

# 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

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## 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

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## 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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full light of revelation, we dare not be dogmatic but we do well to examine with open mind some of the more pertinent references.

**(1) The First Separation—Gen. 4:11-26**

A mark is placed upon Cain, and he is separated from the other branch of the human family, represented by Seth and his descendants. From Cain were descended men of great vigor and inventive genius, from Seth were descended men who began to call upon the name of the Lord, and were evidently those elsewhere referred to, as "The Sons of God."

**(2) Demoralization Resulting from Inter-marriage, Gen. 6:1-7**

The promiscuous intermarriage of the Sons of God, that is, the descendants of Seth, with the "Daughters of Men," who were apparently the descendants of Cain, resulted in the complete breakdown of family life and such widespread immorality and wickedness as to provoke the Lord to destroy the earth with the flood. A possible though not necessary inference from this tragic story is that the intermarriage of dissimilar groups, whether the differences be moral, cultural or physical is not conducive to the preservation of wholesome family life, or to morality and therefore is contrary to the purpose and will of God.

**(3) New Divisions after the Flood Stemming from Sons of Noah, Gen. 9:18-29**

After the flood, the three sons of Noah—Shem, Ham, and Japhet—became the progenitors of three distinct racial groups, which were to re-people and overspread the earth.

The descendants of Shem migrated eastward and occupied most of Asia; and descendants of Japhet migrated westward and ultimately occupied the continent of Europe, while the children of Ham moved generally southward toward the tropics and occupied the continent of Africa, and possibly southern Asia and the islands of the Pacific.

This brief record, the accuracy of which has not been successfully disputed by the anthropologists and ethnologists while affirming the unity of the race, also implies that an all-wise Providence, has "determined the times before appointed, and the bounds or their habitation." Which same Providence, by determining the climatic and other physical conditions under which many successive generations of the several racial groups should live, is thereby equally responsible for the distinct racial characteristics which seem to have become fixed in prehistoric times, and which are chiefly responsible for the segregation of racial groups across the centuries and in our time.

**(4) Origin of Linguistic Differences, Gen. 11:19**

This indicates that the confusion of tongues, which took place at Babel, with the consequent scattering of the peoples,

was an act of special divine Providence to frustrate the mistaken efforts of godless men to assure the permanent integration of the peoples of the earth. Incidentally, it indicates that the development of different languages, was not merely natural or accidental, but served divine purpose, in becoming one of the most effective means of preserving the separate existence of the several racial groups.

**(5) Abraham Called to a Separated Life, Gen. 12-25**

Abram, later changed to Abraham, was called to separate himself from his home and his kindred in Ur of the Chaldees and to live as a "stranger in a strange land." Under divine guidance and blessing he and his household lived peaceably with the inhabitants without mingling with them socially or intermarrying with them. The covenant of circumcision instituted by God provided a sign or seal, which was to distinguish and set apart in a most significant way the "Seed of Abraham," or the Hebrew people from all the other peoples of the earth throughout all generations. Many incidental circumstances, such as the refusal of God to allow the son of Hagar, the Egyptian bondwoman, to become the heir of the covenant promise, the great care exercised by Abraham to secure a wife for his son Isaac from among his own kindred rather than from among the Canaanites, and a similar concern manifested by Isaac and

## The Curse Was Not on Ham

By ERNEST TRICE THOMPSON

There are many people who believe that God has condemned the Negroes to a position of permanent inferiority, that in his curse upon Ham, he doomed the descendants of Ham, i.e., the Negro race, to a position of perpetual servitude. This interpretation of Genesis 9:24-25 became the common one in the South in the days preceding the Civil War and remains a popular one until the present time. A slight examination of the passage, however, along with the aid of any good commentary or Bible dictionary, will make it clear, however, that this interpretation is based on three mistaken ideas. The record shows: (1) the curse is pronounced by Noah, not by God—and there is a difference; (2) the curse is pronounced on Canaan, and not on Ham; and (3) the descendants of Canaan are the Canaanites (see Gen. 10:15-19), white tribes every one of them.

Rebekah concerning wives for their sons, all emphasize the importance which is attached to the principle of segregation, and doubtless paved the way for the emphasis given to it in the Mosaic economy and in the subsequent history of Israel.

