

# 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 31, 1935.

NO. 43.

## 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 XVI

The moral history of the Gentile world is told in Romans 1:21-32; and its moral accountability in Romans 2:1-16.

Conscience, a spark of heavenly light, never acquits or releases from moral responsibility, it either "accuses" or "excuses." Where the law of God is known among the Gentiles, it is to them as to Israel, "a ministration of death" or "a curse." (Romans 3:10, 20; 7:9, 110; 2 Cor. 3, 7; Gal. 3, 10.)

Condemnation of Gentile Governments  
A wholly new responsibility arises when either Jew or Gentile knows the will or word of God. (John 3: 18, 19, 36; 15: 15-24; John 16:9; I John 5: 9-12.)

"This is the condemnation, that light has come into the world, and men have loved darkness rather than light, because their deeds are evil."

"Every one that doeth evil hateth the light, lest his deeds should be reproved."

"But he that doeth truth cometh to the light, that his deeds may be manifest that they are wrought in God."

"He that believeth not the Son shall not see life; the wrath of God abideth on him." (John 3:19-21, 36.)

These plain words of Jesus explain the hate that led to the persecution, burning and exile of the Bible readers in Italy, France and other countries in the old world after the translation of the Scriptures and the Reformation in the 16th century; and the ban on the Bible in the public schools in America, with its Jubilee proclamation of human liberty: "Proclaim liberty throughout the land to all the inhabitants thereof!" And the moral responsibility of Bible readers among the people and their public officials is to reinstate it in the place of honor in our public schools as the sacred book for all in our free American Republic!

The present dispensation of testing the Gentiles as rulers of the nations will end in the smiting of the world image of Daniel, foretold in the second chapter of Daniel, and the judgment of the nations in Matthew 25:31-46.

"In the days of these kings shall the God of heaven set up a kingdom—the invisible Church which is the body which shall never be destroyed,—but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

"Thou sawest that a stone (church, kingdom of Christ) was cut out of the mountain without hands, and that it brake in pieces the iron, the brass and clay, the silver and gold; the great God hath made known to thee, O king, what shall come to pass hereafter. The dream is certain and the interpretation sure." (Daniel 2:44, 45.)

Our Lord Jesus, referring to the end of this Gentile period or dispensation of Gentile rule in the world, said:

"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory;

"And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And

he shall set the sheep on his right hand, but the goats on the left." (Matthew 25:31-33.)

Ancient of Days  
Who is this "Ancient of Days"? Henry and many others say, God the Father. But "Adam, the first man in Eden, who came back in David the king, and will be reincarnated again as David the King in Zion, typified by the Ancient of Days," suggests Alexander Kedding, Editor of the *Davidic Age*, Los Angeles, California. He insists that when Elijah came back, he was called John the Baptist.

Redding claims the quotation from Daniel 7:13-14 clearly shows Christ turning the whole world over to Adam, the Ancient of Days. This puts Adam over all his children and makes of them one big family.

Also the passage from Jeremiah: "They shall serve the Lord, their God, and David, their king, whom I will raise up unto them." (Jer. 30:9.)

Especially this one from David: "I (David) beheld till the thrones were cast down and the Ancient of Days did sit." (Dan. 7:9.)

Also this mention of Jerusalem as the place of the throne: "At that time Jerusalem shall be called the throne of the Lord, and all the nations shall be gathered unto it." (Jes. 3: 17.)

Jesus Christ ascended in a cloud at the time of Pentecost and this voice was heard:

"This same Jesus shall so come in like manner as ye have seen him go." (Acts 1:11.)

Daniel in the 7th chapter sees the Son of Man coming in his glory. "I beheld until the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow."

"Behold one like the Son of Man (Son of God, Jesus who ascended in a cloud) came with the clouds of heaven and came to the Ancient of Days (God the Father). And there was given him dominion, glory and a kingdom, that all people, nations and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Daniel 7:9-13.)

This passage in Daniel is identical with Rev. 5:1-17, and antedates the fulfillment of Daniel 2:34, which describes the crushing blow of the Gentile world-princes at Armageddon (valley South of Mt. Carmel) in Palestine. Rev. 16:14. This clears the way for the setting up of the kingdom of Heaven. (Rev. 19:19-21.)

Daniel in youth was carried a captive from Jerusalem to Babylon, an idolatrous and dissipated capital city. He represented one of the royal families of Judah and was a total abstainer. In view of his noble birth and good traits of character, he was trained for service in the king's palace. In the polluted atmosphere of an idolatrous palace and court he lived a long life "of remarkable usefulness." Abstemiously resisting the temptations to sensuality and selfishness, one promotion by the king followed another, until he was made a "great man," even the ruler over the whole province of Ba-

bylon, and chief of the governors over all the wise men of Babylon. His period of service extended from the reign of Nebuchadnezzar to that of Cyrus, king of Media and Persia, including the reigns of Belshazzar and Darius. As a prophet he was a contemporary of Jeremiah, Ezekiel, Ezra and Zerubabel. His vision of the great image illustrating the four world empires, sweeps the whole range of the rule of the Gentiles. Their worldly rulers are represented as "beasts" in the book of Daniel and Revelation. His own good example of sobriety and piety should have been followed by every one of them. How different the world would have been if all the rulers and conquerors had been Bible readers like Hezekiah and Josiah, Moses and Samuel in their childhood and youth!

