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

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EAST TENNESSEE SYNOD IN ANNUAL SESSION AT ASHEVILLE

By Rev. S. A. Downer, D. D.

According to adjournment the Synod of East Tennessee met in the New Calvary Presbyterian church, of Asheville, N. C., on Wednesday, October 16, 1929, at 7:30 P. M. At the request of the retiring Moderator, Elder L. T. Berry, who was unavoidably absent, the opening sermon was preached by Rev. Jesse B. Barber, pastor of Leonard Street church, of Chattanooga, Tenn. Selecting the words "Cast the net on the right side of the ship, and ye shall find," as his text, Rev. Barber preached a short but instructive and impressive sermon.

The sermon was followed by the election of Moderator and temporary clerk after Synod had been duly constituted. Rev. W. G. Hamilton, pastor-host, was elected Moderator, and Elder W. H. Fowler, temporary clerk.

After the reading of the report of the Committee on Arrangements and of the docket, both of which were adopted, Synod recessed to meet at the prescribed hour, Thursday.

The sessions of Thursday and Friday were devoted largely to the hearing of reports by the committees representing the four Boards of the Church. The reports showed unusually careful and painstaking preparation by some of the chairmen. The addresses by the brethren were not of the lengthy, vain repetition type, but they showed the deep feeling of the speakers for a forward movement in the Synod. Taking the place of "points of law" and "points of order" was an earnestness that is prophetic of a better day for the churches whose ministers and representatives were in attendance at this meeting of Synod.

In many respects the popular meeting on Thursday night eclipsed all other meetings of the Synod. And it is true, as far as the memory of the writer can witness to it, that never has this Synod enjoyed such a feast of good and helpful things as were served by the speakers on Thursday night. Every address was well prepared and delivered just as well. The subjects discussed and speakers were as follows: "The Pastor's Responsibility for His Young People," Elder B. L. Grier; "The Rights and Responsibilities of Youth," Dr. W. C. Hargrave; "The Christian and His Money," Dr. C. J. Baker; "National Missions at Work," Dr. J. M. Gaston; and "Pentecost." This last subject was discussed by Dr. Gaston who substituted for Dr. Geo. P. Horst.

The business sessions of Friday were punctuated with two very surprising and unwelcome bits of news. At the morning hour we received the sad intelligence of the death of Dr. J. Leslie Hollowell. We had hardly recovered from the shock of that unexpected happening when we were notified of the passing away of Mrs. Johnson C. Smith. The effect of this unprecedented experience was noticeable throughout the remaining sessions of the Synod. In addition to messages of sympathy to the relatives, Synod paid becoming and deserving tribute to the departed.

Lest we forget, we would make mention now of the very impressive communion service at the noon hour on Friday. Revs. Sample, Baker and Whitley were in charge.

Corresponding Members.

Revs. J. M. Gaston, D. D., J. D. Cowan, J. C. Nelson, W. P. Lockwood, U. A. Powell and N. Bell were accorded seats as corresponding members, Mr. Covington, Sabbath School Missionary of Rogersville Presbytery, was granted the privileges of the floor.

The following ministers were absent without excuses: T. B. Bailey, George E. Cooper, M. J. Jones, J. C. McLin, Vanhorn Murray, H. L. Peterson, P. A. White, R. Mayers, O. C. Wallace, H. F. Anderson, Chas. A. Edington, B. C. Hood, J. J. Shepperson.

As is customary, most of churches failed to send a representative to the Synod and many of the brethren who came were not there in time for the opening sessions.

Printing of Minutes

The Stated Clerk was instructed to put forth every effort to have the minutes of the Synod printed. Churches within the bounds of Synod were asked to contribute two dollars each toward defraying the expense incident to the printing. The contributions are to be sent to Rev. A. W. Rice, the Treasurer, at Anniston, Ala.

Two of the three Presbyteries failed to send their records to Synod. One of the two—Birmingham Presbytery—was censured for its repeated failure. The records of LeVerre Presbytery were approved without exceptions or corrections.

The Synod noted with interest and gratitude that for the third successive year there hasn't been a death in the ministry of this Synod, according to the report of the Necrology Committee.

Presentation of Purse

Following the Synodical Program on Friday night admiring friends of Dr. C. J. Baker presented him with a purse as a token of their love, friendship and esteem for him. The presentation speech was delivered by Dr. J. M. Ewing. The gift was acknowledged by the recipient in words and manner characteristic of the man whom his friends delighted to honor in the way they did.

Our final word is concerning the entertainment by the members and friends of New Calvary Presbyterian church. It is impossible to say too much in praise of those appetizing meals and the care that was taken to see to it that the delegation was comfortably housed. Rev. Hamilton and his people have placed the Synod under a great obligation to them for the many good things they did for them during the meeting. And those beautiful flowers! At each session there was a profusion of fresh, beautiful and fragrant flowers. It isn't to be wondered that such a fine spirit was in evidence throughout the meeting. The setting and surroundings were conducive to just such a meeting.

Synod adjourned to meet at Calvary Presbyterian church at Anniston, Alabama, on the third Wednesday of October next.

