

The Nature of Freedom: Miller

My Most Precious Gift: Camilleri

Let Freedom Ring: Parker

Mohammed Ali: Mahaffy

Machen the Friend: Coray

Letters, News and Photos

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GROUND BROKEN AT NEW SITE OF EMMANUEL CHURCH, MORRISTOWN, N. J.
Shown are Mayor A. R. Albohn, Deacon Geronimo Garces, Elder Oscar Sterner, Pastor Calvin Busch, Trustee George Hackett, Mrs. Louise Crawford, Women's Missionary Society, Architect William McSweeney, Jean Stephens, Machen League, and Building Chairman Robert Howe. (Story on page 66)

The Nature of Freedom

ROSEANN MILLER

As a part of the 1968 graduating class we find ourselves also to be part of a generation of militant rebels. Nothing makes this more clear than the recent demonstrations on university campuses across the nation. Within the last month more than a hundred students at Boston University took control of the administration building for twelve hours until the president of the university acceded to their demands; two hundred Trinity College students held the president and six others as captives for three hours until they agreed to their requests; five hundred Colgate U. students and faculty situated themselves in the administration building for five days until officials met their stipulations; and at Duke University fifteen hundred students sat for days in the center of the campus forcing the trustees to yield to their demands. These demonstrations climaxed at Columbia University where students captured a dean for a day, seized control of five buildings, and virtually shut down the campus.

Much Freedom

It is while considering these activities of our peers that I feel the most grateful for our Christian education at Phil-Mont. This is so because, besides providing academic knowledge based on the truth of God, Phil-Mont creates an atmosphere where there is a great deal of freedom. There is freedom to speak out in class and differing opinions are not squelched. There is freedom to talk to the administration about the function and progress of the school. Students may even make suggestions concerning their curriculum. And not always, but sometimes, the administration acts on their suggestions. This year, for instance, they added an art club to the program at the request of several sophomores. And the freedom of Phil-Mont students extends beyond freedom of speech. Through student publications and student government we are per-

mitted to act on what we've said and support the suggestions that we've made.

If, however, our freedom ended here Phil-Mont would not differ much from a progressive California school. But the concept of freedom at Phil-Mont has little in common with John Dewey's ideas about self-expression. This is so because Phil-Mont recognizes that we are individuals created in the image of God; that each of us has different gifts and personalities; and that each of us must answer alone to God. Thus this is one high school that allows us to maintain our own integrity before our Creator.

In Obedience to Law

With so much freedom on our hands, why is it that we Phil-Mont students have not yet attempted to take-over the administration office? Surely it is not merely the limited size of Mr. Viss's office that prevents such action in a school where so much freedom is permitted. Why is it then that Phil-Mont has not turned into a junior-grade Columbia University where students violently demand more and more freedom because they have been taught to disregard any moral law?

I think that the very nature of freedom as the Phil-Mont educator sees it answers these questions. For unlike Columbia where freedom means (as it does for a well-publicized Barnard College junior) permission to live in a coed flat, freedom at Phil-Mont rests on Christ's promise that the truth shall make you free. And this truth is that freedom can only be found in obedience to the law of God. Phil-Mont then does not maintain its authority arbitrarily; God ordains it and gives his law as its standard.

Customarily valedictorians conclude by speaking of the rosy future that lies before them as they stand on the threshold of tomorrow. Tonight, only two months after the assassination of

Roseann Miller and Marcia Camilleri are both members of the tenth high school class to be graduated from Philadelphia-Montgomery Christian Academy. Each achieved both the PMCA honor roll and the National Honor Society. Their addresses at the commencement exercises in June reflect the upcoming generation at its best. Roseann will pursue her studies at Wellesley this fall, while salutatorian Marcia is entering Wheaton (Ill.) College.

the Rev. Martin Luther King and two days after the fatal shooting of Senator Robert F. Kennedy, I cannot do that. These events have occurred because men live by the ideas of Ivan Karamazov: God does not exist, therefore everything is lawful and there is no human love. A century ago when Fyodor Dostoyevsky wrote *Brothers Karamazov* men merely thought these ideas. Today, however, they live by them, their voices joining the wail of soul singer Aretha Franklin as she cries for freedom.

Because men have declared themselves absolutely free, we face a summer of possible riots, a continuing war in South Viet Nam, increasing protection for the criminal, and growing disregard for the laws of the land. Because of these things I hesitate to speak in glowing terms concerning tomorrow. But I will have hope, because I know that by God's grace there are institutions like Philadelphia-Montgomery Christian Academy where the truth about freedom is taught.

Shown in this photo by Sam Parker on the opposite page are the 1968 graduates of the high school division of Philadelphia-Montgomery Christian Academy in Wyncote. The 250 pupils of the Academy are representative of young people in hundreds of similar schools, some larger, some smaller, in the United States and Canada.

Such Christian schools belong to our heritage of freedom in education. Their graduates are prepared to make a significant contribution to church and community, as a perusal of these two addresses makes plain.

My Most Precious Gift

MARCIA CAMILLERI

Members of the Board, faculty members, parents, fellow students, friends, it is you who have made possible thirteen years of Christian Education for me. Many times I've taken it for granted, criticized it, misunderstood it, rebelled against it; in short, I've been a typical ungrateful teenager. Yet at Phil-Mont I have been offered what is both my most precious gift and my greatest necessity—a knowledge of the truth.

When I was in first grade, I memorized a Bible verse a week to get a gold star beside my name. The motive then was not the best, but from that time till now my education has been saturated with Scripture and based on the assumption that God's propositional revelation is absolutely true and authoritative. At school one learns to think. At Phil-Mont, I learned that my thinking, to be valid, must be founded on God's truth, and subordinate to it. The hours I've spent in Bible classes, chapels, and class devotions were one of the ways you made

available to me this knowledge of truth.

Love in Action

But you went further than this. The truth that I learned intellectually, I saw in practice in the lives of those who were part of my Christian education. I watched teachers really show the "Christian love" they talked about when we needed their concern and their time. I knew students who lived by principle and not expediency even if it meant a lower exam grade or a detention. The people at Phil-Mont gave me living proof of the truth.

Finally, my Christian Education enabled me to defend logically the truth I believed. I was not offered proof because all proof ultimately rests on assumptions accepted by faith. But I learned that the Christian system is not only consistent and feasible, but is the only system whereby reality can be understood and interpreted. This was for me the most difficult and yet most wonderful part of my training. Here I glimpsed God's beauty in the

way he created every part of his universe, both spiritual and physical, to fit together into one multi-faceted pattern reflecting his glory and divinity.

