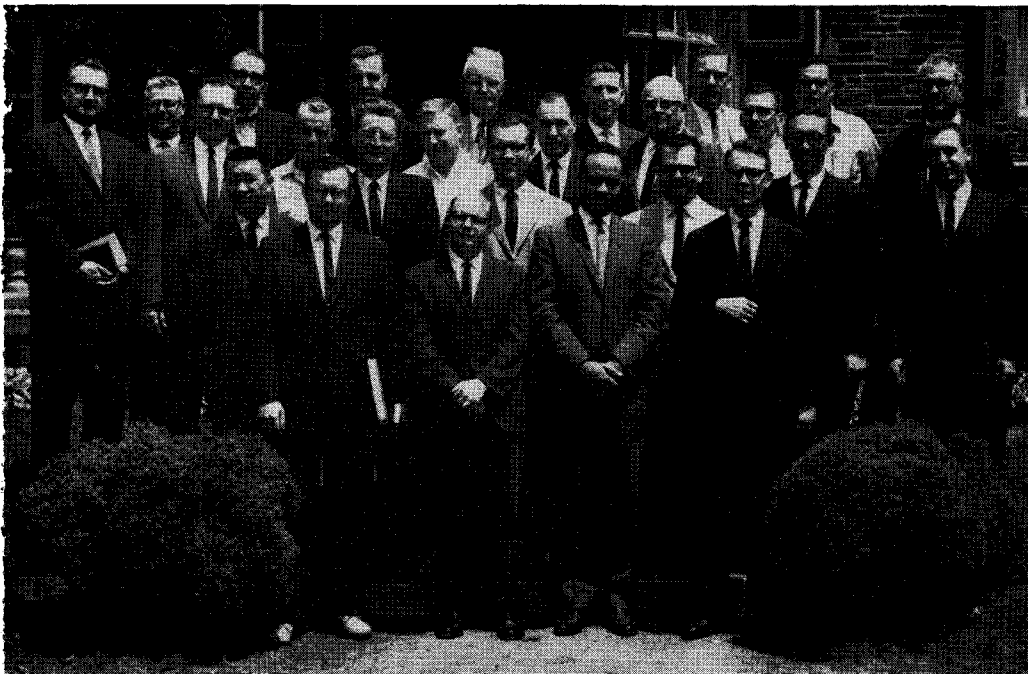


The Presbyterian



REFORMED MINISTERIAL INSTITUTE 1964

The photograph, taken outside Machen Hall on the grounds of Westminster Theological Seminary, shows most of those in residence during the four-day Institute at the end of May. Many more attended the evening lectures and discussions led by the Rev. C. Herbert Oliver (front, second from right) on the subject, "The Biblical Requirement for Christians in Race Relations" (see page 96).

Morning sessions were conducted by Professor Fred H. Klooster (front, left) of Calvin Seminary, lecturing on "Ecumenical Issues in Contemporary Theology"; by Professor Edmund P. Clowney (front, right) on the question, "Do We Preach Christ?" and by Professor Edward J. Young (not shown) with "Studies in Daniel."

At least six denominations are represented in the picture: Associate Presbyterian, Baptist, Christian Reformed, Orthodox Presbyterian, Reformed Presbyterian of North America, and United Presbyterian. The Reformed Ministerial Institutes are sponsored by the Alumni Association of Westminster Seminary. Members of this year's committee were: the Rev. John Vanderpoel, chairman (far left), the Rev. LeRoy Oliver (rear, left) and the Rev. Ivan DeMaster (second row, second from right). —Tolsma photo.

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God's Love for the Lost

EDWARD WYBENGA

Luke 15

God is not careless about the fact that millions are lost, drifting on the sea of life, wandering in the wilderness of this world, without Christ and without hope. The love of God for a lost world is clearly revealed in the three parables of Luke 15.

Publicans and sinners drew near to Jesus. Despised by the religious leaders of that day and rejected by society, they found in Jesus a ready friend. He welcomed them. He spoke to them words of hope and salvation. We need more of the compassion of Christ for sinners. This will draw men to the church and to the Savior of their souls.

The Pharisees had only scorn and hostility toward Jesus, saying, "This man receiveth sinners and eateth with them." These were derisive words on their part but unwittingly they spoke a precious truth, namely this: *Christ receiveth sinful men.*

The Parable of the Lost Sheep

This is a picture of the sinner, so stupid and so foolish. The lost sheep stubbornly insists on going his own way. He leaves the protection and the provision supplied by the shepherd, only to die in the wilderness. So the sinner insists on going his own sinful way until at last he dies in his sins.

But the parable is also a picture of the compassionate shepherd. He climbs the steeps, braves the torrents, descends into the very abyss in search of the lost. And having found the lost sheep, and all forgetful of his own fatigue, the shepherd lifts it upon his shoulder and carries it home rejoicing. Indeed, he is so happy that he can not contain his joy within himself. He calls his friends and neighbors, saying, "Rejoice with me for I have found my sheep which was lost."

Making the application Jesus states: "Likewise joy shall be in heaven over

one sinner that repenteth, more than over ninety and nine just persons, who need no repentance." Are you one of those 'just' persons that has no need of repentance? Jesus came to seek and to save that which is lost. He did not come to make good men a little better. He came to save sinners. Are you one of them?

The Lost Coin

This is a picture of the sinner all unconscious of his lost condition. The lost piece of silver does not know that it is lost. There it lies in its self-degradation covered with dust. So it is with the sinner. Many are perishing in darkness, unaware of their desperate plight. Neither do they seem to care.

But God does care! In the parable we see the woman lighting a candle, sweeping the house, searching every nook and crevice. Why all this concern and effort? Perhaps, because the lost piece of silver was a family heirloom that had become more cherished with the passing of the years. Or, maybe it was one of the ten coins forming a frontlet, given by the groom to the bride as a token of abiding faithfulness. Its loss would therefore be considered serious.

No wonder the woman sought with intense eagerness for the missing coin. How great would be her joy when she saw it sparkling in the dust! What a great burden would be lifted from her soul! And how natural of her to call her friends and neighbors to rejoice with her over her newly found treasure.

Making the application Jesus says: "Likewise there is joy in the presence of the angels of God over one sinner that repenteth." Let that kind of joy also be ours!

The Lost Son

This is a picture of the sinner knowingly and willingly estranged from God — impatient of divine controls,

tired of all self-restraint, boldly demanding to be independent of God. Rebellious self-will is the root of all sin.

The younger son is determined to assert his individual rights, demanding "the portion of goods that falleth to me." The father grants the demand and gives the son his portion. So God allows the sinner to have his own way in order to teach him the failure of his way. Then it is by sad experience that man finds his true freedom is lost. He becomes a slave to the sinful tyrant within.

"And when he had spent all, a mighty famine arose." When God strikes, he strikes hard, in order that the proud spirit of man may be utterly broken.

"And when he came to himself . . ." —that is it! We must see our desperate condition apart from God—our degradation, helplessness, hopelessness. We must learn that "the wages of sin is death." Learning this the prodigal is ready to repent and return to the father with the confession, "I have sinned."

His father saw him coming a great way off; and moved with compassion he ran to meet him, fell on his neck and kissed him in all his filth and rags and wretchedness. O, the love of the father—not slow to forgive the penitent and to restore him to a place of honor and freedom. The father can not do too much—a kiss, a robe, a ring, shoes, and a feast!

And now the father's joy is complete and overflows. He quickly spreads the glad news: "This my son was dead, and is alive again; he was lost, and is found."

But the joy of the father did not meet with favorable response from the elder son. Coming home from the field he soon learned the reason for the celebration—his brother had returned. Immediately his anger was aroused at what seemed to him a serious miscarriage of justice; and he pours out his bitter complaint to his father.

This poor elder son had entirely missed the point. Blinded by his own self-righteousness he could not forgive the repentant prodigal; he could not find joy in the salvation of a soul.

Once lost; now found—will you not help to find others?

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The Church and Social Change

C. HERBERT OLIVER

The constancy of change is the most predictable attribute of any society. Even resistance to change is part of the ever-changing scene of human existence. One of the greatest obstacles to man's peace of mind is the assumption that one's world will be the same through the endless ages. Many have lost touch with reality by denying the existence of what is, or affirming the existence of what is not.

So overwhelmed was Heraclitus with the inevitability of change that he concluded that *all* reality is in a constant state of change, and that the only thing that does not change is change itself. Heraclitus' view, when limited to created reality, is a profound contribution to the history of thought. For not only does all matter undergo a process of change, but so do social structures as well. Without doing violence to the biblical doctrine of creation, one might say that all created reality is ever changing. Only He who made the heavens and the earth, the Alpha and Omega, the Great I AM, is ever the same, and through his changed people he ever renews the face of his creation.

We have already implied that the church is part of the ever-changing social orders and that she, too, undergoes change. As the tool of God, the church is the *instrument* of change, calling men from the worship of the false gods of wealth and fame, race and clan, into the glorious and wonderfully satisfying fellowship of his Son. As the tool of man, the church becomes the *object* of change and is made to conform to the patterns of those who use the church for human goals. Lest I be misunderstood at the outset, however, let me make haste to say that the church as the body of Christ is indistructible and the gates of hell shall not prevail against it. Its life is divine in origin, and He who gives life to the grass and the butterfly certainly will not deny life to those whose hope for eternal life is in his Son Jesus Christ.

The problem to which we will ad-

dress ourselves is, what is the role of the church in social change? The church may institute change or resist change; it may be carried along by it, or it may strengthen the good elements of change; it may seek self-preservation by an act of withdrawal from society, or it may lose its unique identity by conforming to social patterns which defy basic biblical concepts. Whatever choice she makes, one fact is certain—there is no real refuge from society, not even in lonely withdrawal, for there is no happiness there. Indeed we find refuge in God, but he rebuilds us and sends us back into society to do his will. Even this became too much for Elijah, so the Lord took him away from it all in a fiery chariot. Our present situation may be seen more clearly if we give prior consideration to the past involvements of the church in social change.

PAST PERSPECTIVES

The impact of the apostolic church on society may best be seen on the background of the type of society into which it came. We are accustomed to speaking of pre-Christian culture as Graeco-Roman. The content of Graeco-Roman culture was developed by the Greeks, while the Romans were more

This paper was presented early last spring as two lectures under the auspices of the Harry Worcester Lectureship at Westminster Theological Seminary. A graduate of that institution, Mr. Oliver has served as a pastor in the Orthodox Presbyterian Church and more recently on the faculty of Miles College, Birmingham, Alabama.

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successful in the application of Greek culture, militarily and administratively. It is our purpose to examine briefly a part of the social content of Greek culture, for which there is no better source than Aristotle, one of the profoundest thinkers of all time.

Aristotle's Ideal Society

In his *Politics* Aristotle has given us not only his own view of the ideal society, but also a reflection of the world-and-life view shared by his countrymen. According to Aristotle, some people are slaves by nature, and it is proper and just to war against men intended by nature to be slaves but who will not submit. Slavery is not a tolerable evil but a positive good, an integral part of wealth-making. Labor was disdained as a task for slaves only. Aristotle says further, "That in a well-ordered state the citizens should have leisure and not have to provide for their daily wants is generally acknowledged, but there is a difficulty in seeing how this leisure is to be attained" (1269a). And again, "Certainly the good man and the statesman and the good citizen ought not to learn the crafts of inferiors except for their own occasional use; if they habitually practice them, there will cease to be a distinction between master and slave" (1277b). Again, "No man can practice virtue who is living the life of a mechanic or laborer" (1278a). Speaking of the best form of government he says, ". . . the citizens must not lead the life of mechanics or tradesmen, for such a life is ignoble, and inimical to virtue. Neither must they be husbandmen, since leisure is necessary both for the development of virtue and the performance of political duties" (1328b).

