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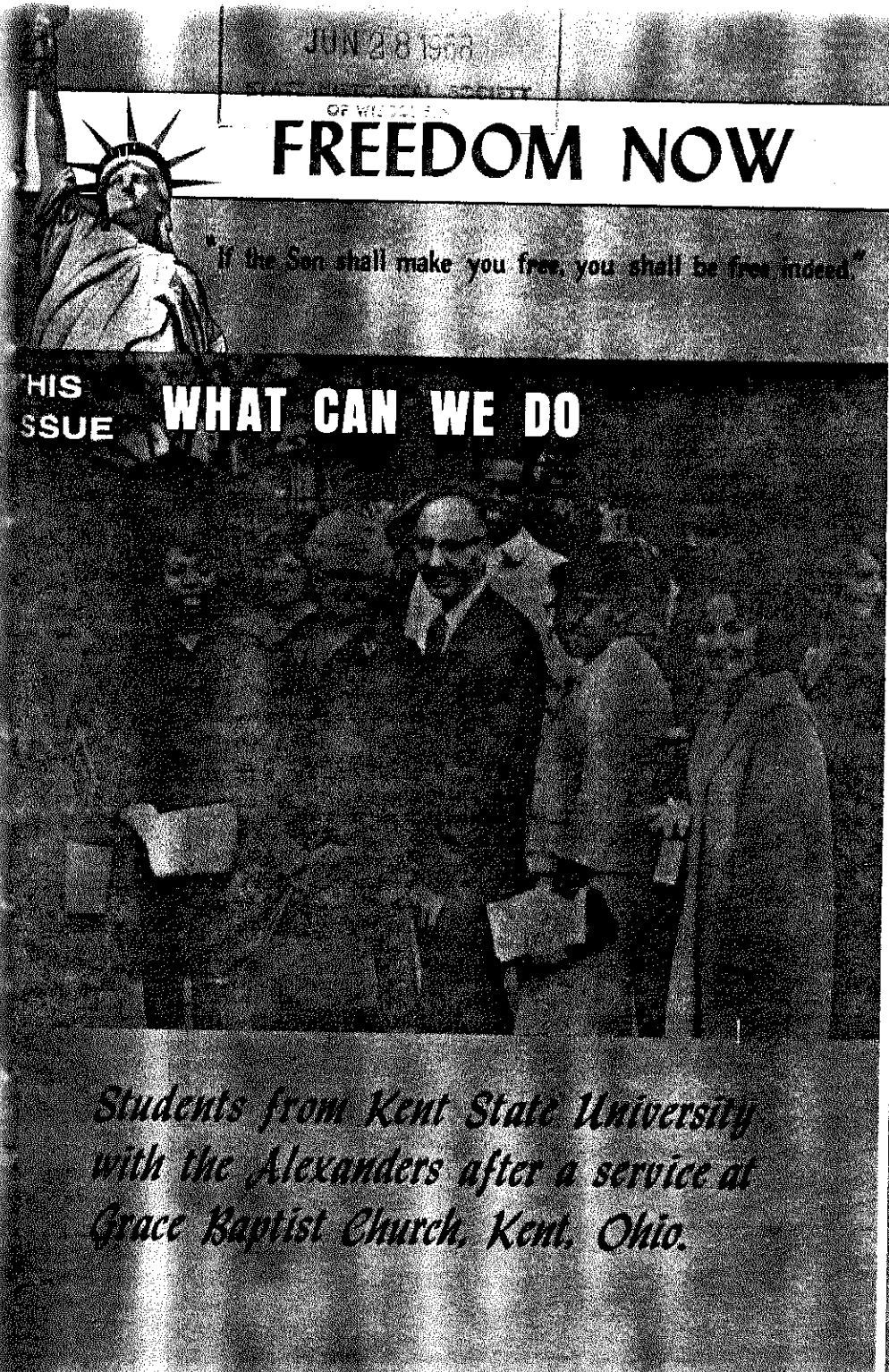
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FREEDOM NOW

If the Son shall make you free, you shall be free indeed.

THIS ISSUE WHAT CAN WE DO

*Students from Kent State University
with the Alexanders after a service at
Grace Baptist Church, Kent, Ohio.*

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NOTICE

All articles this month are by white writers. This is not our choice. There are some things the white man cannot say that should be said. Come along brethren! Don't force us to be lily white!

