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LEADS UNITED WOMEN—Mrs. W. Murdoch MacLeod is the executive who leads ten million church women in significant united efforts. (Article on page 5.)—RNS Photo.

The Presbyterian Outlook

OLD IN SERVICE

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NEW IN SPIRIT

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1 North Sixth St., Richmond 19, Virginia

Cleveland Conference Says Use Of Power by America Is Crucial

Concern of Christians"; Guiding Principles Are Formulated

How Present Responsibility Is Exercised Is Called "Paramount

Protestant Christianity, looking at the present world situation, is concerned with "the moral use of power." The focal emphasis at the recent study conference at Cleveland dealt with this topic in many relationships, brought forth a set of "Guiding Principles for This Time of Tension," and issued a message on America's use of its power.

At the third of the important conferences led by the Federal Council's department of international justice and goodwill, following Delaware and an earlier conference at Cleveland, the churchmen reiterated the Delaware guiding principles and applied them to today's tensions.

The conference offered small comfort to those who look upon power as an accident of history as well as to those who look upon it as chiefly the fruit of virtue. All nations, it said, are subject to God, and America is entrusted with its power under his providence. How America uses its present responsibility, it called, "a paramount concern of Christians."

Opposition to dangerous forces will not be enough, the conference said; America's power must be used positively for the benefit of others. The President's proposal to share American "know-how" with backward areas was welcomed.

War with Russia, it was maintained, is not inevitable. Indeed, the conference felt, it will not come if America uses its power in the right way.

American people were called upon to give loyal support to the United Nations.

One of Christianity's greatest contributions was said to be contributing "to a moral climate in which a world of independent nations can grow into a unity of justice, order and brotherhood."

In a reference to the Atlantic Pact, the conference thought such regional pacts pointed toward common security "if they are genuinely within the framework of the United Nations." It thought the American people should understand the proposed pact fully before it is ratified by the Senate.

Civilian control of the military was underscored because the military, by their training, are not qualified "to lay down the strategy for peace and to calculate the risks that always have to be taken for peace."

Churches have a particular responsibility "to sharpen the sense of moral obligation, to mitigate national pride and

pretension, to urge our people to a steadfast exercise of our enlarged responsibilities."

Presbyterians, US, at the meeting included: John H. Marion, Jr., Richmond; Eugene T. Wilson, Annie Taft Jenkins, L. W. Bottoms, Atlanta; John W. Melton, Baton Rouge, La.; Mrs. C. M. Malcolm, Charleston, W. Va., and Richard T. Gillespie, Nashville.

"One Great Hour" to Lead To "One Great Offering"

What is probably the biggest simultaneous effort on the part of American Protestant churches is being projected for an offering for world relief on Sunday, March 27. Every one of the 76,000 churches is expected to participate in the effort to lead 50,000,000 Americans to make their offering to the relief program which the respective denominations are carrying on through Church World Service and like agencies.

The most outstanding job in publicity which the churches have ever done, in the judgment of many, is focusing the attention of the U. S. on "One Great Hour," which will be broadcast by CBS, ABC and MBS on Saturday night, March 26, at 10:00 PM (EST), 9:00 (CST).

Davidson Passes Halfway Mark

Friends and supporters of Davidson College have already contributed and pledged \$1,434,648 toward the campaign goal of \$2,500,000. Organized efforts have been made in Charlotte, Winston-Salem, Gastonia, and the Davidson community. Other communities are being organized. Already 1,600 gifts have been received including several large gifts (see letter, page 2).

Students and townspeople of Davidson have made their quotas. First in the community to participate 100 per cent were the cooks and workers in the college dining hall. Students, with a \$40,000 goal, went on to \$45,000. Townspeople have given more than \$42,000.

Divorce, Ballot, Local Option Issues, Face SC Legislature

Important Measures on Public

Education Come from Study

South Carolina News Letter

South Carolina's General Assembly, now in session in Columbia, will decide on a number of social and moral welfare matters of great concern to many people. These include divorce legislation, a secret ballot, local option and an important report on public education. In the last general election the voters authorized legislation permitting divorce and the House of Representatives has voted its approval 86-29. South Carolina has been the only state in the union without any divorce provision. This fact has been a source of considerable revenue for lawyers and court officials in neighboring states. On the secret ballot item, new legislation seeks to insure that it be genuinely secret. Dry forces want adoption of a bill permitting local option but friends of the measure consider it doubtful whether such a bill can reach the floor of the Legislature. Alcoholic beverages are now in the hands of 915 state stores which are heavily taxed and strictly regulated. During the last fiscal year South Carolinians spent \$40,000,000 for hard liquors alone.

