

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, OCTOBER 24, 1935.

NO. 42.

AN APPEAL TO REINSTATE IN ALL THE PUBLIC SCHOOLS THE AUTHORIZED VERSION OF THE ENGLISH BIBLE

AS A UNIFORM CODE OF GOOD MORALS FOR THE SCHOOL, STATE AND NATION IN AMERICA

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

Article XV

THE INTER-CHURCH WORLD MOVEMENT

"Thy kingdom come." — (Matt. 6:10.)

"The kingdom of heaven suffereth violence and the violent take it by force." — (Matt. 11:12.)

Jesus beholding him (the young man) loved him, and said unto him, One thing thou lackest. — (Mark 10:21.)

The Inter-Church World Movement was an effort made at the close of the world war in 1920 for the betterment of the world. It was based on the early Jewish idea of the Messiah's kingdom; that he was to establish it through and for them. The spirit of Israel had grown weary while waiting for the appearance of the Messiah.

Jesus had taught his disciples to pray, "Thy kingdom come." They longed to be released from paying tax to Caesar, head of the Roman Empire. They longed to see the day when the whole world should acknowledge Jewish supremacy.

A False Notion of Christ's Kingdom

When Jesus on one occasion entered the city of Jerusalem, they took branches of palm trees, and went forth to meet him, and cried, Hosanna! Blessed is the King that cometh in the name of the Lord." (John 12:13.) The Jews thought the promised kingdom of the Messiah was a political and visible one—like that of David, king of Israel. They endeavored to force the Messianic kingdom and crown the uncrucified Christ. Their ideas were wrong. Jesus eluded and escaped from them at Jerusalem on that day.

After his resurrection they inquired of the risen Christ, "Lord, wilt thou at this time restore again the kingdom to Israel?" — (Acts 1:6.)

This false conception of the Church of God and the kingdom of heaven explains some important events that have happened in the history of the Church, including the Inter-Church World Movement.

This eager interest had been created by John the Baptist. "The kingdom of heaven is at hand." That stirred the hopes of the people into a flame of expectation.

Betterment of the World

The expressed object of the Inter-Church World Movement was the betterment of the world. This aim of the Inter-Church World Movement was explained by Andrews, a zealous advocate of it, as follows: "The Church has given little attention to the practical side of world interests. It has looked too much to the future life and too little to this life; it has given too great a place to abstract doctrine, creeds and confessions of faith, and too little to the application of Christian ethics to the amelioration of social and political evils around us. We must change our mode of action. All science, arts, inventions, everything that aids in the culture of man, or the improvement of society, comes properly within the Christian sphere."

Its sponsors, according to this aim, imagined it to be the business of the Church to make the kingdom of God co-extensive with the kingdoms of this world. Unity of endeavor

or was regarded as essential to make it world wide.

Christian Civilization

The Northern Baptist Convention, in which this Inter-Church World Movement originated, in endorsing it, declared: "We record our acceptance of the conception, that the mission of the Christian Church is to establish a civilization, Christian in spirit and passion, throughout the world.

"Our animating motive is voiced by an official organ, 'The Baptist,' in these words: 'The world, since the world-war, is at the cross-roads! The peril to our Christian civilization is greater now than at any hour of the world war, 1914-1918. The whole world seems staggering toward chaos. Forces are in action and winning victories, which, if not met and overthrown, will turn our world into hell. The world's only hope is Jesus Christ brought into human affairs, and it is ours to say whether or not this shall be done.'"

Constantine — Nice, 325 A. D. This denominational statement that civilization was the aim of this Inter-Church World Movement is a reminder of the historic events that occurred in the 4th century, when Constantine, the first Christian emperor at Rome, adopted the cross as an emblem for the army, and convened in 325 A. D. the first general council of the Roman, Anglican and Greek churches, at Nice, Italy. He made use of the army to promote the cause of Christ's kingdom. He thus vainly fulfilled the prophet's vision, "The kingdom of heaven suffereth violence and the violent take it by force."