The social and ethical implications of the above views are indeed far reaching. They encompass a disdain for labor to the extent of not providing for one's own daily needs, the glorification of a leisure based on the blood, sweat and tears of persons con-

sidered to be inferior. It was thought that in such a society absolute justice is within the grasp of those only who avoid common labor. It becomes just to subjugate forcefully inferiors and to expose weak infants to die. There is no social relationship in either class that escapes the distortions imposed by such a view of life.

The logic of such a view when personalized would run as follows: I, Aristides, am of noble birth and must have leisure in order to achieve virtue. That fellow, Epictetus, was born to be a slave; consequently I shall make him my slave to take care of my daily wants so I can have leisure. It is just for me to enslave him by force. It is unjust for him to resist, for his resistance is contrary to nature. He has no rights but the right to submit. He is not a citizen, nor indeed can be. He is forsaken by God, for if God loved him, he would have made him like me. Neither dignity, nor family ties, nor any of the normal human emotions can be recognized in him, for he and all like him are born slaves and shall be so unto the thousandth generation. How else can I have virtue and the favor of the gods? How else can our state have security?

Thus life for Epictetus becomes deranged and grotesque. But it is no less grotesque for Aristides who must spend his leisure seeking ways of keeping the inexplicably clever inventions of Epictetus from effecting his freedom. But the problems of a grotesque society become most acute when the oppressed group endorses the ideals of the oppressing group. Strife, war and bloodshed become the order of the day and such a society becomes the playground for all of the vilest passions of mankind.

Opposing World-and-Life View of the Church

The Greek social and political ideals largely permeated the Roman world. It was into such a world that the church made its entrance with a world-and-life view diametrically opposed to the prevailing opinions. Far from disdaining labor, the Son of God was himself a carpenter, a calling he bore with grace, dignity and contentment. And those whom he called into his service were men who would have been considered slaves by birth by the sages of Athens. But Jesus and his Apostles had a totally different view of labor. To them it was a calling

Under the doctrine of white supremacy, anybody with a minimum of melanin in his skin is superior to those with whom God was more liberal with melanin.

from God which they performed in obedience to God. They did not disdain husbandry, for they had long known that the first occupation of man was husbandry. And to any who might come among them and expect not to work, Paul said, "If any would not work, neither should he eat."

What to the Greeks was leisure, the mother of virtue, became to the apostles idleness, the mother of mischief. Christianity placed upon labor a divine stamp of approval giving it a dignity it had never known before. It rightly castigated idleness as the source of trouble and disharmony in society. And though Paul never recommended slavery, he reassured the slave that his station in life did not remove him from the favor of God, but that even though a slave, he was God's free man, and the master God's slave. And thus he struck the death knell to the psychology that demands the existence of slavery as a prerequisite to virtue. In fact, it was the slave concept that became the center of the Messianic message of Isaiah, who spoke of the coming Redeemer as the Suffering Servant or Slave.

The church by being the church wrought a transformation of society that can best be described as one of the most profound social revolutions of all time, for the world in time was to see kings and nobles bow the knee to the Carpenter of Nazareth and accept with eagerness the doctrines spoken through common laborers. Neither Jesus nor the Apostles were social reformers pure and simple, but their teachings had social implications which were in direct conflict with the prevailing opinions of their time. They preached the love of God for all men without regard to human attributes of any kind. They preached a love of God so profound and intense as to make a candidate for divine fellowship of the lowest of human beings. The very dregs of society who found no home on earth, found a glorious home in God.

But the basic tendency of human nature to strive for earthly supremacy based on human attributes survived the assault of apostolic Christianity and has reappeared in different forms, and it is still with us today in doc-

trines of national, racial and economic superiority.

Medieval Class Distinctions

The Greek view of life made a deep impression on medieval culture. Social structures were built around the notion that people were born noble or serf, the upper class inherently superior, and all ruled by a king who ruled by divine right. Labor was disdained with contempt much like that of the Greeks. Unhappily, however, the church had come to accept the class distinctions laid down by society. The social separation between serf and noble was very nearly absolute. The serf was bound to the soil to a life of misery and poverty, the luxuries of life being reserved for those few who were born to fortune. So powerful was the grip of this idea on society that it took several hundred years to break the rule of kings in most of the nations on earth.

It took, however, a religious upheaval first of all to lay the groundwork for the political philosophies that were later to command the allegiance of men. That religious upheaval is known as the Reformation. With the Reformation came a new emphasis on the inherent value of every individual before a just God. And again labor came to be looked upon, not as a diversion from human dignity designed only for slaves, but as a calling from God which must be accepted with dignity. Once again the way was prepared for men to find true dignity through the knowledge of God. For without the true knowledge of God, man cannot find a proper estimate of himself.

Reformation and Man's Worth

Underlying the thinking of Luther was the doctrine of the intrinsic worth of every man before God. The social implications of such a doctrine involved a rejection of the class distinctions upon which medieval society was based. The peasants were ready to destroy such distinctions with more force than wisdom. With the same concept undergirding his thinking, Calvin went on to apply the new-found doctrine to all realms of life. Original Calvinism was indeed a movement for religious reforms, but no

less was it a movement for political, social and economic reforms. It was a movement involving a total world-and-life view — a new religious view of society, a new religious view of politics, a new religious view of economics. It challenged the prevailing opinions that divided men into classes of nobles and peasants, into which the nobles were born fortunate and the peasants born unfortunate.

Society was geared to the notion of the inherent inequality of these classes. But the prevailing view was only a social doctrine by which the wealthy kept their wealth. The new doctrine was a direct challenge to the old. In time, political thinkers were to arise, moving in the tradition of the inherent value of every individual, and asserting that all men are created equal. Not finding anything in the traditional world-and-life view on which such a doctrine could be based, Jefferson had to insist that the views he espoused on the equality of man were self-evident. That God gives to individuals certain inalienable rights which kings must recognize was a very novel and radical political doctrine in Jefferson's day. But the doctrine of the inherent value of every individual in God's sight, which grew out of the Reformation, was widespread enough in Jefferson's day to provide fertile ground for the growth of the political branch which became the United States of America.

Over against the contemporary view that labor was degrading, Calvinism emphasized its dignity. Over against the contemporary view of the divine right of kings, Calvinism placed the king under divine law and laid out his limitations. Over against the contemporary doctrine of the inherent inequality of men, Calvinism emphasized the inherent equality of all men before God. Thus was the church, by being the church, the instrument of social change.

Modern Slavery

But any notion that the Aristotelian social ideal was dead would be gravely erroneous. For even while the echoes of the Reformation were still reverberating in Europe and America, slavery of the worst kind took firm hold in many lands that were being transformed by the Reformation. While some of these countries went abroad and made virtual slaves of peoples they captured, America brought a large quantity of slaves to her home-

land. And with the blessing of church and state millions of human beings were uprooted from their homeland and transplanted to hostile and brutal surroundings. But this time the chief objects of the slave hunters were the dark-skinned peoples of Africa.

This fact seems to point to a color consciousness that was beginning to take hold in the western world. It is difficult to pinpoint the reason for the development of white color consciousness. Perhaps the geographical exploits of European explorers showed them that the white man was a minority in the human family. Perhaps they sought self-preservation in color solidarity and Pharaonic treatment of non-whites. However it got started, it became a dominant factor of western global politics; so much so that a new concept entered the pages of history, the concept of the "white man's world."

As a means of maintaining and extending white supremacy, racial separatism or segregation became the order of the day. Almost all social, political, economic, and religious institutions came to operate on a racially exclusive basis. In the thinking of many, white became synonymous with right, and even today in Alabama, at election time, all voters are faced with the symbol of the Democratic Party in Alabama, the slogan of which is "White supremacy for the right."

The Church's Shame

This equation of white with right is one of the most ludicrous monstrosities of history. Even Aristotle insisted on cultural integrity as a prerequisite to a genuine claim to superiority. And even that was anti-Christian. But under the doctrine of white supremacy, anybody with a minimum of melanin in his skin is superior to those with whom God was more liberal with melanin. This in itself is astonishing enough. But to realize that the church has played a major role in creating and maintaining such an absurdity in the church and in society is hard to accept as a present reality.

This very moment a minister languishes in jail in Atlanta for attempting to take Negro children to a "white church" in Atlanta. Hundreds of Negroes have been jailed for simply attempting to enter the sanctuary of "white churches." I say before God

and all the angels, it is a shame that a doctrine more ungodly than that of Aristotle holds such great sway in the church today and prospective worshippers, with the words of Jesus and Paul on their lips, are hauled from church doors to jails. Jesus said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." But in the name of Jesus many "white churches" say if any Negroes come here, we will give them jail. In a very real sense, Jesus has been put in jail. But only the unenlightened pagan mind may expect Jesus to stay locked up, for no jail has yet been devised that can contain his Spirit. In such a situation one is reminded of the admonition of Calvin to King Francis I that the church can exist without visible form.

The church by word and deed must declare it human folly to trust for security in the color of a man's skin. No church, race or nation is truly secure because of skin color. God has inscrutable ways of exposing the false confidence of all whose hope for security is in any other than in God himself alone. Egypt once boasted in its blackness of skin, but not only was the power of Egypt broken, but in time its original blackness ceased to be characteristic of the whole nation.

Before entering into a discussion of present realities, it would be profitable to consider briefly Calvin's views on civil disobedience. In the chapter on Civil Government in his *Institutes*, Calvin insisted that rulers are appointed by God, and that subjects owe obedience to all their rulers both the good and the bad. It is not for subjects to correct tyrannical abuses, but only to obey and suffer. However, if any ruler should give a command against God, such a command should be disobeyed and completely ignored. He also maintained that "Equity, being natural, is the same to all mankind, and consequently all laws, on every subject, ought to have the same equity for their end."

Calvin and Civil Disobedience

Where equity is by law not the same to all men, Calvin in this chapter does not recommend tactics of civil disobedience as a means of attaining equity. Thus it might appear that Calvin would be opposed to such

Calvinism's world-and-life view challenged prevailing opinions.

methods. However if we consider the circumstances of his times, and his actions as well, it was only by civil disobedience that he and his followers were able to exist. According to Calvin, he was a good, faithful and law-abiding subject. But according to those in charge of the dominant institutions, he was a pestilent fellow and a seditious rebel, subverting all order in society.

The world-and-life view introduced by the Reformation was so much out of accord with traditional thought and institutions that the very maintenance of the new doctrines was an act of civil disobedience. And as the uncompromising proponent of the "new doctrines" as they were called, Calvin was the champion par excellence. The governing power, being in the hands of the champions of the status quo, had become so oppressive that the only way one could exist with dignity was through civil disobedience. This situation is upon us in full force again in our day.

When unjust laws require a man to dehumanize himself before he can drink water or eat a morsel, or even sit down, what is left for a person with a sense of dignity to do than to resort to civil disobedience? At the present time the law is on the side of those who insist on the dehumanization process. On that side, too, are many who claim to move in the tradition of the Reformation with its insistence on the value of the individual. But if there is anything to the doctrine of the intrinsic worth of each individual, and I believe there is, then one cannot be true to that doctrine, and at the same time practice or approve of the practice of degrading an individual for reasons of color, national origin, or religion.

