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on foot in our beloved church, well organized and determined, and backed by powerful influences, to effect a union between our church and the U. S. A. Church. If this union is consummated, and there are ministers who feel in their hearts that they cannot witness for their Lord in the new organization, and there are scores of them, all their rights in the M. A. F. will be swept away. Regardless of what he and his church have invested in it for him, he will be forced to "join up" or will be "kicked out." The history of such movements in the past bear me out in this, in spite of the fact that such movements have been called Christian and have been perpetrated in the name of Christ. Spiritual rights, individual rights, and property rights, have had very little weight against the craze for power that arises out of bigness instead of the Spirit of God.

The laymen of the Southern Presbyterian Church have established a fund to minister to God's servants in their old age, for those who have ministered to us in spiritual things, and it is inconceivable that we will stand for what is in the picture when it is thrown on the screen and we can see it as it really is.

If there is one trait that is outstanding in our American way of life, it is fairplay, and this trait comes to full flower in the heart of a real Presbyterian, for he was born out of oppression. But you say such a thing as this can't happen! Well, it is happening, and the stage is being set for the real thing. I appeal to the thousands of fine laymen all over our church to stand with me, and say we shall not stand for it. I must confess that the more I think of it the more my heart becomes disturbed.

*Elder in the First Presbyterian Church, Selma, Ala.

Christ Our Peace IN RACE RELATIONS

The Apostle Paul loves to linger on the thought that in reconciling sinners to God by His cross, Christ has broken down the middle wall of partition between man and man and reconciled both in one body to God. Through Him we both have our access in one Spirit unto the Father and grow together into a holy temple of the Lord.

Our great Georgia orator, Henry W. Grady saw the races of the South walking together in peace and contentment. Where people of different races or different cultures or different nationalities meet in Christ they do walk together in concord. The Synodical Conferences which our Committee of Woman's Work has arranged for Negro women has done a notable service in meeting these neighbors in Christ. The Chapel program for Negro people, especially where the workers are our own Church young people, offers a glorious opportunity for both to have access through Him in one Spirit unto the Father. One can scarcely speak too highly of the influence of the Negro Sunday School conducted in Decatur by Elder Edward Jones, a connection of Dr. C. C. Jones who did such a notable work for the Negroes in South-eastern Georgia. Here the Columbia theological students and Agnes Scott girls, as well as the

local young people, meet with members of the other race in Christ. When they learn to know one another in Him it affects every other relationship and gives them a new slant upon these neighbors in the other connections they have with them.

Out from such meetings in Christ we come to do our duty more adequately toward these neighbors who have so helped our lives as God gives each one to see his individual Christian responsibility. It is in this key that our General Assembly's Committee on Social and Moral Welfare calls for individuals to stand for justice and friendship between the races, for efforts to improve educational and health advantages and to secure equal economic and political privileges. A Negro ought to receive equal pay for equal work, and justice ought to be done according to the offense not according to a man's color. There are cases where leading white citizens need to make this clear to our juries. There are cases where we ought likewise to insist that courtesy and consideration be shown on public carriers—though I must say that the drivers of our buses have impressed me with their consideration and tact in handling difficult situations. Interracial Commissions are doing much to improve relations with and consideration for our Negro friends. Surely we ought to do more for these people who have meant so much in our lives and in the lives of our fathers.

The **Message to the Churches** issued in January, 1945 by the Federal Council's Commission on a Just and Durable Peace, however, contains **Recommendations For Action** on race relations with which I cannot wholly concur. After properly speaking against race prejudice this program continues thus: "The churches should not only support all efforts to wipe out discriminations against minority groups, but they should also deliberately arrange co-operative programs in which racial barriers are broken down. We recommend active support by the churches of legislation:

Providing for a permanent Federal Fair Employment Practices Commission;

Providing for the repeal of poll tax and other discriminatory laws;

Providing for housing projects without discriminatory practices and other measures designed to advance the well-being and constitutional rights of Negroes and other underprivileged groups."

We dissent from this program presented by the Federal Council of Churches in its pamphlet **A Message To The Churches**, page 15, for several reasons. First and foremost it is not rooted in Christ nor grounded in the Holy Spirit. There is nothing said here about redemption or regeneration. And it will not do to say that is taken care of elsewhere in the section of the pamphlet on **The Christian Faith**. These great Christian truths are not made fundamental there. Rev. H. E. Russell properly criticized the whole program for lack of evangelistic emphasis. Indeed, under **The Christian Faith** "the spirit which God employs" and "His spirit" are written with a little "s", thus treating God, the Holy Spirit, as a mere influence. Then this queer theology is propounded: "Men, though sinful, are made in His image." Is the image of God sinful? God forbid!