You have laid before me God's truth: through an understanding of his word, by your own living examples and in every aspect of intellectual knowledge.

But now as I leave Phil-Mont I will face a world that denies everything you and I believe. Will the education you have given me be strong enough to stand up to men as sophisticated as Harvey Cox, as literary and convincing as Albert Camus, as subtle as Dietrich Bonhoeffer?

Prepared by the Truth

I am convinced that it will. Because the God whom I have seen here is an absolute God and his truth is absolute truth. I need not fear the world. Rather the world will look on me, perhaps with scorn and yet with wonder and even envy.

A year ago I went to a conference on religion at which the highest ranking students of numerous well known private schools were present. Despite their intellectual capacity I was astounded by the fact that although many of these people had beliefs, none but Christians were convinced of their position. The others, for all their knowledge, were uncertain, groping for some truth they could be sure of. At Phil-Mont I have found the truth whose simplicity confounds the wisdom of our secular culture.

I am entering a world where morality has little more foundation or authority than the custom of washing on Mondays. But you have set before me standards enforced by the justice of God and demanded by his love.

I live on a planet which, I am told, could be destroyed two and one-half times over if the wrong buttons were pushed. But you have taught me that the God who loves me is in absolute control of all the button-pushers.

The truth which I have found at Phil-Mont is called by our secular culture naive, subjective, close-minded, and unscientific. But it has given me sure knowledge where the world sees only irrationality and absurdity, a standard for my conduct where the world has only relativity, security where the world sees fear.

For all of you who have taken part in this Christian Education of mine, I thank God.



LET FREEDOM RING

DONALD M. PARKER

A favorite national hymn expresses the heart's desire of a freedom-loving people: "My country, 'tis of thee, sweet land of liberty, of thee I sing; land where my fathers died, land of the pilgrims' pride, from every mountain side, let freedom ring."

It took Baptist clergyman Samuel Francis Smith less than thirty minutes to pen the four stanzas, which were first sung during a children's celebration at the Park Street Church in Boston on July 4, 1832. With its zealous patriotism, its fervent piety, and its insistent note of liberty, the song "America" rings out in this "land of the noble free."

The words of two Old Testament passages led Mr. Smith to write as he did. From Leviticus 25, "Proclaim liberty throughout the land to all the inhabitants thereof." And from Joel 2, "Fear not, O land; be glad and rejoice, for the Lord has done great things."

Little wonder then that the hymn writer traces "sweet freedom's song" to its Source in the lyrics of the last stanza: "Our father's God, to thee, Author of liberty, to thee we sing; long may our land be bright with freedom's holy light; protect us by thy might, Great God, our King."

America, the land of the noble, the brave, and the free, does well to remember such names as Thomas Jefferson, John Adams and Benjamin Franklin, and associate with them these words: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the Pursuit of Happiness."

Freedom's Source

But America must go one step better if we would remain strong and free. As did our founding fathers and constitutional framers, we must remember our Creator, the Lord our God. America must remember that God is the Author of liberty. As

people who covet continued freedom for ourselves and our children, we must remember that the brightness of our land is but the reflection of our religious heritage. The light of freedom is a holy light. And that holy light is nothing less than the radiant countenance of Almighty God. When do people dwell in light? When is it that men possess life, liberty, and true happiness? When they seek the face and favor of the One who has given them their very existence!

Right here in these United States, with all our constitutional guarantees and judicial safeguards, we have an overwhelming need of freedom. We may speak of this land as being free, but multitudes of our people are not. (Is there anyone alive who is free absolutely?) Our penal institutions are bursting at the seams with men whose hearts cry out for the freedom of being restored to their wives and children. Hospitals, sanatoriums, mental institutions and nursing homes are places where there will be found little freedom—very little freedom from physical suffering and pain, mental torture, the isolation of loneliness, and the anguish of despair. Where is there freedom for these?

The Negro wants social freedom, freedom from oppression and discrimination. Society wants to be free from fear, the fear of riot, violence, criminal action, terror and war. Some crave freedom from addiction to alcohol or narcotics. A woman seeks freedom from torturous guilt. A young person wishes to be rid of an inferiority complex. Vice and immorality have their slaves who often turn to death as supposedly the only door to freedom. Men want freedom from poverty, suffering and persecution. We long for freedom from injustice, evil and tyranny.

Mr. Parker is pastor of the Forest View Orthodox Presbyterian Church of Tinley Park, Illinois.

Yes, right here in mighty America, the land of liberty, society's need for freedom is overwhelming! Our freedom has these many, many enemies. Just as human freedom extends into all aspects of man's personality and existence, so there are enemies and frustrating forces on every front. In the realm of the physical, mental and moral, and in the social, political and economic areas of life, we are being disillusioned with present analysis and techniques for combating the freedom-robbing forces. Slums are cleared and renewal blossoms forth, and at the same time the major crime rate soars twenty percent in three months. Even as poverty and welfare programs administer aid, discontent and injustice mount.

Freedom's Enemies

What is the answer to all of this? Where do we go from here? What is the nature of our problem, and the nature of the freedom most desirable? The problems of life, and the foes of liberty and the destroyers of happiness are not what so many people seem to think they are. The number-one enemy is not outside of us somewhere as though it needed to be sought out and either killed or cured. The enemy is inside of us. It is right in the human heart. The problem concerns human nature itself. Our chief foe is that three-letter monster called SIN. Sin is the number-one enemy of mankind.

You see, we all have sinned against God, our Maker and the Source of freedom. We have failed to live up to his holy standard and we have rebelled against his will. All of us—every man, woman and child—have turned from God and we are now reaping the bitter fruits. Having alienated ourselves from God, we find ourselves alienated from one another as well.

Sin, the chief enemy of life, liberty and happiness, is a spiritual problem, and requires therefore a spiritual solution. No amount of money, legislation or education will help. This problem cannot be solved by the psychologist or sociologist. Simply put, our hands are tied. The dilemma may be stated this way. Since the heart of the human personality is sinful, all the responses of that personality are going to be evil. And since the religious nature of man is in spiritual bondage, every other aspect of human nature is going to suffer bondage.

The Presbyterian Guardian

Religious Freedom Basic

True freedom is religious by nature, for it has its source in God. Therefore, religious freedom is basic to all other freedoms. Now if man's freedom is ever to be restored, then it can only be done spiritually. But how is this to be done? And by whom? This is one of the "great things" which the Lord God did, for which Joel told the land to be glad and rejoice. This great thing was the giving of a spiritual Liberator.