Personal Reflections

One day as I sat in my car in a busy shopping center in Birmingham at noon, I became conscious of the fact that I was hungry, and my stomach began to complain. I looked out over the many stores and saw that I was surrounded with restaurants, hamburger shops, drug stores, and five and ten cent stores with lunch counters. Occasionally a playful breeze would bring gently to me a gust of air full of appetizing odors. I had money in my pocket; I was a citizen of the country; I could speak the language of the people; I was dressed and clean shaven; I had degrees from

The cry of black men for liberty is but the echo of the white man's cry. It is the cry of a legitimate baby.

outstanding American institutions; I was a law-abiding, decent, upright, tax-paying citizen, and a Christian minister. But I was hungry.

Then I saw in one glance the ugliness of segregation. For I could not go into one of the many public places and eat a lunch with peace. I was too dumbfounded to be mad, and just hungry enough to think deeply about this unspeakable situation. I saw a great problem; a problem that I could not solve by going away from it; a problem that white people cannot solve by driving me away from it. For if all the black people were driven from Alabama, still the problem would not be solved, but only confirmed.

We have heard that it is Christian to share, and certainly this is true. Yet in parts of our country if a Negro finds himself hungry, and is surrounded by restaurants and lunch counters, he cannot so much as buy a morsel of food and eat in peace. Being a man is of no avail. Being a Christian is of no avail. Being a tax-paying citizen is of no avail. Even a Communist from Russia or any foreigner could satisfy his hunger in peace and dignity, but a tax-paying Christian and loyal citizen cannot enjoy such a privilege. The penalties for attempting to do so are insults, expulsion, and jail.

Cry for Liberty

I find it hard to understand why the white man refuses to recognize that to which he gave birth. It was he who revolted against the so-called God-ordained class distinctions of feudalism. It was he who raised the standard of liberty for the common man, for the oppressed of the earth. Now the cry of black men for liberty is but the echo of the white man's cry in the American and French Revolutions. This is the cry of a legitimate baby of the American Revolution. But the father does not wish to hear it. Rather he tries to make himself believe it is the very cry of the illegitimate child of the Russian Revolution. But the cry is from a legitimate baby, a baby which cannot now be pushed back into the womb of history, a baby determined to see life for himself. He may at times be weak and helpless, but he is here to stay. We must not forget that the American

Revolution did not destroy England. It only released the energies of a great people and enabled them to try the wings of nationhood.

The bravery of the white Southerner is not brought into question by the present demands for justice. The willingness and the ability of the white Southerner to fight for what he believes in is an undisputed fact of history. But we are now one nation, faced with a greater "menace" than the desire for freedom. Shall we spend our energies in the defense of privilege, and thus negate our whole history? Shall we weaken ourselves by trying to stifle the legitimate aspirations of Americans for liberty? Shall we curse Patrick Henry for saying "Give me liberty or give me death"? Shall we consider it a crime for black Americans to be liberty-loving Americans? Rest assured that when we become weary from fighting one another, we will have neither the mind nor the ability to face a common foe.

The struggle for liberty from unjust tyranny did not end with the American Revolution. It only began. And the present struggle for liberty is but a continuation of the spirit of the American Revolution. Destroy it, and liberty is dead.

But I am still hungry. I am still a Christian, a minister, and a law-abiding, tax-paying citizen. And yet in many parts of this country the law deprives me as a citizen from the enjoyment of the most elemental human rights. In this context Calvin's view on equity needs to be re-emphasized. Hear him again say, "Equity, being natural, is the same to all mankind; and consequently all laws, on every subject, ought to have the same equity for their end." It is significant that Calvin does not argue the point but states it as a universally accepted maxim. It would be good if we could be as broad in 20th century America as Calvin was in 16th century Switzerland.

PRESENT REALITIES

Having attempted to view with brevity some of the past involvements of the church in social change, it now remains for us to consider present realities. It would require separate treatment to trace the development of the Negro protest movement in Amer-

ica. Suffice it to say that there was never a time in American history that the voice of Negro protest was not heard. Resistance to slavery sometimes took the form of violence, such as the Nat Turner Rebellion of 1831, and the John Brown raids. In time, the whole country was plunged into four years of violence. But the country was under the leadership of a poor man who made good, rose from abject poverty to an honorable and lasting place on the pages of history. But the spirit of violence overcame him and he was assassinated.

Following the Civil War, Frederick Douglas championed with great vigor the cause of the oppressed. Booker T. Washington sought a solution through accommodation, and W. E. DuBois pressed for political freedom. But these all lacked the mass appeal that was to develop under Marcus Garvey.

Under the leadership of Marcus Garvey the Negro protest movement took on national proportions with a mass appeal unequalled before in this country. Garvey had given up hope that America would ever be just to her black citizens; consequently he looked away from America for that society in which men of color could enjoy freedom. It is not especially significant that he looked back to Africa. This was the logical choice of a homeland. But it is very significant that he and thousands of Negro citizens of the United States were ready to depart from America, the haven of rest for white Europeans, to escape the house of bondage that America had become for the Negro. The international implications of such a move were that America could no longer pose as the champion of the free world while hiding her mistreatment of her own dark citizens. In time, however, the Garvey movement fell upon evil days and it ceased to be the threat it once was.

As the star of Garveyism declined, a new protest movement appeared in religious form seeking to gain the allegiance of the Negro masses. Like its predecessor, it expected no justice from white institutions. But unlike Garveyism, it does not seek a return to Africa for salvation, but the establishment of a separate black state in this country. In this new movement, white is no longer right, but the quintessence of evil; the white man is the devil, incapable of good; and black becomes the symbol of purity, sweet innocence, and God. Nor is it strange that such

a movement should arise. For if the logic of white racism is correct, the logic of black racism is equally correct. The rejection of one necessitates the rejection of the other.

Search for Identity

Deeply involved in all racist ideologies is the problem of identity. Every person who becomes truly self-conscious must grapple with the problem of identity. He must answer to his own satisfaction the question "Who am I?" The answer that a person gives to this question determines his basic attitude toward people and toward life in general. The person whose identity will be at a loss among persons of a different national origin. His personality will not blossom and mature as it would if he were in the group with which he has identified. His own identity sets the limits of his own personal development by limiting the ability of his personality to coalesce with "foreign" personalities. He builds a wall around himself and pretends that nature placed it there. Such an attitude becomes a nationality complex to those whose highest identity is national. The damage to the personality is the same whether one's highest identity is nationalistic or regional or racial or in color.

Fortunately there are many personalities that rise above the lesser identities that so often cause strife. What the world needs now is a large supply of personalities capable of rising above the limitations of racial and color identities. Television and the airplane have made all cultures contiguous, and the ability to reach an understanding quickly can be of strategic value.

Security in Christ

Since the search for identity is also a search for security, both the search and the answer must come under the scrutiny of the Christian world-and-life view. The highest and most meaningful identity is that in which one sees himself first and foremost as a human being, and as such, a special creation of God, of no value without him, of infinite value with him. Without God, man cannot boast, for he is nothing. With God, man cannot boast, for God is All. He whose identity is truly with God through Christ has no

need of an identity or security which excludes those esteemed to be a lower grade of humanity. The very exclusion is itself evidence of the lack of true security. The exclusion proves the inadequacy of the identity.

The truly secure personality has identified with all creation and with God through Christ. Only on such a plane of life can one understand the words of the Apostle, "All things are yours . . . and you are Christ's and Christ is God's." Only on this plane of life are possession and belonging compatible. He who possesses all things while at the same time is totally possessed is truly secure. But this security belongs to those who identify with the possession (creation) and the Possessor.

Deeply embedded in the Judaeo-Christian tradition is one of the most profound social concepts of all time running counter to the most penetrating discoveries of human wisdom — the idea of voluntary slavery consistent with human dignity. The Son of God became the Suffering Servant. And Paul, motivated by the supremely beautiful example of Christ, could say "though I am free . . . yet I have made myself slave unto all." "And this I do," he continues, "for the gospel's sake, that I might be partaker thereof with you" (I Cor. 9). Here one sees an identity which extends from the most "ignoble" to the most glorious. It is only on this basis that one can become "all things to all men." The social implications of such a view are destructive of all ideologies of racial, national, cultural, religious or color identities.

Considering the medium through which the above thoughts have been derived, it remains the greatest enigma to this writer how one can profess to be Christian and at the same time be anti-Semitic.

But let us return to the Negro protest movement which today is the most widespread movement in this country seeking to bring about social changes. Some persons seem not to know what is going on in our country, while others are fearful that Communists are the cause of the present social revolution. But let us stop and reconsider what life is like in America for the man of color.

The truly secure personality has identified with all creation and with God through Christ.

One must be a good, loyal, tax-paying citizen of the United States before he is eligible for these unspeakable indignities.

'Not a Man'

When a man is told from the cradle to the grave that he is not a man; when every facet of his life is made in some way to be a reminder that one is not a man; when the state and church both combine in their testimony that one is not a man; then why is it surprising when such a person finally comes to agree with society and decides that he is not a man? There is nothing unusual about a man agreeing with majority opinion. When majority opinion is against a person in a particular society, that person is in a dying state as far as that society is concerned. When society withdraws all its benefits from a person, it brings on a kind of death that is very real. Fortunately, however, God's judgment does not always coincide with majority opinion; for if it did, then Elijah would have fought in vain; Jeremiah would have preached in vain; and Christ would have died in vain, a lonely minority.

The Negro has accepted too long what white society has been saying about him. It has killed his spirit and he can now find life tolerable only in rejecting that evaluation. He is seeking manhood on his own terms as he interprets the Bible and history. It may be that in the past the white man has looked upon the Negro as a valley of dry bones. In a sense this is true, for the white man has taken away his flesh by bolting up the door of dignified progress to him. The great question facing us today is "Can these bones live?" As long as dignity is denied to them the answer must be "No."

No doubt the success of Elijah Muhammed in making "these bones live" is in the new sense of dignity with which he inspires them. The tragedy is that such basic documents of human dignity as the U. S. Constitution and the Declaration of Independence are not his source of inspiration. For this country has not yet accepted the Negro into full enjoyment of liberty and dignity and it does not yet appear that it ever will. Still more tragic is the fact that the Negro's tax money becomes a source of strength for those who deny them liberty.

In contrast to the American and

French Revolutions which broke away from the prevailing opinions, the current Negro revolution is seeking to break into the prevailing opinions of equality and exact justice for all. It is possible that he may fail, but he will not again be the valley of dry bones he once was. His emerging concept of history provides one outlet. His willingness to go to jail without fear provides another outlet. Some day he may take Jefferson seriously and get violent. It would still be within the tradition of the American Revolution.

From Passivity to Action

The day of passive acceptance of the status-quo is gone. Militant groups of all varieties are active all over the country seeking to bring about a more just order, seeking to exercise the ballot in some areas without fear of death or economic strangulation, seeking to satisfy the needs of nature without having to go to jail in the attempt, seeking to change the patterns of schooling in which the dry bones are made, seeking to worship at churches which say their doors are open to all, but who throw in jail Negro citizens who seek peacefully to enter. What makes it all so inscrutable is that one must be a good, loyal, tax-paying citizen of the United States before he is eligible for these unspeakable indignities. Even a foreign enemy, if he is white, can take for granted the privileges which loyal Negro citizens have to go to jail for. This is a present reality.

Much is being said about the preservation of states' rights and responsible government. But much of this talk is no more than a dignified front for anti-Negro sentiment. There was a time when no such front was needed, but now some who are basically anti-Negro have left it to the Nazis, the National States' Rights Party and the Klan to wallow in public philippics against the Negro, while they publicly profess friendship for the Negro and at the same time, under the guise of fighting for states' rights and constitutional government, they fight against every effort to make life more tolerable for the Negro. They would do well to bear in mind that no government has the right to deny a man his manhood.

