

Africo-American Presbyterian

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 VI

Abraham Will Command His Children

"The Lord said, Seeing that Abraham will become a great and mighty nation, and all the nations of the earth shall be blessed in him."

"I know Abraham that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Gen. 18:19.

Abraham was the head of public official of a clan or community, that at the call of God he had developed and organized in Canaan. He was commander in chief of its military forces, and, pursuing a victorious army, rescued Lot and his family from the victors. In rendering these public services it is worthy of note he manifested the character of one who was the friend of God. He is a good example of what is expected of every public official.

Rulers, God Ministers

Paul in his letter to the Romans states, rulers are God's ministers.

"Rulers are the ministers of God to thee for good. They are not a terror to good works; but to evil. For this cause pay ye tribute, for they are God's ministers, attending continually upon this very thing." Romans 13:2-4.

Ideal Rulers

Abraham, father of the faithful; Joseph, the food distributing ruler in Egypt; Daniel, the youthful captive at Jerusalem, serving as chief of the governors among the idolaters in Babylonia; Moses, the lawgiver and governor of the children of Israel in the Wilderness; and David, their warrior king, all realized or had a consciousness that they were the servants and ministers of God in their various administrations.

These God-fearing rulers give the Bible reader a correct ideal of the character that God, the sovereign ruler of nations, expects to be maintained by all whom he calls to service as public officials in Christian America; to whom he has graciously given his Holy Word, containing the Divine Standard of good morals.

The Bible does not contain two standards of morals, as many seem to believe: one for the minister of the gospel, and people in the church; and another for those who are God's ministers in the State. If any of the people in Noah's day helped him to build the Ark, which is quite probable, there is no record of them being included in the Ark, when its doors were closed and the flood came.

When Sodom and Gomorrah were destroyed by a rod of punishment for their disregard of good morals the innocent children suffered with the guilty. This always has happened when ambitious men have waged wars against the defenseless.

It was Daniel who revealed the scales of the Almighty for weighing dissipated, immoral rulers, when he read the mysterious handwriting on the wall of the king's palace in Babylon. "Mene, mene, tekel, upharsin, Thou art weighed in the balances and found wanting." Dan. 5:25.

This judgment fell upon Belshazzar, the king, that night. Ruins of the Fourth Kingdom—Babylon, B. C. 608; Persia, B. C. 538; Greece B. C. 333; Rome, B. C. 66—A. D. 1453, the fall of Constantinople—1934.

It is believed the nations of Southern Europe and Asia, now

represent the ruins of the 4th and last kingdom in the prophecies of Daniel that would control the destinies of the Jews after the time of the captivity, 588 B. C.

With the exception of Cyrus, King of Persia, the heads of four successive monarchies or world powers in the prophecies of Daniel—Babylon, Medo-Persia, Greece and Rome—were ambitious worldly conquerors, who were used by their Creator as rods of punishment to administer discipline to Israel, Judah and Ephraim for their idolatry, dissipation and drunkenness.

The woeful narrative of these ambitious, warring Dr empires is broken by the favorable mention of Cyrus, King of Media, who sent Ezra and Nehemiah with colonies of helpers from their captivity in Babylon to rebuild the temple and wall at Jerusalem.

Appeal to the Readers of the Bible

Statesmen and learned specialists are racking their brains to devise political or economic schemes to effect relief from the present depression and the curse of prevalent evils.

All agree on the fact of the depression and wave of crime and moral corruption, but have not agreed on the causes or the proposed remedies. Something seems to be lacking. Many are searching for a mysterious, unknown quantity, force or power.

Prevention Better Than Cure

Believing the daily use of the Bible ruled out of our public schools has caused a serious but unconscious loss of a uniform and national standard of good morals, and of a grateful, worshipful observance of the Sabbath, as the Lord's Day on the part of many in the last two or three generations of our American citizens and public officials, an earnest appeal is made herewith to every reader, high or low, to co-operate with others in prudent and possible efforts to reinstate the daily use of the Bible in all public and private elementary schools in every State and dependency of America, as was done by our loyal and patriotic forefathers who signed the Declaration of Independence.