**(6) Prohibitions against the Mingling of Diverse Things, Lev. 19:19**

According to the law delivered to Moses, the cross-breeding of diverse strains of cattle, the planting of mixed seeds, and the mixing of wool and linen in a garment were forbidden. We are not told the reasons for this curious law; it seems impossible to escape the conclusion that if such intermixture of diverse elements in the lower orders of animal and plant life were unseemly and contrary to the divine purpose, the same principle would apply with even greater force with respect to human relations.

**(7) The Warnings of Moses against Inter-marriage with other Peoples, Deut. 7:3**

Moses strictly warned the Israelites against allowing their sons and daughters to intermarry with the pagan peoples with whom they came in contact, under the penalty of bringing upon themselves the divine wrath and judgment. This warning was emphasized repeatedly, and was especially burned into the consciousness of the nation by the terrible penalties which were inflicted upon those who committed whoredom with the daughters of Moab at Baal-Poor (Numbers 25:1-8).

**(8) Ezra's Condemnation of Mixed Marriages, Ezra, 9-10**

After the return of the Jews from the Babylonian captivity, it was discovered that great numbers of the prominent Jews had taken wives from among the heathen people of the land. This caused Ezra to rend his clothes and tear his hair, and cry into God for mercy upon the sinning nation. The drastic steps which were taken to purge out this evil practice, emphasized anew the vital importance which was attached to the preservation of the purity and integrity of the racial stock by the leaders of the nation and by their divine ruler.

**(9) The Attitude and Teachings of Our Lord, The Four Gospels**

There is no question but that the emphasis placed by our Lord upon the love of God for the whole world (John 3:16, and other passages) was intended in part at least, as a rebuke to the bigotry and intolerance of the Jewish leaders, and to counteract the attitude of contempt and indifference which the Jewish people as a whole manifested toward the other peoples of the world. Likewise his declaration as to the supreme worth of the human soul (Matt. 16:26) and his last great command to his followers to go into all the world and make disciples of all nations (Matt. 28:19-20), make it abundantly clear that the redeeming love

of Christ knows no limitations of class or condition or nationality or race, but like a mighty river sweeps across every natural or artificial barrier to bring the water of life to the thirsty souls of men.

He used the story of the Good Samaritan to rebuke the smug complacency and narrow-minded prejudice of the Jews but he did not ignore or denounce racial distinctions nor did he set plans on foot to abolish them and to bring about amalgamation of the Jews and the Samaritans, or of any other races. As a matter of fact, in sending out the twelve on their first gospel mission he directed them to go "only to the lost sheep of the house of Israel" (Matt. 10:5-6) and in dealing with the Syro-Phoenician woman he takes particular care to emphasize the different status of the two races, before granting her request. The Golden Rule, as proclaimed by our Lord, must unquestionably be applied to the field of race relations as well as to all other human relationships; at the same time no reasonable interpretation of this great principle requires us to do unto or for, the individual or the race, for the sake of some fancied benefit or momentary satisfaction, that which we have reason to believe will in the end imperil the stability of the social order and the future welfare of the race.

#### **(10) The Attitude and Teachings of the Apostles—The Acts and the Epistles**

The gift of tongues at Pentecost was undoubtedly a prophecy that the gospel should be preached to all nations and that every people should hear the gospel in their own languages, but it gives no hint that all linguistic, national or racial differences are to be wiped out in the Gospel Dispensation.

Peter's vision on the housetop in Joppa, his subsequent visit to the home of Cornelius, the Roman Centurion, his baptism of the household after they had received the Holy Ghost, and his statement that "God is no respecter of persons," marks the removal of the Jewish traditions and prejudices which barred the entrance of the Gentiles into the household of faith, and sets the pattern for Christianity as the new religion for all nations and all the peoples of the earth.

Paul, the apostle to the Gentiles, naturally had more to say concerning this question than any of the other New Testament writers. In his notable speech to the Greeks at Athens he said, "God . . . hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed and the bounds of their habitation" (Acts 17:24-26.) Writing to the Colossians, he said; "And have put on the new man, which is renewed in knowledge after the image of him that created him; where there is neither Greek nor Jew, circumcision or uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all in all."