Peaceful Protest

Violations of citizens' rights by public officials are beyond calculation and apparently without remedy. One of the most basic rights of our democracy is the right of peaceful protest. Yet when Negro citizens seek to protest peacefully the inequities imposed upon them, local and state authorities repulse them with vicious dogs, fire hoses, billy sticks and cattle prods while federal observers observe. In the last few years thousands of peaceful protesters have been hauled to the jails of our land, until it is becoming proverbial that the jails are for people who wish to be free. Convictions of officials for violations are almost nonexistent. Of the more than 300 complaints of rights violations which were made to the F.B.I. in Birmingham during the 1963 demonstrations, there was not even one single prosecution, not to mention a conviction.

Last fall a Negro youth who was being jeered by white youths passing by in a bus, and who was struck in the chest with a rock thrown from the bus, retaliated by cutting the arm of one of the youths that protruded from the bus window. For this horrible crime he was at first charged with willful intent to murder. The charge was later reduced and the youth was finally sentenced to six months in jail, and he is currently serving that time.

But on the same day that a house of worship was bombed in Birmingham and the lives of four lovely girls were snuffed out, a white youth, returning from a meeting of the anti-Negro, anti-Semitic National States' Rights Party, shot and killed a Negro youth riding on a bicycle. For this relatively harmless diversion, he was given seven months, and even that sentence was suspended and a judge put him on two years probation, which would be altered if it interfered with his schooling. It is almost as if he were rewarded for his marksmanship. This says many things to the Negro.

Another Negro lad, fleeing for his very life from Birmingham policemen, was shot through the lung and killed on the spot. The lad had every right to flee, knowing what to expect from lawless policemen. But he slipped and fell and was shot dead. When a youth is shot fleeing across the Berlin wall to freedom, it makes the front page in Birmingham as a barbaric atrocity. But when a Negro child, innocent, unarmed and fleeing for his life, is shot

The church must give men a hope in God that can stand without the crutches of racial, national or color identity.

in the back and killed, the act is justified by local officials. This says many things to the Negro.

Danger of Extremism

Bombings and dynamitings, shootings and killings followed in the wake of the Birmingham Demonstrations last year. Birmingham demonstrated for freedom, using the pre-American Revolutionary methods of peaceful protest. But it seems that America did not appreciate non-violent peaceful protest. It is hoped that a realization by the white man that the Negro is not by nature non-violent will restrain him from seeking to thwart completely the method of peaceful non-violent resistance so ably championed by Martin Luther King. The destruction of this method will not bring domestic tranquility to our borders but will prepare the way for an approach more in keeping with the American Revolution. Already the spirit of Nat Turner is showing signs of revival. And in world politics today such a spirit might find allies all over the world, whereas Nat Turner was very much alone.

The turmoil in which we find ourselves in this country is ample evidence of the fact that we are in the midst of a profound revolution. Our Constitution is being put to its most severe test since the Civil War. It is my firm conviction that the Constitution will survive, no thanks to those who use the Constitution to justify the dehumanization of man. It is also my firm conviction that the church should throw its moral weight against the racial injustices that still characterize American society. The church must give men a hope in God that can stand without the crutches of racial, national or color identity. It must undermine every ideology which encourages men to seek security in outward appearances, for all these will certainly fail. Only the true and living God never fails.

Facts of Social Revolution

A realist approach to the problems facing us requires the recognition of certain facts. First, there is a social revolution going on in the United States today of very great magnitude. It cannot be wished away. This revolution is an outgrowth of the improved economic and educational status of the Negro.

Secondly, this revolution is motivated, not by foreign ideologies, but by the American ideology of individual freedom and equal justice for all. The Negro has heard the slogans of freedom, liberty and justice in America for the last 300 years. It should not be surprising that he is taking it more seriously than ever before. That he has hope in America in spite of the past is all to the good. To repress that hope is subversive of the basic framework of our government. One of the most unpatriotic things one can do is to seek to smother the light of liberty in the name of patriotism, or Americanism, or constitutional governmentalism.

Thirdly, the goal of this social revolution is not amalgamation, for amalgamation is a fact everywhere; nor is the goal black domination, for not only is that unrealistic but it is untenable historically and logically; nor is it preferential treatment, though this is understandable; but the goal is human dignity.

Fourthly, the method is currently non-violent peaceful protest. I say currently because it is not certain that this method will remain the predominant method. One of the most vulnerable positions in the current social revolution is the position of leadership. Leadership can change so rapidly that one has said that the militant leader of today is an Uncle Tom tomorrow. It seems that one type of leadership provokes a more militant type of leadership, which in turn provokes an even more militant type of leadership. Where it all will end is not altogether

certain. But it will end when the goal of human dignity has been achieved.

It is true that our country's image suffers when scenes of violence are televised around the world. This is regretted very much, for we suffer when our country suffers. But we do not see why we should bear all the suffering while our country enjoys a false image around the world of being the haven of the oppressed. Why should we pay taxes to support the government when we are by force kept from the enjoyment of elementary rights, and then be silent while the government presents itself to the world as the champion of liberty? I am not suggesting that we, like Thoreau, refuse to pay taxes to a government considered to be unjust, but it would be a very powerful demonstration if practiced on a large scale. It would be more dignified than a filibuster.

Our Country and the World

Our democracy stands now in the full light of world opinion; we desire the friendship and respect of all freedom-loving peoples. We stand at the crossroads of the twentieth century. Over against our system of individual freedom stands a system which denies individual liberty and champions the rights of the state. Both systems, however, stress freedom. But the "freedom" of Communism is a state-provided freedom maintained at the expense of individual liberty and forced upon the people by a government the people did not freely choose. On the other hand, our freedom is not created and maintained by the government at the expense of individual liberty. Rather, through the exercise of individual liberty, the government itself

NAE ON CIVIL RIGHTS

The National Association of Evangelicals boldly asserts the relevancy of the Gospel of our Lord and Savior Jesus Christ to the critical problem of civil rights. . . .

We believe that the Biblical solution to the problem of race prejudice is through the transformation of the individual by the power of the Holy Spirit resulting in a love for all men.

Recognizing that not all men have thus been transformed, we call upon evangelicals everywhere . . . to support on all levels of government such ordinances and legislation as will assure all our people those freedoms guaranteed in our Constitution.

Further, we call upon our churches to accelerate the desegregation of their own institutions both in spirit and in practice and we urge the opening of the doors of all sanctuaries of worship to every person, regardless of race or national origin.

THE CHANGING SCENE

HENRY W. CORAY

exists. Its task is not to create and bestow rights but to protect the God-given rights of men.

Both systems are engaged in a struggle to gain the allegiance of men. For peoples who have been oppressed by autocratic governments, the appeal of individual liberty exemplified in our Constitution is irresistible. Free and alert people will always choose individual liberty rather than slavery to the state. Which road will the emerging nations take in the next few decades? Their choice will determine the kind of world they will face in the next century. And their choice will also help to determine what kind of nation we will be in the next century. What we do about democracy at home will help in large measure to determine the choice the emerging nations will make. Unless we can demonstrate that freedom and individual liberty are a reality for all citizens in our democracy, the whole cause of freedom will suffer, and the forces of totalitarianism will be strengthened. Our failure will contribute to the failure of freedom in other parts of the world. Their failure can in turn accelerate our own demise.

Christian Duty

It is always the duty of God's people to be a light to the world. There are no considerations that can relieve us of this responsibility. Too often one hears from the white minister such sentiments as, "I know what ought to be done, but if I try to do anything I'll get put out of my church and they will get an extremist." This approach does not relieve the minister of his obligation to do what he knows he ought to do.

Nor is the honor of the church upheld by silence in the face of injustice, nor is the true church preserved by failure to do what it knows to be right. The church in Germany did not save itself by its silence in the face of Hitler's budding inhumanities, but it might have saved Germany if it had preached without fear the biblical concepts of justice and righteousness in the church and in the state. We cannot preserve the church. That is God's responsibility. Our task is to do what God requires of us—to do justice, love mercy, and walk humbly with God.

Perched on the summit of "Enchanted Hill" overlooking the blue Pacific at San Simeon, California, stands the fabulous Hearst Castle, a projection of turrets, towers and temples reminiscent of medieval England or Spain. In 1958 the sons of the late newspaper czar, William Randolph Hearst, deeded the property over to the State of California. It was converted into a museum, and every day of the year a regiment of tourists swarms over the grounds.

Thirty years of planning and a massive fortune went into the Castle, its satellite buildings and its surroundings. The estate covers 275,000 acres and extends along a 50-mile ocean front. Animals roam the forests at leisure. The hillsides teem with wild fowl. Exotic flowers and plants grow in profusion. The whole scene is a page out of the Arabian Nights, and in color and opulence vies with "Solomon in all his glory."

Mr. Hearst was probably the greatest art collector in America. Over a span of half a century he spent an average of a million dollars annually in *objects d'art*. He sent experts all over the world to buy or if need be steal articles he wanted to use to adorn his dwelling. The result is an astonishing variety of ornaments: antique paintings, marble statues, jeweled tapestries, baroque furniture, fancy pottery, relics of gold and silver. Some of the ceilings and mantles in the Castle and guest houses are crested with material taken from European palaces. Complete Italian and Spanish monasteries were dismantled and shipped piece by piece, and individually wrapped, to San Simeon. It is said that one guest room costing a million dollars to equip met with Hearst's disapproval; he had it torn apart and refurnished.

The man was a behemoth in his own right. You could call him the P. T. Barnum of the newspaper world, a master of the bizarre, the flamboyant. He made his influence felt from San Simeon to the White House, to Number 10 Downing Street, to the Vatican, to the Kremlin. He introduced the comic strip to the American public. It is a known fact that he set

up, and broke down, many a Hollywood star. He was certainly "the host with the most," royally entertaining from 50 to 100 guests at San Simeon regularly. He bequeathed an estate of \$400,000,000 to his heirs, including actress Marian Davies, with whom he lived 30 years.

What A. G. Gardiner said of Andrew Carnegie is true of William Randolph Hearst: "There are two Andrew Carnegies. There is the business man, ruthless, hard as his own pig-iron, who is the maker of millions, and there is the philanthropist—filled with the abstract love of humanity, who is the spender of millions. Each has his own atmosphere and a hemisphere of his own . . . There is no conscious conflict because they never met."

Hearst could be utterly heartless in stamping out opposition to his designs, as a man steps on an ant or spider. At the same time he often sent armies of under-privileged children to Coney Island on outings. He seldom went to church, but insisted that his guests attend. Inwardly he was shy, insecure, yet he assumed the posture of an emperor. He ruined business men he didn't like, and wept over a wounded pet dog. His personal life was an open scandal, but he forbade risqué stories and profanity at the table. He was, says one of his biographers, "a powerful and paradoxical personality, the power and the paradoxes acting together as a catalyst to produce the whole unique man."

Colossus of an age that changed
the world,
The galleons of his genius knew
their course,
His fingertips around the cosmos
curled.

From the gilded halls of the Castle on Enchanted Hill the ghost of one stalks to and fro nightly, with burning eyes examining the accumulated product of a dream come true. He has a message for us, if we have ears to hear:

"What shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?"

EDITOR

Robert E. Nicholas



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This Long Hot Season

There's more to it than the heat. Uneasy tensions and 'warm wars' lurk on the international scene. Political conventions portend more than the usual blasts of hot air well into the fall. But it is the racial struggle that looms over everything else with its violence in the streets and swamps, and what is worse, its prejudice and bitterness and hatred in the hearts of men.