Constantine, like the Jews, of Christ's day, had an erroneous view of the promised Kingdom of the Messiah, the Church in the world.

This was true of the Inter-Church World Movement which was planned after it. Its leaders wanted to rebuild David's throne and set him on it. They wanted every earthly ruler to capitulate in his behalf. They fell into the mistake of using force to promote the visible kingdom of Christ; not indeed, the force of arms, but the force of "educated intellect, sacrificial energy and consecrated gold."

"We have an intrepid and gifted leadership; we have an advantageous position in the Inter-Church World Movement; we have a literature of high quality; we have an organization which each day becomes more extensive and more effective; yet, with all these, we may fail; indeed, we shall certainly fail unless our 10,000 ministers enlist for the most strenuous service of which they are capable; unless our 11,000 churches embrace this new world movement as Constantine embraced the cross in the heavens, and devote their material resources to the cause of our Lord Jesus Christ." (The Baptist, March 27, 1920.)

One thing this Inter-Church World Movement lacked was emphasis on the Bible as a divine standard of good morals for all men and nations.

The Church Called of God The kingdom foretold by the Old Testament prophets is the

Church of God in the world. Those who comprise it are "Called of God," as was Abraham, Moses, David, Daniel and the twelve apostles. No force of arms, wealth or civilization forced them to become willing and devoted servants of God.

According to Christ's Sermon on the Mount the Church is composed of the "poor in spirit," "the meek," "the merciful," the "peace makers," and the "pure in heart." These are reached through the reading of the Scriptures, and the preaching of the gospel. "Ye shall know the truth and the truth shall make you free."

No mention is made of the use of the Bible, the sword of the Spirit, as a code of good morals in the foregoing notes of the Inter-Church World Movement. Yet all Christian ministers and workers in Iowa and other States were requested to meet in co-operating conventions in the capital cities of their several States.

The aim of this proposed world wide movement soon proved too great for the scattered and divided and rivaling forces of the Church. "United we stand, divided we fall." "He that is not against us is for us."

All Nations Need the Bible "Go ye into all the world." The great commission of Christ carries with it the knowledge that is now needed by all the nations of the world.

"Go ye, therefore, and teach all nations to observe all things whatsoever I have commanded you." This gospel of the kingdom is to be preached in all the world for a witness of the divine goodness to all nations, before the reign of Christ in the world shall be fully accomplished, and the rule of the Gentiles be ended!

In view of the world's great need of deliverance from the power of Satan and sin; and in view of Christ's command to go into all the world, and that which was undertaken by Constantine, the Roman Empire and the Inter-Church World Movement, the appeal is now made to every reader to co-operate in affirming the authorized English version of the Bible as the standard of good morals and religion for the individual, the family, school, State and nation. Co-operate also with those who are sending the authorized Bible in their own language to the benighted nations of the world. "Buy the truth and sell it not."

World-Wide Ethics

As Andrews expressed it, one aim of the Inter-Church World Movement was the application of Christian ethics to the prevention and suppression of social and political evils.

The most sensible fulfillment of that good aim will be found in every State that responds favorably to this appeal to reinstate the daily use of the Bible in every public school, State, normal and agricultural college and State University. That will enable the State to perform its full duty in taking over from the Church the education of the young and rising generation of the youth in America; to make of them good citizens, voters, and in their turn, prudent and efficient public officials like Samuel and Daniel, Hezekiah and Josiah.

Good citizens are sober-minded, lovers of truth and goodness, law and order. They gratefully remember their Creator in the days of their youth. They remember the Sabbath as a weekly sign of the divine goodness to all the children of men; and the rainbow on the cloud of the summer shower as a sign of God's covenant on the earth. They rejoice in the assurance that God will not again curse the ground; for man's

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OUR DEBT TO THE CHURCH

By Mr. A. E. Spears

(Delivered at the 55th anniversary of Biddleville Presbyterian church, October 18.)