"The best child-welfare work used to be done in the wood shed." In other words, if father would shed his coat in the wood shed he would shed glory on his offspring, if the offspring would not spring off.

EXECUTIVE BOARD OF THE NATIONAL URBAN LEAGUE SESSION PLANS FOR VOCATIONAL CAMPAIGN

The Executive Board of the National Urban League held its first fall meeting on Tuesday afternoon, October 29th, in the offices of the League at 7 Madison Avenue, New York City. The Executive Secretary, Eugene Kinckle Jones, made a report of the League's accomplishments since May, including the following: Surveys of Negro populations have been completed in Pittsburgh, in Houston, Texas, Warren, Ohio, and Worcester, Mass., these studies being used as bases for developing helpful social work programs in the several communities.

A new League has been organized in Albany, New York, with James H. Baker, a former Fellow of the League at the University of Pittsburgh, as Executive Secretary. New Leagues are in process of formation in Seattle, Wash., where T. Arnold Hill, the Director of Industrial Relations of the League, is now working; and in Warren, Ohio, where the Community Chest has approved a budget of \$4,500 for the next year's work.

A study is now being made of Negroes in South Norwalk, Conn., and a final draft of the study on the Negro in Trade Unions, which the League has been conducting for several years, is being completed.

The National Urban League has been invited to co-operate with President Hoover's White House Conference on Child Welfare to be held some time in the latter part of 1930 and already the League has been advising on the personnel of committees to be selected for various phases of the Conference's activities.

Six social work Fellows at leading schools of social work have been appointed either directly by the League or by other agencies on the recommendation of the League.

Several important positions in social work have been filled by persons recommended by the organization and several changes in League staff members have been recorded. George W. Goodman, former Urban League Fellow at the New York School of Social Work and recently Membership Secretary of the Y. M. C. A. in St. Louis, becomes the Executive Secretary of the Boston Urban League on November 5th. Alonzo C. Thayer, Executive Secretary of the Pittsburgh Urban League, will soon begin his duties as the Secretary of the Industrial Department of the Chicago Urban League. J. Q. Jefferson, graduate of the Atlanta School of Social Work last Spring, has accepted the Executive Secretaryship of the St. Petersburg (Florida) Urban League.

The Board agreed to the launching of a vocational opportunity campaign to be held late in the Spring under the direction of T. Arnold Hill, in which sixty cities will make an effort simultaneously to secure larger industrial opportunities for Negroes and conduct a campaign of education to show the value of thorough training and preparation on the part of the colored people for the jobs that are available.

It was reported that \$60,000 in cash or pledges had been secured to conduct the work of the League for the current year and that a balance of \$15,000 must be raised before the close of the year to meet the organization's budget.

Among those present at the meeting were: L. Hollingsworth Wood, President; R. R. Moton, Vice-President; William H. Baldwin, Secretary; Lloyd Garrison, Treasurer; Mrs. Mary McLeod

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THE CENTRAL TRUTH OF CHRISTIANITY

By Rev. W. E. Partee, D. D.

(A Sermon delivered in the Johnson C. Smith University Church, October 6th, 1929)

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures." I Cor. 15:3.

"That which I also received," the great truth here stated had been received, not from men, nor was he taught it, but it was revealed to him by Jesus Christ; so Paul states in Gal. 1:12. Therefore he could speak with infallible confidence. The fact that the Messiah was to die as a propitiation for sin had been revealed in the Old Testament, and the New Testament teaches that the law and the prophets predict it.

1. The Scriptures

The books of Scripture have come down to us through a long process of selection which went on through century after century. In primitive days when writing was a rare and difficult art, only such things as men felt to have a rare and enduring value could get recorded. So our word Scripture points back to the time when every writing was memorable and authoritative. Note the Hebrew prophet crying out, "write it in a table and note it in a book, that it may be for the time to come, forever and ever." The mere fact that an ancient law, or poem, or prophetic oracle was written down at all implied that it was considered more precious and sacred than any other similar things which were not thought worthy of being inscribed on parchment or engraved on stone.

Further, the preservation of a book through long centuries meant that it was copied again and again, or at any rate that a single copy was treasured and guarded and handed down with extreme care. In early ages men would do this only for a book or books which they prized and revered very highly. It must be that numbers of ancient religious documents have perished, for the Old Testament mentions several Hebrew writings which have not come down to us, and the New Testament refers to epistles of St. Paul which have been lost. Then we might well regard the collection that has come down to us as "the survival of the fittest."

On the surface the Bible may appear as a bundle of early Eastern literature, but when we read it connectedly we find it different from other ancient books, and that throughout it is occupied with one dominant subject; that subject is God, and God's relation to mankind. Reading the books of Scripture in their proper sequence it is easy to see how they fall into one scheme of philosophic history. Their philosophy centers in the religious conception of Israel as the elect Nation, ordained to receive and represent the one true God to the other nations of the world, that through Israel all mankind may be blessed.