It is not within our wisdom to tell civil authorities how best to keep order in our communities. Nor are we concerned with the purely political or economic aspects of the Civil Rights Bill. And we have no simple or pat answers for all the social problems remaining to be solved as integration makes its tortuous way in both North and South.

We are deeply concerned, however, that Christians—as individuals and as churches—attempt to think and act and exert their influence as *Christians* in this whole matter, as in all of life. It does seem that our salt has lost some of its savor and that our light shines but dimly. That has been true of these pages, we confess, but in this particular number a start is made at giving thoughtful and dispassionate consideration to our responsibility. We do so humbly, but hopefully.

We know of no one better qualified or more deserving of a hearing than our scholarly and soft-spoken Christian brother and fellow minister whose three lectures presented this spring are herein reproduced. A younger spokesman from New York City who will be a middler seminarian this fall also writes.

It will not be surprising if additional articles follow; in fact, we shall

be glad to receive constructive responses or contributions that seek to maintain a biblical perspective. We shall be particularly happy to hear of situations where solutions, or beginnings of solutions, have been achieved, for the encouragement of others.

The liberals have had a lot to say on the question of civil rights and related racial issues. And they have backed up their words with actions. Yet basic adherence to the Word of God and the sweet overtures of the gospel have been by-passed. Evangelicals, Reformed or otherwise, have been all too silent (or so it seems from our reading). We think Billy Graham was right when he told delegates at the spring NAE convention that "we as evangelicals are going to have to give an accounting to God of our stand in the racial crisis. . . . We should have been leading the way to racial justice, but we failed. Let's confess it, and let's admit it and let's do something about it."

The Civil Rights Bill is now the law of the land, and Christians will obey it. While it deals with hotels, theaters, swimming pools, restaurants, schools and so on, it says nothing about churches. Now it is the Christian church which believes and preaches that the law as such will neither save nor solve: rather, men's hearts must be changed. Here then is our opportunity, as individual Christians in our neighborhoods and businesses and schools, to make manifest that our hearts have indeed been changed by the power of the gospel. It is a time for every Christian to show the genuineness of his love for God and for his fellow men, and especially for the household of faith.

In our churches in all parts of the country we ought indeed to be opening our hearts and our doors to sinners, whatever their color or circumstance, may hear the gospel and by God's grace find fellowship with the saints. It may even be that we need to go out of our way in seeking to show forth the unity amid diversity of Christ's church.

Let the world see that in Christ there is no "middle wall of partition," no color curtain, no barrier of economic status or culture or education or race or any such thing. A 'one class' church in the usual definition of that term is an anomaly: the only 'class' in the church ought to be sinners saved by grace.

Let us gather in both those of "goodly apparel" and those who may be wearing "vile raiment." Let us consciously seek to show that love of Christ which includes families of varied skin color in the one household of God's adoption. Let us beware of catering only to the well educated in a college town, for example, where many of the "foolish" and "weak" and "despised" may be hungering for the true Bread from heaven.

Let us forsake the comfortable association only with 'our kind of people' (whoever they may be) for the express purpose of going into the highways and byways to present the claims of Jesus Christ to all our neighbors. Then let us make them welcome in our places or worship.

What a testimony if more of our churches here and now would come closer to that heavenly picture of the redeemed by the blood of the Lamb "out of every kindred and tongue and people and nation"! Increasingly the barriers that are temporal and temporary, the sheltering walls of custom or convenience, the sinful remnants of pride and prejudice must be broken down. Then the local congregation and the presbytery will become ever more conformable to the biblical concept of that body of which the risen Lord is Head and Savior.

Then no flesh shall glory in his presence, but he that glorieth shall glory in the Lord. And seeing our good works, men shall glorify our Father who is in heaven.

— R. E. N.

BOOKS WANTED

Do you have a copy of *The Infallible Word* by members of the Westminster Seminary Faculty that you are willing to give up? The book is now out of print, but desired by graduate students in theology. Write Professor Clair Davis, Wheaton College, Wheaton, Illinois, indicating your price.

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The Biblical Requirement for Christians in Race Relations

C. HERBERT OLIVER

The subject which will engage our attention in the following address will center upon the second table of the law, Thou shalt love thy neighbor as thyself. It must be understood that the necessary prerequisite of a proper love of one's neighbor is to love God with all one's heart, soul, mind and strength. Indeed to love God with all one's heart, soul, mind and strength and to love one's neighbor as one's self is to fulfill all the requirements of the law. But no mortal has ever fulfilled all the requirements of God's law save the Lord Jesus Christ, whose righteousness becomes ours through faith. As believers in Christ and as followers after righteousness, we are still under the fearful obligation to love God supremely and our neighbors as ourselves.

One day a lawyer asked Jesus the tempting question, "And who is my neighbor?" The lawyer was attempting to justify his own conduct, for to him the term *neighbor* included only those who were of his nation and religion. Jesus, knowing the limitation which his questioner placed upon the term, told the story of the Good Samaritan who was a neighbor to a victim of violence, and then asked the lawyer who was the neighbor to him who fell among thieves. Perhaps unwilling to say "the Samaritan," for they were not neighbors according to Rabbinic teachings, the lawyer replied, "He that showed mercy on him."

Who Is my Neighbor ?

But the question is still being asked: "Who is my neighbor?" "Whom am I obligated to love?" All too often we try to surround ourselves with those whom we would choose to call our neighbors while we peacefully forget all others. We try to control just who our neighbors should be. Some even imagine it a God-given right to choose our neighbors. But our neighbors are given to us by God, together with the commandment to love

them as ourselves. No race or nation can be excluded from the demands of the second great commandment.

Yet it is an undeniable fact that many Christians have no intent or desire to regard as neighbors in the biblical sense persons of a different skin color. Many are the churches that will not receive Christians of a dark hue, and this they do in the name of the Lord. Too often we look upon a neighbor as one who looks and thinks like we do. Nothing could be farther from the biblical concept of a neighbor. For in the mind of Jesus, a neighbor is any human being to whom we may render a service or from whom we may receive a service.

In the parable of the Good Samaritan, the neighbor was the hated Samaritan who performed his work of mercy in the land of Judea. The inquiring lawyer looked upon neighborliness as a matter of proximity only. With Jesus, neighborliness is seen not in terms of proximity but in terms of service where there is a need. He who looks the other way, or passes by on the other side of suffering humanity is not a neighbor. I am neighbor to him whom I help in his need. And he is my neighbor who helps me in my need.

Love as Motivation

The motivating force behind Christian neighborliness is love—love for God and love for men. Any other motive such as love for man only, or love of country, or love of one's own racial group, fails to qualify as Christian. Self-preservation is without doubt a very basic motivating force behind men's actions. But when love is lowered to an equal plane with self-preservation, or subordinated to it, then one loses both love and himself. For he that seeketh to save his life shall lose it.

My neighbor, then, is that one on whom I bestow merciful kindness born of love to God. No acts, therefore,



that are motivated primarily by self-preservation or racial or cultural identity can be classified as neighborly in the Christian sense of the term. Neither segregation nor apartheid, being admittedly motivated by the desire for "race purity," "self-preservation" and "cultural identity," may in any sense be considered Christian neighborliness, though both have been developed within the Christian fold and are defended by what are called Christian principles.

To circumscribe, to restrict, to deny opportunity, to discriminate against, to stifle hope, to exploit and abuse, all are an integral part of segregation and apartheid in action. Only in theory are they beneficial to the dispossessed. Segregation is what segregation does. And it is destructive of human dignity and humanity.

To further clarify issues, we shall make a brief examination of the theory of apartheid as set down by the Synod of the Reformed Church of South Africa in 1961, reported in the *Acts of the Reformed Ecumenical Synod 1963*. This 1961 Synod adopted its own resolutions as over against the 12 resolutions on race adopted by the

Reformed Ecumenical Synod of 1958 at Potchefstroom. Emphasis is placed upon the second great commandment as requiring neighborly love to all people without regard to race or color. But as if Jesus had failed to spell out all the requirements of God in the two great commandments, Synod introduced the principle of righteousness which it insists must be maintained. From the principle of righteousness are deduced various forms of inequality. And from the aspect of inequality it follows that "every one ought to be treated according to the rights and obligations resulting from his relations to his society. Hence the servant has a right to a just treatment but not to one similar to that of a child of the house" (p. 161).

Double Standard

Here again we see the establishment of that double ethical standard maintained by the Pharisees which flowed from a distorted view of righteousness. The Pharisees considered themselves righteous and as such that they could determine what their obligations were to other peoples. Having excluded some from the obligation of love, their consciences could be at ease even at the murder of those of the excluded group. Only on the basis of a pharisaical double standard of ethics could the murders at Sharpeville take place, and families be divided permanently on the basis of skin color or hair texture. When men take upon themselves the prerogative of determining what is right or wrong for someone else, they have at that moment laid aside God's law, which determines what our relations with other humans should be.

The Good Samaritan saw a man in need and he went to his aid without seeking to determine how righteous or unrighteous he was. But apartheid injects a "principle of righteousness," by which it discovers inequality, which becomes the basis of a double standard of ethics. In practice this second standard becomes gross injustice, practiced with ease of conscience, and it crucifies Christ daily. It relieves the professing believer of the obligation to show mercy to those who need mercy. It would seem that the more unequal one is, the more he is in need of mercy. The man who fell among thieves had been quickly reduced to inequality and was therefore in desperate need. And the Good Samaritan was one who was considered unequal,

and yet it was this unequal one who showed mercy and thus became a neighbor, while the righteous peers walked away from the opportunity to be merciful.

The resolutions of the 1961 Synod referred to above make much of the last clause of Acts 17:26 where it is said that God has set the bounds of the habitations of the nations. This is interpreted in such a way as to justify the building of rigid walls of separation between differing peoples, contrary to Paul's attempt to break down the walls of separation based on sin and pride. But if for the sake of argument it is allowed that the above reference can be interpreted to mean that in some inscrutable way God has set the boundaries of Holland for Hollanders, by no stretch of the imagination can it be interpreted that Hollanders may leave their boundaries, travel thousands of miles, crossing over scores of other boundaries, and settle in a distant land, forcefully destroying the boundaries of other peoples all in the name of a God who has already set the bounds of the habitation of peoples. By the same reasoning we might justify conquering the moon to preserve American culture on the moon.

Silent Consent

At the present time the worst form of inhumanity is to be found within the framework of apartheid in South Africa. But segregation in America is not much of an improvement. For in the face of many cold-blooded murders of innocent people, too many Christians, by their roaring silence, have given aid and comfort to the violent. Freedom of speech and of the press in America have kept segregation from reaching its ultimate goal of complete suppression of human liberty. Literally hundreds of books have come out in recent years exposing the inconsistencies of segregation. But the segregationists have not thereby been defeated. On the contrary, they show an amazing ability to press their arguments with success. They are aware that most of their verbal opponents are their practical allies. For

Mr. Oliver, author of "No Flesh Shall Glory," gave this address as one of his evening messages at the Reformed Ministerial Institute at the end of May. It spells out something of the Christian's duty alluded to at the close of his earlier lectures.

while segregationists openly advocate and practice segregation, and have achieved a segregated system, most of their opponents have achieved a segregated system also while verbally opposing segregation. The segregationist knows down deep that most of his verbal opponents are really down deep on his side. Thus the clever segregationist finds it a rather easy task to overcome his verbal opponents in argument.