The American Bible Society

"Buy the truth and sell it not." "Ye shall know the truth, and the truth shall make you free."

The American Bible Society, by its national and district agencies and traveling colporteurs recognizes the Bible as the basis of the Christian home, and the Bible read in the home as the basis of our Christian civilization and national prosperity.

Disastrous influences are now undermining the purity and morality of the home, and the sanctity of the Sabbath as a day for worship and spiritual instruction. These prevalent evils are imperiling the foundation of our civil and religious institutions. No phase of our social life presents to public officials and educators a more urgent call for their persistent efforts than that of the morally neglected home life of the young and rising generation.

The American Bible Society, Bible House, New York City, established in 1816, has since been printing, selling, and distributing the Authorized Version of the Bible in many languages in this and other lands for more than a century. A recent anniversary led to the publication of the following account of its provisions to supply the

needs of the Negroes in the United States. All of its work is entirely un denominational.

Home Agencies

The Bible Society has home agencies in the principal cities of America—New York, Philadelphia, Chicago, Charlotte, Dallas, Denver, San Francisco and many others—making it easy to obtain supplies.

Agency for Colored People

The American Bible Society is now rendering a world-wide service in many lands, and in their own languages to many nationalities.

The world-wide spread of their organization is very aptly illustrated by their special national agencies to supply the needs of Negroes in the United States with Bibles and colporteurs. These national agencies managed by Negroes are located at Atlanta, Georgia; Charlotte, North Carolina; Houston, Texas; and Cleveland, Ohio.

This special branch of the American Bible Society was organized in 1901, thirty-three years ago, largely at the suggestion of Rev. John P. Wragg, a colored Bishop of the African Methodist Episcopal Church, who served as its secretary at Atlanta, 1901-1904.

It is called, The Haven Memorial Agency among the Colored People in the United States. Products of the Bible in the Public Schools

The Bible with its divine standard of good morals, tends to produce men and women who have the moral courage to express their convictions of truth, justice and right, like Washington, Lincoln, John and Charles Adams, Thomas Jefferson, Benjamin Franklin, Horace Greely, Neal Dow, Julia Ward Howe, Frances Willard, John W. Dreyfus, Booker T. Washington, Daniel Webster, Rufus Choate and hosts of others.

The authorized version of the Scriptures is no more a sectarian book than the ordinary text books on Agriculture, Astronomy, Geology, Geography, Arithmetic or Grammar.

No one has any inherent right that is infringed by its use; or a right to exclude it from use in the public schools of America as the divine standard and uniform code of good morals.

As the one authoritative and approved Book of God, the Creator of all, it ought to be in every educational institution. Its proclamation of liberty every Jubilee (50th year) in the Commonwealth of Israel, has been the charter of American liberty.

Proclamation of Liberty

"Proclaim liberty throughout the land to all the inhabitants thereof." Lev. 25:10.

When Jesus began his ministry, he referred to this proclamation of liberty, when he said:

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; to heal the brokenhearted; to preach deliverance to the captives (dissipated servants of the devil); and to set at liberty them that are bound." Luke 4:18.

The Scriptures were intended of God to be the unchanging standard of morality and purity for all the human race, old and young, Jew and Gentile; and to be as free for all as the air we breathe and the water we drink.

A knowledge of the Bible in childhood and youth tends to develop the conservative principles of virtue and knowledge, which serve as the world's best protectors against ignorance and superstition, vice and crime.

The government has recently established a great prison on a small island a short distance from the coast of California. Dangerous criminals found guilty of high crimes and sentenced for life are now sent there to spend the rest of their days in retirement. How much pleas-

(Continued on page 4)

DO WE WANT MORE NEGROES?

