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name, or in the name of the Church of God. It isn't a matter of whether the Council leaders are correct or incorrect in their economic and political ideas. The issue is whether they have a right to commit God."

In *The United States News*, issue of December 27, 1946, on Pages 24-25, **Editor David Lawrence**, under the caption, **Sniping At Profit-And-Loss System**, makes the point that the Council's Bulletin, known as "Study No. 4," and entitled, "Non-Profit Incentives In Our Economic Life," is essentially an attack on private enterprise and deprecates the system which has given our Nation the world's highest standard of living. We hope many of our readers will be able to get this copy of *The United States News* and read this strong editorial by David Lawrence.

Our Church should withdraw from this Council which is so thoroughly out of accord with all for which the Southern Presbyterian Church stands, both as to Theology and Polity. —H.B.D.

The Bible And Sex

The Bible does not ignore sex and its references to the matter are certainly calculated to place it in its right relationship to life as a whole.

We have little sympathy with the current trend to "present to children the facts of life" in the public schools, or in the Church School. In fact, we feel that such methods have placed an unwholesome emphasis on sex in the minds of many children and young people.

In our judgement, when the child is reared in a Christian home, where the daily reading of the Bible is a natural part of home life, the implications of sex are acquired and absorbed as they were meant to be.

The tendency in American life today is towards unwholesome and often dangerous familiarity between the sexes. In fact, sex promiscuity has increased to a tragic and alarming degree. This is further fostered by modern literature, moving pictures and art.

Faced with this situation Christian parents owe it to their children to give them the Scriptural picture of sex. Here we find the joys of love and home clearly depicted. We also see the pitfalls and the punishment of lasciviousness and adultery. The harlot, her ways and her end, are so graphically described that a fool may read and understand. Let a young man read and ponder Proverbs and he will find wisdom. Let a young woman do the same and she will find the way of wholesomeness so totally foreign to the ideals of modern books and screen.

Sex can be in the way of righteousness and joy. It can also be in the way of debasement, debauchery and death. In the Bible these two ways are clearly portrayed. Herein is wisdom and it comes from above. —L.N.B.

Distinguishing Things That Differ

In the current discussion of racial relations some writers are failing to distinguish things that differ. Resolutions and actions by sundry church groups are quoted with indiscriminate approval. Indeed, the impression sometimes given is that the further one can go on interracialism the more religious or the more Christian one becomes. Of course, such extreme positions have accompanied every effort to push one social problem as though that were the Gospel. Whenever men have set up "some great cause as God's new Messiah," they have put extreme and sometimes fanatical emphasis upon it.

Some of the resolutions quoted call for vigorous opposition to unjust discrimination against Negroes, others condemn all social race segregation—yet these two propositions are far from identical. One may and should support the former. Many of us oppose the latter. In a recent article, Dr. W. A. Plecker, of Richmond, Va., has written against racial amalgamation. May we have a bit of discriminating thinking on these three terms: racial amalgamation, social segregation, unjust discrimination! We invite the several advocates of interracialism to state their views of these three positions that we may know what is behind the interracial moves that are being considered in our Church.

For example, do any of those who are talking interracial young people's conferences for our Assembly in 1948 favor the amalgamation of the races? Would they repeal the laws of the Southern States forbidding intermarriage? If not, why throw the races together at the age when marriages are planned and under circumstances when race rather than Christ will be the focal issue? Or do these interracialists only favor abolishing social segregation with the hope that such abolition will not lead to miscegenation, and its attendant untold sorrow to those who go to such an extreme, to their families and to the Church which sponsors the same? Racial amalgamation means the degradation of both races, differentiation promotes the happiness of both.

Or again, are the advocates of interracialism only trying to prevent injustices being done to our colored neighbors? If this last is the real program, by all means let that be made clear and let us all move forward with united ranks. The writer condemned the Walton County lynching in the pages of *The Southern Presbyterian Journal* as strongly as he knew how. He has likewise condemned lynching in the columns of *The Georgia Legionnaire*. Of course, we are against the K.K.K. and the Columbians, Inc. We want law and order, justice and fair dealings in courts, in wages, in living conditions, in schooling and in health. We believe that the erecting of interracial commissions, not only in the cities, but in every county of the South, would do much to alleviate tensions. Most of all we favor the Church including the Negro in its mission outreach. Let the new committee press this work more than it has ever been pressed. Let local congregations organize Negro chapel work and let us work there under the direction of the Session of the Church. We are confident that souls will be won to Christ, God glorified, and many happy by-products in kindlier relations will develop. Our Synodicals have done good work in their

schools for Negro women. If we are to have interracial conferences, why not have them on this, our age level, rather than on the age level of our children?

