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

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THE BIBLE AS IT APPLIES TO MODERN LIFE

Address by Prof. C. N. Shropshire, S. S. Missionary, delivered before the Canadian Synodical Sabbath School Convention and School of Methods, Cotton Plant, Ark., September 3, 1925.

In this brief discourse, we must mention the attacks that are being made on the integrity of the Bible. Modern life may be blessed with certain inventions that assist our comfort, but essentially we are no different as human beings than in the time of the Biblical saints, prophets and seers. Science is not attacking divine truths, but is assisting. But there are certain skeptics who laugh at the good traditions of the Bible, denounce it, and go their way, beset with temptations and sins and wasting their substance.

We, in these days of hurried mechanical life, need the Bible more than ever because of its precious heritage of truths of spiritual and moral worth. Carrying the great book in our hands, we are noble and better for it every day in the year.

A reverent study of the Scriptures is indispensable. There is no book so instinctive with God as the Bible, none that speaks with such authority, none that so raises us into the presence of eternal realities. The sacred writers had, beyond all other men, a living sense of the spiritual and divine. They awaken conscience as none others do, and they keep it tender, by bringing it constantly to a standard that knows no compromise or hesitation. Nowhere else can we find one so lofty, so all-embracing, so searching. Like the sun, it shows notes otherwise hidden. It lights up abysses within us, before unsuspected, and sets us a perfect ideal of holiness.

Remember the first words in our Bible—"In the beginning God." Every day ought to be commenced with the words, "In the beginning Jesus." He must be the Alpha, the first, the beginning. If, before you rush into a new enterprise, my brother, you would sit quietly down and be sure Jesus Christ is first, it would save you from landing in many a quagmire. Make Jesus first in everything, every act, every sermon, everything that can be begun, continued and ended in Him.

Let the glory of Jesus be your aim in every service. His glory should be the thought that animates you in making money, in house-keeping and in all our mission work.

Human nature is selfish and there is no salvation, either for the individual or for society, which does not save from selfishness. If the Bible is applied to modern life, that life will be cleansed from selfishness.

Organized society is asking the question today, "What must I do to be saved?" And the answer comes from the "Great Teacher," "Love thy neighbor as Thyself." The individual can be saved only as he accepts the first command; society can be saved only as it accepts the second. This second law was certainly intended to govern men in their relations with each other, precisely as the first law was intended to govern men in their relations with God. The one follows naturally from the other. Men could not come into perfect harmony with God without coming into perfect harmony with each other. If God is to be loved as a Father, men must be loved as brothers. We cannot suppose that one command was intended for an earthly and the other for a heavenly society, that the one is practical and the other idealistic and impracticable. Christ declared that the second is "like unto" the first, and that on "these two" hang all the law and the

prophets. These two commands rest on precisely the same authority; they are in application of one and the same principle to man in his two-fold relations.

There is no walk of virtue the Bible does not aid; no forbidden path in which it does not set an angel to warn us back. There are examples, counsels, promises, for all. It meets every condition of life and contains the archetypal man, Christ Jesus, from whom to copy. Apart from all else, His presence gives it an unspeakable charm. Treating, in turn, of all that is highest, even its separate words and phrases are weighty. Religion without a living study of it, is a blind superstition, instead of an intelligent faith; it slights the guidance God has vouchsafed us, and follows its own whims and fancies.

How to make the right use of our Bibles is the great point. To read as a task, or as if the mere words, understood or not, have some magic power, is to make it a dead idol. We must understand, if we would profit. What is needed to do so?

The master key to knowledge of Scripture is a deep sympathy with it. There is a divine faculty in the religious soul, apart from outward attainments, or intellectual power, which instinctively recognizes spiritual truth. It may not know so much of the letter as it might, but it has an intuitive sense of the meaning beneath. It may not be able to reason, but it feels; and no logic is truer than that of the breast. Luther's saying is golden: "Pectus est, quod theologum facit," the heart makes the divine. Love, ever so humble, enters deeper into the mind of God than is possible to mere intellect. The strongest of all evidence is that of experience.

We today need preachers and teachers, Sunday school missionaries, and congregations that believe the Gospel of the Bible is the Word of God; that Jesus was divine; that He wrought miracles, and taught the people; that He was crucified, buried and raised on the third day, according to the Scriptures. We also believe that He founded the Church, and that it is the work of the Church to evangelize the world. We need today to wage ceaseless opposition to the type of modernist preachers who are unbelievers, and hold that the Bible is not a revelation from God to man, but a record of what man through centuries of search has thought God to be. Such modernist teaching has much corrupted modern life and the religious spirit by denying the Deity of Jesus and His miracles, His atoning death and His victorious resurrection.

The age demands men of faith who believe the Gospel is a divine revelation, who are fundamentalists in the sense that we hold firm to faith in a personal God, the Sonship of Jesus, the divine inspiration of the entire Bible, in the miracles, atonement by blood, and in salvation by the New Testament plan. The cross of Jesus Christ is the central figure that should be dominant in modern life. Our Christian pulpit is not erected to correct philosophic or scientific error, but to lead men to the knowledge of our Lord Jesus Christ.