Thorough Report on Education Is Made by Peabody Group

One of the most constructive reports before the Legislature deals with public education. A survey, authorized in 1947 and conducted by George Peabody College of Nashville, is summarized in a 340-page volume. According to the survey, South Carolina spends a larger proportion of its total income for public education than does the South as a unit or the nation as a whole. Because of low per capita income and a high proportion of children of school age this sum is not sufficient to provide teachers and buildings which are needed. The survey also finds that the obsolete system of numerous small school districts retards efficiency. It recommends that the present 1,680 districts be replaced with one administrative unit for each of the 46 counties.

Gains in Negro Education Are Cited in Findings

The Peabody survey says of Negro education, "There is a marked differ-

BIBLE STUDY

Jesus Among People of Other Races

By ERNEST TRICE THOMPSON

SUNDAY SCHOOL LESSON FOR MARCH 27, 1949

Mark 7:24-37

The first six chapters of Mark describe Jesus' public proclamation of the gospel. In chapter seven we have the beginning of his semi-public ministry. He does not cease altogether from addressing the multitudes, but he confines his attention more and more to his disciples. His chief concern from now on is the training of the Twelve. The growing opposition of the authorities, the persistent indifference, of the populace generally to his spiritual appeal, had made it clear that this was the best strategy for the future.

In Mark 7:24 we read how Jesus, after a clash with the Pharisees over purification, withdrew from Palestine altogether, into the regions of Tyre and Sidon. These two cities were the chief cities of Phoenicia, 35 and 55 miles respectively from the sea of Galilee. He evidently hoped that in this alien land he might be able to give his disciples his undivided attention. But, as Mark tells us, he could not be hid.

Jesus and Race

A woman with an afflicted child was the first to find him out. She knew that he had healed many in Galilee and begged him to have mercy on her daughter. More exactly she cried, "Have mercy on me!" (Matt. 15:22). So closely was her heart wrapped up with her child that the daughter's demon was the mother's torment." And so it is with any mother. The child's suffering becomes her own suffering; is often, indeed, felt more deeply than her own.

Jesus' treatment of the woman is at the first glance very surprising. The Jews abhorred the Gentiles. They accounted them unclean, outcasts, and branded them as "uncircumcised dogs"; and it almost seems for a time as though Jesus shares this cruel prejudice. He began by ignoring her. As Matthew, who in this incident is more graphic than Mark (cf. Mt. 15:22-23) puts it, "He did not answer her a word." "Stolid silence met her heart-broken cry. It looked as though the old enmity between Jew and Canaanite were putting her beyond the pale of his mercy, so that there was no healing for her."

But the woman persisted, and finally the disciples, with their Jewish antipathy for Gentiles, were annoyed. This crying woman was disturbing their Master's rest and would presently attract the attention of the populace, which might get them into trouble. They urged Jesus to grant her request, there-

fore, simply that they might be rid of her.

But Jesus replied, "I was sent only to the lost sheep of the house of Israel." (Mt. 15:24). This surprising statement which has no parallel in any other sayings of Jesus seemed to shut the door irrevocably in the woman's face.

The woman, however, continued to follow him. It appears that the evening meal was spread, and, as he reclined at table, she fell at his feet, like the woman in the house of Simon, the Pharisee, and cried, "Lord, help me." When at length he took note of her. "It is not fair," he said, "to take the children's bread and throw it to the dogs." (Mt. 15:26). This is exactly the answer that might have been expected from the average Jew, who regarded Gentiles as unworthy of association with them, and were accustomed to call them dogs. But it is most surprising that Jesus should adopt such an attitude. He seems to be utterly callous to suffering on the part of one who is a member of a despised race, and now to add insult to injury. But the woman could not be discouraged. "Even the dogs eat the crumbs that fall from their master's table," she replied. Then at last Jesus revealed his true heart, "O woman, great is your faith. Be it done for you as you desire." And her daughter was healed instantly.