The Old Testament shows us stages in the fortunes of this chosen nation until the advent of Christ and then men learn that the kingdom of God is at hand. The whole Bible is built on this principle of historic development. It is more than a collection of religious books, it is not mere fragments of Jewish and Christian literature, but the true conception of Scripture is that though originating, to use its own words, "by divers portions and in divers manners," it yet in its completeness constitutes a unity, showing in the spirit and purpose which bind

its parts together, the divine source from which the revelation comes. It is the record of God's revelation of himself to men in successive ages and dispensations, till the revelation culminates in the advent and work of the Son and the mission of the Spirit. It is this aspect of the Bible which constitutes its grand distinction from all collections of sacred writings, from all the so-called "Bibles" of heathen religions in the world.

There is one quality in Scripture which distinguishes it from ordinary writings; that quality is inspiration. This doctrine has been misunderstood and misrepresented, perhaps, more so than any other doctrine. It does not teach that God dictated the Scriptures as a business man would dictate to a stenographer. This distinctive quality is not in its language and literary form, but in the matter and content of its message. Inspiration does not imply that all parts of the Bible are equally valuable as teaching religious truth, nor does it guarantee their authority in regard to anything but spiritual truth and this authority only belongs to the Scripture as a whole, corrected and completed and interpreted by itself. In this sense we hold that Scripture furnishes us with a supreme and sufficient guide in all questions of faith and conduct. We hold that the Holy Spirit supervised the men who were writing in such a way that while they were left in full possession of their own faculties, and while they used other sources in the collection of their own information, writing that information in their own style and with their own choice of vocabulary and diction, yet they were prevented from writing what was not true, and guided in the selection of just the facts that God wanted written for his people. No one claims that all parts of the Bible are equal in their value as teaching religious truth; some parts have comparatively small value, while other parts are absolutely priceless; but it is all true, and just the truth that God wants His people to have.

One of the most remarkable features of the Scriptures is their consistency throughout. There is increasing light and greater clearness as we go on; the foundational ideas which first appear in the days of Adam and Abel are further developed and built upon, but continue throughout the Bible to the closing book of Revelation. That the various writers lived in different surroundings and in different ages during about fifteen hundred years makes it all the more remarkable. Among the writers no later one contradicts an earlier one or puts forward some new philosophy of life to supersede what his predecessors had written. The explanation of this is that they were men chosen of God, and that what they wrote was communicated to them by him, which of necessity made it consistent. Some of them were chosen before they were born; it was foretold of one before his birth what his preaching would accomplish; they were not men seeking to set forth views of their own, for some of them were unwilling to deliver the message which God sent them forth to communicate. Any one who makes an earnest effort to grasp the viewpoint that Scripture represents in regard to the relations between God and man can not fail to see its consistency. Man is set forth as being

originally created in the image of God and having open intercourse with God his maker; but when man sinned this relationship could no longer continue and from then on throughout the Scripture the theme is how this intercourse with God can be restored. Man persists in his primary sin by which he continues to choose his own way, and refuses to conform to the will of God and obey him. If this attitude becomes permanent it must result in final separation from God. The problem then with which the Bible deals is how man can be reconciled to God, and the answer is by atonement for his sin through sacrifice. Then there is the great difficulty that man has fallen so low that he does not desire reconciliation with God and he must be persuaded to accept the way God has provided. The most prominent theme is pardon for sin through sacrifice.

The tendency of modern scholarship is to discredit the Bible and to deny the supernatural. Beneath all the attacks of scientists, philosophers, scholars and theologians upon Christianity lies the denial of the supernatural. They have denied and do deny today the possibility of God's intervening in the universe. No doubt one reason why educated men take a negative attitude toward the Bible is because of ignorance of the actual contents of the Bible itself. In many of the great universities the biologists are teaching that man is only an improved animal; the psychologists are denying that man has a soul, while the sociologists affirm that religion is only an evolution from dreams, beliefs in magic and without any divine origin or authority. Some look upon Christianity as but one of a great number of religions in the world. They speak of it as but one of several great religions, that has a clearer conception of the Fatherhood of God and the brotherhood of man than the other religions. It is even claimed that in the past Christianity borrowed many of its greatest ideas from other religions. But we believe Christianity to be the one true religion, the final religion and the only one which offers eternal salvation. The other religions of the world may have certain elements of truth in them but they must be supplanted by Christianity, the religion which alone offers a redeeming Saviour.

The experience of the church has not taught us how to improve upon the religion of the New Testament. All the wise men of Christendom have never discovered a fresh spiritual truth of which the Apostles were ignorant, and they have never written anything which deserves to be bound up with the epistles and the gospels. All the saints together have not been able to add a single ray to the glory of Jesus Christ. And yet men will talk of there being need of new scriptures to supersede what we have; their minds are so preoccupied with the steady succession of scientific discoveries and inventions as to suppose that these could render obsolete the eternal truths of divine revelation.

Men have been busy during many hundreds of years in efforts to destroy the Word of God. Atheists, infidels, unbelievers, rationalists and higher critics, all of them through fifty generations of men have claimed that they could and would destroy the Bible. They are dead and the Bible is still here. If it were not the Word of God and indestructible then some men or many men together would have destroyed all or some of it. Whenever any great book has appeared in the past it has been

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