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"All men are brothers.
God has so decreed it."
(See page six.) — RNS
Photo.

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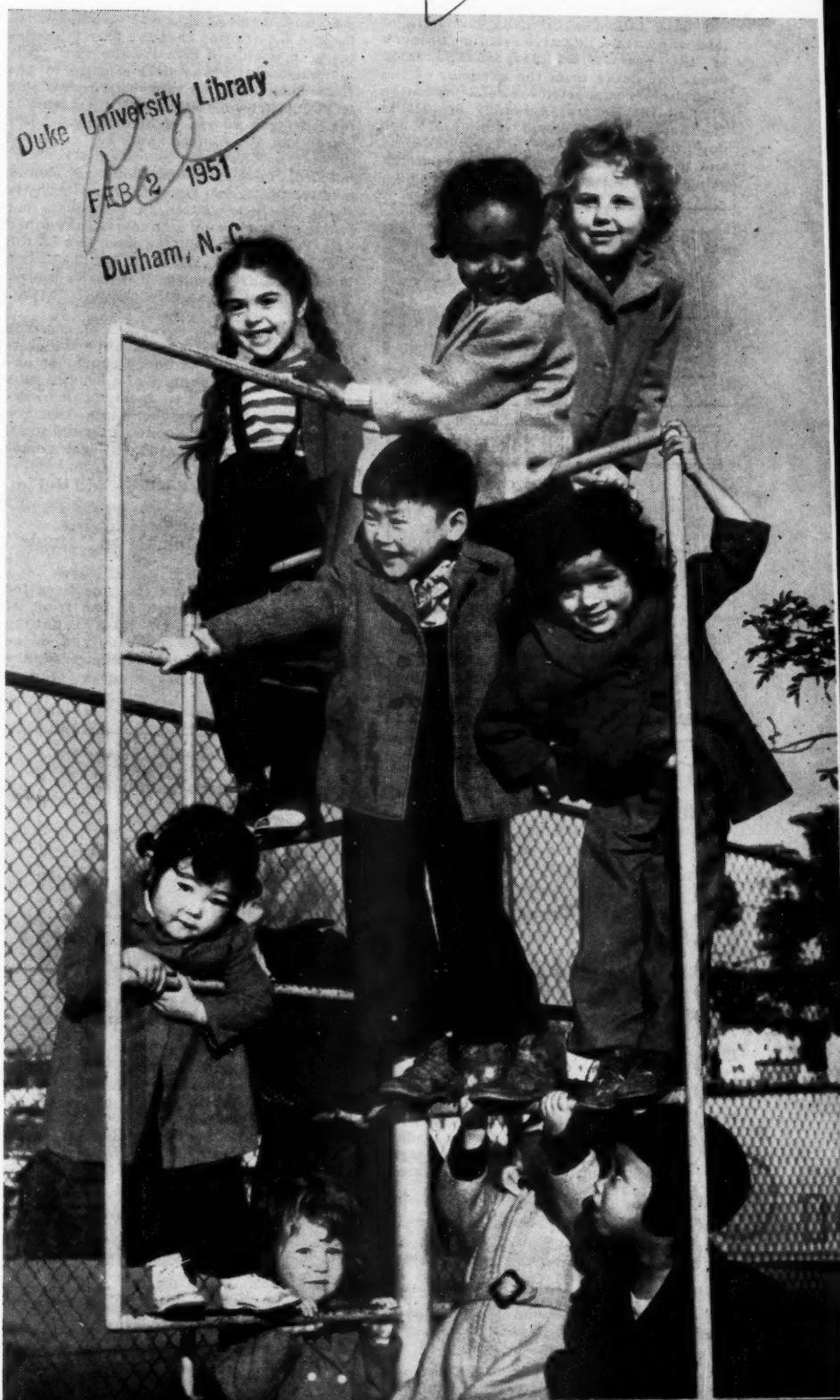
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The Presbyterian Outlook

OLD IN SERVICE

Established 1819

NEW IN SPIRIT

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1 North Sixth St., Richmond 19, Virginia

Assembly Agencies Meet

● CHURCH EXTENSION

The Assembly's Board of Church Extension took the following actions in its recent meeting:

Approved its executive committee's action in enrolling its staff in Social Security;

Authorized an advisory council for its Town and Country Church Department;

Authorized employment of a secretary for Sunday school extension;

Voted to ask the General Council to authorize a special appeal on Mother's Day for \$100,000 for the Defense Service Department and empowered the Home Mission Division to secure a secretary of the Defense Service Department;

Provided that the Board shall be represented at General Assembly and other meetings by Board members (instead of staff members);

Formed a Council on Evangelism: James Appleby, Marshall C. Dendy, A. W. Dick, Nat K. Reiney;

Reported favorably on General Assembly Overture 39 (1950) setting up an office on architecture to help churches with building problems and authorized appointment of an advisory council for same;

Studies are continuing on the future of Snedecor Memorial Synod; the Board was asked by its Negro Work Division to secure an additional \$500,000 in 1951-52 to assist in building churches for Negroes;

Radio Division reported that John A. Redhead, Greensboro, N. C., and Methodist Bishop Arthur J. Moore will alternate on weekly broadcasts of the National Radio Pulpit next summer; Warner L. Hall, Charlotte, N. C., is currently on the ABC network series, *Gems for Thought*.

Hal Hyde, Urban Church director, has completed three months studying in Chicago and is now in Greensboro, N. C., for a three-weeks survey. Invitations have been received for studies in 14 other cities.

● EDUCATION

Actions taken by the Assembly's Board of Education at its recent meeting include:

Consideration of an appeal by Montreat trustees to hold young people's conferences at Montreat, reaching more than the group of leaders now reached; studies are being made looking toward the possibility of expanding of (1) the Presbyterian Educational Association of the South to include a college-age con-

WHITE WILL BE SECRETARY OF MINISTER AND WORK COMMITTEE

Graham White, auditor for the Board of Annuities and Relief, Louisville, Ky., since 1940, has been selected secretary of the Assembly's Permanent Committee on the Minister and His Work.

Mr. White has accepted this post and it is expected that he will begin his work by June 1, with offices temporarily in Louisville. He is a native of Pensacola, Fla., 50 years of age and an elder in the Beuchel church in Louisville. Though he is a layman, he occupies pulpits almost every Sunday.

This new office was authorized by the 1950 Assembly to aid in the filling of vacant churches and in facilitating the exchange of pastorates.

ference, and (2) the young people's leadership school to include a general youth conference—not before 1952;

Bookstores: The opening of the new \$250,000 Dallas bookstore is set for the week of April 8 with an elaborate program being planned. Construction of a building for the Board of Education at Montreat was authorized to include conference headquarters, a bookstore and living quarters.

John Linton is the new director of merchandising and sales, succeeding John W. Burnett who is now with Harpers. Linton was formerly in the headquarters store of the American Baptist Publishing Society in Philadelphia. Though he is not a minister he is a graduate of Crozer Theological Seminary. He began his new work Feb. 1.

New manager of the Richmond store is Norman Langston, former student at Louisville Seminary.

Nomenclature: This agency is asking the Assembly to change its name to the Board of Christian Education; its department of administration is now called the department of church school and field administration.

An advisory Council on Higher Education was named: John H. Leith, R. T. L. Liston, John Crockett, L. I. Stell, Wallace M. Alston, Frank H. Caldwell, D. H. Edington, Jr., R. F. Sloop, Graham Clark, Paul T. Jones, Harvey M. Black, E. E. Newberry, S. J. L. Crouch, L. F. Kinney, J. W. Edgar, Frank B. Lewis, R. B. Purdum, Francis Pickens Miller, Halbert M. Jones, Harry M. Moffett, D. Maurice Allan, James Cushman, E. J. McMillan, Mrs. Hazen Smith.

Vatican Ambassador Is Out; Successor To Taylor Probable

President Seen as Giving Up Plan for Authorized Official

Washington, D. C. (RNS)—President Truman does not plan to nominate an ambassador to the Vatican.

It is possible, however, and in the opinion of most observers quite probable, that he will appoint a personal representative to the Pope in place of Myron C. Taylor, who resigned more than a year ago.