The Charlotte Negro Insurance Association is greatly honored by this church in the privilege to conduct one of the programs in connection with your 55th anniversary celebration. While, because of our high calling, we feel in a measure worthy of this honor, we want, first of all, to publicly acknowledge our debt to the churches throughout our territories for the splendid help they have been to us and to all business institutions conducted by our group.

In the early days of our history, we find that our churches made a specialty of fostering every worthy enterprise started by our people, and their doors, and often their pulpits, were open to all of us in spreading the message of racial co-operation; whether we desired to foster the interest of some Negro man or woman qualified for one of the professions, or to promote some new Negro business venture; and in spite of some of the criticism given the church, as well as those who sought these favors, there was a kind of sympathetic understanding among us; a sort of mutual interest between the groups that helped wonderfully in racial development. While it is true that many business and professional men flocked to the churches for selfish reasons, there were many others who came because of their desire to worship and to help others; and, who know but that the wholesome influence of the church has started many of these brilliant men and women on the road to right living who even sought its platform for selfish gains?

It is certain, however, that the leadership of our most successful business enterprises has been entrusted to devout churchmen and churchwomen who, from the beginning, have been ardent supporters of the church. If you visit Winston-Salem you will find Mr. John A. Blume, President of the Winston Mutual Life Insurance Company, to be the most outstanding A. M. E. Zion Methodist in the city. Go on to Durham and Mr. C. C. Spaulding, President of the North Carolina Mutual Life Insurance Co., is the biggest and most active Baptist to be found; and Mr. W. G. Pearson, President of the Bankers' Fire and Southern Fidelity Insurance Companies, is in his pew at each service at St. Joseph A. M. E. church. Examine, if you will, the record of the more than 2,000 employees of these four companies, which make up the membership of our Association, and you will find most of them following the leadership of these Godly men, who make the bold claim that "most of what they are and hope to be is due to the influence of the church."

Visit, if you will, any convention, held by a group of our representatives, and listen to statements of those who have succeeded, most, and you will find them to be leaders in their churches. The man who has built the largest individual business for any of our companies is known as "Praying Deacon Hammond, of Asheville." I attended a public meeting there with a number of ministers present, and the leader, to the apparent delight of the audience, announced that "If Deacon Hammond is present, he will please come forward and lead us in the invocation." The influence of Mt. Zion Baptist church upon the life of this man has been the means of building a character that is

honored by every citizen of his town.

But the sad comment is that too many of us in all walks of life are drifting from the church. In so doing we are passing up the greatest institution we have for the development of all that is worthwhile. When we look for a man to represent one of our companies, one of the first questions in our mind is "Does he belong to the church?" The head of one of our companies once said, I can not trust a man to represent my company who denies himself the privilege which the church offers. "back to the church" could well be the slogan of every business man. Back to its wholesome influence, its fellowship; its genuine fellowship; its program designed to make us all one in everything that has to do with the promotion of our interest, both spiritual and temporal.

We need the church to teach the youth of our day the principles of honesty and fair-play; to teach them the dignity of honest toil and pious living; to teach them to appreciate the finer things of life. Go into a home, if you please, where young people are in large numbers, and attempt to enjoy a radio message dealing with some of the serious problems of the day; or music that is deeply spiritual, or even highly classical, and note the lack of interest. Yes, we need the church to teach the adults of our day their obligations of leadership by precept and example; to teach them their duty to share, and above all, that finest art in life, "how to get along, one with the other." The church in the past has done so much of this type of work that we could well join with the poet and say:

"I love thy Church, O God! Her walls before Thee stand, Dear as the apple of Thine eye, And graven on Thy hand. For her my tears shall fall; For her my prayers ascend; To her my cares and toils be given, Till thou and care shall end."