This magazine is dedicated to both spiritual and civil freedom for all races.

EDITOR AND PUBLISHER—

FRED A. ALEXANDER

ASSOCIATE EDITOR—

JOHN F. ALEXANDER

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Savannah, Ohio 44874

FREEDOM NOW POLICY

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 intergration, 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 fullness.

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.

My Brother's Keeper

From the time that Cain asked God, "Am I my brother's keeper?" we have claimed non-involvement with our brother's problems. This, despite the fact that from Genesis to Revelation, we find responsibility for our brother cast upon the Christian. True Christians must begin doing something for their Negro brothers.

Today, the white Christian's unconcern about the Negro's spiritual condition has laid the foundation for a blood bath for our great American cities. We may as well acknowledge that our sin has found us out. We do not expect the non-Christian to be free from hate and jealousy and class strivings, but when the Christian becomes the last to yield to true Christian brotherhood and concern for the lost I am personally nonplused.

We may blindly deny the serious continuation of discrimination, while we draw our robes of self-righteous non-involvement around us, but the moment we take an honest, unselfish look at the situation we see how we have sinned. In the presence of our dusky brethren we will begin to describe ourselves as "Unclean, unclean" just as lepers in Christ's time did in the presence of non-lepers. This is no defense for those Negroes who are not doing their share, but they will have to answer for their own sins. It is a call to repentance and responsibility for the white Christian who is trying to wash his hands of something for which he is directly accountable.

After the riots in the Hough area of Cleveland, a white pastor of an integrated church told me of a Negro visitor to his study saying, "You've come out here to evangelize us! Why don't you first reach your own?" B. M. Nottage (cover picture of the August-September issue) predicted over twenty years ago that these things would happen "because the evangelical, of all people, was unconcerned about the American (not African) Negro." Of course the problem is very complex and it is easy to over-simplify. But the reason Communists have a foothold in the ghetto, the reason the Black Nationalists are fairly bursting with venom, the reason for marches, riots, burning, and killing is essentially that we have not acted.

But how can Christians go about being their brother's keeper? By welcoming the Negro in the bulwark of segregation -- the white evangelical church. By welcoming the Negro next door as a potential friend and Christian; by making friends with Negroes if there are any in your city. This must not be a grudging concession but the natural outworking of Christian concern. For some, doing this would require deep agonizing repentance; with all, it will require great daring to stand against generations of wrong practice.

It is too late to stop the riots but we can begin to act. It is so late that no matter what we do it may take years for whites to become influential for Christ, but it is not too late to start. It is not too late to begin to be the salt of the earth and the light needed for these dark days. It is not too late to become your Negro brother's spiritual keeper. We can begin to act by pointing to the way, the truth, the life -- to Jesus Christ, the Light of the world.

Paralysis or Performance



Dick Shumaker
Pastor, Church of the Open Door
Carlisle, Pa.

Are you one of the concerned...
the praying... the PARALYSED?

Those of us who are seriously involved with today's Negro, either because we have a Christian conscience or are in a heavy Negro area, know that their physical problems are many and the material needs great, but their spiritual plight is of epidemic proportions. Most true Christians are touched with compassion and concern. Many real believers are moved to the extent of prayer. However, few are touched to the place of ACTION. Now I ask you, what good is the compassion of our Lord without your hand upon the plow? What power has your vaguely voiced prayer if it does not result in some shoe leather? Compassion and prayer prepare us for performance but are not substitutes for it.

Believing that there are many among the concerned who are paralysed because they have not yet found the type of activity in which they can engage as Christians, let me share with you two ACTS that are awaiting somebody's attention in your church and community.

The Negro community, the Negro church, the Negro soul face a serious lack of adequately

trained, Christ-dedicated leadership. There is a dearth of trained and dedicated leaders who are true to the Word and the Gospel. The reason is that the fundamentalist community has never seriously given this problem any thought. What can be done? I offer you two solutions which are acceptable to the average fundamental church. I know they are acceptable to most fundamentalists because they are already doing them in their foreign mission work.