It is the Gospel that is today needed for this age of doubt. To abandon the Gospel is to venture on the perilous and shifting sands of con-

trovery and the unknown, with its attendant discouragement, impiety, and sin. As revealed in the Books of the Old Testament, the Gospel shines forth clearly to all who would read its message. The Bible contains every element of a complete revelation from the Divine, putting us in touch with superhuman elements that science could never attain.

Modern life needs its sanctifying influence. We today are disturbed by so many factors to distract our aims and to disturb our peaceful existence. The movies, the auto, the temptations of drink, the excesses of the theatre, the modest dress in womanhood, with display of ankles and breasts, bobbed hair, the passion for riotous extravagance in living, for luxury, the dance, the cabaret, all need the soothing antidote of the Bible's influence with its wholesome atmosphere of religious calm.

Modern life is reckless, heedless of a future existence, and reckons not that earthly existence is but the beginning. Placing our faith in man-made inventions, we forget that there exists a supernatural and divine; we forget the Christ and run to perdition, and unless corrected by frequent prayer and study of the Bible we are doomed and lost.

YOUR COOPERATION INVITED.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—James 1:27.

The voice of the helpless, the cry of the distressed strikes a responsive chord in the hearts of the people of North Carolina. That voice and that cry has been answered in the erection and equipment of orphan homes which have been planted by religious and fraternal organizations in various sections of the State. The question of maintenance on a proper basis is one with which the management of these homes have to contend from time to time. It is the question of maintenance for which this committee asks the consideration of all North Carolinians during the approaching Thanksgiving season.

A Call To Service.
It is the duty of today with which we would be most concerned. The sun will tomorrow either rise in splendor or behind a mask of weeping clouds. Remorse comes from something that happened yesterday, or the dread of what tomorrow may disclose. But let us remember that the same love and patience that are anticipated for the 'morrow will shine with tender promise into the heart of today.

In no other channel of effort is our mission in the world so vividly and practically exemplified as it is in the support of the orphan homes. Here are gathered the fatherless and motherless children of our State enjoying the fostering care and protection provided for them during the years of their youthful development. In these homes they are given the education and training so essential to their success in the great battle of life in this world and to fit them for a happy existence in the life to come.

Responsibility To The Child.
It is to one of these splendid institutions that every man, woman and child in North Carolina, who is blessed with earning capacity, is requested to forward the amount of one day's income on, or near, Thanksgiving Day. Let us forget self, rise above sentiment and remember our fundamental responsibility to the

child—the orphan child. Let us remember that our problem and responsibility as patriotic citizens of a great, progressive commonwealth is to see that every child has an equal chance for development into upright manhood and womanhood. In no other way may this responsibility to fatherless and motherless children be more effectively discharged than by whole-hearted co-operation with the management of the orphan homes.

The Formative Period.
In the very nature of things, orphan children are not capable of determining the wisest course to pursue along life's pathway. Divergent paths lie out before their vision. The unseen and the unknown stir strange emotions in their tender hearts. The siren voice of the world often appeals to their young lives, and sinful pleasures enter where better things should abide. Shall we, men and women of North Carolina, ignore the promotion of their highest and best interests and yield entirely to the accumulation of worldly effects for our own comfort?

Give as God Has Prospered You.

The humble day laborer is as much entitled to become a beneficiary of God's blessings for his smaller donation as is the captain of industry who gives proportionately of his means to this worthy cause. The appeal is to every class and condition of men and women to join in taking advantage of this precious privilege to "visit the fatherless in their affliction."

In some measure the people to this in- already in the orphanages, for the managements have come to rely upon liberal Thanksgiving Day receipts to meet the budget of the closing year. Liberal contributions from all concerned would certainly open the doors of these orphan homes to additional inmates who ought to be there.

Finally.
We call upon the editors of the State papers, daily and weekly, secular and religious, to give the widest publicity to this movement which is philanthropic in purpose and State-wide in extent. We call upon all church leaders of all denominations, including pastors, Sunday school superintendents, women workers and others to influence, to urge the giving of a day's income to some one of the orphanages. We call upon the officers of the various fraternal orders to bring this appeal to the attention of each man in their membership and try to enlist his support of this modest offering. We respectfully request the superintendents and teachers of secular schools, colleges and universities to induce their students and friends to unite with them in giving a day's work, or wages, to the needy orphans of North Carolina. We invite the cooperation of doctors, merchants, public officials and all others to pass the word along with the divine injunction: "Suffer little children to come unto me for of such is the kingdom of heaven."

Most respectfully,
M. L. SHIPMAN,
STACY W. WADE,
W. A. GRAHAM,
J. R. YOUNG,
JOHN D. BERRY,
MRS. KATE BURR JOHNSON,
MRS. JOSEPHUS DANIELS.
Raleigh, N. C.

People who want friends must show themselves friendly. No one can live in selfish isolation and then when sorrow or misfortune comes to them expect to find themselves sustained by the helpfulness of sincere friends. Friendship is something worth while. It is not to be spurned.—The Monitor.