God gave his Son, Jesus Christ, to suffer and die for sinners in spiritual and human bondage. The Creator of heaven and earth, the Maker of men, gave his life in one great act of blood-sacrifice to restore life, liberty and happiness to those who would see their need and trust in the Savior. There is no human answer for man's basic spiritual problem. But there is a supernatural Savior for those who realize the problem as being their sin and separation from God.

At the beginning of his three-year public ministry Jesus made it crystal clear what he came to do. Coming to his hometown of Nazareth he went to the synagogue on the Sabbath day. There he stood and read from the prophecy of Isaiah, written hundreds of years before: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord" (Luke 4:18, 19, RSV). Then, laying the book down, he astonished the audience of Jewish worshippers and religious leaders by saying, "Today this scripture has been fulfilled in your hearing."

Liberty through Christ

The Son of God stated that the reason for his anointing was that he might fully perform his task of bringing good tidings to the poor. In his famous Sermon on the Mount, in that section referred to as the Beatitudes, Jesus speaks of the "poor in spirit." And who are they? Those who realize their spiritual impoverishment due to sin. With broken hearts the poor in spirit grieve deeply over their sin with intolerable shame and overwhelming sorrow. In meekness they mourn for mercy before the holy and almighty God. Of such as these does Jesus

speak when he says, "Blessed are the poor in spirit: for theirs is the kingdom of heaven."

There is glorious news for those who wish everlasting life, religious liberty and spiritual happiness. The glad tidings of the Son of God are that he has come to seek and to save the lost. His mission was to give his life as a ransom for many, to redeem that slave of sin who, poor in spirit, mourns for mercy. "Come unto me, all you who labor and are heavy-laden, and I will give you rest," says the Savior to the slave. And with that the Prince of glory reaches down and unclasps the chains of death-row's prisoner, and sets him free. The servant of sin is liberated, Satan's slave becomes a captive of Christ's love and finds perfect freedom.

Listen to Jesus as he says, "I am the way, the truth, and the life: no man cometh unto the Father but by me." For he also tells us, "And ye shall know the truth, and the truth shall make you free . . . If the Son therefore shall make you free, ye shall be free indeed."

Fruits of Freedom

When religious freedom is restored through believing in the atoning blood of the Lord Jesus Christ, man

is enabled to develop and practice the freedoms of life, liberty and the pursuit of happiness. Society will never be able to cope with her innumerable ills until men deal also with the number-one problem, sin and separation from God. When we walk with the Lord in his grace and favor we will find the answers to today's needs.

Would you be free from your burden of sin? The power of new life is in the blood of the Lamb of God. Would you be assured of continuing liberty for yourself and your children? Then live day by day in the faith and fellowship of Jesus Christ.

That which is proclaimed unto you by the preaching of the blood of the Son of God is the acceptable year of the Lord. This is the year of the prophetic Jubilee. The bondslave of sin is set free by faith in the Savior. The poor in spirit are made heirs of eternal riches and everlasting life. They who repent and believe the gospel exchange the shackles of sin and bondage to Satan for the liberty of the sons of God. Mourning is turned into happiness. Now is the accepted time. Now is the day of salvation. Let freedom ring. "Proclaim liberty throughout the land to all the inhabitants thereof."

A story for young and old

Mohammed Ali

ARLENA MAHAFFY

The steady beating of the drums resounded throughout the Ethiopian village. Mohammed Ali pulled his cloth up over his head. He moaned as he tossed back and forth on his rope bed. Oh, how his leg ached! Indeed it was not only his leg with the terrible sore but also his head that throbbed with pain. The noise of the drums just made it worse.

Yesterday his father had chosen one of the best goats of his flock to be offered as a sacrifice. He hoped that this would cure his son. A considerable sum of money had been paid to the Moslem sheik to officiate at the occasion. The bleating animal had been pulled at the end of a short rope around Mohammed's bed — several

times. It was then butchered in the name of Allah. Some of the blood of the animal was sprinkled over the dust floor. Portions of the Moslem holy book, the Koran, were intoned by the sheik. Finally, the goat had been boiled and the animal eaten by the sheik and the village elders. They enjoyed the feast. Each pronounced a blessing upon the sick lad. But, alas, this ritual had been to no avail. If anything he was much worse today. His leg and head throbbed more than ever and his whole body burned with fever.

Rituals and Charms

Last week there had been the hope that the special charms which his

grandfather had purchased for him would help. His grandfather had gone to a scribe in the market who had copied some portions of the Koran in tiny Arabic characters. This paper had been folded into a small piece and sewn inside a minute leather case not a great deal larger than a postage stamp. This had been placed on a leather thong and tied around his arm. His father had been assured by the sheik that recovery would begin within twenty-four hours. However, the charm was of no help at all.

Fatima, his mother, suggested that he be taken to the hot springs at Ailet. A few weeks there might bring about a cure.

However, before anything had been decided about a trip to the hot springs, Hassen, a neighbor, had suggested that Mohammed be taken to the American *bakim* at Ghinda. Perhaps the American doctor at the mission hospital could help him. The neighbor told how he had been helped by this foreign doctor. Much talk and arguing followed this suggestion. Some men said that no good could come of going to those infidels. Everyone knew that the Americans ate two kinds of meat. In fact they did not care who butchered the animal. It made no difference to them whether it had been killed by a Coptic Christian or a Moslem.

Hassen admitted this was true but told how kind the nurses and doctor had been to him when he was ill. Everyone had thought that he would not recover. His high fever had raged for many days. Surely he would die. At the hospital, however, after several injections and a pill each morning at sunrise, another at mid-day, one at sunset and also at time to sleep, he began to recover rapidly. "Truly those people care about you," Mohammed concluded.

To the Hospital

At first Mohammed's father said that he would not consider taking him to the hospital. "A hospital is a place," he said, "where people are taken to die." However, seeing his son in more pain every day, he finally considered more carefully Hassen's suggestions. One morning after the early prayer toward the east was completed his father announced the decision to go to the hospital. "The journey will be made tomorrow," he said. Mohammed's two older brothers and two uncles prepared for the trip, for they would be required as porters.

Early on the morning of departure a cowhide was laid on the ground. Mohammed, wrapped in his cloth, was laid in it and the corners of the cowhide were tied to a long heavy pole. When lifted it formed a hammock sling. A man at each end put the stick over his shoulder and the small group led by Mohammed's father set off for Ghinda. The rough mountain trail led upward, twisting and winding along the side of the mountain. Often a jolt brought a cry of pain from the lad within the hammock.

