

# Africo-American Presbyterian

"AND YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—John viii, 32.

VOL. XLVIII.

CHARLOTTE, N. C. THURSDAY, FEB. 18, 1926.

NO. 7.

## THE PLACE OF THE BIBLE IN EDUCATION

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(Paper read at the Annual Workers' Conference, held at Brainerd Institute, Chester, South Carolina.)

Since the religious spirit is essential to the proper development of life and character in the youth, and since this spirit may be developed through education, then the question may be asked whether or not the Bible should be included.

If the answer is in the affirmative, then what is the Bible's place in education?

Perhaps a feeble estimate of the Bible would not be out of place just here. The book that is discussed more than any other: of all others the most abused, but above all others the best book in the world; that book is the Holy Bible.

"The first and almost the only book deserving of universal attention is the Bible. I speak as a man of the world, and I say to you, 'Search the Scriptures.'"

—J. Q. Adams.

Abraham Lincoln said: "I am profitably engaged in reading the Bible. . . . In regard to the great Book, I have only to say that it is the best book which God has given to men."

"Hold fast the Bible as the sheet anchor of your liberties; write its precepts on your hearts and practice them in your lives." These are said to be the words of President U. S. Grant.

William Gladstone, England's genius of statesmanship, says: "There is but one question and that is the gospel. It can and will correct anything that needs correction. My only hope for the world is in bringing the human mind into contact with divine revelation."

"O, give me that Book! At any price give me that Book of God! Here is knowledge enough for me. Let me be a man of one book," says John Wesley.

President Coolidge sums up his estimate in these words: "If American Democracy is to remain the greatest hope of humanity, it must continue abundantly in the faith of the Bible."

Woodrow Wilson, twenty-eighth President of the United States, declared that "A man has deprived himself of the best there is in the world who has deprived himself of this." (A knowledge of the Bible.)

William Jennings Bryan, author and statesman, left on record these words: "For nineteen hundred years the battle between the spiritual and the material conception of life has raged around the Bible."

"Search the Scriptures," was the command of Christ, and to the Scriptures the Christian world has turned ever since for its authority.

Even the enemies of the Bible must admit that as biography, history, literature or what not, the Bible is unsurpassed. But let us hasten to say that the good Book does not teach these things as such. Biography, history, literature, science, and philosophy are mere incidents in the making up of the inspired record. These are but leaves which give beauty and symmetry to the wonderful tree of life.

1. Here youth may find principles to govern every phase and period of life. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them" is an excellent summary of the principles which should control all relations and transactions of life.

2. Unrecorded moral battles are clearly set forth in the conduct of Joseph, the great moral hero of all times. But the becoming conduct of Joseph finds its prototype in the perfect life and character of Him to whom the tempter came "But found nothing in Him."

Exhibition of noble deeds of

daring and deeds of human kindness in lives of hero and heroine, by age and youth, are found in the Bible from the opening chapters of Genesis to the closing verses of the Book of Revelation.

Nothing inspires like inspiration. The spirit of holy ambition and lofty purpose burns in the breast of every individual who ponders the pages of Holy Writ.

3. No system of education, no life nor character is complete apart from the truths of the Bible.

The ancient pagan world is a striking but sad example of the folly of building a civilization apart from the principles of the Bible. This element which might have saved from destruction the otherwise splendid civilization of Egypt, Persia, Greece and Rome was left out.

That ancient civilization was cast to the mole and bat and their gilded palaces were abandoned to desolation and waste and have long since become the haunts of the pelican of the wilderness, the bittern and the owl.

Nations survive or perish with the systems from which spring their streams of life. The highest source and highest form of all living is spiritual. The head water of all the streams of truth is the Word of God.

All reforms from that of the youthful king Josiah to the last and most modern of our time were set in motion by the application of Bible principles. The abolition of human slavery, the world over, the coming of woman suffrage and the success attending the temperance cause, all have travelled ways opened up and made possible by the Word of God.

All that has been said and infinitely more than can be conceived by the human mind or uttered by human tongue is true of the Book of Books.