I. The Student Scholarship Fund

The foreign student studying in America is already a fixture within the framework of our Bible schools and colleges. Some evangelical churches are sponsoring such students because they have recognized the leadership gap of the newly emerging churches overseas. The national Christian leader is the key of the Lord to unlock these foreign lands for Christ. For example, Samuel Magea, from Tanzania, was chosen by Africa Inland Church for training abroad. He is presently studying at Messiah College in

Pennsylvania. He is taking courses that will equip him to direct a vast literature work in East Africa. After studying here he will return to direct twelve bookshops, one of the finest Christian presses in East Africa, and the literature work for 400 congregations. Note that he is a Negro. Note that he is supported by an American congregation. Note that he will serve a Negro community in East Africa, not in America.

Why, I ask you, could not the Bible-believing churches of America become involved in the same way with the Negro near at hand. Could we not by prayer and selection choose out promising young students and assist them in their studies at certain sound schools and colleges? In this way we would be actively contributing towards a solution to the race problem. It is a far cry from marching, riots, banners, but in the long run it would accomplish spiritual ends both for souls and society. What is more, it would be an ACT not merely SYMPATHY.

II. The Bible Training Institute

Secondly, I see white churches moving wholesale to the outskirts of the cities. I will not discuss whether that is the right thing to do, but let me point out one ACT of love that a departing congregation could extend to the Negro community. Rather than put up the "FOR SALE" sign on the old church building which they are leaving why not turn this building into a Negro Bible Institute using some of the sound Negro pastors and the deacons of the departing church as the board of directors. This would at once contribute further trained lead-

ership for the Negro churches and give the departing congregations a new life and ministry. How pleased our Lord would be to see a Negro Bible Institute in every major city and town across this great country. This ACT came home to me recently when a church moved off the corner of a predominantly Negro area and the "For Sale" sign lingered on for years. Across the street from this abandoned church in a small store front met the soundest evangelical work that exists in the town.

Across the mission field of the world we have built Bible institutes for Negroes. We rejoice in what the Lord is doing. But with the American Negro we remain paralysed. The banner waving, communist sympathizing, riot producing crowds are making it a revolution. Ought we not to take the flag from their hands and turn this into a spiritual revolution as well. The gospel of our Lord Jesus has always thrived in the place of deepest trouble and heartache.

The ministry of the Lord to the Negro is our 'Jerusalem', so near at hand. It needs the help of all of God's people. It begs your patience and your prayers. It welcomes your suggestions and sacrifices. But above all, it must have your deeds, concrete acts of love. The above two suggestions could help end our Christian paralysis. The problems involved in performing some Negro-directed actions are not nearly so great as the peril involved in doing nothing.

O Lord put my compassion, my prayer, into some deed today.

What The Christians Must Do

There are many types of action related to the present racial crisis which the Christian can become involved in. He can become a home missionary to the Negroes; he can support civil rights legislation; he can join the N.A.A.C.P.; he can visit and help in Negro churches; he can contribute financial and prayer support to Negro works, etc. But no Christian is obliged to do any of these things. They are in a sense optional actions. Some of them would even be opposed by serious, understanding Christians. But there are other types of action which are not optional. These are some things which the Christian must do. Those who fail to do them sin.

Once in a while in Freedom Now we may discuss specific personalities (such as Martin Luther King), but we recognize that where such issues are concerned there is room within fundamentalism for disagreement and continuing discussion. But there are other areas where we feel there is no room for disagreement or discussion. These areas can be summarized by one word--discrimination. Discrimination is sin (Jas. 2:1-11). Whenever a person or organization treats another person or organization as inferior, then sin has been committed. So we have no option where discrimination is concerned. We must oppose it in every

JOHN F. ALEXANDER

form.

If a Negro comes to a white church for the purpose of worship we do not have the option of not seating him. We must seat him. If we find our church in the middle of a changing neighborhood, we do not have the option of inviting only the whites. To refuse the gospel to a person because he is a Negro is to spurn Christ's agony on the cross. It is hard to imagine a more wicked act. Yet many fundamental churches do precisely that. Any Christian who happens to belong to such a church must oppose that practice and label it for the sin that it is. If he is unable to change the situation, then in the light of the clear Scriptural teaching that Christians are to separate themselves from apostate churches, he must leave that church for one where the true gospel has not been so obscured.

