

Africo-American Presbyterian

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

VOL. LVI

CHARLOTTE, N. C. THURSDAY, JUNE 20, 1935.

NO. 24.

AN APPEAL TO REINSTATE THE ENGLISH BIBLE AS A CODE OF MORALS

FOR CHURCH, SCHOOL, STATE AND NATION

(Reprinted from a booklet by the Rev. Robert Elliott Flickinger, D. D., Rockwell City, Iowa.)

Article II

...to the many pioneers: the men that cleared the forests, and built log cabins rude; the wives that snared the nar-snaps of loneliness; the founders of institutions, upholders of right, reformers brave, and leaders from darkness into light: ...to the many pioneers:

"Do justice, love mercy, and walk humbly with God." "David, King of Israel, executed justice and judgment to all the people."

When the Bible readers of the reformation period in Europe were excommunicated, condemned and persecuted by the papacy at Rome, they fled from one country to another. The pilgrims fled from England to Holland; the Swiss fled down the river Rhine to the Palatinate, Alsace and Lorraine; and when sailing vessels were providentially provided by William Penn at Rotterdam, they fled down the Rhine to Rotterdam, and sailed to America, then a New World, to found homes and churches of their own, free from the domain of the persecuting papacy at Rome.

These pioneer churches were widely separated on the frontier and were named after the Reformed Churches with which they had been familiar in the Fatherland. They were listed on the frontier as Mennonites, River Brethren, Dunkards, Lutherans, Presbyterians, Evangelical, Quaker and Reformed.

United Brethren As early as 1800, the Mennonites, River Brethren and Dunkards in Eastern Pennsylvania and Maryland, united to form the United Brethren Church, and chose Rev. William Otterbein, of Baltimore, to be their first Bishop. He had come to Lancaster County, Pa., in 1763 as a German Reformed minister, and in 1771 took charge of a church in Baltimore. He was ordained as the first Bishop of the U. B. Church by Bishop Asbury, the first and at that time, the only Bishop of the M. E. Church in America. Soon after its organization, the headquarters of the United Brethren Church, was moved to Dayton, Ohio, where it made a rapid and very prosperous growth, selected Liberia as a foreign mission field and ordained one of their number, Rev. Daniel K. Flickinger, to serve as Bishop of Africa.

Ever since that happy union of scattered pioneer congregations to form the United Brethren Church, the formal union of Protestant Churches in the interest of union and economy of administration, has been a live and persistent problem.

Rivalry in Business Competition in trade has been said to be the life of business. That may be true in some instances where the field is large enough for the rivalry. Too much rivalry tends to develop the base feelings of envy, hate, jealousy and covetousness; while unity tends to develop strength, love, and the joy of cooperation. These should be the constant aim of the Church.

Religion is a matter of faith, worship and service. The Scriptures read in youth form the substance of Christian faith. Faith is an act of the intellect. The gospel message is plainly revealed in the Scriptures of the Old and New Testaments. Christians are happily united when they witness to a true and the same interpretation of the Scriptures. This uniformity is

assured and all the privileges and blessings promised in the word of God are enjoyed, when the terms of union specify the authorized English version of the Bible as published by the American and British Bible Societies.

Camp Meetings

Lacking houses of worship in many rural districts during the early settlement, evangelism was promoted by holding camp meetings in shady groves of timber during the mild season of the year. These arborae whiteneu, Charles and John Wesley an opportunity to meet unusually large audiences of the people in the open air. The religious enthusiasm awakened at these open air meetings greatly promoted the spread of the gospel.

Chautauquas

Later the camp meeting gave way to summer gatherings for education and entertainment, called Chautauquas. The charm in both the camp meeting and the chautauqua was the manifest spirit of unity and cooperation in the community.

Protestant Unity

The first great events in Protestant Unity in America related to their civil government. That civic union was based on the Declaration of Independence in 1776, and the adoption of the Constitution in 1787 and 1788.

