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FUNDAMENTALISTS, in their dogmatic way, have been making a valid protest against a secularized Christianity which failed to remember Paul's advice: "Be not conformed to this world" The protest, however, has had little effect on the real frontiers of theological thinking. It is significant that the current theological revival . . . has not been led by fundamentalists but by liberal Protestants whose liberalism was deepened and chastened by involvement in the world crisis. . . . Fundamentalism is really a form of bibliolatry, that is, it is a faith in the Bible itself, rather than faith in the God who speaks his Word through the Bible. Despite its high regard for the Bible, this movement offers men a false and—paradoxical though this may seem—an unbiblical authority. Moreover, part of the appeal of fundamentalism lies in its reactionary social position. Too often the defense of the Bible has been allied curiously with a reactionary defense of the status quo. It is hardly accidental that frequently the fundamentalist leadership has been recruited from, and the financial support for the movement given by, successful businessmen who have been more concerned about "saving souls" for eternity than about redeeming society in the name of Jesus Christ. . . . If liberalism has capitulated to secularism, it is equally true that fundamentalism in its own way has made even more dangerous concessions to the status quo.—BERNARD W. ANDERSON, in *Rediscovering the Bible*, just published by Association Press, New York.

Pat

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NEW IN SPIRIT

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Protest of Montreat Program Policy Goes To Trustees Meeting

"Divisive" Topics Said to Be Eliminated from Platform

Montreat's trustees (about 30 of them out of 50 from all across the church) met recently to review the progress of this conference center in Western North Carolina and to transact what was, for the most part, routine business.

Probably the most significant item dealt with program policy and was discussed in a letter to the trustees by Kenneth J. Foreman, Louisville Seminary professor and OUTLOOK associate editor.

At an earlier conference, Dr. Foreman had quoted from a letter by the Montreat management eliminating two topics from treatment in the Bible Hour. The letter said: "The policy of Montreat is that we do not want Montreat to become a debating platform for the issues which are divisive in our church. Hence, we strike off the list church union and the race question."

Dr. Foreman, whose letter was referred to the Board of Directors for action, expressed the opinion that discussion of important topics before the church should not be ruled off the Montreat platform. (Editorial, page 8.)

Cottage Owners Praise

The trustees also received a letter from the Montreat Cottage Owners' Association commending Dr. McGregor and his staff for their work. This was noted as unprecedented by the trustees and suitable record was made of the incident.

A general young people's conference, urged by Montreat's management and under advisement by various agencies during the past year, was put in the hands of the directors and the three Assembly's Boards which would be concerned to be worked out according to their best judgment.

A change in the fiscal year for Montreat was approved so that financial reports made to the Assembly and trustees can be more nearly up-to-date. The campaign toward the goal of \$780,000 for Montreat was reported, with a movement into certain cities scheduled for the fall months. It was announced that Montreat is to be in the Assembly's budget for \$105,000 a year with approximately one-third of this to go for

(Continued on page 8)

60-Day Ban on Church Building

NPA Stops New Construction; Tighter Controls Are Predicted

Washington, D. C. (RNS)—A 60-day ban on starting new construction of churches, schools, hospitals, and other institutional buildings has been ordered by the National Production Administration.

Officials said the ban was made necessary by the fact that construction started on all kinds of institutional buildings during June and July was far in excess of what had been forecast, causing a serious shortage of steel and copper.

Supplies are simply not available for any more building than what is now underway, they stated.

Those With Supplies Go Ahead

However, churches, schools, and hospitals which have planned to start building projects and which on Aug. 4 had at the construction site or under contract the necessary steel and copper are not kept from going ahead under the new regulation.

At the end of the 60-day period, on Oct. 1, much stricter controls over all types of construction will be applied.

Authorization will be required from the NPA for any structure using more than two tons of steel or 200 pounds of copper. Until now a construction permit had to be sought by a religious group only if its proposed building needed 25 or more tons of steel.

In addition to the building permit, an allocation of steel and copper will also be required, as these materials will

no longer be available to builders on the open market. Except for certain emergency cases provided for, no building material will be allocated for a project to be started before Oct. 1.

Applications May Be Filed

Applications for construction projects to start after Oct. 1 may be filed during the ban period. Officials of the NPA advised religious groups planning such projects to apply as soon as possible to the Federal Security Agency in Washington, so that their requests may be ready for consideration when the ban is lifted.

The FSA, which has been designated to process applications for building permits by churches and religious institutions, will investigate the need for the proposed structure and recommend to the NPA its approval or disapproval. The latter will then decide whether the building material situation permits construction to begin.

