

# The Presbyterian Outlook



Continuing The Presbyterian Tribune

ON BRIGHTENING THE DOOR . Kenneth J. Foreman

(1) PAUL SAID: "GOD MADE OF ONE" . . (2) THE CURSE WAS NOT ON HAM . . . . Ernest T. Thompson

DEFENSE OF SEGREGATION . Gillespie  
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VOL. 137

MARCH 14, 1955

NUMBER 10

MAR 14 1955  
Duke University

## G. T. Gillespie (page 5)

Segregation, by reducing the number of points of contact, tends to lessen friction and tension, and especially if there is clear recognition on the part of both races that the chief reason for segregation is the desirability of preventing such intimacies as might lead to inter-marriage and the amalgamation of the races, then the chief occasion for misunderstanding and discrimination is removed. . . .

There is certainly no ground for the charge that racial segregation is displeasing to God, unjust to man, or inherently wrong. . . . There would appear to be no reason for concluding that segregation is un-Christian.

## Donald G. Miller (p. 10)

One of the most subtle dangers to which we are all prone is to clothe our sin in the garments of sanctity by false appeals to the Bible, and to shelter our spirits from the sharp thrusts of the Holy Spirit within a fortress built by misinterpretation of Holy Scripture. . . .

The whole argument here [in the Mississippi statement] is questionable inference based on questionable inference, then the addition of elements which in no way enter the passage, and finally an application to a contemporary situation about which the passage has nothing to say. If this is the way to interpret the "only infallible rule of faith and practice" in determining the will of God for our time, then we might as well seek guidance in Alice in Wonderland! . . .

When, in the face of the almost universal testimony of the church in our time, we are willing to utilize such highly questionable methods of interpreting the Bible to bolster a dying tradition, it is time to face squarely the question: Are we willing to hear the living Word of God in the Bible, or is our fear of God "a commandment of men learned by rote"? Would it not be theologically, psychologically, and morally better to grant the judgment of God's Word on this question, but frankly to admit that our sinfulness makes us unwilling to obey it, than to clothe tradition in the sanctity of an alleged divine approval?

## John H. Marion (p. 15)

The fact that boys and girls of different ethnic groups attend the same school does not mean that the girls of any group have to marry, or even have dates, across any social lines they choose to draw. To any young man who so proposes, they can always say no. . . . Perhaps nowhere on earth are social lines more strictly drawn than in many areas of the South, and those lines, no matter who goes to what school, can be as rigid as individuals choose to make them. . . .

If I understand birds at all, they flock together by instinct. They need no bird-made laws to make them mate with their kind. What's more, when left to their better natures they don't fly around denying the best things in God's world to their fellow-birds because they think they are somehow superior birds. Birds of prey do that, but most birds don't. . . .

The brotherhood of man is not an Anglo-Saxon institution, and because it isn't, segregation—for much too long—has been selling America short.

A Major Discussion of

# Segregation and the Will of God

# The Presbyterian Outlook

OLD IN SERVICE

CONTINUING THE PRESBYTERIAN TRIBUNE

NEW IN SPIRIT

Vol. 137. No. 10. March 14, 1955.

1 North Sixth St., Richmond 19, Virginia

## October Publication Set for Joint Hymnal

PHILADELPHIA (RNS)—Publication for the new joint Presbyterian-Reformed hymnal, the Hymnbook, has been set for next Oct. 17, it was announced here by officials of the hymnal joint committee.

Cooperating in the hymnbook project are the Presbyterian Church, USA; the Presbyterian Church, U.S.; the United Presbyterian Church, the Associate Reformed Presbyterian Church, and the Reformed Church in America.

The book is described by its sponsors as "a major development in Protestant hymnody in this generation."

## Tennessee Law to Help Missionary Car Drivers

NASHVILLE, TENN. (RNS)—A bill that will make it easier for Christian missionaries overseas to renew their Tennessee drivers licenses became law with the signature of Gov. Frank Clement.

The measure applies to any person who is now or who hereafter will be in a foreign country in the employment of a religious or charitable organization.

The individual employed in the foreign land or a member of his family living there who holds a driver's license in Tennessee may without additional examination in the state get his driver's license renewed. This can be accomplished by submitting to the Tennessee department of safety a certificate issued by a physician certifying that the person is qualified physically to drive a motor vehicle.

Missionaries overseas need drivers licenses from states in the United States in order to get overseas driving permits. Sometimes their state driving licenses have expired because they were not back in the state at renewal time. Consequently they became ineligible to drive overseas.

The law was designated to help term missionaries.

## CWS Record

Church World Service, interdenominational world relief agency, shipped 30,648,792 pounds of emergency relief materials valued at \$12,134,750 overseas in 1954, setting a new record.