It would be well for white people to consider how costly racism has been and is to white people. It certainly has failed as a preserver of white persons. How many whites died in the Civil War? How many whites gave their lives fighting the racism of Nazi Germany? It was common talk among various non-whites during World War II to let the white man go on and eliminate himself so life can be better for others.

Today any white person who attempts to help Negroes achieve justice is in a sense taking his life into his own hands. William Moore, while walking through Alabama with a message to the governor of Mississippi, was shot and killed and his accused assassin was freed by an all white jury. Our own President with his own life blood paid for the stand that he took for equality and justice for all. We will not let these men die in vain. As good neighbors they stretched forth the helping hand, and we will not forget them.

Paul and Onesimus

Paul's love for God and man enabled him to identify completely with a former slave who had become a believer through the instrumentality of Paul. What Paul urges upon Philemon is full of instruction to the open-minded. Onesimus had run away from his master and was a fugitive. The gospel reached him through Paul and Paul sent him to his former master with a letter. In it Paul urges Philemon to receive Onesimus into a new relationship.

In verses 12 through 17 we see an accumulation of petitions so deeply personal and moving, so full of grace and humility, that we cannot refrain from comparing Paul to the Good Samaritan. In sending him back to Philemon, Paul urges Philemon to receive him; to receive him not now as a servant; to receive him above a servant; to receive him as a brother, as a brother beloved; as a brother be-

loved especially to Paul, but how much more to Philemon; as a brother in the flesh; as a brother in the Lord; and finally Paul puts himself in the place of Onesimus and says "receive him as myself."

How wonderfully the grace of God bound together the destinies of a former slave, an apostle, and a householder. Many commentaries insist that Paul sent Onesimus back to Philemon to be an unmanumitted slave, but the whole tenor of Paul's petition suggests the opposite. The extreme delicacy of Paul's approach would have been quite unnecessary if his sole purpose was to send home a fugitive slave

turned Christian.

Any discussion of racial problems must inevitably come face to face with the problem of marriage. A number of church agencies have made official pronouncements to the effect that marriages across racial lines cannot rightly be called sinful. In *No Flesh Shall Glory* I sought to make my position clear with reference to what is popularly called inter-racial marriage, and my position today remains the same.

Inter-racial Marriage

A little plain speaking on the matter perhaps is in order at this time. A great deal of sociological and the-

ological dust has been raised over the marriage of persons of different racial strains, ninety-nine per cent of which is totally irrelevant. Opposition to such unions varies from country to country, while some countries take pride in a multi-racial society. I am not prepared to say that most opposition to inter-racial marriage stems from whites. But if it is true, the white man has the least justification for such an attitude. For everywhere the white man has gone, he has left evidence of his most intimate attachment to women of darker hue. South Africa with its million or so Coloreds is no exception. In America it has been esti-

RESOLUTIONS OF POTCHEFSTROOM ON RACE — REFORMED ECUMENICAL SYNOD 1958

I. The fact that "God has made of one all nations of men" (Acts 17:26) implies that the fundamental unity or sodidarity of the human race is at least as important as all considerations of race and color.

II. The fact that in Adam all human beings are equally subject to sin and "come short of the glory of God" (Romans 3:23) implies that, in its relationship with God, no single race may deem itself entitled to a privileged position and consider itself superior to other races.

III. For a believer, the decisive consideration, in determining his relationship with members of another race, is the commandment which God Himself has laid down for all human relations, namely, that we should love our neighbors as ourselves.

IV. The fact that Jesus Christ's redemption has atoned for the sins "of the whole world" (I John 2:2) implies that all races are included in the plan of salvation and are called to eternal life (Gen. 12:3; Matt. 28:19).

V. From this it follows that a believer has primarily to regard the members of another race as fellow-sinners, to whom he should bring the message of the Gospel. If the members of the other race are likewise believers, he should receive them as his brothers and sisters in Jesus Christ (Philemon 12, Ephes. 4:3-6). In such a relationship all human distinctions, no matter how much weight they carry in social life, become considerations of secondary importance.

VI. The preceding paragraph neither denies nor ignores the fact of the multiplicity of nations, but in that

multiplicity the unquestioned equality of all races, peoples and manifestations of the true church must be recognized according to the Scriptures.

VII. In view of the fact that in the present world situation, the problem of race relations has become very complicated and is causing continual tension, it is the duty of the Church to avoid even the semblance of an attitude which can engender estrangement, and to make every effort to improve the already strained relations.

VIII. The responsibility of the Church in connection with race relations is threefold:

- a) With respect to its own attitude in its relationship with Churches and individual believers of another race, e.g., such as the relationship between older and younger churches.
- b) With respect to its preaching and teaching, by means of which it enlightens its members in connection with the correct attitude in ordinary social intercourse with members of the other race (Galatians 5:22-3).
- c) With respect to the policies of the central government and other civil bodies, which policies the Church should scrutinize in the light of God's Word.

IX. The practical implication for the ministry of the Church is that in common congregational meetings and in admitting members of another race to our own gatherings, we should guard against any impression of discrimination which could imply the in-

feriority of the other race, the members of which should be made to feel that they are being regarded as fellow-members in the body of Christ, bound to us by the closest of ties.

X. In order to progress towards the unity of believers, the efforts of the younger Churches to achieve full ecclesiastical equality with older Churches should be encouraged; closer co-operation should be sought on the level of Church assemblies and consultations; and the Church by its teaching and example should guide and prepare its members for the practice of Christian communion with believers of other races, always acting with great circumspection, love and responsibility toward all its members.

XI. No direct scriptural evidence can be produced for or against the inter-mixture of races through marriage. The wellbeing of the Christian community necessitates that due consideration be given to legal, social and cultural factors which affect such marriages.

XII. In everything it teaches or practices in connection with racial matters, the Church should make every effort to state unequivocally that it is not being led by general slogans such as those popularly proclaimed; but that it will endeavor, whenever it is confronted by an embarrassing situation, to act in humility and in obedience to the will of its Saviour and sovereign Lord. This implies that it should critically examine in the light of God's Word such concepts as trusteeships, racial distinctiveness, etc., which are the stock-in-trade of discussions of racial matters in order to purge such concepts of any ulterior motives which may be lurking therein.

mated that nearly seventy-five per cent of the Negroes brought here from Africa now have "white blood" in their veins. These facts make suspect all claims of the white man to a genuine interest in race purity. They reveal his irresistible attachment to that wonderful creature called woman, whatever may be her race.

Too often than not, the Negro woman in the South has more freedom than the white woman. White men still are known to brutalize and even kill Negro men for being intimate with Negro women they claim as their own. More often than not, the white woman is treated as nothing more than an instrument to bear children and thus carry on the so-called pure racial strain; not as the object of unfathomable love. Read the rather terrifying novel *Mandingo* by Kyle Onstott and get a glimpse of that phase of Southern society which Southerners would like to keep under the rug.

Our country suffers from a fear of the skeletons in the closets. No doubt

some may be shocked by this kind of approach, but until we pull away the false front of concern for race purity and see racism in depth, we will ever be dashed back and forth on the violent surface waves of the pros and cons of inter-racial marriage. This hushed-up phase of race relations must be seen for what it is before the problem can be placed in proper focus. The liberty that white men have taken with the women of the world must not be allowed to be kept in the background while Negroes only are represented as desiring inter-marriage.

What advice would I give to young lovers whose affection for each other has reached across what are commonly called racial boundaries, assuming, of course, only a legitimate relationship? Rejecting as baseless all theories which deny the right of marriage to lovers on purely racial grounds, I would urge the lovers (1) to marry for love rather than curiosity, for a successful marriage must have more than curiosity to hold it together; (2) to marry

for love rather than to prove one point, for there are one million and one points to be proven in a successful marriage—one million and two is too much; (3) to realize that they will without doubt suffer from strained social relations because of the prejudices of the majority and the inability of people to understand; and (4) that I would be one of that minority who would do all in my power see that they find understanding and happiness through those spiritual and social outlets that are a necessary prerequisite to spiritual and social happiness.

Our country and the world are facing one of the gravest crises of all time. The Christian has the key to the solution of man's most basic problems. The burden rests upon us to overcome the forces of hatred and distrust through the faithful proclamation of the gospel of Christ and the diligent application of the same to all areas of life. Loving all men as ourselves is an integral part of the overcoming process.

Christianity and Racism

JAMES B. WHITE

In September of 1956 The Conference of Negro-African Writers and Artists (*Le Congres des Ecrivains et Artistes Noirs*) was held in the Sorbonne, in Paris. The American novelist Richard Wright, Alioune Diop, the editor of *Presence Africaine*, poets Leopold Senghor from Senegal, and Aime Cesaire of Martinique, poet-novelist Jacques Alexis from Haiti, and American novelist James Baldwin were among those present.

As described by James Baldwin in *Nobody Knows My Name*, The Conference was largely an expression against 'racisme.' *Le Congres des Ecrivains et Artistes Noirs* was highly significant because of the fact that an artist is the mouthpiece for his generation, in this case, my generation. Those men who met at the Sorbonne were united by the common bond of subjugation, which subjugation for so long accounted for much of the strength of Europe.

As a Christian, I am concerned to

see the church meet the challenge of racism wherever it is found. As one who knows what it is to face racism in the school, in real estate, and on the job, I am thoroughly convinced that the tank of segregation rolls on the treads of racism, and as such is a perpetual threat and insult to the dignity of every black person.

Unity of Mankind

The Christian believes that all men have been created in the image of God, and that all men are descended from Adam. When the Christian says that all men are God's image-bearers and are descended from Adam, he is at the

Mr. James White, a member of a Baptist Church in New York City, has completed his first year as a student in Westminster Seminary. He has shown zeal for the Reformed faith and expressed a desire that biblical concepts be thought through and applied in the sphere of which he writes.

same time asserting the unity of the human race.

The racist (and I refer to all who call themselves 'segregationists') believes in a divided humanity. He believes that the image of God in man is basically different in one group of people from the image of God in another group of people. He believes that there are several *fundamental* varieties of human nature, each of which manifests itself to the external world in terms of skin color, bone structure and behavior.

The principle of divided anthropology is exceedingly important because apart from this principle there is no meaning to the word 'race' at all. Only the person who will say that mankind is fundamentally divided into rigidly defined spheres can use the word 'race' with meaning. Yet I have never heard any racist openly state that the image of God in the black man is different from the image of God in the white

man. No consistent Christian can make such a statement.

If you are one who maintains a racist outlook you are no doubt saying that you are zealous for the Christian doctrine of the unity of the human race but nevertheless that there are genuine, profound and inherent differences among peoples, i.e., 'racial groups.'

People as Persons

Allow me to point out that it is the racist himself who most consistently obscures all individual distinctions. By stressing 'racial' distinctions he destroys personal distinctions. The person who takes a racist stand erases human individuality by such phrases as "All white people are . . .", "All black people tend to be . . .", "All American Indians strike me as . . ." and so forth. It is precisely the racist who insists on adhering to universal and permanent generalizations that destroy true individuality among people. Racism favors the *abstract* category of the group over the *personal* category of the individual. Racism does not look beyond the group to the individual; it speaks of "peoples" rather than people as persons.

The racist divides humanity and thereby provides for himself a reason for segregating his churches. The racist permits his racism to distort his ecclesiology.

One Reformed theologian has pointed out that God has not given spiritual gifts to his church according to any color scheme. There is no basis for saying that God has given a *complete set* of spiritual gifts to 'white people' so that they could form a 'white church', a *complete set* of spiritual gifts to 'black people' so that we could form a 'black church', and a *complete set* of spiritual gifts to 'American Indians' so that there could be an 'American Indian church.' Such thinking is not founded on the Bible (I Cor. 12). Nonetheless, the church segregationist mistakenly thinks that he has biblical support for barring people from local church membership solely because of their complexion.

