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

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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 V.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

Jehoiakim, who inherited the throne of Judah from Josiah, his God fearing father, did not inherit his father's faith in God nor his respect for the Word of God. Approving idolatry, and living luxuriously, he became recklessly indifferent to the Word of God, and left his people a mutilated, incomplete copy of the Scriptures. He thus became the "Higher (destructive) Critic" of the Scriptures during the Old Testament period.

The Authorized Version of the Bible carries with it the guaranty that it is a complete, approved, and an unprejudiced copy of the Word of God. No other English version has ever received a more general approval, or achieved so great results. "By their fruits ye shall know them."

Revised Versions

In the 16th century, there were several individual translations of the Hebrew Old Testament, and the Greek New Testament.

These early translations included the Latin Bible by Jerome; the Anglo-Saxon Bible by John Wycliff; the English Bible by William Tyndale; the Greek Testament by Erasmus; Luther's Bible in 1534; the Bishop's Bible and several other versions. These various individual translations served to preserve the integrity of the Scriptures, by confirming the record of its principal facts and doctrines.

That there should be some minor variations in these individual translations, was inevitable. These greatly increased the labor of those who taught the Bible in Oxford University, and the pastors of churches in England.

Authorized Version and Catechism

King James I, to relieve this perplexing condition, in 1604 issued a call for the learned men of the nation to meet in public assembly and prepare for all English speaking people an approved version of the Scriptures.

The assembly of 47 learned ministers and laymen met in Westminster Hall, London, and after seven years of labor and conference, in 1611 published the Bible that has since been known as the Authorized Version, translated from the original Hebrew and Greek languages of the Old and New Testaments. A few months later they published also the Shorter Catechism with proof texts, as a helpful interpreter of the great facts divinely revealed in the Scriptures of the Old and New Testaments.

Confusion of New Testaments

In recent years several revisions of the Scriptures have again made their appearance and become more or less confusing. No one of them has been adopted as a standard of good morals for all nations. No one of them has received the general approval that has been accorded the Authorized Version of 1611.

The translations of Jerome, Wycliff and Tyndale led to the Reformation in Europe in the 16th century, and so impressed Luther of the great need of his countrymen, the German people, he translated the Bible into the German language in his spare moments for them, while he served as a priest of the Church of Rome. Luther afterwards said, he found the Bible intended for the world, but hid-

den under a bushel; while the great commission of Christ to his apostles was "to teach all nations whatsoever I have commanded you."

It was the good influence of this Authorized Version, and Luther's German Bible in Europe that led the Bible readers of England, Switzerland, Germany and other countries, when persecuted by the papal church at Rome, in fleeing from their native lands in Europe, to migrate to America; and later led them to unite under the starry flag of freedom, now the patriotic, beautiful and significant banner of the United States.

Progress Marvelous

The times have changed. The three million Bible reading, Sabbath observing colonists in one and a half century, serving as a melting pot for the oppressed, migrating from the nations of the Old World, have increased to 130,000,000,—with other millions in Alaska, and our island dependencies — Hawaii, Guam, Porto Rico, and the Philippines.

Tact Approval

The Authorized Bible has hitherto been tacitly understood to be the standard of good morals by the leaders in thought and action in both Church and State, as in the pioneer days.

American Bible Society

The American Bible Society, New York, with its branches in Detroit, Chicago, Atlanta, Dallas, Sacramento, Shanghai and Yeddo, did not exist at the time of the birth of this nation. The colonists obtained what few Bibles they had from England. Now the situation is very different. The Bible Society, an unsectarian organization, is able to supply the moral and spiritual needs of America with the open Bible. It has grown with the progress of the nation and is now supplying the Bible in many languages, including the native language of the Indians, Alaskans, Mexicans, Philippines, Chinese and Japanese. Bibles also in raised letters for the blind.

Immigration Period

During the reconstruction period following the Civil War, characterized by unusual railroad building and homestead occupation of the Middle West, there came with the homesteaders from the Christian States of Northern Europe, a lot of the best people in the world; and they settled on farms. But when the gates were thrown open for immigrants, the States of Southern Europe bordering on the Mediterranean, began to send lots of their rabble, who, locating in our cities, formed vicious slum districts and centers of political corruption.

Organized Gangsters

The police are now grappling with organizations of gangsters and bootleggers, all conscious violators of known laws. All alike have lacked the development of their moral factors by Bible instruction in childhood and youth. The daily papers are filled with the records of high crimes and misdemeanors. Great strikes by laborers have caused the loss of valuable property and political corruption is rife among the high public officials of States and nation.

Sin—Crime

"The soul that sinneth it shall die."—Ezek. 18:20.

"I will take heed to my ways that I sin not."—David. King of Israel.

"The wages of sin is death."

Gal. 6:23.

"Though hand join in hand the wicked shall not be unpunished."—Proverbs 11:21.

How does sin grip one? Sin repeated means a bad habit. A bad habit is like those snakes that coil so tightly around a victim they can not be shaken loose. They squeeze the very life out of their victim.