We are not convinced that indiscriminate advocacy of interracialism will result in the promotion of justice toward the Negro. When I tried to get the local Legion Post to condemn lynching I was told that the Walton lynching was not only caused by the stabbing of the white man, but by recklessness on the part of the Negro that as he had gone with white women in France so he would in Walton County. A recent report from Eastern North Carolina recounts tension there during the tobacco market due to a Negro veteran's effort to go with a white girl. If we put the young people of the two races together for a week or ten days of unrestricted social intercourse at an Assembly Conference, and then some young Negro talks too loudly about this week, we may furnish the occasion that leads to his being most unjustly treated in sections of this or other states. We ask those who have the planning of such conferences in hand to consider whether or not an interracial mixed young people's conference would promote the best interest of the body politic. Racial differentiation does not mean repression.

We are not convinced that there is Scriptural warrant either for racial amalgamation or for the abolition of all social segregation. The texts most quoted by the interracialists are Acts 17:26 and Gal. 3:28, or rather parts of these two verses. The interracialists seldom quote the whole of either verse. In Acts 17:26 the Apostle says that God has made of one blood all nations of men, but He goes on to say that God has determined their appointed seasons and appointed the bounds of their habitations. It is as true that God in His Providence has made distinctions of race and of color as it is that He in His Creation has made of one all nations. And the God who made these differences of race and color appointed to each the bounds of his habitation. Has the Church then any commission to disregard the bounds of racial habitations which God has ordained?

Galatians 3:28 tells us that we are all one in Jesus Christ, whether we be Jew or Greek, bond or free, male or female. Recently, I was in a home where the Negro servant was praying with the white lady that God would raise up a missionary from the Woods Presbyterian Church. These two intercessors are one in Christ Jesus and their Pastor never failed to offer a spiritual word to the one as well as to the other. But that no more dissolves all distinctions between the cook and the mistress of the house than being one in Christ erases all distinction between the husband and the wife—the male and the female. Being one in Christ does not mean that the woman is to perform the functions of the man in the home, in the Church or in business—nor does it mean upsetting the order of service in this Christian home.

There are widely different conceptions on this whole matter throughout our Assembly. If the interracialists push through an Assembly program entirely counter to the position of many of our people, our churches, and our presbyteries, it cannot fail to bring tension into our Church and alienate support from her committees. Such a program may indeed find itself counter to the laws of the States from which many of the young people come and hence encourage disregard of law. An interracial

conference will focus upon interracialism, the new adventure, rather than upon the old, old story of God and His love in Christ. Under its impact idealistic dreams will arise, implications will be given that such social intermingling is to be practised in the future: implications that if carried out invite miscegenation, if not carried out smack of hypocrisy. On the other hand if we each give ourselves as citizens to securing equal justice to our neighbors, and if the several congregations engage in chapel work for Negroes in ways that their respective sessions think best, we are confident that God's hand will be laid upon His people of the white and of the Negro races as they labor together in Christ, that God's blessing will be upon souls and upon bodies, upon individuals and upon society, upon homes and upon churches—that our two races will be helped to walk together in peace and in contentment.

—Wm. C. R.

"I Believe God"

(Acts 27:25)

This is a short creed: short, but fundamental; short, but comprehensive; short, but far-reaching in its implication and application.

It was spoken under unique and terrifying circumstances. Paul, a prisoner on board the storm-tossed and doomed ship, surrounded by a crowd of frightened sailors, soldiers, and fellow travellers and prisoners, heard God speak through His angel in the night, and stands in their midst to make his declaration of faith. At once he takes the leadership until the whole band is safe on the shore.

May we think just a bit about this creed of Paul.

Who am "I?" We know who Paul was, but we want to make this creed, his creed, our creed, if we may. What do I know about myself?

I am a Person. I am conscious of my own personality. I possess individuality. I am not just a part of the world in which I live.

I am an intelligent person. I can think for myself. I can think of a great variety of things, especially of God and spiritual matters.

I am responsible for what I do. I may try to excuse myself, and lay the blame on others, but I know deep down in my soul that I am the one who must give account of my deeds.

I am a very needy person, dependent upon others. My need is felt at all times and under a variety of circumstances.

I am a sinner. I know the right from the wrong and my conscience tells me of wrongdoing.

I am frail in body and yet immortal in spirit; I am a very small part of the great mass of humanity, and yet I am large when it comes to the unlimited possibilities within me; I am worth little as a material being, but I am worth a whole world when I weigh my soul.

Who is God? We know the God of Paul, "whose I am, and whom I serve," but Who is my God?

Not a god made with hands. My soul revolts at the suggestion. I cannot worship stocks, stones, images; I cannot be satisfied with sun, moon, or stars.