In the first passage, Paul affirms the unity of the race based upon a common origin, concerning which there can be no difference of opinion among those who accept the authority of the Bible. In the second passage, Paul asserts the unity of all believers in Christ, regardless of their racial differences, but this unity is a spiritual relationship resulting from the mystical union of each believer with Christ himself, in which all enjoy the same spiritual privileges and benefits. That Paul had in mind the absolute uniformity of believers in external relations and the wiping out of all distinctions of race, nationality, social status, sex or cultural heritage, is disproven by the fact that Paul never ceased to identify himself as a member of the Jewish race, and he made very practical use of his right to Roman Citizenship. He recognized the master-slave relationship prevalent in Greek and Roman society and enjoined obedience to the reciprocal duties arising therefrom. He also clearly recognized the status assigned to women by social custom, and denied to women some of the privileges and functions exercised by men in the churches under his supervision.

#### **(11) Preview of the Church Triumphant—Rev. 4-7**

The Seer of Patmos was permitted to behold in wonderful symbolism a preview of the Church Triumphant, the grand consummation of redemptive purpose through the ages. Before the rainbow-circled throne set in the midst of the heavens, he beheld "a great multitude which no man could number, in all nations, and kindreds, and peoples and tongues," uniting in a mighty chorus of praise to God and to the Lamb upon the throne. It would be presumptuous indeed to say exactly what this symbolism means, or to rest the validity of any conclusions upon such interpretation; nevertheless it accords well with the whole scheme of creation, providence and redemption to see in the rainbow which circled the throne a fitting symbol of the spectrum of redeemed humanity made up the peoples of every nation, kindred, race and language blended into a beautiful and harmonious unity, and yet each preserving its own distinctive genius and virtues, the better to show forth the infinite riches and diversity of the divine glory and grace throughout the ages to come.

#### **(12) Summary of Bible References**

There are doubtless many other parts of scripture which may have some bearing upon this question, but which we cannot undertake to deal with in this discussion. But to summarize the interpretations of the passages above considered the following conclusions would seem to be warranted: (a) Since for two thousand years the practice of segregation was imposed upon the Hebrew people by divine

authority and express command, and infractions of the command were punished with extreme severity, there is certainly no ground for the charge that racial segregation is displeasing to God, unjust to man, or inherently wrong; (b) Since Christ and the Apostles taught the love of God for all mankind, the oneness of believers in Christ, and demonstrated that the principles of Christian brotherhood and charity could be made operative in all relations of life, without demanding revolutionary changes in the natural or social order, there would appear to be no reason for concluding that segregation is in conflict with the spirit and the teachings of Christ and the Apostles, and therefore un-Christian.

#### **6. Segregation Is a Well-Considered and Time-tested American Policy**

Ample evidence is available to show beyond reasonable doubt that segregation represents the best thinking of representative American leadership, and as a time-tested national policy rests upon moral and ethical principles and not upon blind and unreasoning prejudice as has been frequently and loudly charged by some of its latter-day critics.

The principle of segregation has been incorporated into the constitutions of seventeen of the sovereign states of the Union, having been placed there by the people who were most directly concerned, and who were in position to have first-hand knowledge of all phases of the problem. Many other states approved the principle by statutory legislation, and practically all of the states at one time or another have adopted laws prohibiting intermarriage between the white and Negro races. State and Federal courts have uniformly approved these constitutional and statutory provisions, and the Supreme Court of the United States in an unbroken line of decisions extending down to the early part of 1954 confirmed the principle of segregation and established it as a firm principle of American public policy. The Congress of the United States, in the face of tremendous pressure from political agitators and minority pressure groups, has steadfastly refused to abolish segregation in the public schools of the District of Columbia or to outlaw it in the states.

The recent decision of the Supreme Court notwithstanding, there are many concrete evidences that public sentiment throughout the nation is still strongly weighted in favor of segregation in the public schools or at least of leaving the decision with respect to it, to these states and communities where Negroes constitute a substantial proportion of the population.

#### **Thomas Jefferson**

Thomas Jefferson, author of the immortal Declaration of Independence devoted much attention and study to the

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 unflinching 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

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."

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."