It may be that religious groups will receive after Oct. 1 the same favorable consideration that they had prior to July 31, but the supply of steel and copper will do a lot to determine the question.

Up to July 31, not a single application for a construction permit from a church or church-related agency had been turned down. As a result, new church construction was setting an all-time record at the time the ban was clamped on.

Peace Group Clarifies Position

WC-IMC Commission Issues Seven-Point Statement

Rolle, Switzerland (RNS)—A seven-point statement intended to clarify the position of the Commission of the Churches on International Affairs "in view of misleading peace proposals" was issued by the organization's executive committee at the close of a three-day meeting here. The commission is a joint agency of the World Council of Churches and the International Missionary Council.

The statement was described as representing "a short summary of declarations which the CCIA and its parent bodies have made on different occasions and which form the basis of the practical work steadily pursued by the Commission." It read as follows:

Seek Peace—and Justice

"(1) As Christians it is our duty to seek both peace and justice. We, no less than others, detest war and we shall do everything in our power to prevent the present tensions and limited conflicts from leading to a third world war. Yet we must neither purchase peace at the price of tyranny nor in the name of justice look on war as a way to justice or as a ground of hope.

"(2) We stand opposed to every form of oppression and aggression. We condemn any extension of oppression carried on behind a facade of propaganda for peace. We condemn equally the proposal of a preventive war, or the use for aggressive purposes of atomic weapons.

"(3) We do not believe that peace will

BIBLE STUDY

Christian Relations Among Races

By ERNEST TRICE THOMPSON

SUNDAY SCHOOL LESSON FOR SEPTEMBER 2, 1951

John 4:4-14; Acts 10:25-28; Colossians 3:11.

The race problem is one of which all of us in the South are keenly aware.

The fact that no solution for this problem has yet been found should not conceal the fact that considerable progress has been made, particularly in recent years, and that a number of revolutionary changes have taken place, with others still in the offing.

I.

George S. Schuyler, associate editor of the *Pittsburgh Courier*, a Negro newspaper with a national reputation, published an article in *The Freeman*, which was condensed in the *Readers' Digest* for July, 1951. In this article Mr. Schuyler pointed out that:

"In 1865 about 95 per cent of American Negroes were illiterate. Today there is little illiteracy among them. The educational systems that have eliminated their illiteracy were voted and maintained by white-controlled counties and states. By 1900 there were a million and a half colored pupils in public elementary schools. Today the enrollment exceeds two and a quarter million. In 1900 there were 92 public high schools for Negroes in the South. Today there are 2,500. Some 10,000 Negroes are graduated from college each year and there are 70,000 students in attendance—proportionately more than the total number of students in Great Britain. . . .

"In 1900 it was prophesied that disease would exterminate the American Negroes. Today their life expectancy is 60 years, only eight years less than that of American whites.

"In 1900 Negroes owned 17 per cent of the non-farm homes in which they dwelt. By 1947 they owned 34 per cent. . . . For the past 50 years the economic gulf between Negroes and whites has been narrowing. Negroes own 14 banks, 200 credit unions, 60,000 retail businesses, 26 savings and loan associations, and 25 large insurance companies, with assets of more than \$100,000,000, with a billion dollars' worth of insurance in force in 27 states. . . .

"The process of integrating the Negro into the national social structure has been faster in some states than in others, and the record of the inhumanities attending the process has been deplorable in many areas; but in spite of all this there has been amazing and unprecedented adjustment within the memory of living men."

So it seems to this acute Negro journalist. And there are many other facts to be taken unto account. For example:

II.

Approximately 1,000 Negro students are now attending Southern colleges and universities from which they had

previously been barred. A poll of 15,000 college and university teachers of the South revealed that 70 per cent of the 3,422 replies favored admitting Negroes now to existing graduate and professional schools without segregation. A number of theological seminaries in the South have voluntarily lowered the color bar.

In compliance with an executive order, all Air Force installations in the South were converted overnight to a policy of non-segregation, without difficulty. There is no trouble in airplanes, where there is no discrimination, and the same is true in recent months in railway dining cars, as it has been true for some time past in Pullmans. Ten major Southern cities have now opened their main public libraries to Negroes. Segregation in public recreational facilities has been abandoned in Miami, Fla., Baltimore, Md., and Washington, D. C. The Supreme Court has outlawed the enforcement of racially restrictive housing covenants. Negroes are now moving into some all-white residential areas, not welcomed, it is true, but still with none of the race riots which have disgraced certain cities of the North. The bars of racial segre-

Valley Sounds

When shadows from the cove begin to climb,

Where ridges catch the gleam of evening sky,

The floating cries in upland pastures die;

Complexities of men are turned a chime,
And stridency becomes a night wind's sigh.