Unity of the Church

The fifteenth chapter of the Acts is frequently referred to as a passage which supposedly supports the idea of locally segregated churches.¹

As I read Acts 15 it appears that certain Judaizers in Antioch had been spreading the error that circumcision

was necessary for the salvation of the gentiles. The council at Jerusalem concluded that circumcision is not necessary for salvation. The council further decided that in order to avoid giving offense to the Jews at Antioch, the gentile Christians should abstain from certain practices that were considered offensive by the Jews. Notice that the question raised by the Jewish Christians was whether or not every aspect of the entire Mosaic Law was still in force. The Jewish Christians at Antioch believed that the gentile Christians should continue to keep the Old Covenant laws. The Jews failed to grasp the extent and nature of the transition which had taken place with the introduction of the New Covenant. This transition made it unnecessary to keep the liturgical laws, and Paul makes this quite clear in I Cor. 8, where he pays special attention to the problem of eating meat.

The conflict in Acts 15 was not a question of keeping the gentile believers *out* of the church in Antioch because of some cultural or 'racial' differences, but rather it was a question of making the gentile Christians who were *already in the church* conform to the liturgical law. (I am not, of course, including the injunction against sexual immorality under the liturgical law.)

Furthermore, James, as leader of the Jerusalem church, plainly indicates that the concern of the council with regard to the gentile converts in Antioch was not to restrict their entrance into the assembly of God, for he specifically warns his fellow Jews that ". . . we ought not to put difficulties in the way of the heathen who turn to God . . ." (Acts 15:19, Williams Translation).

The apostles desired to preserve the *unity* of the Antioch church. The apostles therefore enjoined the gentile Christians to abstain from certain practices offensive to the Jews (vs. 20). As Paul shows in I Cor. 8, the underlying principle of Christian love is clearly a unifying principle, and not a segregating principle.

Thus, when Peter appeared at this same Antioch church and segregated himself from the gentile believers upon the arrival of certain Jews, Paul withstood Peter and those who had likewise separated themselves, for he saw that "they walked not uprightly

according to the truth of the gospel" (Gal. 2:11-14).

Racial Pride

All racist argumentation rests on the principle of a *divided humanity* even though this principle may not be stated explicitly. The person who takes a racist stand divides mankind into several fixed groups, which implies that each group has *its own form of total depravity*.

Why does a believer maintain a non-Christian principle in his thought despite the uniform testimony of Scripture?

In discussing the unity of the human race, B. B. Warfield said,²

. . . we must not permit ourselves to forget that there has always nevertheless existed among men a strong tendency to deny this unity in the interests of racial pride. . . .

Racial pride forms the foundation for racism. Yet the racist cannot define what he means by 'race,' because the concept is a mythical one. If every man is totally depraved, then there can be no room for racial pride or racism. Every descendant of Adam stands in the rags of unrighteousness before the standards of God. "For all have sinned, and come short of the glory of God" (Rom. 3:23).

Most racists appeal to the 'natural order' for support of their position. I have even met some racists who would like to add a category of 'race' to the Dooyeweerdian table of law spheres! Evidently they are not aware that Dooyeweerd has said in this connection,³

. . . the hypothesis of a polygenetic origin of the human races lying at the foundation of different theories of this kind, is a gratuitous assumption. . . .

Marriage

The question of marriage is central to racism. Unfortunately, racists persist in referring to the marriage between two individuals of different complexions as 'interbreeding,' 'blood fusion,' 'the creation of a hybrid race,' and (as they seek a euphemism) 'amalgamation'! These terms reflect a very low view of marriage. Such a view of marriage comes from a very low view of man. Such a view of marriage could never be derived from the Bible which teaches such a high view of marriage that the church is re-

Racial pride forms the foundation for racism.

The Presbyterian Guardian

ferred to as the Bride of Christ (II Cor. 11:2; Eph. 5:21-33).⁴

The racist is deathly afraid that his 'race' shall be destroyed through what he calls 'inter-marriage.' Now, it is necessary to examine what he means by *his* race. He is not referring to his ancestors, because 'inter-marriage' today can in no way affect them. The racist is not referring to himself because he is also beyond any 'racial' change. What, then, does he mean? The racist feels that by opposing 'inter-marriage' he is protecting his own undefiled image in his yet unborn posterity. This reminds one of the pagan Greek idea of a man's attaining eternal life by living on indefinitely through the life of his children.

Culture and Salvation

The 'inter-marriage' issue is extremely important because it shows that the racist fully intends to project *enforced* segregation into the endless future. This means that the racist must remain in power in order to enforce his segregation. Furthermore, when the racist argues that segregation rests on 'cultural differences,' he is dodging the issue because a culture is something that is learned. When he says that we must not concern ourselves with the 'race problem' but rather seek merely to evangelize the unsaved, he is offering us another dodge. His real concern is in maintaining what he calls his 'racial integrity.' As far as the racist is concerned, 'race' is a category that is deeper and broader than both culture and salvation. In his eyes, the cultured Negro is still someone inferior. Culture has nothing to do with the matter. Likewise, the racist believes that the saved Negro is inferior. To be sure, a Christian racist never states his case in these words, but the implication is unavoidable.

Unless you acknowledge that a person is as fully human as you are because both of you are created in the image of God, you will never get to know that person. That is why the racist does not understand Negroes. Hence, the white racist is unable to account for the sit-ins apart from 'outside instigators'; he cannot conceive of black people as angry human beings, since we are, according to him, only partially human, and docile.

By way of contrast with white racism, let me say that the Black Muslim does not involve himself in the same kind of antinomies as those

which the white racist finds if he should seek to make or maintain a Christian profession in this regard. The Black Muslim does not try to divide mankind into permanent categories. He merely asserts that all white people are devils, and therefore not at all human. The Muslim does involve himself in an antinomy of a different kind when he says, as I have had several say to me, "The teachings of Christ are the most perfect in the world but white Christians are actual devils and black Christians are deuded."

The neo-separate-but-equal school of white racists has not seen that racial segregation is by definition based on racism. Racism is pagan and Christians must denounce it for that reason. No consistent Christian can be a racist.

SOME SUGGESTIONS

Let us have a nationwide community of Christians praying for this nationwide problem.

I would also suggest that Christians in every community across the country in which there are segregated establishments such as concert halls, hotels, bowling alleys, employment and real estate offices etc., contact the management and let them know that we, as individuals or groups, shall not avail ourselves of their services until all segregationist barriers are removed.

Alumni pressure should be brought to bear on both Christian and non-Christian schools that maintain racist policies. Those of us who are desirous of seeing a Christian university established in this country must clearly realize that a truly Christian philosophy of education must be based firmly on a biblical understanding of the nature of man. Alumni pressure could

1. cf. T. Robert Ingram, "Integration Denies Grace," in *Essays On Segregation*, Houston, Texas: St. Thomas Press, 1956.

2. B.B. Warfield, *Biblical and Theological Studies*, Philadelphia: Presbyterian and Reformed, 1952, p. 255.

3. Herman Dooyeweerd, *A New Critique of Theoretical Thought*, Philadelphia: Presbyterian and Reformed, 1957, vol. III, p. 495.

4. C. Herbert Oliver, *No Flesh Shall Glory*, Philadelphia: Presbyterian and Reformed, 1959, is a lucid and soundly biblical treatment of American racism, including the question of human marriage.

No consistent Christian can be a racist.

encourage colleges to study and produce helpful Christian literature on the subject. This would mean stocking school libraries with representative sets of books on American Negro and African history and culture. For example, it is difficult to discover in some school libraries the fact that Chicago was founded by a Negro man named Point Du Sable.

Christians should seek to be as well informed on current developments as possible so that we can write our congressmen on key issues and thereby make our presence felt.

Editors of magazines and newspapers ought to become aware of our Christian viewpoint.

Churches should stimulate interest in community welfare projects wherever there is need. There is a Christian Reformed church in Harlem which has had an effective ministry with dope addicts as well as a general evangelistic outreach into the community.

I think churches ought to be sensitive and alert to extend a welcoming and helping hand to college students from abroad. My own church, Mount Olivet Baptist Church, as well as other churches and evangelistic groups such as The Fishermen's Christian Fellowship and Inter-Varsity have had programs involving exchange students that have proven effective.

I would also suggest carefully considered peaceful demonstrations, where necessary. This, however, is not a function of the institutional church as such. It is a legitimate function and right of the individual believer as a citizen.

Joint programs with youth groups from various churches often go far toward gaining mutual understanding. There is also the very significant benefit of mutual spiritual and intellectual enrichment as a result of contact with various cultures.

In Conclusion

Last April a Christian brother informed me that wars are fought, not by the large group of five hundred or a thousand men at a time, but by the small, isolated, faithful squad of perhaps a dozen men. To the men of that squad, it sometimes appears as if they are fighting the war all alone. So it is with the redeemed people of God,

scattered in small squads across the face of the earth. As we struggle against every manner of sin, as we press on to fulfill the cultural mandate (Gen. 1:28), as we seek to be the salt of the earth, we do so courageously, and with glad hearts, for it is Jesus Christ himself who is our loyal Friend, our sovereign King, and our omnipotent Captain.

Worcester, N.Y. — Two articles which appeared in the *Guardian* by the Rev. John Rankin — "The Glory of Calvary" and "The Triumph of the Resurrection" — have been requested by the Rev. Ralph Montanus, president of the Gospel Association for the Blind, for his monthly worldwide braille magazine, the *Gospel Messenger*.

HERE AND THERE IN THE ORTHODOX PRESBYTERIAN CHURCH

Valdosta, Ga. — In connection with the spring meeting of the Presbytery of the South held at Westminster Church here a women's auxiliary was organized with the following officers: Mrs. Glenn Coie of Sharon, Hialeah, president; Mrs. Robert Atwell of Gal- loway, Miami, vice-president; Mrs. Herbert Burnham, Miami, secretary; and Mrs. Ronald Gump of Emmanuel, Ocoee, treasurer.

Wildwood, N. J. — Pastor and Mrs. John Davies were surprised on April 10 by the congregation on the occasion of the tenth anniversary of their com-

ing to Calvary Church. Joseph Mac-Clain, acting as master of ceremonies, entertained the group by relating incidents of the Davies' early days among the Indians of Wisconsin. A purse was presented to the honored couple.

Santa Cruz, Calif. — Pastor Arthur Riffel reports the recent ordination of Mr. J. W. Marcus as a ruling elder in the congregation.

Grove City, Pa. — The Rev. Henry Tavares, formerly pastor of Bethel Church, Ft. Lauderdale, Florida, has assumed the pastorate of Wayside Church, whose pulpit has been vacant since the Rev. Thomas Tyson left for New Zealand.

Wayside Church was host to the spring meeting of the Ohio Women's Presbyterial, with Mrs. Ruth Shaw presiding over some fifty in attendance. Mrs. Calvin Cummings, reporter, wrote that Mrs. Kenneth Smith, wife of the Director of Christian Education of the Reformed Presbyterian Church of North America, brought a stimulating and exceedingly helpful message on "Methods of Bible Study." She challenged the group both to "know Christ" and to "make Him known" through neighborhood Bible studies. In the afternoon the Rev. Robley Johnston delivered a provocative message on the relation of Christian education to missions, pointing out the necessity of a solid foundation of careful instruction in the Word of God that our program may be neither diluted nor impure.