Both were prepared and adopted in the light and under the influence of the Authorized Version of the English Bible. They are both recognized as remarkable documents, and they have admirably served their purpose. They are now the bond of union of 48 sovereign States that have a population of 130 millions of intelligent Christian people.

The 13 Colonial States, having a population at the birth of this nation of 4 millions have become the most highly civilized and powerful nation in the world. In 1930 the population was 120 millions.

All this has been accomplished by Protestantism merely co-operating in the civil government while lacking unity in religion. This lack of unity in religion has been the occasion of base, selfish rivalries that at times have arrayed them against each other, developed fears and blind prejudices, instead of brotherly love and cordial co-operation; and thus greatly paralyzed its voice of protest against prevalent evils, and lessened its leadership in promoting the Redeemer's Kingdom in the world.

Unity of Protestants

Since the arrival of this 20th century and the organization of great trusts and manufacturing companies, the time has seemed favorable for promoting the unity of Protestants in their religion.

That which is needed is a standard of faith that will meet the needs of all and commend their approval.

Federated Churches

In many rural communities small congregations have happily united in what is known as Federated Churches. These are fast developing the spirit of unity and preparing the way for a larger cooperation.

Cumberland Union

In 1906, the Cumberland Presbyterian Church united with the Presbyterian Church, U. S. A.

United Church of Canada

A few years later the Presbyterian, Congregational and Methodist Churches formed the union now known as the United Church of Canada.

Reformed-Evangelical

At Cleveland, Ohio, on July 3, 1934, a simple hand-clasp of two men on the platform signaled the birth of a new denomination, the United Reformed Church, with a communicant membership of nearly 700,000.

The meetings were held in Zion's Evangelical Church, and there were present more than 800 delegates. The bodies united were the German Reformed Church, U. S., having a membership of 355,000; and the Synod of the Evangelical Church, North America, having 325,000. The German language was used in the pioneer churches of both these branches.

The property of this United Reformed Church was listed at \$53,223,000 for the Reformed, and \$43,023,000 for the Evangelicals. The constituency for the Reformed was principally in the East; and of the Evangelicals, in the Mid-West.

Presbyterian and United Presbyterian

In 1934, a plan of union was prepared providing for the organic union of the Presbyterian Church, U. S. A., and the United Presbyterian Church of North America. These two bodies represent a communicant membership of two millions. The proposed plan of union was approved by the former but not by the latter.

Congregational and Christian Union

In 1934, the National Council of the Congregational and Christian Union (not Disciples) Churches of the United States assembled at Oberlin, Ohio, to effect the union of these two bodies, representing 7,000 congregations.

The council of social activities was added to the long established missionary, educational and administrative departments of the affiliated Churches, with equal claim upon their loyalty and support.

These movements toward greater unity in the Protestant Churches of America are hopeful signs of the times and are worthy of hearty encouragement.

The long delay in launching this union in religion and the slow progress made have been due to the difficulties encountered and a natural desire to overcome them in a charitable spirit.

Difficulties

In 1906 a few Cumberland Presbyterian ministers and congregations refused to unite, preferring to continue to bear their own testimony to the truth as it is contained in the Word of God and their doctrinal standards.

Bible and Shorter Catechism

These unhappy consequences of union need to be anticipated and eliminated as far as possible. In the hope of promoting the good work of unity in religion, the suggestion is now made, that in all future plans of Church unity it be tacitly understood or expressed, that the Authorized Version of the English Bible is the standard of good morals and religion for communicant members of the church, and the Shorter Catechism, with its proof texts, is a good interpreter of it.

This Authorized Bible and Shorter Catechism are no more sectarian than are our school books on astronomy, or geology, reading, writing or arithmetic; or the sunshine, air and water.

The Authorized English Bible and the New England Primer, containing the Shorter Catechism, were two of the books used in the pioneer schools of the Colonists. The Bible and the Shorter Catechism, its interpreter, were in the minds of the patriotic statesmen who framed the Declaration of Independence and the Constitution of the United States. The fact that the Authorized Bible and Shorter

(Continued on page 4)

THE BARBER-SCOTIA-J. C. SMITH CHAPTER AT LEXINGTON

The Barber-Scotia - J. C. Smith Chapter met at the home of the President, Mrs. J. V. Bitting, on June 19, 1935. The devotional hour was opened by singing: "Faith of Our Fathers," followed with prayer by Mr. R. B. Bitting. Each member responded with a quotation when the roll was called. The following program was rendered with a few exceptions:

Report from Barber-Scotia Commencement — Mrs. Maggie Dixon.