"When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn." (Prov. 29:2.)

"When the wicked rise, men hide themselves; but when they perish, the righteous increase." (Prov. 28:28.)

"Ye shall know the truth and the truth shall make you free." (John 8:32.)

### SIXTH ANNIVERSARY OF DR. S. A. DOWNER AT EAST VINE AVENUE, KNOXVILLE, TENN.

The sixth anniversary of Dr. S. A. Downer as pastor of East Vine Avenue Presbyterian church was celebrated Sunday, October 13th. The spirit ran high among the members and friends as this celebration was contemplated. The members desired to show their love and appreciation for the years of faithful service rendered by the pastor and his wife.

The Rev. Thomas B. Hargrave, evangelist, was requested to deliver an evangelistic message. A capacity audience turned out and all expressed themselves as being highly pleased with the forceful message.

After the morning service the congregation and friends retired to the church dining room where they enjoyed a wonderful dinner prepared by the members. All went out from that fellowship dinner filled.

A capacity crowd returned to the regular celebration at 3 P. M. The clubs of the church had their representatives and they spoke in glorious terms of the work done by Dr. Downer. A large cake was presented by Mrs. Eudaily of the Y. W. C. A. Then a purse containing a good sum of money was presented by the Ladies' Missionary Society. The large robed choir sang beautifully. The people spoke of the great work of Mrs. Downer in equally affectionate terms.

Among the speakers on the program was the President of the [Inter-Denominational] Alliance. He was the successor of Dr. Downer and he spoke in high terms of the work done during the administration of Dr. Downer. Great praise was given the pastor for his interest and work in civic as well as the spiritual affairs of the city.

Rev. Hargrave spoke with power on the "Struggles and Victories of a Dynamic Man." He showed the influence our pastor wields throughout the bounds of the Church, the many places of importance he holds in the Synod and his interest in education. We are proud of our pastor and he deserves all of the good things that were said about him. We are equally proud of Mrs. Downer. Her patience and sacrificial spirit have made us love her.

Since this anniversary the congregation is working as never before, for they seem to

(Continued on page 3)

## A PROPOSED MEMORIAL TO THE HON. JOHN M. LANGSTON

By Dr. Kelly Miller

The National Federation of Colored Women's Clubs has proposed to the Trustees of Howard University the establishment of a memorial to the Hon. John M. Langston in the shape of a suitable building on the campus. From its earliest history it has been the policy and practice of the Trustees to name University buildings in honor of individuals who have contributed to the growth and development of the University or who have figured significantly in the progress and welfare of the Negro race. Clark Hall, the boys' dormitory was named after Mr. Clark who contributed the initial fund for its erection. Minor Hall, the old girls' dormitory, bears the name of Matilda Minor, who inaugurated the higher education of colored girls in the District of Columbia. The Everts Law Building derives its name from Senator William M. Everts, who through the urgent persuasion of the late Prof. H. H. Hart, secured from Congress an annual appropriation of ten thousand dollars for the legal education of colored youth. The Thirkield Science Hall is now named in honor of Bishop Thirkield, then President of Howard University, through whose endeavor Congress was induced to appropriate a hundred thousand dollars for that purpose. Incidentally, this is the first case, on record, where the Government has contributed a building to a private institution. The subsequent expansion by way of buildings through Congressional appropriation, is traceable to the initiative and enterprise of Pres. Thirkield. The three new girls' dormitories bear the names of Sojourner Truth, Phyllis Wheatley and Julia E. Caldwell. The first two names are famous in the literary world and in the anti-slavery struggle. Miss Julia E. Caldwell was a distinguished alumna of the University. Douglass Hall, the most recently constructed building, bears the name of the great anti-slavery agitator and orator who for many years served as a Trustee of Howard University.

It is eminently fitting and proper that John M. Langston's name should be honored as proposed by the Federation of Colored Women's Clubs. He stands out conspicuously in the history of higher education of the Negro race. He was the first Negro to graduate from Oberlin College in 1849, and the first to enter upon the practice of law. Upon graduation he entered upon the study of theology which he abandoned for law, opening a law office in Oberlin in 1854 and for a number of years enjoyed a wide and lucrative practice. Prof. Langston was a facile speaker and was in great requisition as an anti-slavery orator and ranked along with Frederick Douglass as the two outstanding characters in the upward struggle of the race for freedom, citizenship and the elective franchise. In 1868, he established the Law Department at Howard University of which he served as Dean until he severed his connections with the University. This was the first law school ever established for Negroes in the history of the world and is the only one which survives down to this day as a part of a great institution of learning. Prof. Langston gathered around him many of the leading white members of the bar of the District of Columbia as Professors of Law.