The State Department, after a four-months' study of the "trial balloon" sent up by Mr. Truman at a press conference last October, has recommended against the establishment of an official diplomatic mission at the Vatican.

Members of the Senate foreign relations committee have privately told the White House that it would be unwise at this time to name an envoy who would require Senate confirmation. They have indicated that the committee would be unresponsive to such a nomination.

A personal representative to the Vatican would not require Senate confirmation. Nomination of a minister or ambassador would.

Also, in the latter instance, an appropriation would be required in the annual State Department appropriations bill, another legislative hurdle that would involve the House as well as the Senate.

A member of the Senate who speaks with authority on foreign relations said:

"It would be most unwise of the President to select the present time to bring up this controversial issue."

Protestant Union Plan Studied

Studies will continue on the possibility of bringing about a union of a number of the larger Protestant churches, as a result of a recent meeting of representatives in Cincinnati, Ohio.

The recent two-day meeting resulted in re-submitting the plan being studied to an enlarged drafting committee. This committee will be made up of two representatives from each denomination on the drafting committee and one from each denomination on the executive committee. Suggestions of individuals and of the denominations concerned will also be studied.

Gaines M. Cook, Indianapolis, Ind., was named secretary of the committee.

By Walter L. Lingle

2. ATTITUDES TOWARD THE BIBLE AND SCIENCE, THE CONFESSION OF FAITH, INSPIRATION OF THE SCRIPTURES.

Changes I Have Seen

IN THIS ARTICLE I wish to write of our changed attitude toward some of the things that have troubled our church in the past. My conception of the present-day attitude has been formed by what I have seen and heard at meetings of church courts, by personal conversations, and by reading books and articles written by our ministers. Of course, the attitude of every individual has not changed. I am thinking of the church at large.

Evolution and the Bible

The thing that troubled the church most in my youth was the Darwinian theory of evolution. Theological professors dealt with it at length. Controversies arose about it. Finally the storm broke over the head of Dr. James Woodrow, a professor in Columbia Theological Seminary. His chair had been endowed by Judge Perkins of Mississippi, and its function was "to evince

the harmony between the natural sciences and the Bible," a very difficult task.

Dr. Woodrow was a very able man and a profound scholar. Incidentally, I may say that he was the uncle of President Woodrow Wilson and had many of his traits of character. In due time he began to show a leaning toward evolution, and to say that God may have used some evolutionary process in the creation of the world and the making of the body of man, but not his soul. That was created in the image of God. He also took the view that if this should be true it was not necessarily in conflict with the Bible.

A great controversy arose which divided the faculty, the students, the trustees, the controlling synods, and even the General Assembly. The debate in the Synod of South Carolina in 1884 occupied five days. There were able men on both sides. One minister spoke

for three hours with great ability. He had come prepared.

The controversy in the Synod of Georgia was equally great. In 1888 the case came before the General Assembly by way of complaint and provoked a prolonged and heated debate. The upshot of the whole matter was that Dr. Woodrow was ousted from his chair in the Seminary, but not from the ministry. It is interesting to note that in 1901 Dr. Woodrow was elected moderator of the Synod of South Carolina, an indication of the change of sentiment.

All that is so far in the past that many of the younger generation have never heard about it. The theory of evolution is no longer troubling the church. We seldom hear about it. If I can sense the present-day attitude, it is something like this. If a minister believes that in the beginning God created the heavens and the earth, and that he made man in his own image, we are willing for him to speculate as to the processes by which God made his world. In the meantime, we want our ministers to preach the gospel of redeeming love by the way of the Cross.

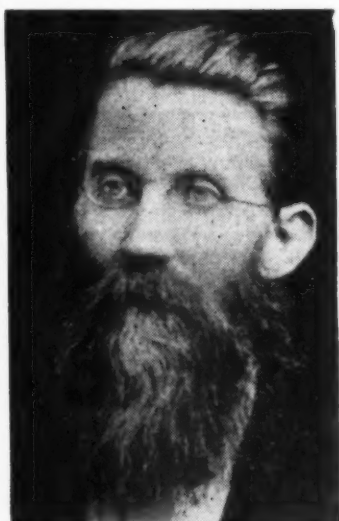
Attitude Toward the Confession

A strange thing vexed the church for a good many years—the "elect infant" clause in our Confession of Faith. I mention this mainly because it involves our attitude toward the Confession itself. The Confession says: "Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit."