The Compassion of Jesus Hospital at Ghinda was much as Hassen had described it. Mohammed was bathed, dressed in pajamas and put into a comfortable bed. Indeed, these people did care for him! The American doctor even put him to sleep while he worked on his leg. He didn't know what the doctor did, but when he awoke his leg was bandaged from heel to knee. The nurse dressed in white gave him some small pink pills to eat, which, she promised, would help the pain go away. The medicine worked as if it were magic and he slept not only all night long but late into the next morning. It was the first time in many months that he had slept so soundly.

The Good News

It was not many days that Mohammed was in bed. Soon he was able to get up and sit on the screened porch or walk around to visit other patients. The doctor looked each day at his leg. Often he talked with him and told him how happy he was that the leg was healing. The doctor also told him the reason he had left his home in America and come to Ethiopia. He said that he wanted to help the sick people in Mohammed's country. Most of all he said that he wished to tell them of the Lord Jesus Christ.

He told Mohammed that saying his prayers five times a day and eating meat killed only in the name of Allah by a Moslem would not save him from his sin. He showed Mohammed God's Book, the Bible, and explained how salvation could be found only through faith in the Lord Jesus who died to save his people from their sins. Mohammed listened carefully to the doctor and to the helpers in the hospital who sometimes talked of these things. Often another American missionary would come to the room and read God's Word to them.

When the leg was healed Mohammed was able to walk home. He took with him a Scripture portion, a part of God's Word, written in his own language. Often he thought of the days he had been in the hospital. Often he thought of what the missionaries had said. Often he read God's Word for himself. Perhaps one day Mohammed will come to know Christ as his Saviour.

Ground Breaking at Emmanuel Church, Morristown

Following the morning worship on May 12 the congregation of Emmanuel Church of Morristown, New Jersey repaired to their new lot on Whippany Road in Hanover Township for a ground breaking ceremony. Pastor Calvin A. Busch led the singing of "All Hail the Power of Jesus' Name" and gave a brief history of the church from its organization in 1927.

Professor Paul Woolley was the first moderator of the church, which was known as Emmanuel Presbyterian Church, Independent, until it voted in 1956 to enter the Orthodox Presbyterian denomination under the guidance of the late Rev. James W. Price. Pastor Busch read a dedication of the new property to the late Dr. Lawrence B. Gilmore, first pastor of the church, who served from 1928 to 1940. He was followed by the Rev. Donald C. Graham, now of Montgomery, Alabama. The Rev. Stanford Sutton, a former member of the church and now an Orthodox Presbyterian pastor in South Dakota, gave a closing prayer.

It is hoped that the manse will be ready for occupancy this fall and that the new church structure will be completed in mid-1969. The present site with its old mansion that serves both as manse and meeting-place has been sold.

Westminster Opening

The fortieth annual opening exercises of Westminster Theological Seminary are to be held on Wednesday, September 18. Dr. Louis Praamsma, pastor of the Fruitland, Ontario Christian Reformed Church, has been invited to give the address.

The Presbyterian Guardian

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EDITOR

ROBERT E. NICHOLAS



All correspondence should be addressed to The Presbyterian Guardian, 7401 Old York Road, Phila., Pa. 19126

EDITOR'S MAIL BOX

Dear Sir:

Mr. Breisch's "Gospel of Freedom" (March issue) presents us with some new insights into the meaning of Christian responsibility and Christian involvement in mankind's ongoing predicament. It also raises some questions. I note just a few:

1) Does the gospel of freedom mean that "we must be ready to accept the fact that God has his children whose theology and piety differ from ours"? To whom does Mr. Breisch refer? Non-reformed evangelicals? But his preceding paragraph has already allowed that most of us are broad enough to include them. Roman Catholics? Let us hope that there are many of these whose Romanism is sufficiently inconsistent for them to be trusting in Christ alone for salvation. But such matters are best left for the Day of Judgment. It is misleading and dangerous to do the "stretching" to which this article invites us, and to contend that "that's what it means for the gospel to be for all."

(Ed. Note: Mr. Breisch's article was originally written for a paper with a circulation among fundamental Baptists. Perhaps in part he wanted them to accept orthodox Presbyterians as among God's children!)

2) Does the gospel of freedom really mean that Christians are to acknowledge the validity of the class-warfare mentality, and to encourage the fallacy that those who have achieved some success and standing in life have perforce done so at the expense of others, and are therefore obliged, as a group, to redress the imbalance? I realize that the race issue is a very sensitive subject at the

present time. However, Mr. Breisch's position has, in the long run, nothing much to do with race. The terms "opportunity" and "deprivation" are uncommonly relative concepts. As W. G. Sumner pointed out almost a century ago, "the 'poor man' is an elastic term, under which any number of social fallacies may be hidden." Is this then to say that Reformed Christians should have no concern for the material and physical needs of those in want? God forbid. (See my article "Medical Missions" in the May-June 1964 *Guardian*.) But it is to say that the gospel of freedom does not imply that the Christian is well advised to support socialistic welfare schemes, often politically motivated and which cannot, by their very nature, solve the problem.

3) Does the gospel of freedom really mean that the Western nations of the world must say to the underdeveloped nations what the article requires that they say? I should hope not! For one thing, I think that it has been amply demonstrated that government - to - government "foreign aid" does little more than institutionalize the very abuses which account for an area's being "under-developed" in the first place. And for another thing, there are problems inherent in programs of this sort which are particularly acute for the Christian conscience . . . More times than one I have had contact with Negro refugees from the South Sudan, many of them Protestant Christians, whose crime was to resist Islamization, and whose tribes are being decimated by the Muslim socialists of the North. It would, I am sure, strike these as a strange expression of the gospel of freedom that we advocate the funneling of aid, in the name of Christian responsibility, from Washington to Khartoum. Examples could be multiplied, but I study brevity and prudence.

The sum of the matter, then, is that if we are indeed living in a revolutionary age, as the politicians and others assure us we are, the Reformed community should look elsewhere for guidance in the delicate problems that beset us than to sloganeering ("surrender of all the bastions of privilege"), meaningless abstractions ("the white Anglo-Saxon establishment") and similar simplistic solutions.

HERBERT S. BIRD
Massawa, Eritrea

Dear Sir:

Francis Breisch thinks the reason for evangelical Christianity's aloofness from the modern revolution with its struggles for freedom and the civil rights movement is hard to find in view of Jesus' inaugural sermon.

For me that sermon is one strong reason why evangelical Christianity should not be involved. Jesus stated that by his coming and work the gospel was preached to the poor, release was proclaimed to captives, sight was restored to the blind, the oppressed were set at liberty and the acceptable year of the Lord was proclaimed.