How are we to understand Jesus' treatment of the Syro-Phoenician woman? Some have said that Jesus rebuffed the woman because she was a Canaanitish woman and so inherited the curse which Noah had pronounced against Canaan, the son of Ham (Gen. 9:25). But this is a preposterous suggestion and is held by no responsible scholar. Others think that Jesus was reluctant to heal the woman's daughter at this particular time. He knew that it would gather a crowd about him and interrupt his converse with the

Twelve, frustrating the purpose which had brought him thither. Still others think that he was seeking to test and therefore to develop the woman's faith.

To the writer, studying the incident in the light of Jesus' whole character, it seems that what he had in mind chiefly was the spiritual instruction of the disciples. They shared the Jews' prejudice regarding the Gentiles. Perhaps Jesus followed the course he did to break down this prejudice (by pretending to share it until they themselves were ashamed) and to demonstrate to them how worthy of his grace even a despised Gentile might be. His purpose, in other words, was not to test the woman's faith so much as it was to reveal it to the disciples, and to reveal it in such a way that it would be impressed forever upon their memories. (I wonder, if Jesus were to return today, and to adopt the attitude of some white Christians toward members of other races, if we, too, would not be ashamed; if we would not recognize that such attitudes were unlike Christ, and therefore un-Christian.)

As the record shows, it was a lesson that was not forgotten, almost the only thing that Peter told his hearers about the trip; hence recorded here by Mark. They could never forget how Jesus acted a part, appearing for a moment to share their own prejudices that they might be freed from it forever, and revealing to them the wonderful faith of a despised member of another race. It was an event, I feel confident, that in the later days encouraged the disciples to carry out the Master's commission to take the gospel even unto the ends of the earth.

We should remember too that on these trips outside of Palestine Jesus was trying to increase the disciples' faith; he was leading up to the great question, "Who do you say that I am?" He wanted them to have a faith that could withstand ever the cross. Here he lets them see a faith that persists in spite of discouraging prospects. In the days to come, when their faith seemed to go unrewarded, they would recall the persistent faith of this unnamed Syro-Phoenician woman.

This general lesson would be further impressed by the other miracles that were wrought on this trip.

The Church Trails Behind Sports

THE MOST shameful and one of the most complete representations of segregation is that practiced by the Christian Church. In the world of sports Joe Louis is accepted on the power of his fists, Jackie Robinson on his adeptness with ball and bat, Barney Ewell on the wings in his feet . . . in the Church of Jesus Christ a man is still accepted on the color of his skin. . . . The church finds itself in a compromising position as long as it claims a belief which it is unwilling to practice. Instead of setting a challenging example of fearless action, it chooses to trail along behind the Mike Jacobs and the Branch Rickeys, who profess no idealism, but find more activating power in a dollar than we find in God's Holy Spirit.—CLINTON M. MARSH in *The United Presbyterian*.

Jesus returned from Phoenicia into the Decapolis, on the eastern shore of the sea of Gallilee. The inhabitants of this predominantly Gentile region were hostile on the occasion of his last visit to them (5:17). Now they eagerly welcome him, bring him a case of healing and in the sequel are more than ordinarily enthusiastic. The feeding of four thousand (8:1-10), the last event described as a part of this journey, was different from that of the five thousand in that on this occasion the group would be composed largely of Gentiles.

The three incidents of this trip, therefore, which stood out in Peter's memory and came to be included in Mark's record of his gospel all revolve about Jesus' concern for men of other races—their bodies as well as their souls—and of their readiness to receive what he had to offer.

II. The Bible and Race

While we are considering Jesus and Race it might be helpful to take a wider look and consider what the Bible has to say about race. The material which follows under this heading is adapted from a pamphlet printed some years ago by the Commission on Interracial Cooperation in Atlanta.

1. "God created man in his own image . . . and breathed into his nostrils the breath of life." Gen. 1:27; 2:7. Who can fail to see the meaning? Made in the image of God, like him in the power to know and to choose between good and evil, inbreathed by God's own immortal spirit, humanity is something infinitely valuable and sacred. In each man, therefore, I must see one of God's children, strayed a long way from home, maybe, but, like the Prodigal Son, still dear to the Father's heart. Hence I must respect him, not necessarily because of what he seems to be, but because of his potential God-likeness, his infinite possibilities.