In view of the foregoing paragraphs there should be no doubt of the wisdom of giving the Bible a place in education whether that education be secular or religious. But as to what place each element or phase of the education for youth should occupy must be determined by relative merit.

### II

That which is of first importance is deserving of and should occupy the first place. We are now ready to affirm that the Bible should occupy the first place in education. In thinking of place in the light of merit, it is easy to write the word, first.

Like the foundation of a building, the principles of the Bible should occupy the first place in the education of the youth. The voice of prevailing conditions is crying aloud for Bible principles in the educational curricula of this country and the world. I say world, because distance no longer exists as a barrier. Modern means of communication and travel have blotted out time and space, as it were, hence we and the most remote regions of the earth dwell in the same house on the same floor, says radio.

Therefore, what we prescribe for ourselves should be recommended to Africa, Asia, and the distant isles of the sea.

Merit has won a place for the Holy Bible in every educational program. In all the departments of school life, from the little tots of the kindergarten to the highest class of the most renowned university of the land, every one without exception should major in the study of the English Bible.

Even the professional man in the graduate school would profit by taking a course in that Book which shows men the way of

true wisdom and the road to understanding.

The following is a statement from Professor William Lyon Phelps, American educator of Yale University: "I believe in a university education for men and women, but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible."

It should be the purpose and ultimate aim of all education to make good citizens. Willingness to obey the laws and constituted authority is one evidence. Desire to render faithful, unselfish service is another unmistakable mark of a good citizen. Any education which does not produce these ear-marks is a failure.

Purely secular education stands in danger of producing a generation with eyes, hands and feet but void of heart and soul of the right kind. There is abundant evidence of the fact that the Bible should not only be first in time but that the time for the application of its principles is now, right now.

We are living in an age of baseless romance. Brazen-faced effrontery knows no bounds and modesty has fled the earth. Waves of crime, crimes unspeakably horrible, sweep the earth. Neglected youths, like prowling gangs of evening wolves, seek evil and fall an easy prey to temptation. Too many, far too many of this host, falling into the iron clutches of the law, find the way to our juvenile courts. Their frequent presence in these courts is creating one of the most perplexing problems of the age. But what is more, if from some source there does not come the influence of inhibition, self-restraint, none can tell just how sad will be the outcome.

The bold spirit of atheism and infidelity proclaim the absence of the life giving principles of the Bible in the hearts and lives of men. The prevailing atmosphere seems to say that the time of the adult criminal is high noon or past. The ray of hope of reform, if present, seems faint. With adolescent criminals it is early morn, but the time is short, the host is large and the laborers are few.

Statistics tell us that less than one half of the youth of this country are receiving any religious training at all. To be more exact, 66.5 per cent of the young people under twenty-five years of age are receiving no religious instruction whatever. The fact is that only one out of every twenty Jews, only one out of every four Catholics, only one out of every three Protestants, only three out of every ten in the United States receive any religious training. Negatively speaking, of the youth receiving no such training there are: nineteen out of every twenty Jews, three out of every four Catholics, two out of every three Protestants, and seven out of every group of ten youths in the country.

This burden of responsibility lies at the door of Catholic, Jew and Protestant alike.

The place demanded by conditions and circumstances for the Holy Word is a place first in time and first in importance. Importance of place calls for special emphasis in the matter of adaptation and presentation. Further mention of these will be made in the final division of the discourse.

The holy influence of which we have been speaking must go along with education, secular and religious, to serve as a saving grace in the formation and maintenance of Christian character.

Therefore, let us hasten with the lamp of life.

### III

The final consideration is, shall we give the Bible its place in education?

This question presses for an answer. The manner in which the State has developed the public school system challenges the admiration of the most casual observer. Progress made dur-

ing the last two decades is simply wonderful. To this progress there seems to be no end.

This progress has doubtless led some to conclude that the responsibility for teaching, or at least, relating the Bible to education devolves upon the state. Opinion, however, as to whether or not the state should have a hand in work of this kind is really divided. And, in dividing, the opinions take various shades.

