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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 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.) (Continued from page 1)

FOUR SCHOOLS OF ETHICS

Article XVII

In a recent text-book on Ethics by E. S. Brightman, entitled "Moral Laws," there is found this definition: "Ethics is the normative science of the principles (or laws) of the best types of human conduct."

Explaining this definition the author proceeds to analyze the four types of ethical theories that have been historically influential: those of Aristotle, Epicurus, Kant, and Christian Ethics.

Aristotle

The Aristotle type holds that the good life is one in which the powers of man come to their fullest, most harmonious and balanced development. This is sometimes called perfectionism. The ethical theories of Aristotle in Greece, and of Confucius in China, were very similar; and Thomas Aquinas added to them these three Christian virtues: faith, hope and charity.

Epicurus

The Epicurean type holds that pleasure is the supreme good and the best life is the one that embodies that which the rich man of the Bible said to himself, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then, whose shall these things be, which thou hast provided?" (Luke 12:19-20.)

Kant

The Kant theory of ethics taught that morality is essentially a matter of the human will. If the mind and will are self-consistent they are all right. This self-consistent ideal Emerson to politely remark, "With consistency a great soul has nothing to do."

Christian Ethics

The cultural principles of Christian Ethics are love and sacrifice. "God is love. He that dwelleth in him dwelleth in God and God in him." "We love him because he first loved us." (I John 4:16.)

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish but have everlasting life." (John 3:16.)

"He that loveth father or mother more than me is not worthy of me." (Matt. 10:37.)

"Love your enemies, bless them that curse you, do good to them that hate you and pray for them that despitefully use you and persecute you, that ye may be the children of your Father which is in heaven." (Mt. 5:44.)

Jesus made love so central and radical by loving one's enemies, his teachings have been more influential by making humanity gentle than all other forces in history. The maxims in the Sermon on the Mount have not been practiced by all readers, but they do not die. They have been providentially preserved and transmitted from one generation to another. Ever since Stephen, the first Christian martyr, was stoned to death, offering the prayer, "Lord, lay not this sin to their charge," Acts 7:60, others like Wickliff and Tyndale, translators; John Huss, of Bohemia; Bishops Latimer and Ridley and thousands unnamed, have been thrilled with the heroic spirit of martyrs for the truth.

That was the spirit of Jesus when, expiring on the cross, he prayed for his cruel enemies, "Father, forgive them, for they know not what they do." (Luke 23:34.)

Primeval Instincts Lead to War "One thing thou lackest," may be said of all civilizations and systems of ethics, that are not based upon the Scriptural standard of good morals. Such civilizations are superficial. Wherever the primeval instincts have prevailed, ignorance, superstition, vice and dissipation have also prevailed.

The Wisdom of Men

The wisdom of this world is foolishness with God; for it is written, "He taketh the wise in their own craftiness." "The preaching of the cross is to them that perish, foolishness; but to them which are saved, it is the power of God." (I Cor. 1:18.)

Hath not God made foolish the wisdom of this world?

"For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

"For the Jews require a sign, and the Greeks seek after wisdom."

"But we preach Christ crucified; unto the Jews a stumbling block, and unto the Greeks foolishness."

"But unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God."

"God hath chosen the foolish things of the world to confound the wise; that no flesh shall glory in his presence." (I Cor. 1:18-29.)

The Wisdom of God a Mystery

The apostle wrote the Corinthians in one of the capital cities of Greece:

"I determined not to know anything among you, save Jesus Christ and him crucified;

"That your faith should not stand in the wisdom of men, but in the power of God."

"We preach not the wisdom of this world, nor of the princes of this world, that come to naught;

"We speak the wisdom of God in a mystery; even the hidden wisdom, which God ordained before the world, unto our glory;

"Which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory."

"But, as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

"God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, even the deep things of God."

"For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." (I Cor. 2:7-11.)