Similarly if a Negro church applies for membership in a denomination or regional fellowship, they cannot be rejected on racial grounds. The Christian is obliged to give full support to the colored church that is applying providing they meet doctrinal standards, etc. If a Christian fails to give such support then he is sinning against God and man: against God because he is despising a part of His creation and against man

Likewise if a Negro moves into your neighborhood you must welcome him. You do not have the option of being silent. You do not have the option of throwing stones at his windows. I believe there is room for discussion about whether there should be open housing legislation. But once you have a Negro neighbor there is nothing more to discuss. You are to love your neighbor as yourself, and surely the man who lives next to you does not cease being your neighbor just because he is black. It might seem that this is less important than the previous example because it does not directly involve the preaching of the gospel. That is only partly true. It is hard to win a man to Christ if you refuse to speak to him.

I feel quite strongly myself that school segregation, since it is a form of discrimination is wrong and must be opposed by Christians (which is not to say busing must be supported). But let us say for the moment that school integration is bad. Even if that is the case, the Christian must be careful how he opposes it. Obviously he does not have the option of bombing the school or harming the Negro children concerned. Perhaps he can picket the school, but as the Negro children leave, he cannot shout "Nigger!" and if he has children of his own in the school, he must see to it that they are kind to the Negro children. There is never a good reason for being unkind to another person and certainly not to a child. "It were better for a man that a millstone were hanged about his neck, and he cast into the sea, than that he

should offend one of these little ones." (Lk. 17:2). How effective do you think a Sunday School teacher could be with a child, if during the week she had called him a "Nigger."

Instances could be multiplied indefinitely. A Christian doctor simply does not have the option of discriminating against Negroes. A Christian real estate agent cannot wait on a white person, and then tell a Negro that he is too busy just then. A Christian employer does not have the right to keep a person in a menial position because he is black. And so on.

The church today faces two great moral crises. One is that some people in the church are proposing a new morality which under certain circumstances would permit sexual relations outside marriage. They are maintaining that where sex is concerned there is an option. They are wrong, of course. Any sexual relation outside marriage is sin. But there is a second parallel moral crisis facing the church. There are those within the church who are saying that where discrimination is concerned we have an option. This heresy is, I think, more serious than the other. One reason it is more serious is that those who defend this "new" racial morality still use the name of Christ while those who defend the "new" sexual morality do not. Another reason it is more serious is that it sometimes involves the deliberate refusal of the gospel to a person who might accept it.

Surely it is time that Christians realize that we have no more option where discrimination is concerned than we do where sex is concerned.

Understanding

by FRED A. ALEXANDER

Proverbs 18:2 "A fool takes no pleasure in understanding, but only in expressing his opinion."

Ignorance certainly cannot be said to be bliss when the eternal welfare of millions hangs in the balance. And understanding is required because over one-hundred years of separation from the main stream of white society has produced a distinct Negro community. Protestant churches in Mexico and Guatemala are very different from white American churches. But Negro American churches are even more different from white American churches.

Going into another country any Christian worker takes special courses in orientation. He spends months and even years of close associations before he presumes that he understand them. The fact that we have no language barrier and usually no geographic barrier seems to cause us to overlook this important factor. The Negro has different word values, different money values, different religious values -- in short different values -- than we have. Until we learn this our actions are bound to be wrong actions.

Early in our work I was challenged by a Negro pastor with something like this: "I know you: I've worked in your factories, farmed your farms, driven your cars, carried your suitcases, done your cooking, raised your babies and kept your house. I know you and I know what makes you tick." He walked around the table and continued, "You don't know me: You've put me out of American history, out of the newspapers, off radio and television (more

true then than now); you have put me in a ghetto so you seldom see me or think of me unless I put on a march or stir up a riot, and then you forget me as soon as you can. You don't know me and you don't know what makes me tick." Though I had pastored an integrated church, directed an integrated servicemen's center and always had Negro friends, I realized that I didn't know the Negro and didn't know what made him tick.

It took me some time to realize that the Negro really didn't know the white man either. The emotional attitudes engendered by discrimination have prevented that. My present opinion is that we are very ignorant of one another.

The following suggestions are a few things that have been done or might be done to foster better understanding. Few can live in Negro neighborhoods or teach in Negro schools or pastor Negro churches as we have done, but any American can do much to gain insight.