Henry F. Cope thinks that the desire to have the state teach the Bible is another way of seeking to spread religious or sectarian propaganda. Others hold that the state can and ought to have the Bible taught in the public school.

1. Let it be observed that the state school curricula, like all others, is overcrowded with courses. To compensate for overcrowded conditions resort has been made to the elective system, but this does not prove to be the cure for the ills. Overcrowded conditions call for elimination.

2. Again the state does not employ instructors with the view of having them teach religion. Moreover, teachers fitted to impart religious training, especially the Bible, to the youth are comparatively few.

3. The most difficult problem, perhaps, would be to harmonize the contending groups by the public school.

Between Judaism and Christianity there will ever remain an impassible gulf. In Christendom, Catholic and Protestant stand apart. Again Protestant ranks break up into no less than 180 or 200 different denominations and communions.

Barring the Gary System and the manner of carrying on training in New York City, about as good as little as the state can do in teaching the Bible in the public school is to have it read without any comment.

The Christian home is the place to begin the work of Bible training. Here the work must be kept up. Whatever the Church or state may do, must be supplemented, maintained outside the home. Outside the home, the surest road to results in Bible training is in the denominational schools. These are educational agencies of the Church. This, among others, is a valid reason for the existence and maintenance of the parochial school.

The world's need cries out for the abiding and holy influence of the teaching of the Bible in education. Errors committed by past nations in neglecting the Book sound the alarm and serve their fearful warnings.

The need of individuals, races and nations, in the final analysis, is that which the Bible alone offers: comfort and infallible guidance for time; and assurance of life and joy in eternity.

"The Bible—Yesterday, Today and Forever."

The Word of our God abideth forever!

## THEOLOGICAL SCHOOLS FOR NEGROES.

Washington, February 13.—

Among the new books that are attracting attention is a work of investigation published for the Institute of Social and Religious Research under the title, "The Education of Negro Ministers." The author, Dr. W. A. Daniel, who was educated at Union and Chicago Universities, and who for a number of years was research assistant at Tuskegee Institute, reveals the astonishing fact that less than three per cent of the annual vacancies in Negro churches can be filled by men "whose combined literary and theological training would be equivalent to three years above high school."

Nothing so recommends a political boss as his ability to get elected.

## SIDELIGHTS

### HERE AND THERE

Everybody who attended the Workers' Conference at Chester, S. C., was amply repaid. The inspiration was helpful and the fellowship was splendid. Brainerd was an ideal place for the meeting. There was a strong bid for the Conference to be in South Carolina again. As far as we are concerned Cheraw is the next ideal place.

Our distinguished friend and brother, Dr. W. L. Metz, covered himself with glory in his very thoughtful and comprehensive paper on some of the early workers of the Church among Negroes. It was indeed a masterpiece and it held the close attention of the large crowd of people gathered there for that purpose. Here's hoping that he will preserve that for his book. The effort and time put forth is worth something to the historian. We don't know whether it will be published free, but at the time we were leaving, the matter was under discussion. As "Scribe West" says, so say we: "One of the outstanding features of the Conference was the paper by Dr. W. L. Metz."

Dr. I. H. Russell's announcement that he is on the job again is a fact that has been well attested. He preached for us with his old-time vigor in January. Friends were glad to see him take a very active part in the proceedings of the Conference. Dr. Russell is unique. He is full of wit and humor, but he can cast that aside in a moment and become a gospel dynamo for the kingdom of God. There are many imitators, but there is only one Russell. May he be spared long for work in the advancement of the kingdom of God.

We are glad to hear also that the Rev. S. J. Ellis is a recipient of a car. The brother was a little late in telling it. In fact, it had to be pulled out of him. Some time we are accused, as Presbyterians, of being too modest. Let us boost the Church and the preacher. It is true that we pay him, but an added gift won't hurt. We had an elder to tell us the other day that his church was going to give their preacher a suit of clothes with which to go to the General Assembly. We think he is too modest, too. You can say for us that when we get a car or a suit or a pullet, we are going to advertise it. It may be a stimulant. Don't be too modest next time, Brother Elder. We get joy out of the mere mention of such things.