How did Jesus bring about these remarkable fulfillments of prophecy? Not by civil disobedience — when brought before the civil ruler Pilate said, "I find no fault in him." Not by a march on King Herod's Palace with legislative demands. Not by a special mission to the Emperor at Rome, nor a sit-in in the court of Antonius.

Jesus preached the gospel of God's grace to the poor. He did not grant physical release even to John the Baptist from the prison but he released hundreds who had been captives to Satan and he declared that the truth would set men free.

In witnessing to publicans, harlots, Samaritans and many other sinners, he denied social and racial bigotry as every evangelical Christian should do in our day and, if consistent, is doing.

The modern civil rights movement is as much the antithesis of the practice of Jesus as modernism's social gospel is the antithesis of the gospel of the grace of God. The Orthodox Presbyterian Church was born in opposition to modernism's social gospel; let's not abandon the very reason for our existence.

EDWARD L. KELLOGG
San Diego, California

* * *

Dear Sir:

Thank you, thank you for the March issue. The article by Frank Breisch and the editorial, "Christians, Society, and the Gospel," are a godsend. They clearly define what it means to be "in the world" though "not of this world." There's no credibility gap here between action and the Word!

PHYLLIS H. REIF
Glenside, Pennsylvania

Dear Sir:

There is such extensive error in the article, "The Gospel of Freedom," that it should not go unchallenged. Two basic points should be made.

Firstly, the author seeks to make a case for the entrance of evangelical Christianity into the national liberation and civil rights movements and to base it on the proposition that Christ came not only to regenerate men but to "reform society" and bring freedom not only from sin but also from bodily ills and slavery.

... This is no small distortion of Scripture, for it is plain that the "poor" to whom Christ came were the "poor in spirit," precisely the elect. Their civil status and material possessions, or lack of them, were simply not relevant. In fact, a good case could be made that physical and material needs actually help prepare one to receive the gospel, and material possessions have the opposite effect. No less a distortion is involved in making the Nazareth episode teach that "God's loving care for all is again revealed." The Luke passage teaches just the opposite, namely the sovereignty of God in bestowing his grace. . . .

Secondly, the whole tone of the article lends support to the position of the liberal and apostate church leaders and organizations such as the NCC; and even if this current crusade were truly Christian, which it is not, and even if the flames were not being fed and fanned by the international Communist movement, which they are, this is a very poor time to be speaking out on the subject, for too much is already being said on that side, and practically nothing on the other.

I have enjoyed and appreciated the *Guardian* and regret that circumstances require writing such a letter as this. If I have completely missed the author's message, I would appreciate some clarification in the matter.

ALBERT G. BENDER
10433 N.E. 16th Place
Bellevue, Wash. 98004

* * *

Dear Sir:

Mr. Breisch in "The Gospel of Freedom" says the "... struggle for national freedom ... is almost past ... as the colonies of the Western powers have become ... independent." Does he consider na-

tional freedom to have been gained in the "colonies" of Russia and of other communist powers? What about freedom in East Germany, Poland, Yugoslavia, Estonia, Rumania, Tibet, Red China, or Cuba, to mention but a few? What of the third of the world under the tyranny of a minority communist rule effected often by the bloody revolution? Many people still consider these "captive nations."

Then, speaking of the present military government in Greece, he says, "... that country lies in the grip of a totalitarian army rule which is every bit as oppressive as Communism would have been." I have heard from Greeks whose families are there who describe the present government as a firm one, but in no sense tyrannical. . . .

I write this brief letter only to clear up some evidence of carelessness in matters of fact. I have omitted a dis-

cussion of much of the position of the article which I consider hostile to a consistently Christian point of view.

FRANCIS E. MAHAFFY
Chicago, Ill.

* * *

Dear Sir:

May I commend you on the March issue of the *Guardian*! It was the first time where an entire issue was absolutely practical Christianity; and that's where I live.

I was very impressed by Francis Breisch's article. Are our pastors afraid to preach this gospel for fear of it sounding social? I suggest it incurs a responsibility that few of us want to accept and a love that only Christ can give. Thank God Mr. Breisch said what he did — perhaps he should have said more!

BARBARA ESSIG
Hacienda Heights, Calif.

FREEDOM NOW (from which Mr. Breisch's article was reprinted) is a stimulating — even controversial — little magazine published in Savannah, Ohio 44874 (six issues, one year for \$2.00). Its editor, the Rev. Fred A. Alexander, is affiliated with the General Association of Regular Baptists and is pastor of a small Negro church in Akron. One of his sons, an Orthodox Presbyterian, is co-editor of the magazine, taught philosophy at Wheaton College this year, and will be engaged in graduate studies this fall. Another son is pastor of a Reformed Presbyterian Church (ES) in Alabama.

The latest issue states the magazine's purpose:

Many people believe that complete integration would provide freedom for the Negro. This is a serious mistake. The Bible says, "And ye shall know the truth and the truth shall make you free." Complete integration, removal of all forms of discrimination, improved educational facilities and the destruction of poverty would not provide freedom now. Only salvation through Jesus Christ and the application of His message to every aspect of life can bring true freedom. So the responsibility of every Christian is to preach the gospel of Jesus Christ in its fulness.

Many other people believe that a simple salvation message would provide freedom now. This is also a serious mistake. By all means there must be a simple salvation message, but to provide complete freedom now, the whole gospel of Jesus Christ must be preached and practiced. To practice the whole gospel of Jesus Christ means, we believe, to have integration, to remove all forms of discrimination, to improve educational facilities and to fight poverty. Many sincere people feel that this is the old social gospel. But surely the gospel of Jesus Christ is partly social for it touches every phase of an individual's life, not just the "religious" phase. Surely being born again means being born again in the whole man, political, social, economical, personal, etc. The truth which makes men free makes their whole life free.

This paper is dedicated to the cause of Freedom Now in the above two aspects. It will be especially directed to the white fundamentalist with a deep desire that it might also be a blessing to our Negro Christian brethren as together we endeavor to make Christ known to all Americans.

The Nation's Crisis

The National Association of Evangelicals, meeting in Philadelphia in late April, adopted a resolution on "The Crisis in the Nation," from which these excerpts are quoted:

Frankly confronting the crisis of these days and fully aware of the dangers facing the nation both abroad and at home, the National Association of Evangelicals affirms its desire to make its Christian witness in concrete as well as spiritual terms. We believe that at the local and the national levels we must find ways of expressing our interest in our neighbor's physical welfare as we express our concern for the welfare of his soul.