## Tex-Mex President To Retire July 1

President S. Brooks McLane of the Texas-Mexican Industrial Institute, Kingsville, Texas, has resigned his post effective July 1 for health reasons.

Dr. McLane, who is now 65, has been associated with the school for more than 41 years, one year less than the age of the school. He was made principal in 1918 and president in 1932. He succeeded the founder, James W. Skinner.

Tex-Mex, as it is popularly called, has an enrollment of slightly more than 100 boys of Mexican citizenship or descent. Its property is now valued at more than a half-million dollars. More than 2,000 students have been trained there.

## Bristol Group to Form Mexico Motorcade

BRISTOL, VA. (RNS)—Twenty high school and college students will participate in a motorcade to Mexico next summer under the auspices of First Presbyterian church here to learn more about missions, the people, and their living conditions.

Thomas A. Fry, pastor of First Presbyterian, who originated the project, said the purpose of the trip was not to make missionaries of the young students but to contribute to better international relations.

"Behind the plan," the minister said, "is the belief that young people need a broader vision as to the meaning of the Christian faith. Having lived in an almost fully sheltered atmosphere of a middle class and religious community, they will be able to observe and study conditions in another country, and see what the Christian religion through missions means to these people."

Last summer, the church sent a motorcade of students into the coal mining region of Kentucky.

## Capital Punishment

Episcopalians of the Los Angeles Diocese voted 222-86 against capital punishment and sent their views to the state legislature which is considering abolition of the gas chamber.

## 3000 USA Men Hear Billy Graham in New York

NEW YORK (RNS)—America is at the most critical period of its history and can only be saved by a religious revival, evangelist Billy Graham told an audience of 3,000 attending the first Eastern Regional Meeting of the National Council of Presbyterian Men here.

"Everything else should be secondary" to bringing about such a revival, he said, urging his listeners to "rededicate yourselves to making the church first in your lives and go out and win over others."

"The problem of the world today is human nature, and something must be done to control it or we're going to blow ourselves to bits," Dr. Graham said.

"If we can turn back to God, there is an answer, a way out, a hope for survival of the human race. But if we don't all is lost."

The meeting, presided over by David B. Cassat of Dubuque, Ia., president of the Presbyterian Men, was one of three organized by the Presbyterian Church, USA, for discussion of church problems on the theme, "Is Thy God Able?" One was held earlier at Sacramento, Calif., and the third will take place March 18-20 in Chicago.

## 215 New Units

Lloyd M. Collins of Lakeville, Mich., national secretary, reported at the meeting that 215 chapters of Presbyterian Men were formed in 1954 bringing the total in the country to 2,295.

Eugene Carson Blake of Philadelphia, Stated Clerk of the General Assembly and president of the National Council of Churches, was a featured speaker at a dinner in connection with the area meeting.

He deplored the tendency of "too many Americans" to think of Communism as "the revolution" and to regard our position as that of "a conservatism which must be protected against the onslaughts of Communism."

"This is not so," Dr. Blake said. "The great revolution of this century is still the American Revolution and tyranny always fears it. Its chief idea is that man must rule himself but under God."

"The only hope of our day is that this revolutionary idea shall be carried on as a gospel—a practical gospel—to the whole world which is waiting for it so that the world will not be swallowed up in the Communist revolution which is not so much a revolution as a new falseface on an ancient tyranny." (next page)

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Negro problem. He advocated with great earnestness the emancipation of Negro slaves in America, but he believed so strongly in the physical separation of the races for the welfare of both, that he proposed that the Negroes should be peaceably repatriated in Africa at government expense. His point of view is clearly set forth in this extract from his Autobiography written in 1821, (Volume 1, page 48):

"Nothing is more certainly written in the book of fate than that these people are to be free; nor is it less certain that the two races, equally free, cannot live in the same government. Nature, habit, opinion, have drawn indelible lines of distinction between them. It is still in our power to direct the process of emancipation peaceably."

#### Abraham Lincoln

Abraham Lincoln, one of the wisest and far-seeing of American statesmen,

## Paul Said, "God Made of One"

By ERNEST TRICE THOMPSON

Paul's great statement in Acts 17:26 has been twisted by many in recent years to suggest that God sanctioned our present segregation laws when he "made from one every nation of men to live on all the face of the earth, having determined allotted periods and the boundaries of their habitation."

It means no thing of the sort, and there is no competent interpreter on the face of the globe who would hold that it does. Paul says that God "made from one every nation of men." From one what?