Yet far below, the settlement sends up
The thinning sounds, that mount with tiny packs,

Like chimney-smokings from the valley's cup,

To mark a banging door where cabins sup,

And tell the distant biting of an ax.

Perhaps, when Jesus watched in mountain night,

He heard the closing door and ringing blow,

Both sharp with thought of judgment's final woe.

And with what pity did He wait the light,

When faintly rose a rooster's second crow?

John M. Walker, Jr.

gation have disappeared in a number of other areas, such as the American Red Cross blood bank, professional baseball, some college and university faculties, the American Bowling Congress, a few fraternities, many labor unions, and some industries. "Police departments have employed Negroes and inaugurated in-service training programs in race relations and prevention of violence. Efforts to improve the relations between races are no longer the subject of apologies. Business groups are sponsoring voluntary race relations clinics and junior leagues are launching projects in mutual aid. In literature and even in motion pictures, millions of Americans have had the subject of right race relations sympathetically put before them."

And by 1956 there will be approximately two million registered Negro voters in the South.

But, though these and other changes have taken place within recent years, and generally speaking without incident, at least in the South, there are other factors which must also be kept in mind.

III.

1. For the average Southern Negro the general pattern of racial discrimination has not greatly altered. (This proposition may be debated. There are arguments both pro and con.)

2. "Gains" from the Negroes' standpoint have been won on the whole by pressure groups, with the aid of the courts. Negro leaders no longer rely on moral suasion or on religious sentiment. They look to the courts, rather than to the churches.

3. The church in various ways has changed with the times. THE PRESBYTERIAN OUTLOOK has attempted to call attention to some of these developments and has offended a number of people thereby. But on the whole, the church seems to be moving more slowly than society as a whole (this, too, may be a debatable proposition). In a recent article in this paper (July 16, 1951) James McBride Dabbs, a Presbyterian elder, pointed out that economic, political and judicial pressures are changing the pattern of race relations in the South generally, but not in the church, which seems likely to become the last stronghold of segregation. (See letters, page 2.)

4. The Negro is not content with the "victories" which he has won. The most aggressive Negro leadership is now pressing openly and admittedly for the complete abolition of legal segregation in every area of life. (Two important cases are now headed for the Supreme Court. One will determine whether or not segregation is constitutional (even where there are equal facilities provided) in our grammar schools. The other will determine whether Negroes can be legally segregated in any public gathering. No one knows what the decision of our Supreme Court will be.

But it may be that our Southern people will have to adjust themselves to more far-reaching changes than any of those which have previously occurred. And, if so, it will be the greatest test yet of our wisdom and patience, our statesmanship and our Christianity.

5. The racial discriminations which remains in our land handicap democracy and Christianity in their struggle with Communism for the heart of Asia. Pearl Buck knows the Asiatic mind as few Americans do. She says, "It is very important for us as Americans, before we approach the peoples of Asia, to realize and accept the fact that we are—for a moment, I hope and trust only—the most hated people in the world." (*Christian Century*, June 27, 1951). That is very hard for us to understand. One factor that must be taken into account, says Mrs. Buck is "white snobbery." "I suppose Washington has done us more damage than can be repaired," she comments—"our national capital, where a man of color comes and can not get into a restaurant or into a hotel. There's nothing that we can do that is not known in Asia. I dare say the people of Asia know more of what happens in our South and in Washington than you and I do." The Communists, we maybe sure, will see to that.

A few months ago Charles J. Turck, president of Macalester College, suggested that the United States send good Americans to Asia to spread "American ideals and purposes." Ephraim Dasaad, a graduate student in Yale University replied:

"If you send good Americans to Asia—religious, honest, friendly, devoted Americans—do you suppose for a moment that Asia can be won by you? The missionary movement in Asia, based from the Western world, is over a hundred years old, and yet Asia seems to have become more anti than pro-Western. You could not have sent more devoted and exemplary Americans than the missionary kind. But when Asiatics come to America to visit, they cannot help comparing what the Americans abroad have told or taught them with the actual conditions in which Americans themselves live in their own land. Asiatics find here an incomprehensible prejudice against race and color. . . . We have heard much about your democracy and high professions of idealism, only to discover when we come to your country there is a wide gap between performance and words. If you send your best people to Asia . . . you will be frittering away a lot of good energy. . . ."