Some Presbyterians and many others said that a fair inference from that passage is that there are non-elect infants dying in infancy. What about them? Some of the blasphemers said that John Calvin and Presbyterians teach that there are infants in hell not a span long.

Presbyteries overtured the Assembly to do something. The Assembly of 1901 passed a resolution that left the question in doubt. More than a dozen presbyteries overtured the 1902 Assembly urging that the Assembly make it clear that our church believes in the universal salvation of infants dying in infancy. That was the first Assembly that I ever attended as a commissioner, and I remember the controversy very distinctly.

A resolution committing the Assembly to belief in the universal salvation of infants dying in infancy was introduced. Then the debate began. The opponents took the ground that the res-



JAMES WOODROW

He divided the Assembly.

Readers of this paper may be interested in the connection of Dr. Woodrow with one of the honored ancestor papers of THE PRESBYTERIAN OUTLOOK, *The Southern Presbyterian*. When Columbia, S. C., was burned in the Civil War, the paper suspended. After the war Dr. Woodrow revived it, in association with his brother-in-law, Joseph R. Wilson,

the father of Woodrow Wilson. He continued as the paper's editor for a quarter of a century.

At the death of Dr. Woodrow, Dr. A. M. Fraser of Staunton, Va., paid tribute to him in these words:

"As the editor and proprietor of *The Southern Presbyterian* he rendered most valuable service to the church. He purchased the paper and began the publishing of it within a few months after the surrender. He hauled the printing outfit from Augusta, Ga., to Columbia, S. C., on a cart, he himself walking by the side of the cart and driving the mule, sometimes putting his own shoulder to the wheel to help the mule in rough places. He made the paper a power for righteousness and truth. . . . The editorial department was conducted with the ability and fearlessness which characterized the man, and was one of the important forces that determined the attitude of the church toward every question that arose. . . . The enterprise never made money, but, on the contrary, was a drain upon his other resources."

Following his deposition as a Columbia Seminary professor, which Dr. Lingle relates on this page, he remained a minister of the church in good standing, later becoming a professor of the University of South Carolina, then dean of its school of liberal arts and sciences and its president from 1891 to 1897.

olution went beyond that which is written, and that the statement in the Confession was sufficiently clear. The ablest theologian in the Assembly remained silent during the debate until he was called upon to state his views. He simply said that he approved of the resolution. That was all, but it was enough. The resolution carried almost

It is not what the best men do, but what they are, that constitutes their truest benefaction to their fellow men. Certainly, in our own little sphere, it is not the most active people to whom we owe the most; it is the lives like the stars, which simply pour down on us the calm light of the bright and faithful being, up to which we look, and out of which we gather the deepest calm and courage.—PHILLIPS BROOKS.

unanimously. The elect infant clause is still in the Confession but it has long since ceased to trouble us.

The proponents of the resolution, flushed with victory, moved that the Confession of Faith be so amended as to make it teach clearly our belief in the universal salvation of infants dying in infancy. The silent theologian immediately went into action. He was opposed to tampering with the Confession. If we ever began that sort of thing we would raise a floodgate, and no one could tell where the matter would end. The proposed amendment was defeated.

Is the Holy Spirit Dead?

That was our attitude toward the Confession of Faith for many years. It was sacrosanct and must not be touched. Years ago in conversation with a minister, who has since gone to his reward, I said some complimentary things about an eminent theological professor. My friend replied: "All those things are very true, but the trouble is that he believes that the Holy Ghost died three hundred years ago." When I asked him to explain what he meant by that startling statement, he replied that the professor believed that the work of the Westminster Assembly was final and complete, and that with the adjournment of the Westminster Assembly the Holy Spirit had ceased to lead the church deeper into truth as Jesus said he would do.