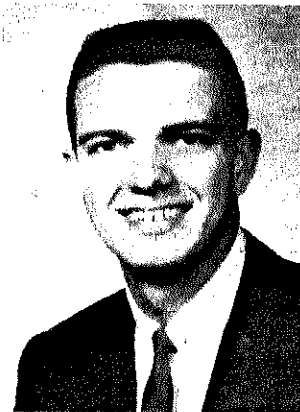
People who read can find a great deal of material that will help them understand. Surprisingly little of it is by evangelicals (but see the "Book Review" section in various issues of this magazine). Evangelical magazines with a few exceptions seem to be even more oblivious to the problems than do book publishers, but some valuable material can be found here, too. But most of the best material comes from secular sources. You could not do better than to read Black Like Me or Crisis in Black and White. Another good idea is to subscribe to Ebony or a local Negro

newspaper.

In Cleveland, Ohio, "The Alliance for Interracial Fellowship," a fundamental Baptist group, is doing a fine job of encouraging understanding. Their meetings, which are for study and discussion, are productive of broad insights and fellowships. If your community has no such thing, start one. Friendships and fellowships must also be established on a personal basis. For true understanding this must be genuine friendship and not just curiosity to know what the other side is like. The practice of having a special Sunday for interracial fellowship is good, but the thing that will really help is year round fellowship for fellowships sake and not just fellowship for a special Sunday. Only an open home and an open church can make our witness for Christ relevant to Negroes.

Understanding pastors can instruct their churches in race and in grace. They can encourage panels and seminars that might include other races.

Malone College, Canton, Ohio, is holding an annual two day seminar on "Christians and the Negro Revolution." Last year it was led by Rev. Bill Pannel a Negro evangelical from Detroit (see 'Negroes as Neighbors,' April, Freedom Now). Something of this type held in any Christian College would aid in race relations. Wilberforce University, Wilberforce, Ohio, a Negro Methodist College is offering tuition scholarships to white students. While they do not have our theological outlook this is something to bear in mind.



Tom Randall, a white student at Grand Rapids Baptist Bible College and Seminary set up the "Christian Development Center" to minister to all age groups in an evangelistic program.

After several years of work with and study of the Negro my opinion is that next to a full heart surrender to Christ the greatest need we have in race relations is practical understanding.

While I am fully aware of Christian faults I am basically confident in the new creation in Christ Jesus. If cultivated, the love of God shed abroad in the human heart will express itself in a practical way to all mankind. I do not believe that any mature Christian who gives himself for a year to understanding race relations could remain uninvolved.

Our massive ignorance must be broken. There certainly never can be understanding until we begin to communicate on every possible level. We cannot cancel one-hundred years of isolation by a few token movements. Let's do something!

Report On Racial Questions

A Biblical study of this much vexed problem, prepared by Synod's Committee on Racial Questions and amended into this present form by action of the 144th Synod of the Reformed Presbyterian Church, Evangelical Synod, meeting May 4 - 10, 1966, Glen Eyrie, Colorado.

REPORT OF THE COMMITTEE ON RACIAL QUESTIONS

God commands all men everywhere to repent of their sin, trusting in Jesus Christ, the only name under heaven given among men whereby we must be saved. The church is entrusted with the proclamation of this saving message to all nations, for God is not willing that any should perish but that all should come to repentance. This thesis lies on the face of the New Testament, in fulfillment of the promises of the Old. This is what the New Covenant is all about.

The question is, are we acting in consistency with the universality of God's offer and the demand laid upon the church to be faithful in making God's saving grace known to all? Does not the church have the responsibility to make the Gospel known to all within her reach regardless of educational, vocational, economical, cultural, national, or racial distinction, in accord with the parting command of our Saviour and Lord: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you" (Matthew 28: 19-20a, ASV)? This command, not only to preach the gospel, but to make full disciples of all nations, compels us to give due consideration to the following passages of Scripture with regard to the racial question.

Acts 17:22-34. This passage has been used to support both segregation and integration. Verse 26 is used on the one hand to support the unity of the human race ("of one blood all nations") and on the other hand to support a division of the human race ("hath determined...the bounds of their habitation"). The word "blood" does not actually appear in the Greek text, so the phrase is better translated "hath made of one (stock, or forefather) the whole race of men," or "every nation of mankind". The expression about the bounds of habitation is parallel to God's determining of "the times before appointed" and thus is expressing God's sovereign governance of geography as well as history. Whatever happens in human affairs, the turning points that divide epochs and the fluctuations of territory, is all determined by the living and true God. Paul, in speaking to Athenians who believed themselves superior to other peoples, is here emphasizing the unity of mankind, all of whom are called to repent because all will be judged by one, even Christ. There is a single Creator and Lord (24) and thus we are all in the same situation (27-29) and there is one redemption for all (30-31).