We heard recently that Dr. J. A. Bonner, of Winston-Salem, has been suffering with an attack of rheumatism. We hope that he will improve rapidly. If Dr. Bonner has ever been sick before in his life nobody knows it. His oldest friends don't recall any such thing. Providence has smiled pleasantly upon him and he has used his time well. Dr. Bonner also has a smile and a good word for everybody.

We read of a birthday celebration of Elder John H. Cowan, of Mt. Tabor church. We have been to Mt. Tabor church and know Elder Cowan. He may be seventy-five years of age, but in spirit he is not. Elder Cowan seems to be fond of young people. He is progressive and he is a warm supporter of the church. Rain or shine he is at his post of duty. Nothing pulls him away. His kind is getting scarce. Many of the younger elders have become elders before their age demanded it. They are decidedly elderly when it comes to staying at home or elsewhere from the church. Elder Cowan should be, according to what was said of him, an inspiration to younger men as a churchman.

SIDELIGHTER.

## COULTER ACADEMY NOTES

By Miss M. L. Gates

On Sunday, February 7, Rev. J. R. Pearson, of Charleston, S. C., pastor of Olivet Presbyterian church, that city, was present and preached for us at the morning services. We were charmed by the eloquence of his sermon. Rev. A. E. Abbott, pastor of the Mt. Hebron A. M. E. Zion church, who is a member of the National Negro Historical Society, N. Y. City, was a visitor at our chapel exercises Monday morning. He gave us some very interesting facts from Negro History. These facts were very timely, this being Negro History Week.

Mr. E. R. Donnelly, Manager of the Florence District for the North Carolina Mutual Insurance Co., was present at our chapel exercises Wednesday morning and made some very impressive remarks to the student body, stressing the importance of making every moment count.

Friday morning at the chapel hour a number of history pupils presented a very creditable program in celebration of Negro History Week. The program, sponsored by Miss Wilhelmina Gillespie, our teacher of history, was as follows:

Negro National Anthem, Chorus.  
Spokesman of the Race, Vash-ti Brewer.  
The Negro in Art—Beulah Spencer.  
The Negro Pioneer—Olethia Wilson.  
"Let Us Cheer the Weary Traveller," arranged by Dett, Chorus.  
Recitation, Lil' Brown Baby, (Dunbar) Lizzie Horne.  
"How Aunt Dinah Got By," Beulah Barnhill. (Dunbar.)  
Solo—"Seems Lak to Me," (J. Rosamond Johnson) Margaret Faulkner.  
The Negro Orator, Lucile David.

The Negro Press, Ida B. Wilson.  
The Negro Laborer—Patsie Harris.  
The Negro Soldier—Annie Mae Culbert.  
Music—Chorus.  
Rev. Abbott, with many others, was present and made some very favorable comments on the program.

February 12th pupils of the 6th and 7th grades rendered the play, "A Dream of Queen Esther." Much credit is due Miss A. J. Pruitt, teacher in charge of these classes, for the splendid way in which these pupils presented this play.

Sunday afternoon at 5 o'clock Lincoln Day Program was observed by the Sunday school. A good program was had and a collection was taken which will be sent to the Board.

We are now preparing for our annual contest with the Wilson High School of Florence, which takes place February 22! This contest consists of an oratorical contest and a basket ball contest. We are hoping to win both.

We were very glad to see Mr. A. S. Powe, class of '25 now a student at Johnson C. Smith University, on our campus Monday.

Dr. Long is in Minnesota attending a meeting of the National Staff.

## GEORGIA MAY RESCIND NEGRO BARBER LAW.

Atlanta, Feb. 13.—The City Council will reconsider its action in passing an ordinance prohibiting Negro barbers from serving white patrons. This was assured here last week when Councilman John A. White, who voted for the measure, said he would move reconsideration at the council's next session.

We walk into trouble through open doors; we have to pick the locks to get out.