While the English Churchman, D. R. Davies recognizes two humanities, the regenerated and the unregenerated, and warns of the impossibility of making Christian solutions for a non-Christian society; these recommendations lump the two races together as closely as possible in competitive work and in the same housing projects without ever stating that they will need the redemption which is in Christ Jesus, the regeneration by His Holy Spirit to live and work in peace and harmony.

Then, it is not evident that this program is in accord with God's plan of creation and Providence. God has made of one blood all nations to dwell upon the face of the earth, but He has also appointed the bounds of their habitations, **Acts 17:26**. Most of the Negro domestic help are unwilling to room in the home with the white family. Nature has put into their hearts the desire to return to their own people when the day's work is done.

Again the three specific proposals are matters on which equally good Christians have different opinions. Before me lie the opinions of two leading members of the Decatur Presbyterian Church, one our Congressman, as well as feature articles by Mark Sullivan and Louis Bromfield in the public press opposing the Federal Fair Employment Practices Commission. There is another article by the most popular Methodist minister in Atlanta, Dr. Pierce Harris, insisting on the social separation of the two races.

In the South where there has been a measure of segregation in housing there are fewer race riots than in the larger Northern cities where there is indiscriminate housing and close labor competition. Indeed, it is reliably reported that one of these Northern cities sent a commission to investigate the situation in Atlanta and thereafter adopted as much segregation as was practicable.

In this (DeKalb) county there are about six whites to one Negro in the population. Yet the only government housing project is for Negroes. It has better facilities than many of the poorer white families enjoy. But the white citizen who would advocate removing the discrimination against white people in this project would certainly be doing a disservice to the community. To gather under the same roof, without Christ or the Holy Spirit, whites and Negroes drawn generally from the lower cultural, economic, moral, and religious levels would promote discord. It would invite the same race troubles here that have recently swept through the great cities to the north of us.

Some of us favor repealing the poll taxes by state action. Others favor the Federal Government forcing this step upon the states, and still others favor maintaining the poll tax. Shall the Church commit herself to the opinion of one portion of her children against the opinions of the other two portions?

If, in accord with the Federal Council's **Recommendations For Action**, the churches "support all efforts to wipe out discriminations" whether these efforts be wise or foolish the amalgamation of the races may be expected to ensue. In human relations Calvinism recognizes only those distinctions which God has made, while Modernism seeks to erase all distinctions. In His Providence, God

has made differences in color as truly as He has made differences in sex. Our Churches discriminate when they choose women as circle leaders and men as ruling elders. Many of our colleges admit only those of one sex.

A program which supports proper discriminations wins support for its attack upon improper discriminations. God who has appointed the bounds of our several habitations has given the churches no commission to wipe out the color line. He has commissioned us to preach the Gospel of His love to all nations. Thereby the churches give glory to God and promote peace and good will among men.

Here are a few random straws in the wind from our local situation. A Negro member of the Atlanta bar has won and holds the high respect of his white associates. The State of Georgia has repealed the poll tax requirement. The income of the average Negro family in Atlanta has risen 65 percent in four years. Much remains to be done. If we go forward in Christ as our peace, much will be done by the special and the common grace of the Holy Spirit. —Wm.C.R.

Neglecting — Or Feasting On The Word

The first three years after conversion, I neglected the Word of God. Since I began to search it diligently, the blessing has been wonderful. I have read the Bible through one hundred times and always with increasing delight. I look upon it as a lost day when I have not had a good time over the Word of God. Friends often say: "I have so much to do, so many people to see, I cannot find time for Scripture study." Perhaps there are not many who have more to do than I have. For more than half a century I have never known one day when I had not more business than I could get through. For forty years I have had annually about thirty thousand letters and most of these have passed through my own hands. I have nine assistants always at work corresponding in German, French, English, Danish, Italian, Russian and other languages. Then, as pastor of a church with twelve hundred believers, great has been my care. Besides, I have had charge of five immense orphanages; also, at my publishing depot, the printing and circulating of millions of tracts, books and Bibles. But I have always made it a rule never to begin work till I have had a good season with God. The vigor of our spiritual life will be in exact proportion to the place held by the Word in our life and thoughts. —George Muller.

A new booklet, "**The Death We Face**," by Rev. John R. Richardson, D.D., is just off the press. These are excellent to give to friends who want to think seriously about this all important matter. They are available at 5 cents each, 50 cents a dozen or four dollars per hundred postpaid. Twelve pages with blue art cover. Stamps acceptable for small amounts.