Genesis 9:18-27. The so called Hamitic curse is often applied to the modern race problem. It has not been demonstrated exegetically, linguistically, or historically that negroes are descended from Ham; even if they were, the curse applies specifically to Canaan, father of those who later lived in the Promised Land. Whatever we take the "Hamitic curse" to mean, if it is relevant at all to the modern race situation, it is as a curse to be counteracted by the gospel and Christian love. The curse the Jews pronounced on them-

selves at Calvary did not prevent Paul from wishing himself accursed for them. This is the Christian attitude. Jesus became a curse for us, who were under the Edenic curse.

Genesis 10:32 - 11:9. It has been argued from the Tower of Babel account that God opposes unification of mankind, including world government and the ecumenical movement, with which racial integration is often associated. It should be pointed out that the division of Genesis 11 was not at first racial, but linguistic. The descendents of Shem, Ham and Japheth were actually intermixed geographically. More important, the Lord's apparent reason for dividing the people was because of their evil motives in developing a concentrated civilization (4,6). Pentecost is an example of God's overcoming this very language barrier when the motive for association and unity was honoring to God. One of the biggest tasks of the missionary effort is to get over this obstacle of language; so again the gospel overcomes such divisions.

Luke 10:25-37. The parable of the Good Samaritan is an illustration by Christ of the summary of the second table of the law, the Old Testament verse most quoted in the New Testament, "Thou shalt love thy neighbour as thyself." The Samaritan occupied in Jewish society somewhat the position that the Negro and other minority racial groups have had in American society, and for good reasons - as given in the account of their origin and religious practice in II Kings 17:24-41 and Ezra 4: 1-3. The continued mutual distrust and enmity between Jew and Samaritan is reflected in the New Testament in the account of the woman at the well in John 4. Yet Jesus uses a Samaritan to illustrate the meaning of "Love thy neighbour." Samaria is also specifically included in the Great Commission (Acts 1:8), and in Acts 8 Phillip the Evangelist, who also testified of Jesus to the Ethiopian eunuch, started the work there. Since the commandment to "love thy neighbour as thyself" is the very essence of the Christian life at the level of our

relations with our fellow man, it is of particular significance that Jesus uses the most despised of peoples as an example of this command. To the Jew of the Old Testament the application was specifically made to the "stranger" (Leviticus 19:34, Deuteronomy 10:19), to whom the Negro and other minority racial groups in America might be said to be analogous.

James 2:1-9. This passage quotes the command "Thou shalt love thy neighbour as thyself," calling it the royal law, and applies it to the area of church attendance. Respect of persons in this area is regarded as inconsistent with the Christian faith and as actual sin. The first verse indicates that respect of persons cannot be held in combination with faith in the Lord of glory, before whom all human distinctions pale into insignificance. (Compare I Corinthians 1:27-29 "... that no flesh should glory in his presence.") James accuses the Christians of despising those whom God has chosen (5-6a). Verses 2 and 3 give a practical example of what respect of persons is: a distinction on the basis of race would seem to be no different from the distinction here made on the basis of wealth with regard to the main point of respect of persons. Verse 4 shows there is something wrong in the heart of the one who so discriminates. Deuteronomy 1:16-17 shows that God operated without respecting persons or, literally, "acknowledging faces," and in Deuteronomy 10:17-19 the concept of regarding not persons is directly connected with the command to love the stranger. God's way of dealing with man is not according to any racial or social distinction (Romans 2:6-11, Ephesians 6:5-9, Colossians 3:23-25). But not only is respect of persons inconsistent with the Christian faith; it is also actual sin, as James says in verse 9. Peter, like many Jews of his time, had such a prejudice to overcome (Acts 10:34-35); but even though he recognized the principle, he still found it difficult to apply in practice, and Paul had to rebuke him publicly at Antioch, as indicated in Galatians 2:11-14. Al-

though it takes time for human blind spots to be recognized and changed, it is important that the church recognize sin as sin. A cardinal principle of the gospel is involved here in the basic equality of all sinners before God (Romans 3:23) and of all believers in Christ (Colossians 3:11, Galatians 3:28). The guiding principle for Christians in such matters is the mind of Christ, which includes each esteeming other better than himself (Philippians 2:3-5).