The church still believes that the Confession of Faith contains the system of doctrine taught in the Holy Scriptures, but we no longer believe that it is final in all its statements. This is indicated by the fact that within the past dozen years the Confession has been amended in eleven different places, and two entirely new chapters have been added. A creed is what the church believes. It should express the belief of the

church today and not simply the belief of the church hundreds of years ago.

More Truth to Come

Our present attitude was well expressed by John Robinson, the Calvinistic preacher, in his farewell address to the Pilgrims as they were leaving the other side of the Atlantic for New England some three hundred years ago. Among other things he said:

"I am very confident that the Lord hath yet more truth and light to break forth out of his holy word. I lament that the Reformed Churches are come to a period (pause) in religion. The Lutherans cannot be drawn to go beyond what Luther saw. Whatever part of God's will he further imparted and revealed to Calvin, they would rather die than embrace it. So also Calvinists stick fast where Calvin left them. It is a misery much to be lamented. For though Luther and Calvin were shining lights in their times, yet God revealed not his whole will to them, and were they now living they would be willing to embrace further light as that which they did receive."

Inspiration of the Scriptures

In recent years the questions that have disturbed our church most have centered about the doctrine of the inspiration of the scriptures. We have not been disturbed by the fact of inspiration, but by the theories by which we try to explain the fact. As to the fact, we believe without reservation that the Bible is the fully inspired word of God, our only infallible rule of faith and practice. But we are not all agreed as to the theories.

Here are the names by which some of the theories are called: Dictation, verbal, plenary, inerrancy, and so forth. Of course, these theories overlap. Not only so, but the names mean one thing to one person and something else to another.

The dictation theory holds that God dictated the words to the writer just as an executive dictates to his secretary. Very few people hold to that theory now. Personally, I have never been able to see the difference between the verbal theory and the dictation theory as my theological friends have tried to explain the difference to me. That may be pure dumbness on my part. Plenary means full. That theory means that the Bible is fully inspired in all its parts. I think that the ministers of our church accept that theory thus defined.

The theory of inerrancy has caused the most discussion. Those who hold this view believe that the original autographs, or manuscripts, as they came from the hands of the writers were absolutely perfect in all respects. They do not believe that any manuscript or any translation that we now have is perfect. That is the position of the late Dr. J. Gresham Machen, an able champion of the inerrancy view, stated in one of his books that lies open before me.

I for one do not believe that the Bible is full of errors. I could not point my finger to a single passage that I believe is in error. Nevertheless, I feel that arguments based on the original manuscripts are largely academic, inasmuch as they disappeared centuries ago. Nobody knows what they looked like.

Although we do not claim that the manuscripts and translations that we now have are perfect, yet we do believe that in all essential details, they represent the original manuscripts. Owing to the herculean work that scholars have done in studying and comparing the thousands of manuscripts that are still in existence, I think we can feel assured that we now have the Greek text of the New Testament practically as it came from the hands of the original writers. So we need not be troubled by the talk of imperfect manuscripts and translations.

Fact of Inspiration, But No Theory

If I sense the present attitude of our church it is that we should stress more and more the fact that the Bible is the inspired word of God, our only infallible rule of faith and practice, and trouble ourselves less about the various theories by which we try to explain that fact. So far as I can see, our Confession of Faith teaches the fact of inspiration with power, but does not tie itself to any theory.

Seeing that we are dealing with the Word of God, we who are ministers should give the more earnest heed to the scriptural injunction: "Preach the Word."

LESS OF EVERYTHING —EXCEPT CHILDREN

Negro tenant families in the South seem to have less of everything, except children. The 17 colored teachers engaged in a recent survey of 1,542 families in 17 Southern counties found one couple that had 22 children, another 19.

The average Negro rural family has one and a half more children than the average American farm family.

This emphasizes the need for better Negro schools and better churches for those children.

This survey, entitled, *These My Brethren*, is being distributed by the Rural Department, Drew Seminary, Madison, N. J.

The average grade completed in school by white young people (20-24 years of age) is 11.7. In other words, the average white youth is almost a high school graduate.

The average grade completed in school by Negro youth is 7.4. In other words, the eighth grade graduate is almost an average for colored youth.

In the survey mentioned above it was found that the distance to high school from the average Negro home was 12.7 miles. This is a long distance where school busses are not provided.