Followers of a compassionate Christ are charged to be compassionate also. The gospel which has been entrusted to us is a gospel to the whole man and its effect must be seen in the social dimension as well as in the personal dimension.

At the same time we do not want to forget that only the Christian Church knows the root cause of alienation, prejudice and injustice. Only Christians know the Power which can change men's hearts and make over society from within. As evangelicals, we would reaffirm the Biblical view that man is a sinner inclined to evil; that crises in human affairs are produced by selfishness and pride; that the spirit of alienation, rebellion and racism is universal, reflecting the native spirit of fallen humanity.

A Deeper Disease

We have seen hostilities arise between men and among men who have never been directly caught up in the most often mentioned confrontation of our time, namely between black and white. We believe the "hippie" revolt, the student revolt, the morality revolt, the "new religion" are but symptoms of a deeper disease and that the disease will not be eradicated by yielding to the materialist's estimate of the problem or the secularist's program for its solution.

What is the answer? Contrary to popular opinion, we do not believe that alienations are healed by devised confrontations between those alienated. Nor do we believe that revolution is the key to social progress. Good deeds and legislative action may alleviate the social symptoms of the fundamental human problem, and by

On the previous pages are several letters in response to a recent article, and a statement from another magazine. On this page are a resolution by the NAE and some related news—all offered as further contributions on the application of the gospel to social problems. We are looking for positive ideas as to what consistent Christians ought to be thinking and doing about the complex issues of these disturbing days.

all means should be prominent in any society, but good deeds and legislative action are not enough. Is not this why the message of the church is denominated *Good News*?

Because the fundamental human need is the same, regardless of the external aspects of the crisis, the ultimate solution also remains the same. Whatever the immediate characteristics or dimensions of the latest cultural, political or racial upheaval, the basic mission of the Church of Jesus Christ remains unchanged by them. There is another crisis in the world which is not recognized by the greater part of humanity, the crisis of multitudes out of Christ. Concerning the desperate need to offer Jesus Christ as the only Savior of sinners there always is an infinite and cosmic urgency.

Days of special crisis do remind us wherein we have failed in our primary duty. Many of us have been silent when we should have spoken, we have done nothing when the occasion called for our active testimony, we have been prejudiced and fruitless. We have passed our neighbor in the streets without showing concern, we have turned away when he was oppressed and afflicted, we have even failed to tell him, in love, that God wants him to come to repentance and salvation.

What to Do

We have made it "business as usual" in our churches when we should have gone from house to house and into the streets with the gospel. We have been recipients of the benefits of salvation without accepting the servant role which also is laid upon us.

What can we do? We can look about us in our own situations to determine the particular and perhaps unique context within which we should make our witness.

We can make our influence felt as citizens where concrete social action is justified in areas of domestic relations, education, law enforcement, employment, housing, equal opportunity.

As evangelicals we must humble ourselves, and pray, and seek the Holy Spirit's power, and turn from our own ways into the life of faith. We must ask to be inflamed with a passion for the lost.

A sin-sick world needs the salvation of God. We know how it may be saved. In this matter the world does not write our agenda nor do the circumstances of the times dictate our mission. These are given us of God. Our calling is to be faithful to Him.

Evangelicals in Action

Dr. Arnold T. Olson, president of the Evangelical Free Church, said among other things in accepting the presidency of the National Association of Evangelicals this spring:

"The time has come for evangelicals to stop being apologetic for the past. We have forgotten our heritage. Who originated social action? Who first built the schools? Who first founded hospitals? Who first sent workers across the seas to teach the illiterates and to translate reading material? Who first took care of the widows and the fatherless?"

"It was not government. It was not those who were merely humanitarians without being motivated by the love of Christ and the imperatives of the gospel. We have heard and read the charges that evangelicals have ignored the needs of society. Such charges reveal either an ignorance of history or are evidences of the strategy of the enemy of our souls to sidetrack the church in its divinely appointed mission to the world. Such charges also reveal an unawareness of what is going on in many areas of society.

"For example, who turned the tide in the battle over the Fair Housing Law in Congress? It was an evangelical, a congressman honored by this organization (NAE) as layman of the year in 1966."

"It Was Right"

In the May 7 issue of *The Evangelical Beacon*, organ of the 50,000 member denomination which has two congressmen in Washington, the in-

dividual was identified as Rep. John B. Anderson of Rockford, Illinois, a member of the House Rules Committee. According to a newspaper report, "When the noses were counted in the committee, it became evident that Anderson's vote was the key one." And why did he vote as he did? One analyst wrote, "Anderson obviously did it just because he thought it was right." Here are his own words as quoted:

"I'm interested in helping the Negro teacher in Rockford who answered more than 100 ads for a place to live but couldn't find a decent place because of her skin color. And I'm also concerned about helping the Negro engineer, who found a job in Rockford, but then had to turn it down when he couldn't find a decent home for his family . . . The whole thing is wrapped up in one phrase — equality. This bill is a very insignificant start toward eradicating housing problems for Negroes . . . I'm sure it has more psychological impact than anything else, but it does represent a moral commitment to alleviate one of the basic underlying causes of discontent. I feel that my action is right . . ."

The editorial went on to note that "the same privilege and opportunity is ours as we walk out into *our* world from our homes and our churches to serve as the salt of the earth and the light of the world."

OH MY SOUL, WHY ART THOU CAST DOWN ?

Is it because thy fervency to serve
Him is like the morning dew on the
Leaves, that disappears with the midday
sun?

Or that thy desire for His Righteousness
Fades as the foot prints on a wave-
washed beach?

Is it because thy love for His Word
Is like the soft wind in the trees, that
Moves the branches but for a moment?

Or that obedience to His commandments
Melts as the new fallen snow in
The warmth of the winter sun?

Oh my Soul, be not cast down !

Look to Him who brings the morning dew
And the midday sun.
Look to Him who causes the tides and
The winds to blow.
Look to Him for the Grace to be fervent
and obedient.

Oh my Soul, Rejoice! Rejoice in Christ!

DAVID GORDON
San Diego, Calif.

CAPTAIN WITH THE MIGHTY HEART

Machen the Friend

HENRY W. CORAY

By way of personal compliment one of Dr. Machen's former students wrote of him:

His true humanity was revealed by his attitude toward those of us who experienced difficulty in maintaining the standard he set. Nothing would be too little or too great for his helpfulness. Did we fall behind? Then when evening came we were likely to see his genial face at our room door as he offered his help, to explain, to drill, just when we needed it most.