I Corinthians 6:15-17, 7:16, 30. These verses relate to the subject of intermarriage, especially the last verse and the last clause: "only in the Lord." While we are aware that our findings are open to revision on the basis of further study, it is striking that in all of Paul's discussion of marriage this is the one principle that is stressed in regard to whom one should marry. This is not to say that marriage to any Christian is necessarily expedient, but the only marriage clearly prohibited is that of a believer to an unbeliever. We can find no explicit Scriptural principle against inter-cultural marriage of believers. One cause for hesitation, however, would seem to be involved in the wisdom of marriage between diverse cultures and in the concern for the children of such a union being born into a prejudiced society, and we recognize that there may be further causes.

I John 4:20-21, 3:16-19. These verses are included for the sake of application of the principles which have been set forth above. The basis for the love of our neighbour is the knowledge that he bears the image of God, his creator (Genesis 9:6). For that very reason John argues that if a man does not love his brother he cannot claim to love God. The passage in the third chapter shows that this love for our brother must be manifest not in words only, but in action. We believe that this means that we must

offer the right hand of fellowship in a genuine sense to brothers in Christ of other ethnic groups. If we know that it is the Lord's will that in heaven believers from every nation shall worship Him together (Revelation 5:9-10, 7:9-10), then let us sincerely mean it when we pray the petition: "Thy will be done in earth, as it is in heaven."

In summary then - the Bible maintains the unity of the human race before the one redeemer and judge, Jesus Christ; if the "Hamitic curse" applies at all to the Negro, it is as something to be counteracted by the gospel; the confounding of tongues at the Tower of Babel was because of sin and in no way prevents unity for the glory of God - in fact Pentecost indicates the opposite; the Good Samaritan points us "love thy neighbour" as the essence of the Christian life and shows that this includes the most despised member of the human race; James' admonition against respect of persons rules out any discrimination in the matter of church attendance as contrary to the faith and as sin; and genuine love for God (and genuine salvation) is revealed in a genuine love for all the brethren.

We look upon our approach to the Negro, whether Christian or unbeliever, in a spirit of repentance, and we exhort one another to greater obedience to the Great Commission to make disciples and to Christ's commandment to His disciples of whatever race, "That ye love one another; as I have loved you, that ye also love one another" (John 13:34).

We move that this statement be adopted by Synod and sent to our church sessions for study.

The Committee and Synod heartily invite the comments and suggestions of our members and friends who may study this Report. Address your remarks to

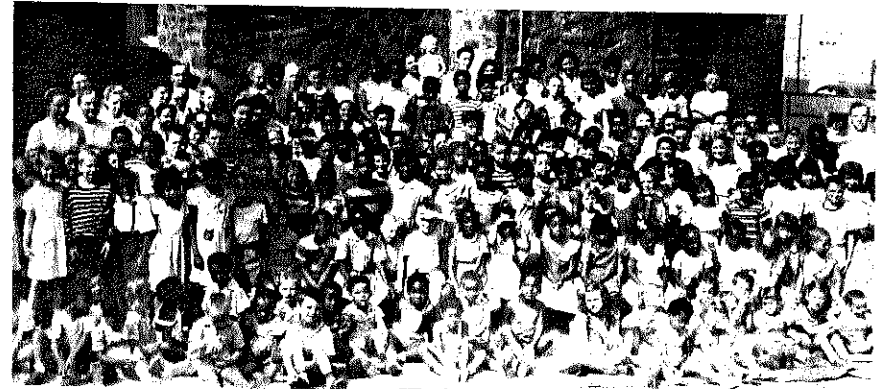
Committee Chairman:
Rev. Will Barker
215 Pied Piper Trail
Lookout Mountain, Tennessee 37350

If a man love not the American Negro whom he hath seen, how can he love the African Negro whom he hath not seen?

I John 4:20

School of the First Mennonite Church, Norristown, Pa. We also have Negroes attending our services. Some are members and officers in the Church and we have one Negro pastor. It seems we must go a step further than just inviting them into our churches, and that is we must invite them into our homes and have the same friendly social life with them as with anybody else.

Markley V. Clemens
Pastor
First Mennonite Church,
Norristown, Pa.



Freedom Now is still provocative, a good irritant to the Christian conscience. I only wish that it could reach more thinking, praying Christians....