Renaissance of Old School Days —

Mrs. Carrie Hargrave, under Dr. Dorland.

Mrs. Nellie Clark Roan, under Dr. Satterfield.

Miss Mamie B. Sullivan, under Dr. Satterfield.

Miss Louise Dixon — A paper, subject, "The Scotia of Today." Miss Dixon was there under our present Dean, Mr. Cozart. This interesting paper is published with this release.

Renaissance of Old Biddle-J. C. Smith Days — by Mr. R. B. Bitting, under Dr. Sanders.

All these reminders of the past were interesting, amusing and helpful. After the program we were served with a delicious ice course by our President.

The chapter has taken on new life now and plans to meet once each month and we hope to do more for Barber-Scotia and Johnson C. Smith than we have in the past.

Our next meeting will be with Miss Mamie B. Sullivan, and we extend an invitation to all the graduates of Barber-Scotia and Johnson C. Smith in nearby cities and towns to come over and join us. We extend a hearty welcome to all.

Those present were: Mrs. R. B. Bitting, Mrs. Carrie Hargrave, Mrs. Maggie Dixon, Mrs. A. W. Waddell, Mrs. Lucille Bingham, Mrs. G. E. Sullivan, Mrs. S. H. Roan, Misses Louise Dixon, M. B. Sullivan and Cora Gilchrist.

G. E. S.

BARBER-SCOTIA OF TODAY

By Louise Dixon

Barber-Scotia, one of the oldest institutions of learning for Negroes, has a notable history, a history of which we all feel proud, not only for what it has done but for what it is now doing. In recent years remarkable changes have taken place which are evidences of growth. Barber-Scotia of today exhibits modern ideas in the physical plant but the ideals and objectives are as old as the institution — to develop the head, heart and hands. All of the activities are planned to make a significant contribution to student growth and development.

Just here we pause to center our attention on the work accomplished in recent years. Under the supervision of Dean L. S. Cozart rapid strides have been made. His administration merits much consideration in that he represents the first Negro administrator of the college. In addition to this we have an efficient Negro faculty which marks another mile post on the road to success. Due to untiring efforts on the part of the faculty, friends and loyal supporters, Barber-Scotia has reached the heights for which our watchful eyes have longed. It stands second to none among the colleges of its nature.

In 1931 the College Rating Board of North Carolina gave the school a junior college rating. In 1932 it was affiliated with Johnson C. Smith University, making it possible for

(Continued on page 4)

JESUS AND HIS REALITY

By Louis E. Jaekel, In The Charlotte Sunday Observer

This is not intended by the author to be either a theological paper or a secular manuscript. Whatever it may teach, it serves merely as a written record of experiences which resulted directly to the writer's awakening to Jesus as an everyday reality, as much so as any mortal human could be.

Even among those who profess a personal belief and faith in the man we call Jesus, He is regarded by many as solely a super human or spiritualistic being, with whom we have no contact other than that experienced in a state of prayer. He is placed, therefore, beyond a material plane, a sort of nebulous factor almost beyond human reach.

I should personally question the ability of one so inaccessible to convert the world to His cause, for, after all, everything in life must have some material consideration. But my own experience with Him has been that I can reach out in an almost physical sense and possess myself of the evidence of His promises. True, we do not behold Him with our eyes, but with our hearts, nevertheless, we can see Him in the every day blessings which are ours by His grace.

Somehow I can not live in the midst of the beautiful things of nature without thinking, and believing, that there, indeed, is Jesus. Man, of his own accord, has set up the artificial walls which prevent Jesus from entering his environs and communing with him. Man cultivated avarice and greed; man permitted envy, hatred and strife to close his eyes to the omnipresence of Jesus. When I became conscious of the fact that Jesus was in everything about me, my heart was lifted from a worldly plane to one in which life's problems held no dread for me.