How many times I remember him seated in my room, patiently explaining some point of Greek syntax, which must have seemed absurdly simple to him . . . Sometimes when he lacked time, he would, at his own expense, employ a tutor. Yet all this was unobtrusively done. He blew no trumpet before him. He never effervesced. His friendship was always transparently genuine.

He helped many a man in a financial way, though he never acquired the reputation for it; his benefactors were numerous; I suspect more so than others with far greater means and reputation for the same. Not a student knew him who did not also know in his heart that in Dr. Machen he had a friend to whom he could go for guidance, counsel or prayer.

The poignant aspect of this moving tribute is that the writer, now deceased, later broke with Machen after having received gifts from him amounting to thousands of dollars.

His Mother

In the orbit of friends, none was nearer him than his mother. Between Mrs. Arthur W. Machen, herself a writer of exceptional ability — her work, *The Bible in Browning*, was ever so well received by the public — and Gresham there existed a beautiful and tender tie. True, it did not overshadow the father-and-son relationship. That relation always remained firm and healthy. Yet perhaps the fact that Gresham never married forged a bond between mother and son which sensitized the mutual empathy that

comes to light in their correspondence. Here are a few excerpts from Mrs. Machen's pen:

My love for my boy is absolutely indestructible. Rely on that whatever comes. And I have faith in you too and believe that the strength will come to you for your work, whatever it may be.

Thank you for your words of love and praise with which you close your letter — like the breath of life to your loving Mother, M.G.M.

My thoughts and prayers follow you in your self-denial and hardships.

When I cannot hear from you it is such a comfort to know that you and I can each speak to God in prayer, and He is near us both.

And from the son's voluminous correspondence with his mother we select several gems:

Last night the stars were glorious, and as always made me think of you.

I am deeply grateful for your love and devotion which you showed . . . Your strength is so unspeakably precious to me that I cannot afford to waste it.

I talk very freely in my letters to you. Perhaps it is silly. But then you would want me to be natural.

It was an indescribable delight to me when I found your letter of May 26 waiting for me at Loy's house this morning. Such a sweet letter it was, too. I was so deeply touched by your thought that I might have supposed that you were anything but the sweetest and loveliest mother that anybody ever had. My dearest mother, you don't know what you mean to me. Without your love I think there would be nothing to do but die.

A token of Mrs. Machen's affection is revealed in a scrap book she put together at the period in her son's career when he was passing through turgid waters. It consists of a number of items she had collected from public newspapers and magazines in which recognition of his worth was voiced by various writers. The foreward is arresting:

His mother hopes that it may gratify him to recall how, when calumny and vituperation were added to gross injustice, and even old friends were faithless here and there, a voice of defence and true appreciation was raised. To preserve such tributes has

(concluded on back page)

Waterloo Church Relocates in Cedar Falls

Calls Itself Christ Church of Cedarloo

After twenty-nine years of ministry in the city of Waterloo, Iowa, the First Orthodox Presbyterian Church has relocated in the twin city of Cedar Falls. Taking advantage of the name of the growing area of its new site, the congregation decided to change its name to Christ Church of Cedarloo (Orthodox Presbyterian).

Following extensive surveys in the old neighborhood and with the gradual moving of the majority of the constituency to Cedar Falls, the church began to look toward relocation a number of years ago. During the pastorate of the Rev. Salvador Solis property was obtained in the Cedarloo area on the mutual city limits of Cedar Falls and Waterloo. In early 1967 the congregation decided to proceed with plans for using the new site. Ground breaking came in early September and construction was begun immediately.

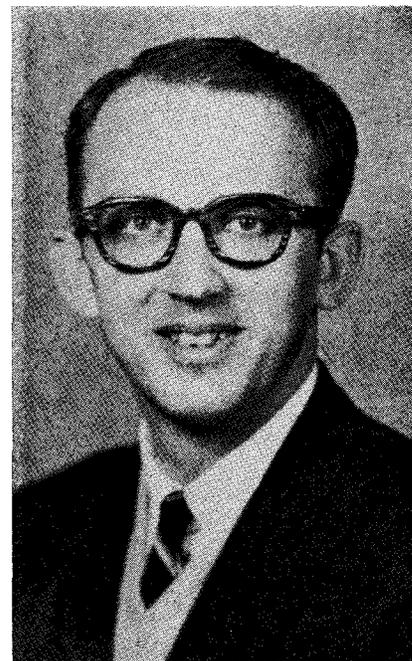
The \$70,000 building with furnishings was ready for occupancy on the first Sunday in March of this year, with a dedication service on March 22. A former pastor, the Rev. George Haney, now of Menomonee Falls, Wisconsin, spoke on the theme, "Before You — an Open Door" (Rev. 3:8). Other participants were the Rev. Salvador Solis, Los Angeles, California; Mr. Wendell Lockard, the Christian contractor who built the church; the Rev. Max Belz of the RPC, ES; the Rev. Anthony Louwerse of the CRC; and the Rev. John Mc-

Farland of the local evangelical ministerial fellowship. Special music was furnished by the Cono Christian School Choir and by Mrs. William Shell.

The congregation is seeking to enter this open door in a developing residential area. A Westminster Seminary student, Mr. John Mahaffy, and a S-A-V-E team are helping this summer in the outreach to the community. A series of Moody Science films were shown this spring on Sunday evenings, followed up by a personal testimony of the reality of Jesus Christ in someone's life in today's world. A brief evangelistic message by the pastor concluded the service. A number of visitors have attended and some have indicated serious interest.

The Orthodox Presbyterian witness in this region began in January 1937 with the arrival of the late Rev. Edward Wybenga under appointment by the Committee on Home Missions of the recently organized denomination. A visit by Dr. Machen in the fall of 1936 to Grundy Center had helped to awaken concern for a true Presbyterian gospel testimony in this part of Iowa.

The original nucleus met in the YWCA with an attendance of thirteen, including two retired Presbyterian (USA) ministers. A congregation was organized by the Presbytery of Wisconsin in March 1939 with nine charter members. Mr. Wybenga was installed as pastor in June of that year and served until 1946. After



WILLIAM A. SHELL

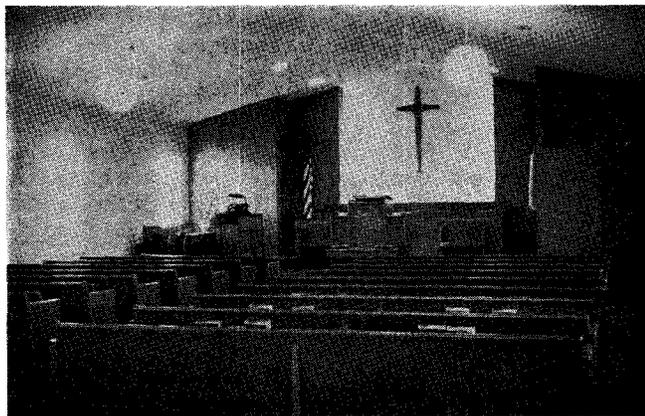
meeting in several places the church entered their own building in April 1942, with Dr. Van Til as the dedicatory speaker.