San Diego, Calif. — A second annual Missionary Conference at the Paradise Hills Church, May 21 - 24, reached the hearts and opened the pocketbooks of the people, according to Pastor Edward Kellogg. The Session had set a goal of \$3,000 for the "faith promises" (up \$500 over last year), but when the total promises came to well over \$4,000 there was much rejoicing.

Although none of our own missionaries were able to be present, Dr. and Mrs. William Chisholm of World Presbyterian Missions spoke of the work of our Korean Mission. The work of the Reformation Translation



CALVARY ORTHODOX PRESBYTERIAN CHURCH
Middletown, Pa.

This photograph shows the interior of the carpeted nave which, with the balcony, seats 350. A narthex and a pastor's study are included, and a full basement provides an assembly room seating 250. Construction began in June 1963 and dedication took place on May 10, 1964.

With Pastor George W. Hall, Jr. presiding, prayer was offered by the Rev. Luther Craig Long, Ph. D. and the prayer of dedication by the Rev. Kenneth J. Meilahn. The Rev. LeRoy B. Oliver preached a sermon to a near-capacity assembly of members and visitors. A time of refreshment and fellowship followed, with music by the church's orchestra, concluded by a hymn sing. (Arnold Studios, Harrisburg)

Fellowship was presented by the Rev. Charles Chao and Dr. Samuel Boyle, executive secretary of the organization. A close relationship was evident between the work of this fellowship and some of our missionaries in the Orient. Another message was given by Mr. Daniel O'Brien, literature secretary of Wycliffe Bible Translators. A film produced by that organization was shown, "Break-through in the Jungle."

Hamilton, Mass. — First Church has purchased a manse directly behind the property in preparation for the arrival of Pastor-elect Wendell Rockey and his three children in mid-July. Members of the congregation have participated as volunteers in papering and painting the manse, and the kitchen has been completely remodeled. Redecorating of the interior of the church building itself has resulted in a beautiful place of worship.

Mr. Yukinobu Sato, of Gordon Divinity School, told of our mission work in his native Japan at a recent meeting of the youth fellowship.

Fairfax, Va. — The Rev. Robert L. Thoburn was installed as pastor of the recently constituted Trinity Church on May 8. The Rev. Laverne Rosenberger preached a sermon on "The Great Commission." A charge to the pastor was given by the Rev. Laurence Vail, and a charge to the congregation, by Elder David Carson, both of Grace Church, Vienna.

Glenside, Penna. — Calvary Church was host to the spring meeting of the Presbyterial which featured a panel discussion moderated by the Rev. LeRoy Oliver. Participants were Mrs. Laurence Vail, Mrs. Jack Peterson, and Mrs. Robert Nicholas, answering and commenting on such questions as the joys and satisfactions of home missions work; the nature of some of the peculiar problems; the extra demands often put upon the wife of the missionary; how important the meeting-place is, and the location; and ways in which self-supporting churches can be of assistance.

Sixty-three were present for roll call, and an offering of \$229 was received for the hospital in Eritrea. Dr. and Mrs. Lyle Nilson, medical appointees to Eritrea, spoke of their call and the type of work they hope to do, "using the hospital as a stepping-stone to reach the people of that land," as reported by Mrs. Donald Meck.

Santee, Calif. — The Rev. Bruce Coie is the new pastor of Valley Church, succeeding the Rev. Gerald Latal, who became pastor of Bethany Church of Stockton last year. Mr. Coie was for nearly six years pastor of the Westminster Church, Evergreen Park, Illinois.

Havertown, Pa. — Knox Church is engaged in a summer program of intensified pastoral work and evangelism, with Mr. Robert Needham of First Church, Portland, Oregon, a senior at Westminster Seminary, engaged to assist the Rev. Norman Shepherd, who is stated supply. The church's present meeting-place is in the Brookline Fire Hall.

The evangelistic efforts, initiated early in March, are directed to discussion and witnessing (insofar as God enables) with each individual contacted, rather than just canvassing. It is reported that this approach has proved quite effective both for witnessing and for obtaining information by the participants in the calling.

Hacienda Heights, Calif. — Dr. Terry Spencer has been ordained and installed as an elder, and Mr. Moffett Knox as a deacon. Mr. Elmer McCann, who with his family was recently received by letter from Calvary Church of La Mirada, was also elected to serve as deacon and as Sunday school superintendent. Messrs. Bill Middleton, Arthur McConnachie, and Rex Cooperider were added to the trustees.

The Whittier Christian High School Choir presented a service of song following the worship hour on a recent Sunday evening, with the largest attendance ever. Dr. Daniel van Houte supplied the pulpit during the absence of Pastor Wilson Albright at the General Assembly.

Philadelphia, Pa. — The Rev. Robert Knudsen, moderator of the Session, is conducting worship services at Gethsemane Church two or three times a month during the summer. Licentiate Ralph Verno and Mr. Thomas Nicholas were among other recent speakers. Dr. Knudsen has been visiting in the community with a view to augmenting the church's witness. Men of the congregation are planning some painting of the exterior of the building. Pray for every endeavor.

West Collingswood, N. J. — Immanuel Church friends enjoyed a spring concert by the 40-voice touring choir of Gordon College under the

direction of Walter Keith. The Varsity Quartet also sang.

Pastor George Knight has been named one of the speakers for the Presbyterian Family Week, July 27 - August 2, at Harvey Cedars Bible Conference. It is expected that EP-OP-RP families will attend.

Lark, No. Dakota — On May 19 a full church heard a musical program by a quartet from the Winnepeg Bible College and a message from its president, the Rev. Elmer Towns. The program was preceded by a fellowship supper to which the Machen Leagues of Carson, Leith, and Lark had invited young people from the Grace Reformed Church of Heil and others. About 40 teenagers heard Mr. Towns tell his Indian story and its application to temptations.

A Missionary Prayer Booklet with up-to-date requests has been circulated in the Presbytery of the Dakotas to encourage faithfulness in prayer.

San Francisco, Calif. — Foreign students from San Francisco Bay area colleges were guests for dinner and an evening of fellowship in First Church recently. Many European, Oriental, and South American countries were represented, and for some of the students this was their first contact with a Christian church. Students from Nigeria, India, Japan, and the Philippines, dressed in native costumes, participated in the program with songs and accounts of their homelands. The Rev. Robert Newsom is the pastor.

Rochester, N.Y. — On the last Sunday of June Pastor Theodore Georgian exchanged pulpits with the Rev. Cornelius Witt of the East Palmyra Christian Reformed Church.

Trenton, N. J. — The Spring meeting of the Presbyterial was held at Grace Church, with Mrs. Raymond Commeret presiding. Mrs. Edna Karp brought greetings and Mrs. Parker, wife of the host pastor, led the devotions. There were 93 women present and an offering of \$258 was divided equally among three standing committees.

The day's theme, "The Total Program of the Church," was emphasized by all the speakers to make it "a very fruitful and blessed day," according to Mrs. Elizabeth Fisher of Wildwood Crest, reporter. Mrs. John Davies and Mrs. George Uomoto spoke and a visual demonstration using 'sandwich boards' carried out the theme. Parti-

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Participants were Mrs. Eugene Fawcette, depicting home missions as seen in the Spanish work in Vineland; Mrs. Alma Boorse, whose big book of blank pages gave vivid expression to the need of funds for Christian education; and Mrs. Helen Geraci, who gave readings on foreign missions including an original verse, "Are You Doing Your Part?"

Officers for the next year were chosen as follows: Mrs. Jack Peterson, president; Mrs. Sidney Doornbos, vice-president; Mrs. George Coger, secretary; Mrs. Robert Garrison, treasurer; and Mrs. Malcolm Woodruff, assistant secy.-treasurer.

Garden Grove, Calif.—Miss Janet Newsom was married to Mr. Curtis Deckert on June 18 in a ceremony performed by the bride's brother, the Rev. Robert Newsom, pastor of First Church, San Francisco, assisted by Pastor Edwards Elliott.

The Fountain Valley School District has approved the application of the church for the use of the Tamara School multi-purpose room on Sundays, beginning in September, and prayer is requested for the starting of a new work in that area.

Wheaton, Ill.—Bethel Church has joined a growing number that issue a monthly publication. Vol. I, No. 1 of "Bethel Press" is attractively done with a DVBS cover by Marion Auwerda, a fine typing job by Florence Buettner, and a half dozen writers under editor Linda Baxa. It includes a daily Scripture reading, a calendar of activities for the month, quizzes for the children, and short articles such as one on "What Is a Hymn?" as well as letters from missionaries and news of the church. It is the "brain child" of the church's Publicity Committee. The Rev. Frank Breisch is the pastor.

Manhattan Beach, Calif.—Ten of the eleven churches of the Presbytery of Southern California were represented by 57 ladies at the organization meeting of the Presbyterial at First Church early in the spring. Mrs. F. N. Olinger presided as a new constitution was adopted. Offerings were divided among the medical work in Eritrea,

the new Reformed body on Formosa, and the work of the Rev. Lynne Wade on Guam.

Mrs. Robert Graham reported that the guest speakers were Mrs. Max Kershaw, whose husband is the area director of International Students, Inc., with a ministry seeking "to evangelize some of the world leaders of tomorrow by opening our homes and making friends of students from other lands"; Miss Betty Zee, a Chinese student at Pepperdine College and a former member of one of Mr. Andrews' English Bible classes on Formosa; Mrs. Cashan, area director for Child Evangelism; and Mrs. Marshall Kuhn of the host church who spoke on "Teaching Missions to Children."

The meetings also included a lively buzz session on Korean Orphan Relief and times of special prayer.

Oklahoma City, Okla.—Daily offerings at Knox Church's VBS came to \$80 and were received for the support of Dr. and Mrs. Lyle Nilson as medical missionaries to Eritrea. An offering at the closing program went toward the expenses of the school.

Guests during June were the Rev. LeRoy Oliver, who emphasized home missions, and the Rev. George Uomoto and the five older children, who stopped en route for a church family dinner and the showing of slides.

Pastor Carl Ahlfeldt, with two counsellors and seven campers, spent the last ten days of June travelling and attending the annual Elim Bible Conference in the Black Hills sponsored by the Presbytery of the Dakotas. On the long trip they were lodged over Sunday by people of our two Lincoln, Nebraska churches and worshipped there.

Bangor, Maine—The Rev. George Haney, Jr., pastor of Pilgrim Church, was hospitalized in mid-July for a period of complete rest.

Long Beach, Calif.—First Church plans a week of evangelistic services in September with the Rev. Donald Graham of Bethany Presbyterian Church (U.S.) in Ft. Lauderdale, Fla. speaking. The Rev. Lawrence Eyres is pastor.



ear- marked

Shall a free man choose slavery? The law of Moses provided for the possibility. A Hebrew bondman, released in his sabbatical year, could choose his master's house. In that case his owner pierced his ear with an awl. He was earmarked as a slave for life.

Every Christian has some understanding of that. Redeemed from bondage, he wants only to serve his Redeemer.

But Paul shows the special earmark of the gospel ministry. "Slave of Jesus Christ" became the title of his apostleship. He had to preach—"woe is unto me if I preach not the gospel."

Did he lament those chains? No, he sought fuller bondage. Christ's slave became men's slave. He would refuse a salary at Corinth, shaming his critics. He would bind himself with the scruples of the weak, bear the law's yoke with the Jew, endure the vanities of the Gentiles.

"Free from all men, I brought myself under bondage to all, that I might gain the more."

To be a minister is to be everybody's servant. You don't have to bear that earmark for Christ. Do you? (You don't have to write for our booklet, "Called to the Ministry." Just read I Corinthians 9.)

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