No doubt there are other factors which should be added to this attempt at factual analysis which you, the reader, will supply.

In the light of the situation in which we now find ourselves, let us look at the Scripture passages chosen for our study. We are concerned at this time only to discover what light, if any, they throw on the problem of race relations.

IV.

For five hundred years the chasm between Jews and Samaritans had steadily

deepened. In Jesus' days the Jews hated and despised the Samaritans and the Samaritans returned their feeling with good measure. A Jew traveling from Judea to Galilee would take the longer and more arduous route over the Jordan, through Perea, and again over the Jordan, rather than cross the country of the hated Samaritans.

Jesus, we read, must needs pass through Samaria. Not because there was no other way, and not because he was pressed for time. "He felt that he had to go into Samaria because there were people there who needed him. The fact that Jew hated Samaritan meant nothing to him; the tragic little lines of race prejudice and conflict were against the law of love he had come to teach." (Tarbell's *Teachers' Guide*).

And so when a Samaritan woman, living a life of sin, came to the well by whose side he was seated, he engaged her in conversation. The woman was amazed that he would ask her, a Samaritan and a woman, for a favor, for the Jews, John reminds us, had no dealings with Samaritans. But Jesus was thinking not only of what she, a Samaritan, had to offer him, but also of what he, a Jew, had to offer her: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water."

So Jesus threw open the gates of the Kingdom of God to a loathed Samaritan! He was teaching that men of different races can come together on the grounds of their common needs, on the ground of their physical needs, to be-

FUNDAMENTALLY the world has no need of a new order or a new plan, but only of the honest and courageous application of the historical Christian idea. . . . Let us hold on to the eternal message. Let us follow the light which once shone before us, the greatest light that has ever risen on the human horizon and which can surely lead us to that better world for which we are longing. In the twilight of today I see on that horizon—not the man of Moscow, not the man of Munich, not the man of Rome, but the Man of Galilee. I see him going round villages and districts teaching and spreading his message of a new Kingdom, healing the sick and suffering. And his message is: Cherish in love your fellowman irrespective of race or language; cherish and keep the divine idea in your heart as the highest good. This is the message for mankind milling round like frightened sheep without a shepherd. The Man of Galilee is, and remains, our one and only leader. And the Church, as the carrier of this message, should follow him alone.

JAN CHRISTIAN SMUTS.

gin on the lowest level, but finally, and in the last analysis, because of their spiritual needs. After all there is one God and Father of us all, and one Savior who alone can supply our deepest needs.

Jesus' own disciples found it very hard to learn that lesson. Peter's interview with Cornelius, a Gentile, occurred ten years, approximately, after the death and resurrection of Jesus. And yet Peter still felt that he could not go into the house of a man of another race, that he could not sit down at the table with him, and that he would have demeaned himself by so doing. A higher truth—"What God has cleansed, you must not call common"—came to him in a vision on the housetop (Acts 10:9ff). Peter did not see its implications all at once. But the Holy Spirit enabled him to overcome his deep, ingrained prejudices against all non-Jews and enter the home of Cornelius. And as he listened to Cornelius' recital of his own spiritual longings and fulfillment, he came to see at last that God is "no respecter of persons." (10:34) He accepted Cornelius' invitation to remain for dinner, and when the church in Jerusalem protested this revolutionary action, Peter told how he had been led step by step, and ended with the unanswerable question, "Who was I that I could withstand God?" (11:17)

Paul became the great apostle of the Gentiles. And the Christian ideal, as he saw it, and as the church in the first century came to demonstrate, is set forth in his letter to the Colossians, chapter 3, verse 11: In Christ "there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all." Paul is speaking here of the barriers that separated man from his fellowman in his own day. In Christ, he says, in the Christian church, all these barriers will disappear. Racial barriers, denominational barriers, cultural barriers, social barriers will all be leveled, as Christ takes possession of a man's life, and has his way in the society which he has created. Christ is found in men of every race and culture and class. And in the light of this overwhelming fact all the little differences that continue to exist seem of little moment.

It will be granted that neither Jesus, nor Peter, nor Paul faced exactly the same situation that we are now facing in the South. What light then do these passages throw on our problem? We are being compelled to face revolutionary changes in the South. Will the reaction of a Christian, a thorough-going Christian, to these changes be any different from that of a non-Christian? Just what do we, as Christians, have to offer toward the solution of the race problem?

(Lesson Commentary based on "International Sunday School Lessons," copyrighted 1951 by the National Council of Churches. Scriptures quotations from the Revised Standard Version.)

THE PRESBYTERIAN OUTLOOK