Such a grip the devil had on Judas, who betrayed his Lord and Master with a kiss. David felt his awful power, trying to drag him down. It brought him low. In the bitterness of his soul he cried out: "Wash me and I shall be clean."

"Have mercy upon me, O God, according to thy loving kindness. Wash me thoroughly from my iniquity and cleanse me from my sin. Wash me, and I shall be whiter than snow. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me."—Psalm 51:1-11.

There is a great conflict raging between God, their Creator, and Satan, for the mastery of mankind. The earth is the scene of this conflict. Previous to the flood, the punishment of evil doers was administered by the Creator. The curse upon the ground for the sin of our first parents is still visible in man's fallen nature, in garden, orchard and field.

All evil doers are servants of Satan, enemies of God. Evil doers have no use for their Creator, nor for his commandments until like Saul of Tarsus, they have been born "again."

Open Bible Suppressed.

About 1840, some who ought to have known better, succeeded in excluding the Bible from the public schools by the enactment of unfriendly State laws.

The present wave of crime is a natural sequence of that folly as it opened the door for all sorts of teachers in elementary schools, colleges and universities.

THE INTERNATIONAL CHRISTIAN ENDEAVOR CONVENTION

Philadelphia, Pa., July 2. — New Youth campaigns in evangelism, social reconstruction, alcohol education and world peace were proposed to 20,000 Christian Endeavor young people of North America tonight by the Rev. Daniel A. Poling, D. D., S. T. D., Dr. Poling, as President of the World's Christian Endeavor Union and the International Society of Christian Endeavor, gave the keynote address opening the Thirty-fifth International Convention of the organization.

Other subjects opened to the discussion and action of the Youth Congress which continued to Sunday evening, July 7, included new goals for public education and a localized campaign to encourage clean and wholesome literature.

"Another League of Decency is justified by the growing tide of suggestion, profanity and even printed filth in many newspapers and magazines," said Dr. Poling.

Proposals for a united peace action, to halt the "battle of the peace-makers," were received with marked enthusiasm by the young people and the counselors and religious educators who are assisting in the convention program. In Conference sessions tomorrow and thereafter until Saturday, these and other major proposals made in Dr. Poling's message will be discussed by the youth delegates. Four young speakers will be heard each morning in expressions of the opinions brought out in the conference programs, in which several thousand delegates participate.

Said Dr. Poling, speaking on the subject, "We Choose Christ."

"Today the program of Jesus is the only program that has for youth an attractiveness that transcends the program of the dictators:

"Personal evangelism is ever first. We choose Christ, each of us, as personal Saviour and Lord and as the Captain and Comrade of our lives. We enter into a solemn covenant to engage as never before to win our personal friends, and all those whom our lives may touch, to this same personal allegiance. We believe that the supreme business of the church and of the youth movement within the church is the business of winning men and women and little children to Jesus Christ; educating, training, and strengthening them in the Christian way of life, bringing them into all the associations of the church, and through these associations into the wider service of society itself.

"Christian Youth Building a New World" is the slogan and the task of what may become the most inspiring unity of youth in all the history of the Protestant Church in America. This unity can be achieved only in the whole-hearted acceptance of the principle that there can be no 'new worlds' without 'new world-builders,' and that men and women become new for such a task by the grace of Jesus Christ alone.

"New world-builders, new men and women, reborn in the Infinite Christ—and then, in home, in community, in the nation and in the world, through all human relations, new worlds rise and the divine destiny of the human race approaches more and more its fulfillment! Christian Endeavor is discovering new ways and a new inspiration for going forward to help evangelize the lives, the very life of this generation.

"Through the enlistment of personal workers, the organization of all classes for the study of the Bible and for the training of those who would win their friends, by special community efforts in the Lenten season, with conferences and conventions, with a program and eventually with an institution of Christian education and Christian leadership, we shall address ourselves to that task. "At whatever cost, we choose Christ," said our comrades of Christian Endeavor in another word. Let us not be self-deluded. Thus to choose is to live dangerously. Christianity is not easy; indeed, it may become desperately, even tragically hard.

"A great revolution repudiated religion as 'the opiate of the people.' The only answer for Christianity is the declaration of an unyielding purpose on the part of the Christian Church to right ancient wrongs, to purge the temple of those who exploit either the faith or the credulity of worshippers, and to make Christ King not only of individual lives but of social practices.

"If we choose Christ and choose him at whatever cost, we inevitably organize our strength to defeat the plans that are not Christian, whoever makes them; to protest practices that are not Christian, whoever proposes them; and to replace institutions that are not Christian, however powerful and accredited they may be.

"Poverty and underprivilege for a multitude, with plenty and the excesses of wealth for the few must not exist side by side, unprotected by the Christian Church. More, these can not exist side by side without violating the Christian ethic and without weakening presently and destroying eventually the government that condones and sanctions the condition."