Upon the resignation of General O. O. Howard he was made acting President of the University until appointed by

President Hayes as Minister to Haiti where he represented his country for eight years at Port-au-Prince. Upon retirement from the diplomatic service, he was chosen as President of the Virginia Normal and Collegiate Institute which he organized and started on its upward way. This institution is now one of the most progressive and best developed of our State colleges. Prof. Langston resigned from the presidency of this institution to enter politics and was elected to Congress from the Ninth Virginia District in 1890. After leaving Congress he devoted the rest of his life to his first love—the practice of law in the District of Columbia. His autobiography, "From a Virginia Plantation to the National Capitol," constitutes an ample contribution to our bibliographical literature.

The legal profession among the Negroes of the present day owes more to the incentive and inspiration imparted by Prof. Langston than to any other individual. When I was first married I became his next door neighbor and often used to sit on his porch and drink in from his eloquent lips the story of his varied and fruitful life. He was passionately devoted to the profession of law and used to say that if the Negro ever received the full measure of his rights under the 14th and 15th Amendments it would be through the agency of Negro lawyers pleading their cause in their own tongue. The launching of the human rights drive by the National Association for the Advancement of Colored People during the past year amply justifies and fulfills the prophecy of Prof. Langston, the first Negro to be admitted to the bar in the United States.

Prof. Langston bought a square of ground from Gen. O. O. Howard, contiguous to the University campus, on which he built his residence after the pattern of professors' cottages on the Oberlin campus. This lot was laid out and landscaped under the supervision of Senator Charles Sumner, his close and personal friend.

I take a becoming and personal pride in this proposal for the reason that I purchased the original homestead from the estate of Prof. Langston in 1916 and have lived there up to the present time. Two years ago I sold the Langston homestead to the University as part of its plans for enlargement. Congress has been most liberal to the University in providing buildings and facilities and we may confidently look forward to the continuance of this policy until the twenty-year plan which the genius of the architect, Mr. Albert I. Cassell, has well nigh brought to perfection.

The Trustees will doubtless be glad to avail themselves of the suggestion of the National Federation of Women's Clubs and place the next building on the Langston homestead in honor of him who has brought such honor and distinction to the Negro race and to Howard University. Honor to whom honor is due.

The Bible is all in all mankind's greatest treasure. A few men have crowns, and a few may have fortunes; fewer still can enjoy either. But, every one who will may have the Bible, and everyone who will may enjoy it with happiness.

But, of course, no one can enjoy it if it stands dusty on the living room table! It must be read. That is not only the first thing to do; it is almost the only essential thing to do.

## WEST OF THE FATHER OF WATERS

By Thomas B. Hargrave

The Summer is ended and we are deep in the Fall, and as we reflect, there are many things that bring joy and inspiration to our workers. We desire to let you share our joy, so we shall mention some of them.

The Canadian Synod met in Oklahoma City and one observing the large attendance, the business-like way that it was conducted and the deeply spiritual interest manifested on the part of the workers was bound to admit that we had made many strides. Nearly every field reported accessions to the church on confession of faith. Every organized church had a Daily Vacation Bible School with over 2,000 children reached. Every field had evangelistic services. So great was the interest in evangelism that the Synod voted to start a drive for 500 accessions on confession of faith. Now this is not just talk. Men out here work. Dr. J. M. Gaston was present and expressed himself as being highly pleased with the definite work accomplished. He also referred to the benevolence drive of last year when the Synod voted to break her previous record in giving and accomplished it by \$70, making the churches give \$270 over their full quota.

Dr. S. A. Downer, Stated Clerk of the Blue Ridge Synod, was present. His personality and talks added much to our meeting. He occupied the pulpit of the Bethany Presbyterian church on Sunday. We were glad to have Dr. and Mrs. West also.

I had a chance to look in on the work at Lima and Okmulgee on this trip. Lima is a ripe field and an ideal spot. Dr. H. C. Cousins has built a monument for himself there. As for Okmulgee Rev. and Mrs. Glenn are going places. The Mt. Olive church is a center for young people. The interest never lags where Mrs. Glenn is, for she knows how to put life into things.

The Synodical, under the wise leadership of Mrs. H. M. Stinson, is active with activity. In the publication of the sum of \$25.50 realized. This shows how men are behind the women in their efforts. The people are studying the Church program as never before. When we observe the line up of officers we can see why Canadian is growing.

The student ministers did a noble work on the field this summer. At Hot Springs Mr. O. J. Hawkins re-organized the work, raised his full benevolence quota and \$5 over and left the field with a clean record. Mr. A. A. Thompson, at Monticello, also raised his quota and handled the parish which consists of 3 churches and had many additions to the church. His record was spotless and we hope these young men will return to us.

I also visited Mr. W. V. Joyner at Middlesboro, Ky., twice last summer. I must admit that he is a man of the mountains with the right spirit. I would like for the Church to know of his evangelistic work in the mountains. A number of his converts came to the hotel where I was stopping and I heard from their lips of their conversion. Ask him to tell the story of his organization and her husband. Time will not permit me to tell it now. He also carried his drive into Harlan, Ky., and this takes a missionary with both grace and nerve.

Our church at Brinkley un-

(Continued on page 4)