CHARACTER BUILDING

By Miss Sallie Archer

Upon the teachers in the Sunday school and the school room falls the great responsibility of training boys and girls in building noble characters. In many instances the parents of these girls and boys leave this training largely in the hands of the church and school, so upon us rests this grave responsibility.

For what purpose are our Sunday schools? Do they not exist primarily for the molding of Christian character? Christian character is human nature in its best form; it is moral order individualized.

Men of character are not only the conscience of society, but in every well-governed state they are its best motive power. It is moral quality in the main that rules the world.

The strength, the industry and the civilization of nations depend upon individual character and the very foundation of civil security rests upon it. Laws and institutions are but its legitimate outgrowth. As surely as effect follows cause, so surely does quality of character amongst a people produce the best and highest results.

We can only attain the highest results in the development of human character as we bring it into conformity with God's will. For there can be no true and permanent character unless it be founded on true and permanent principles. And these principles for the regulation of human action must not be based on vain speculations, but upon the will of God as revealed to man. This is the highest law of human action.

The building of character is slow, because it takes hold of the eternities—the eternity of the past and the eternity of the future. The destruction of character is but a moment's work. While we go forth training boys and girls in character-building we ourselves are builders. We gather the material for the building of character from the quarry of thought and hew it into noble or ignoble actions.

The foundation of character is laid very largely in youth. Then comes the work of erecting the superstructure. Silently we go about this work; each day finds us crystallizing some thought into action, embodying some action into character. The habits we form, the company we keep, the books we read, the customs surrounding all serve to help build our character.

The magnificent buildings which bring forth admiration because of beautiful architecture and valuable material were not built in a day. So it is also true that the character that challenges the admiration of the world will take every moment of life spent in humble dependence on God for its successful formation.

We who are character builders, if we wish a perfect model and a perfect example, such an example we find in the life of the "Lowly Nazarene." Human experiences teach the folly of building our character upon the sandy foundation of worldly pleasures. For every foundation must be tried, and only those characters founded and built upon firm foundations can stand the test of time and circumstances. We are born with certain tendencies which are the natural results of a depraved nature. But these tendencies are fully capable of development; but to properly develop them is a life's work. It begins with the rocking of the cradle and ends at the grave.

As we go forth shaping the lives of the young girls and boys let us remember that those lives are influenced by

us; therefore, see to it that their lives are surrounded by only that which is good, pure, wholesome and sweet.

See that the foundation is properly laid at the fireside in the home. Let mothers and fathers be careful that the atmosphere of the home is what it should be. For from the homes must come those boys and girls who will be the future leaders of our race and our nation.
Chula, Va.

DEATH OF DEVOTED DAUGHTER AND MOTHER

Mrs. P. A. White

Wednesday night, September 30th, God in His infinite wisdom saw fit to call to her heavenly reward Mrs. Bessie Taylor White, wife of Dr. P. A. White, pastor of Greenleaf Presbyterian church, Keeling, Tenn. Mrs. White was born in Keeling, Tenn., 39 years ago and was the daughter of Elder James A. and Mrs. Evaline Taylor, she being the elder daughter.

During the month of June Mrs. White was called to Keeling to attend her mother, Mrs. Evaline Taylor, during an illness, but after being at home a few days was stricken and was forced to undergo an operation. For quite some time relatives and friends were very hopeful but unforeseen complications arose which hastened the end.

After completing the elementary school Mrs. White attended Mary Holmes Seminary, West Point, Miss., and graduated with honors. She then entered the teaching profession, rendering creditable and acceptable service in her own community. She had been a life long member of Greenleaf Presbyterian church and was ever faithful and untiring in her devotion to her work. She led an exemplary, Christian life which was commended to emulation and which has earned for her eternal life such as comes to every Christian.

The funeral services were conducted at Greenleaf Presbyterian church, October 2nd, at one o'clock. A large crowd of devoted neighbors and friends were present to pay their tribute of respect. Dr. H. L. Peterson, pastor of Bethel Presbyterian church, Memphis, Tenn., who, nearly three years ago, officiated at the marriage of Mrs. White, officiated also on this solemn occasion. He delivered a fine and well-merited eulogy, as he had known the deceased from girlhood.

The Rev. M. J. Nelson, of Hoffman-St. Mary's Institute, Mason, Tenn., Dean W. H. Nelson, faculty representative of Lane College, Jackson, Tenn., and Prof. Chas. H. Hutchings, S. S. M., were present and took part in the services. Interment was in Greenleaf Cemetery.

Mrs. White leaves to mourn her departure a devoted husband, Dr. P. A. White, her father, Elder James A. Taylor; one brother, John Taylor, a sister, Mrs. Lucy Taylor Davis, Brownsville, Tenn., and a host of relatives and friends.

Mrs. J. A. Taylor

Mrs. Evaline Taylor, wife of Elder James A. Taylor, of Keeling, Tenn., died at their home Saturday, October 17. She was 69 years of age.

She was married to Elder James A. Taylor 42 years ago. To this union were born four children: Mrs. Bessie Taylor White, Mr. Robert Taylor, Mr. John Taylor and Mrs. Lucy Taylor Davis.

Mrs. Taylor had been in declining health for quite a few months. In June she sent for Mrs. White to attend her, re-

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