The Rev. Oscar Holkeboer labored as pastor of the flock from 1947 until his death in December 1956. Messrs. Haney and Solis followed until the coming of the present pastor in July 1966.

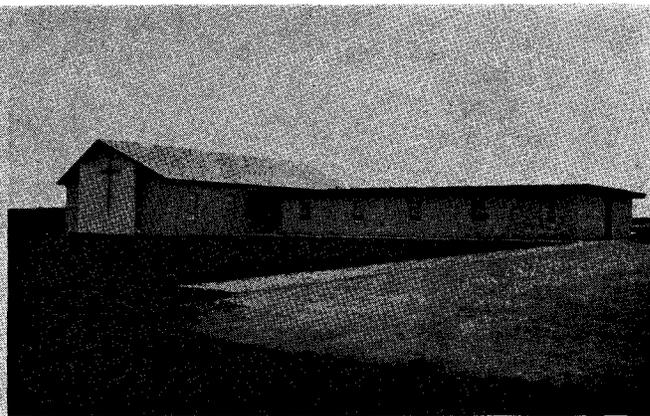
The church will appreciate the prayers of the denomination in its new endeavor for growth under the blessing of God and for the glory of Christ in days ahead.

WILLIAM A. SHELL

The new building of Christ Church of Cedarloo is L-shaped. Shown below is the interior of the sanctuary which seats 170 people.



The educational wing has space for 14 classes, and includes a pastor's study, church office, kitchen, and a fellowship hall.



Return Requested

been a comfort to his mother, and she has prepared a little book with loving care.

What Mrs. Machen says of the severing of friendships was tragically true. Perhaps she knew, as did few others, how much her son valued these close connections. Strong indeed was the tie that bound him to his seminary teachers: Francis L. Patton, B. B. Warfield, William P. Armstrong, Robert Dick Wilson, as well as to family friends and schoolmates. One does not have to read his correspondence with his associates long before discovering in Machen a warm, vibrant personality. The parting of the ways over doctrinal issues in the church was therefore the more bitter.

Separation from Associates

In general two blocs of his co-workers were separated from him. Over the Independent Board issue (to be discussed further on) some of his best friends could not see eye-to-eye with him. As in the case of Paul and Barnabas they "agreed to disagree" and split with each other. The second division must have caused him even more pain. Like the prophet described by Zechariah, he was wounded in the house of his friends. Men who should have stood with him when the conflict was hottest turned against him, some savagely.

In the community of the redeemed there are Great Hearts who, like Othello, love well but not wisely. Paul, writing to the Philippians, says he prays that their love may abound "more and more in knowledge and in all discernment." There is an intellectual quality to love. Is it possible that J. Gresham Machen, in his desperate struggle against a ruthless and powerful enemy, put too much confidence in some of his yokefellows? It is my conviction that he did, specifically in some of the younger men who had walked with him up to a certain point in the battle for the faith and who, with him, bore scars.

All of this should remind his admirers, and their number is legion, that there is but one perfect Companion in arms, and he is the Friend who sticks closer than a brother.

Does your Pastor need a raise?

Dorothy T. Voshell

Our pastor is God's gift to us. He is God's representative to draw us away from perdition, to shepherd us into God's Kingdom through faith in Jesus Christ's atoning death. He shares our joys and sorrows and counsels us for living and for dying.

Indeed, the word "pastor" means shepherd, or one who cares for a flock. A pastor defends the flock, knows the flock by name, waters the flock with God's Word, and keeps the flock in the fold. Of course, he also goes to look for the lost sheep, which can be costly in terms of mileage on his car.

God's Word tells us in I Timothy 5: Elders, or pastors, who do well as leaders should be considered worthy of respect and of adequate salary (or 'double pay', one version of Scripture translates), especially if they work hard at their preaching and teaching. Remember, Scripture admonishes, "Thou shalt not muzzle the ox when he treadeth out corn"; and, "The laborer is worthy of his hire"; (or, "The laborer deserves his wages").

Hebrews tells us that our pastors stand guard over our souls. They work and study and pray for our spiritual good. Such heavy responsibility for the flock requires great knowledge and wisdom which in turn requires hours of prayer and searching the Scriptures. The emotional toll is great. As members of his flock, we should do all we can to free our pastor's mind to deal with these tremendous burdens he bears for us in the name of our Lord. In particular, we should free him of financial worries which can so dissipate his mental reserves that he is unable to deal with our spiritual problems or nurture, or to concentrate upon sermon preparation and prayer.

Your pastor's present salary may be inadequate to meet today's rising living costs. His transportation expenses can be astronomical. Food costs for the many guests a pastor's wife must entertain must be a great financial drain.

Also, it must be practically impossible for most of our pastors to accumulate any savings for their children's education. Since he does not own his own home, he acquires no equity, which is a form of savings.

A recent Kiplinger Washington Letter states that prices went up 3% last year. They are expected to rise as much or maybe more this year. That's 6%-plus in two years, the sharpest in a decade. A continued rise in costs is expected, but payrolls are expected to keep going up too.

Mary Feeley, Consultant in Money Management, says that studies show that a home-owning family in the Northeast, on a moderate income, would have annual living costs of \$9,242. These estimates came out of the Department of Labor's research for the City Worker's Family Budget for a Moderate Living Standard for 1966-1967.

Paul told the Philippians that it brought him great joy in the Lord that they had shown such concern for his welfare. He was not in actual want, he said, and he had known poverty and plenty. Yet he was grateful that they helped him. It must have considerably eased Paul's mind so that he could apply himself to the needs of his "little children," as he called his flock.

We should not wait for our pastor to come to us requesting more money. In our experience we have noticed that our pastors rarely mention personal finances, maybe because they do not want to appear to lack dedication, humility, or faith. Their position is quite different from ours, the layman. We must anticipate our pastor's needs.

By increasing his salary substantially, commensurate with rising living costs, we will show our loving concern for his and his family's needs. We will show our gratitude to God for his faithful overseer of our souls.

Does your pastor need a raise in salary this coming year?

The Presbyterian Guardian