I finally have found time to put something down on paper (see article). I trust that it is more than filler for your magazine. The issue is too important to waste a page.

Dick Shumaker
Pastor, Church of the Open Door
Carlisle, Pa.

I have found your magazine very helpful. The articles are by good men on the subjects that need to be discussed. In my deputation, I am constantly confronted with this subject. Your magazine has helped to give some answers. We have a terrific battle on our hands, but we are making headway. More and more people are feeling a sense of guilt and are realizing that they cannot run forever. Pastors are now talking to me about preparing their people for the first Negroes in their neighborhood.

Donald R. Davis
Conservative Baptist
Home Mission Society
Villa Park, Illinois

The editor reserves the right to print any letter he receives unless there is a request to the contrary.

Since moving into the Chicago area I have started attending evening classes at Moody. In one of my classes we have been discussing the Negro problem. Because of this, I passed an issue of Freedom Now around the classroom. Several of these evening students at MBI plan to write for a copy.

Jim Wallins

I am a Baptist layman of strict fundamentalist upbringing and I still regard myself as an evangelical in my Christian belief. I have, however, taken great pains to dissociate myself from fundamentalism because I have found the segregation policy which I was taught to be repugnant to the teachings of Jesus as found in the Scriptures. I was taught to eschew "compromise" in every form, yet I came to realize that compromise with the Satan inspired doctrines of racism emasculated the message of the Christian Gospel.

It is with great pleasure that I have come in contact with your work because you have shown me that it is possible to be a believing Christian without having to identify with a segregationist policy. (cont'd on page 14)

I had almost come to despair that this was possible any more. I feel that a modern day form of Pharisaism has crept into the Church of Jesus Christ, and you are doing a useful service in calling this church to repentance. I can assure you that I, as a young university professor who identifies himself with Christ, appreciate what you are trying to do.

Dr. Richard Pierard
Assistant Professor of History
Indiana State University
Terre Haute, Indiana

BOOKS IN REVIEW

Come Out of The Wilderness, by Bruce Kendrick (Harper & Brothers, N.Y.)

The cover calls this book "a dramatic, first hand report on East Harlem Protestant Parish--an experiment among the forgotten people of America's most crowded slum." This book is not written from the evangelical viewpoint, but it still should provide motivation for a comparably daring and dedicated approach on the part of evangelicals.

The size of the problem is shown by this paragraph: "East Harlem is one of the world's most densely populated areas, as well as the most crowded section of an already over-crowded city... It is a jumble of seething humanity and decrepit houses. More than 200,000 people live jammed together in a little over one square mile. On one block more than 4000 people are packed into 27 rotting tenements. Often several families live in one apartment. If all the inhabitants of the United States lived as close together as the people of East Harlem, they could be housed in one-half the area of New York City." What an opportunity for Christ!



Cedarville College

President James T. Jeremiah writes, "Cedarville College was one of the first of our Regular Baptist Schools to open the door to colored students. We are happy to have them here as they prepare for Christian service. Cedarville College is open to any young person who is a born-again Christian and can meet the academic requirement for entrance."

You will be shocked at some of the conclusions and perhaps surprised at the areas of agreement.

Ebony (For a subscription send \$5.00 to 1820 South Michigan Ave., Chicago, Illinois, 60616)

Ebony, a Negro version of Post or Look, is published once a month. Most, though not all, of its articles are on topics of special interest to Negroes. It deals with subjects ranging from civil rights to Negro history. Any white person who really wants to understand American Negroes ought to subscribe to this magazine, or at least to read it in his public library. It is not a dry account of what some authority thinks Negroes are doing or thinking. It is a living record of what Negroes are doing and thinking. It is hard to imagine an easier, more direct contact with your black neighbor.

Integration -- Who's Prejudiced, by C. Norman Krous (Mennonite Publishing House, 1958, 32 pp., \$.50)

Mr. Krous, assistant professor of Bible at Goshen College, approaches integration through both Scripture and reason. Reared in a community that demanded segregation and now teaching in a church school that is integrated gives him a broad background for writing.

He tells us that since a prejudiced person is blinded by the very nature of his sin, it does no good to attack him. It is only by prayer and study that we understand the causes of prejudice and do something about them. In the meantime, we can learn not to judge others lest we condemn ourselves. This would be a good booklet to give to interested friends.

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