Wealth of Blessings

I am convinced that it is not possible for man, by his own will or determination alone, to overcome the sorrows and perplexities of life. Likewise I know that when one feels and acknowledges Jesus as his companion, the disquieting influences of life vanish under the sunshine of His presence.

For myself, I have claimed and realized so many of His promises that it would be impossible for me to deny the reality of Jesus and still be true to myself. As I look back over the years I behold a wealth of blessings which have been the direct result of my acceptance of Jesus as a material factor in my life. There was a time when I would struggle in anguish with the problems which confronted me, and which seemed insurmountable. Sleepless nights followed by days of physical punishment were the result of human efforts to solve my own problems. I do not mean to imply that man, as his own agent, must not exercise any care or thought for his difficulties, but when we have done our best and failed, as is so often the case when we rely upon our own weak efforts exclusively, then Jesus comes to our assistance with His quieting peace and assurance that all will be well. Times without number such burdens have rolled from my shoulders, and as the days passed, the way would surely and plainly open.

Fulfilled Materially

Jesus has made many promises to His people which are fulfilled materially in every instance. If there is anything in life which is convincing, it is material realization, and coming from one solely superhuman and spiritualistic, is evidence of the closeness of that being in our every day world.

Almost every one knows some person who laments some self-pitiable state which is a constant source of anxiety, and who, in desperation, blames God for the misfortune in which he finds himself. All misfortune is man-made; no misfortune is the will of Jesus. When people realize that fact, they will have taken the first step in the right direction. Our misinterpretation of the Bible is our own fault. One person will take certain passages to heart as promises of material wealth for the asking. Another believes if he but prays long enough he will realize his ambition for fame and prominence. Most of these errors are based upon a single passage of Scripture, "Ask, and ye shall receive."

For a time, during my younger Christian experiences, I was inclined to do what many people still do. That was to go through the Bible seeking passages which I could interpret as favorable to any or all of my selfish or mercenary desires and completely overlook the presence of such things as would tend to make their attainment difficult, or bound by conditions.

The Only Condition

I know now that the only condition imposed upon any promise which we strive to claim, is that our asking it conforms to the will of the Master. He, Himself, acknowledged His will subservient to that of the Heavenly Father in His anguished prayer in the Garden. I can personally take the 23rd Psalm line for line, and in all truthfulness and sincerity say that I have been the recipient of every promise, under every circumstance, it conveys. This, to me, is the reality of Jesus, for unless He and I are companions, I am not entitled to intercession with, or blessings from, God the Father.

I've just been watching the sun gradually break through the clouds after a shower. It first bathed the tree tops with pale gold, then filtered through the foliage, penetrating the shrubbery, and finally, flooding the rain drenched landscape with its glory. The reality of Jesus in one's life is like that. Beyond the troublesome, fretful tumult of life one sees the promise of peace, quiet and contentment, release from the sordidness of daily experiences with a harsh world.

I have found that Jesus dispels the disappointments and sorrows of life when He is sought. He does not wait to fulfill His promises. He waits only to be asked, but when one calls upon Him, He is ready and waiting to come to our aid. Yes, Jesus is very real. Any one can call upon Him and feel His nearness if He is given a chance to step into the heart and mind. Jesus is the most realistic friend of mankind.

FAIRFIELD CONVENTION

The Presbyterian Sunday School Convention and School of Methods of the Fairfield Presbytery will meet at Kendall Institute, Sumter, S. C., July 10th-13th.

Each Sunday school is asked to send a delegate and 10 cents per capita.

Each Christian Endeavor Society is asked to send a delegate and ten cents per capita.

Any other organizations responding are asked to send 10c per capita and a delegate.

A. S. POWE, President.
T. L. FRIERSON, Sec.

When one preaches he ought to say something that is really worth while. He should impart some information that will make his listeners wiser and that they will remember.