By Dr. Kelly Miller

I heard Andrew Carnegie in an address at Howard University some twenty years ago say, speaking of the Negro, "We want more of them." He did not explain or elaborate upon this remark, but left the listener to draw his own conclusion as to his meaning. I have turned this remark over in my mind from that date to this. It is the only utterance coming from such an exalted and influential source which compliments the Negro race to the extent of wishing an augmentation of their numbers. After twenty years of reflection on the remark of this canny Scotch philanthropist I can only conclude that he must have meant that the masters of industry desired more Negroes to do the rough, unskilled work at a lower rate of wage and with easier satisfaction than white competitors would do. Mr. Carnegie was the "iron king" of his day and generation. The Negro is deemed best adapted to the rougher and hotter work of the steel industry. Therefore, it is easy to see why the "iron king" might want more of them.

The Southern slave owner wanted all the Negroes he could get for he made a handsome profit on the surplus advantage of their labor. The employer wants as many laborers as he can exploit at a profit. He looks upon the workman as a part of the productive machinery. In the South the employer used to advertise for so many "hands," for the hand was the only part that he had use for in his operations. He valued the workman for his utility as a tool, and not for his personality as a man. But in these latter days, the laborer is insisting upon his full manhood prerogative and recognition. It is no longer the working man, but the man working. The laborer does not exist for the sake of his work, but works merely as a means of developing and exercising his higher human capacities and susceptibilities. The white man, in the average, has not yet learned to recognize the Negro's one hundred per cent manhood. In some ways he regards him as existing for the sake of adding to the glory, honor and dignity of his white lordship. This philosophy is well expressed in the current song: "That's Why Darkies Were Born."

The Negro as a human being with inalienable rights and privileges and endowed with the full prerogative of American citizenship, is hardly wanted in increasing numbers by the white race except for exploitation. Now that exploitation of the poor by the rich, labor by capital and black by white seems to be heading for its last roundup, there is probably not a man in the nation today of the eminence of Andrew Carnegie who would say or could say regarding the Negro that "we want more of them." In the midst of the present depression in which we are now groping, the Negro bears the heaviest brunt of it all. According to the old saying, he is the last to be hired and the first to be fired. He is the least wanted man in the industrial and social life of the nation. Instead of wanting more of him, the demand is growing less and less. What is to be the outcome of this tendency none may now foresee. We can only fall back upon the never failing solace of optimism and hope that somehow good will be the ultimate goal of things.

But the Negro race is afflicted with such a blighting inferiority complex that he himself does not want more of his kind. Indeed, the individual Negro is apt to think more of himself the less there is of his racial identity in him. The only Negro who wants more of his race in a given jurisdiction is the politician

at election time. I am thus portraying the actuality of the situation, not with pessimistic purpose or intent, but to bring the thought of the race to a realizing sense of the situation as it is. To depict conditions as they really are may sometimes depress the spirit and fill the faint-hearted with pessimism and despair. This is farthest from my purpose. I would inspire the strong-hearted and strong-willed leadership of the race to make correct appraisal of conditions which confront them and to devise a philosophy and a program which is adequate to grapple with the situation. This will require profounder thinking and more forthright courage than race leadership has hitherto exhibited.

Every self-respecting race, nation, religion or organization or group of any kind or character has within it the desire to increase, multiply and expand. Every nation on earth wants to become larger; every city's ambition is to show numerical growth at each census taking. But there is no State in the Union today that desires to increase its Negro population, nor is there any city that craves an increased colored contingent.

THE YADKIN CENTRAL DISTRICT PRESBYTERIAL

By Mrs. Cora T. Russell, Recording Secretary

The Yadkin Central District Presbyterial met in St. James church, Greensboro, July 12, 1935. The meeting was opened with a period of worship led by Mrs. Susie Malone and Mrs. E. F. Malone, of Mebane. The songs, "My Faith Looks Up to Thee," "Just As I Am Without One Plea" and "Nearer, My God, to Thee," were sung. The theme, "Faith," was discussed by Messdames G. E. Sullivan, Claudia Baynes and J. E. Avant. We were all inspired and revived through this service.

Mrs. G. E. Sullivan, the President, took charge of the meeting and opened it by setting forth the object and scope of this meeting.