The Biddleville Presbyterian church has played well its part in kingdom building. True, there will be those to lament the fact that no great evidence is found of growth in the physical plant and in the numerical strength during more than half a century, and yet, who can estimate the value of this church in proclaiming the gospel of Christ in all of its relations to life during these years? The thing most needed in our time is a consciousness on the part of us all of our individual responsibilities and obligations to the church, without which we would still be in slavery, instead of enjoying the blessings of this 20th century civilization.

Aside from coming to church on Sunday, how much time and thought are we giving to the church during the week? Are we applying the same rules to our church obligations as we do to our business and work? How much prayerful planning and work are we, as individuals, doing for the church? Finally, are we giving our full share in money for its support? Yes! to such questions as these will cure all the ills of the church, and it is going to be a patient on our hands as long as we give it a negative answer.

It is proper that this church should stop at this point in its history to celebrate its achievements, and, as members of the Insurance Profession, we are happy to be accorded this special privilege of joining with you. Many of us have been

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BLUE RIDGE SYNOD MEETS

By Rev. J. B. Barber

On October 16, promptly at 7:30 P. M., the Synod of Blue Ridge convened in annual session at the Miller Memorial Presbyterian church of Birmingham, Alabama.

A new venture—a pre-Synodical Conference of ministers and elders—led up to the opening session. Dr. J. M. Gaston, Secretary of the Unit of Colored Work, Board of National Missions, was the moving figure of the Conference, and his wise counsel and considerate spirit made it both richly informing and deeply inspiring. The brethren voted unanimously to make the Conference an annual feature.

The sermon of the retiring Moderator, Rev. W. C. Hargrave, D. D., of Swift Memorial College, was from the text of John 20:21, the subject being, "Our Responsibility and Opportunity as Ministers." It was a well prepared and splendidly delivered discourse, true to the best Presbyterian traditions.

Choice for the Moderatorship of Synod fell upon the Rev. J. A. Edington, Ph. D., the able Stated Clerk of the Presbytery of Rogersville. It was a happy selection, as Dr. Edington directed the business of the synod with smooth, unhurried calm and grace. Rev. J. B. Barber, of Chattanooga, Tenn., was chosen as Temporary Clerk.

A part of the local program of welcome, the address of Dr. J. A. Dudley, of Birmingham, was of unusual excellence. Stirring words of response were given by Rev. T. A. Jenkins, of Knoxville.

The newly elected Moderator and the Temporary Clerk officiated at the communion service, the elders of the local church assisting.

The lovable Dr. James M. Ewing, of Rogersville, Tenn., one of the Nestors of Synod, still youthful and vigorous despite the toll of years, presided during the impressive Thursday morning devotional service.

The reports of the Standing Committees of the Synod were excellent. Well prepared, they were both stimulating and challenging and evoked spirited and fruitful consideration. The report of National Missions was given by Rev. J. B. Barber; Foreign Missions, Rev. W. C. Hargrave, D. D.; Pensions, Rev. L. R. Taylor. Reverend A. W. Rice, D. D., presented the work of Sunday School Missions; the veteran Rev. H. L. Peterson, D. D., made a spirited address on Evangelism, while Miss Ethel E. Goines, Synod's gifted missionary, revealed the work of Christian Education. The needs of United Promotion were brought to the attention of Synod by Rev. S. A. Downer, D. D.

Heading a distinctive group of representatives of the Boards of our Church, Dr. J. M. Gaston lifted the Synod to higher levels with his splendid address on the work of National Missions. Other speakers on National Missions were Dr. L. B. West, Field Representative of the Board and Dr. A. B. McCoy, Director of Negro Sunday School Missions. A new representative of the Board, Miss Virginia Ray, was presented. Synod rejoiced to hear and welcome on the occasion of his first visit, Rev. H. B. Master, D. D., General Secretary of the Board of Pensions. He was affectionately introduced by Rev. W. P. Lockwood, Field Secretary of the same Board. The presence of other visitors was appropriately acknowledged: Rev. C. W. Fran-

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