Paul does not say. The King James translation has supplied the word "blood." It may be that—one blood, one nature, one common parentage—whatever word we supply, it means the same thing in the last analysis. God has made all men, and he has made them of the same human stuff. There may be minor differences in color, bodily structure, or mental capacity, but mankind is essentially one. That is a fundamental truth of revelation, affirmed in the opening pages of Genesis, and given its classical expression by Paul in the passage before us. This truth of revelation is confirmed by the findings of modern science. There are no inherent differences between the various races of men. They all belong to the same human stock.

"He made from one every nation of men," says Paul, "to live on all the face of the earth, having determined allotted periods and the boundaries of their habitation. . . ." In other words, God has determined where every nation of men shall live and how long. He determined how long the Jews should remain in Palestine, how long the Greeks should dwell in Greece and in the adjacent areas,

venerated and almost deified by the Negro race as their "Great Emancipator" and unfailing friend, devoted intense study to the race problem over a long period of years. He, like Jefferson, became so thoroughly convinced of the necessity of the physical separation of the races that he considered the most practical solution of the problem was to colonize the Negroes in Africa or the West Indies. He actually had made proposals to this effect to Congress and was engaged in working out plans for putting it into execution at the time of his tragic death. In a speech made by Lincoln at Charleston, Illinois, Sept. 18, 1858, he said:

"I will say then, that I am not now, nor ever have been, in favor of bringing about in any way the social and political equality of the white and black races. . . . That I am not, nor ever have been, in favor of making voters or jurors of Negroes, nor of qualifying them to hold office, nor to

how long the Romans should occupy Italy and dominate the Mediterranean world. He determined that the white man should live in Europe and the black man in Africa and the red man in the two Americas—before 1492, and that after 1492 representatives of all these races should live in the United States of America and work out their common destinies together.

"He made of one every nation of men," says Paul, ". . . that they should seek God. . . ." All men have need of God, all men are so made that they cannot realize life's highest good unless they seek and find the God on whom they are dependent for life itself, and God is not far from any one of them. If only they will seek, Paul suggests, they will surely find.

"For we are his offspring," that is, his children. *All men—God's children.* It follows then, as night follows day, that all men are brothers. Some men deny this doctrine of the fatherhood of God and the brotherhood of man because ordinarily these terms are used of those who have come to the Father through Jesus Christ. The truth is that the Bible uses the terms in a broader and in a narrower sense. In the broader sense God is the Father of all men and all men are brothers (Matthew 23:1-8-9; Luke 15; Acts 17:28). In the narrower sense we become sons of God through faith in Jesus Christ (John 1:12) and brothers one of another as we do the Father's will (Mark 3:35). Men will never learn to live as brothers until they have come to know God as their heavenly Father.

This doctrine of the unity of mankind, of man's essential and inherent brotherhood, is a vital one for our present day.

intermarry with white people; and I say in addition to this that there is a physical difference between the white and black races which I believe will forever forbid the two races living together on terms of social and political equality."

Again, in an address made to a group of free Negroes at the White House on August 14, 1862, Lincoln said:

"You and we are different races. We have between us a broader difference than exists between any other two races. Whether it is right or wrong I need not discuss, but this physical difference is a great disadvantage to us both, as I think. . . . If this is admitted, it affords a reason, at least, why we should be separated."

It is perhaps greatly to be deplored that the great plans of Lincoln for the segregation of the races, and for the equitable and permanent solution of the American race problem were frustrated and defeated by his tragic and untimely death. In retrospect we may well count it the greatest disaster which ever befell the South and the nation. In the providence of God it is still possible that we may yet find a just and wise solution of this great problem in the light of Lincoln's prophetic vision, and in keeping with his patient spirit and the kindly impulses of his great heart. Many other testimonies could be cited from outstanding leaders in American public life to support the proposition, that the only just and wise solution of the American race problem must involve the recognition of the essential differences between the two races, and the necessity of some effective form of segregation which would assure the preservation of the integrity of both races.

#### Booker T. Washington

It was the recognition of this truth which made Booker T. Washington the most influential leader and the greatest benefactor of the Negro race in his generation, and perhaps in the whole history of the Negro race. All would-be leaders and promoters of better race relations in America today would do well to study his realistic approach to the problem and follow his wise leadership. In a notable and epoch-making address delivered at the Atlanta Exposition in 1895, pleading for co-operation between two races, he sounded the keynote of his philosophy, and provided for all men of understanding and goodwill a key to the solution of the problem. It is eminently fitting that this discussion should be concluded with the quotation of his wise words. He said:

"The wisest among my race understand that agitation of questions of social equality is the extremest folly, and that progress in the enjoyment of all the privileges that will come to us must be the result of severe and constant struggle rather than of artificial forcing. . . . In all things that are purely social we can be separate as the fingers, yet one as the hand in all things essential to mutual progress."