Mrs. Taylor brought greetings from the Missionary Society of St. James. The response was given by Mrs. A. W. Waddell.

The roll-call of the churches showed that all the churches except three were represented and all reports were complete, which showed great improvement over last year's report. The President sent out a uniform report blank this year which proved to be the means of reaching some societies that heretofore were not interested. The President recommended last year that each Society in the District do sewing, sell articles to aid the local work, send some to our schools, and bring some to the District meeting to be put on exhibit.

Mrs. E. B. Meares, Mrs. R. E. McNair and Mrs. H. C. Miller were appointed to arrange the exhibit. The delegates had brought many well made, useful articles and when they were arranged a beautiful scene was presented. Most of the articles were sold and the money went into the District treasury.

Our district is highly favored by having Mrs. E. B. Meares, President of Yadkin Presbyterial, and Mrs. R. E. McNair, President of the Catawba Synodical.

Mrs. Meares brought greetings from the Presbyterial and gave some of the high lights of the Presbyterial:

1. That the district meetings are the foundations of the Presbyterial.
2. All Presbyterial officers

present at the Spring meeting.

3. A majority of the churches were represented.

4. Twenty societies paid in full.

5. Nine societies paid almost in full.

6. That a greater number of young people were reported.

7. That each society is requested to send one pillow case 18x36 to Brainerd Institute, Chester, S. C.

Mrs. Meares also spoke of the loss to the Presbyterial in the death of Mrs. B. F. Murray, founder of Yadkin Presbyterial, and a life long worker in the same.

Visitors were introduced as follows: Mr. C. W. Robinson, Mrs. C. R. Robinson, Mrs. J. H. Clement, High Point; Mrs. T. B. Jones and Miss Ruselle Black, Greensboro.

The meeting recessed for lunch.

Afternoon Session—3:10.

The meeting opened with a ten minutes song service.

Visitors introduced were Mrs. W. G. Pearson, Mrs. S. L. Warren, Durham, and Rev. C. H. White, High Point.

Mrs. R. E. McNair, President of the Catawba Synodical, brought greetings from the Synodical, and other valuable information.

The apportionment was \$1,245. Amount received, \$1,256. More than asked for, \$11. Amount for the National Board: Cape Fear, \$386.15; Catawba, \$339.50; Yadkin, \$275.20; Southern Virginia, \$275.20.

Mrs. McNair gave the chart of growth of Presbyterial women.

1. Spiritual life and prayer groups of whatever name in every society.

2. The Worship Service—A vital part of the program—shall include prayer, the definite use of the Bible and the intelligent use of the Year Book of Prayer for Missions.

3. Missionary Education—Developed by an intensive program using both National and Foreign topics.

4. Literature—Increasingly used:

a. Year Book of Prayer for Missions.

b. Women and Missions.

c. Leaflets, dramatization, etc.

d. Five Continents and Missionary Mail.

5. Stewardship of:

1. Service—

a. Annual Increase in membership and attendance.

b. Participation in Overseas, Hospital and National Missions Sewing.

2. Substance—

a. Meeting assigned apportionments.

b. Regular payments monthly or quarterly.

c. At least one Praise Service with Thank Offering for Mission Boards.

d. "Making the Budget Life."

"See that ye increase in this grace also." (II Cor. 8:7.)

3. Self.

"That in all things he might have the pre-eminence." (Col. 1:18.)

At this point a paper, "Life From Death," was read by Mrs. J. E. Avant, Durham, N. C. This paper was well composed, convincingly rendered and provoked thought.

Each Society in the District is requested to donate each year \$2.65 to the Efland Home. As a stimulus of interest Mrs. W. G. Pearson, the President of Efland Home, was invited to give the history of the Home. She gave a detailed history of the organization, the scope and upkeep, and a report covering every phase of all activities. All were convinced that it is a worthwhile project.

The President named the goals for 1935-1936.

1. That each Society in the District give at least \$2.65 to the Efland Home.

2. Get in more members.

(Continued on page 4)