2. "Have we not all one Father? Hath not one God created us? Why do we deal treacherously every man against his brother?"—Mal. 2:10. As children of the Heavenly Father, I must think of all men as brothers. This is not merely a matter of sentiment; it is a practical fact. The world today is one great neighborhood, the human race one family. Each is dependent upon thousands of others and the welfare of each is tied up with that of all. Some mem-

bers of the family I may not admire; some I may even dislike; but just the same I must think of them with kindly interest and an honest desire to do them good, not ill.

3. "God . . . made from one every nation of men to live on all the face of the earth."—Acts 17:24, 26. How shall we account then for the striking difference between races?

For example why has he made some of them light in color and others dark? Climate, most likely, and nature's law of selection and survival. Imagine the process going on for ages and you can readily understand the result.

But doesn't the Bible say God cursed Ham and turned him black? No, it does not. It says nothing about God cursing anybody and nothing about anybody being turned black. Read the story yourself in Genesis 9.

There are three things wrong with the widespread view, based on this passage (Gen. 9:25), that God doomed the Negro race to be a race of servants. First, the curse was pronounced by Noah and not by God; second, it was pronounced upon Canaan and not upon Ham; and third, the sons of Canaan (see Gen. 10:15-17 and any good Bible dictionary) were the Canaanites, who were white and not colored.

4. "God has shown me that I should not call any man common or unclean."—Acts 10:28. Since all are the children of God I must not think contemptuously of any, or flatter myself with any feeling of innate superiority. I may have had better advantages; I may know more and have more; I may even be more capable than others. But even when all this is true I may not therefore count myself inherently better than any other of God's children. I must not look down upon man because of his race.

5. "You have heard that it was said to the men of old, 'You shall not kill.' . . . But I say to you that whoever insults his brother shall be liable to the council, and whoever says, 'You fool!' shall be liable to the hell of fire."—Mt. 5:21, 22. Yes, it is wicked to kill the body of a man, says Jesus, but no less wicked to stab his spirit with contempt—to count one of God's children a worthless thing, worthy of no more consideration than a beast. Whenever I deliberately hurt or humiliate or de-

grade any human being let me remember well that I am endangering my own spiritual welfare.

6. "Whosoever shall cause one of these little ones that believe on me to stumble, it were better for him that a millstone were hanged about his neck and he were cast into the sea." Mk. 9:42 R. V. Like the sin of contempt for God's children is the sin of limiting them, of putting hindrances in their way, of denying them opportunity to achieve the best they are capable of. Lack of educational opportunities, lack of recreational facilities, limited health provisions, limited housing possibilities, failure of our cities to furnish certain groups the common decencies of civilization—sewers, sanitation, paving and the like—these are some of the stumbling blocks in the ways of God's little ones. What else?

7. "If I despise the cause of my manservants or my maidservants when they contended with me, what then shall I do when God riseth up? And when he visiteth, what shall I answer him? Did not he that made me make him?"—Job 31:13-15. I must be considerate of those whose position in life is inferior to my own. If they have grievances I must hear them with patience and openmindedness, not arrogating to myself the right to be witness, judge and jury all in one. Every man has the right to be heard in his own cause and to be treated as a man.

8. "You shall love your neighbor as yourself."—Mk. 12:31. "If God so loved us, we also ought to love one another."—I Jn. 4:11. "Let us not love in word or speech, but in deed and in truth."—I Jn. 3:18. "Impossible," you say? "There are some people we just can't love!" It is not impossible if we understand what Jesus meant by love. He was talking of something very different from what we usually call by that term—something very much finer and more unselfish. He meant a deep human sympathy that always seeks to understand, and a genuine interest and goodwill that are always anxious to help. In that sense it is not only possible, but easy for one of Christ-like spirit to love even the most unlovely. And love like that "is the fulfilling of the law."

To sum up, what does the Bible tell me concerning race relations? These things among others.

That I must see and respect the divine image in every human being;

That I must recognize my common brotherhood with all;

That I may not hold any in contempt nor put hindrances in their path;

That in all my dealings I must be just and considerate; and finally,

That in all human relations I must be guided by Jesus' law of love and service.

*New Testament quotations are from the Revised Standard Version.

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Emphasis Upon Humane Traditions

Appreciation of Personal Values

Dedication to Christian Progress

EDGAR G. GAMMON, President, Hampden-Sydney, Virginia.