"Jesus multiplied the loaves and fishes to feed an ungrateful multitude, and Christian youth building a new world will ad-

(Continued on page 3)

WILLED AND UNWILLED FACTORS IN THE RACE PROBLEM

By Dr. Kelly Miller

In my last release I spoke of the solution of the race problem by silence as contrasted to the solution by conscious effort and agitation. Since reconstruction times both of these types of effort have been in operation. Negro leaders through individual effort, and organized endeavor, have sought to direct the life of the race, but in spite of it all the present trend is to retrograde and no satisfactory outcome is in sight. This is the conclusion arrived at by Dr. DuBois, who for forty years has been the foremost exponent of the doctrine of rectification of racial affairs by protest and agitation. The National Association for the Advancement of Colored People for the last quarter of a century has typified the spirit of agitation and protest and has directed the organized effort of the race in this behalf. This militant organization has undoubtedly accomplished sundry incidental results of considerable racial value and advantage; but comprehensively it has not been able to remove a single obstacle against which it has directed its energies nor yet to point out a plain path of procedure for the future. Its energies have been directed against jim crow cars, disfranchisement, separate schools, segregation, lynching, and various forms of economic and industrial discrimination. And yet not a single jim crow car has been taken from the tracks, disfranchisement, to all intent and purpose, is as rampant as ever, segregation is all but complete, lynching proceeds according to its own savage will, separate schools are extending Northward and Westward, legal and civil discriminations have become the established vogue of Federal and state governments, organizations and individuals. In other words, the race problem in all its essential features remains unbudged. I do not mean to say that conditions might not have been worse had not the National Association for the Advancement of Colored People and like organized and industrial effort exerted themselves during the past fifty years. They have at least kept alive the spirit of protest.

In the meantime the racial life has been impelled, in the main, by unwilled forces. The influx of the Negro population into the North was unwilled and unpurposed by any individual or organization; it was the inevitable result of uncontrolled conditions. The shifting of political power from South to North came as the incidental result of the shift of population. A million Negroes were thrust into Northern industry as an incidental outcome of the World War, and they were thrust out again as soon as the war was over. The development of machinery has produced an impasse in the industrial world. As a result millions of workmen are thrown out of employment, and incidentally the Negro becomes the chief victim of this displacement. The Negro's place in the life of the nation is conditioned upon the relative scarcity of unskilled labor. Where this type of labor is abundant, the Negro is cheap; where it is scarce he is dear. The Negro is cheap today in both the North and the South because there is no scarcity of the type of labor which he is qualified to perform. The invention of the cotton gin made the Negro indispensable in the cotton growing industry of the South, but the loom excluded him from the textile industry. The invention of a successful cotton picker would exclude him from the cotton growing industry and make him as industri-

ally unnecessary in the South as he is in the North. All of this is the result of the unwilled factors over which the Negro has no control.

Race prejudice is the outstanding factor in the race problem in America, and indeed, in the world. We have not yet found an agency that can effectively grapple with this evil passion or seriously modify its malignant manifestations, try ever so hard. Thus the Negro stands in the face of destiny like an infant crying in the night, and cry he must.

The theologians used to discuss the relative parts played by predestination and free will in human destiny. Although we have changed the terminology we are still confronted by these two factors of which social evolution is the joint outcome. We hear much in this day and time about social planning which must depend upon social foreknowledge and the power to control unforeseen factors.

No one is able to foresee or foretell the destiny of the Negro in the Western world, and, therefore, all racial planning must be haphazard and uncertain. But if we can not see the distant scene, we can at least guide and guard the immediate step. After all, human concern is with duty, not with destiny. Each individual should perform the duty which is vouchsafed to him without reference to its effect upon ultimate destiny. The prophet sits on the wall and sees the dust of danger on the far distant horizon and warns the multitude of the coming danger, but, alas, the race has been woefully lacking in prophets. The individuals have had to feel after the right way, if haply they might find it. There is a certain school of philosophy which preaches that if the individual looks after himself, the race will look after itself. This is but a half-truth, but an important one.

When Denmark Veasy and Nat Turner stirred up slave insurrections, Booker T. Washington launched his industrial propaganda, W. E. B. DuBois wrote "The Souls of Black Folk," Kelly Miller called the Negro Sanhedrin, Marcus Garvey promoted his African empire—these all, by conscious effort, were essaying a solution of the race problem. But when Phillis Wheatley and Paul Lawrence Dunbar courted the muse, Benjamin Banneker and Ferdinand Wood invented mechanical contrivances, Henry Tanner painted pictures, Ira Aldridge, Gilpin and Paul Robeson displayed histrionic talent, Roland Hayes and Ethel Waters excelled in song, Jesse Owens outruns the world, Joe Louis heads for kingship in the prize ring—these were but performing the immediate tasks which lay before them without conscious purpose of setting the race problem. These two types of effort indicate the relative effectiveness of willed and unwilled effort. The reformer and the performer must both play their part. Both are efficient. Neither is sufficient.

NOTICE—A CORRECTION

Please allow me to make the following correction: The societies of Miranda Presbyterian church paid their full assessment and were eligible for the Honor Roll of Catawba Presbyterian, 1934-'35. We are indeed sorry that their names were omitted, as these are two of our most loyal societies.

MRS. J. H. GAMBLE,
Corresponding Secretary.

The true test of an education is, "Has it made the educated man more useful?"