The same apostle in writing the Hebrews, said:

"God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets;

"Hath in these last days spoken unto us by his Son, whom he hath appointed heir

of all things, by whom he made the worlds." (Heb. 1:1-2.)

No philosophers or psychologists, no founders of religious systems, like Mahomet, Buddha or the Pope at Rome or Constantinople have ever stated religious truths so wisely and comfortingly as did Paul in these letters to the Hebrews and Corinthians. It was stated of John the Baptist: "He was a burning and shining light." He was illumined by the light of the Spirit of God. Pray for that light.

The Apostle found some who were ashamed of the gospel; but he had common sense enough to note the difference between the unquenchable chaff which the wind bloweth away and the good seed of the kingdom, that brought salvation to every soul that believed it. The human heart cries out for God, and finds no rest until it finds rest in the living God who is everywhere present.

Confucius and Buddha never thought of a revelation from their idolatrous writers. But the Holy Bible reveals the living God, the Creator of the world, as the source of light and life, everywhere present as the source of light and life, and infinite in all his perfections.

"God is a Spirit, infinite, eternal and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth."—(S. C. 4.)

Supernatural Revelations

The Scriptures of the Old and New Testaments form an inspired, supernatural revelation from God. Their supernatural elements are due to the invisible spiritual nature of God, and the two-fold nature of man, consisting of soul and body.

Knowledge and Duty

"The Scriptures principally teach what man is to believe concerning God and what duty God requires of man." (S. C. 3.)

The Bible begins with a knowledge of God as the Creator of the world and man to exercise authority over all the other creatures. It claims to be a messenger from God and to have a message for all nations. There is no other book like it anywhere. It is now published in 800 languages or dialects to meet the needs of the people in all lands.

The Church of God

The Scriptures have been preserved from one generation to another in the Church of God. Many things are transitory: nations, kingdoms and empires rise and fall; but the Church of God, which had its origin in the covenant made with Abraham, has continued with the Holy Scriptures as a saving message and sacred treasure through all the ages, since.

In the Church the Scriptures have proven "a lamp to the feet and a light to the path" of every believer. The Scriptures have illuminated the Church in all ages, and made it a light in the world. When the Holy Spirit descended with power from on high at Pentecost, both Jew and Gentile were blessed and became faithful witnesses to their risen Redeemer.

Through the public reading of the Scriptures in the Church and the preaching of the gospel, every hearer now has the opportunity to believe and obey the gospel call.

"Effectual calling is the work of God's Spirit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ freely offered to us in the gospel." (S. C. 31.)

Enlightening our minds in the knowledge of Christ is the work of God's Spirit while we read and meditate upon the Holy Scriptures, as at church on the Sabbath.

"In all thy ways acknowledge the Lord, and He shall direct thy paths."—Solomon.

EDUCATION FOR CHARACTER

By Dr. Kelly Miller

President Eliot has stated that this is the first generation in the history of the human race which is being educated without religion. The world awaits the outcome. Until now the world relied upon religious dogma as the chief means of imparting morality. I once heard President Patton, of Howard University, say that laxity in theology is always followed by laxity in morality. Our educationalists have all but perfected an intellectual pedagogy without religious incentive, at the expense of moral pedagogy based upon the promptings of the soul. We educate the head and hands but leave to haphazard and chance the education of the heart.

Some wag of a wit once said that Charles Darwin had knocked hell out of religion. This is but a blunt and profane way of expressing a significant truth. William Jennings Bryan, the peerless apostle of the common man, devoted his last days to combatting the doctrine of evolution because it cut the nerve out of religion. He could not bring himself to the reconciliation of the ages of rocks and the Rock of Ages. No Einstein has yet arisen in the philosophic world who can simply and reconcile science and religion and fuse them into a pedagogical formula which would grip the mind and imagination of the average youth of our day and generation.

I once wrote an essay for one of our educational journals entitled "Moral Pedagogy" in which I deplored the fact that we are unable to find a secular substitute for sacred lore as a means of imparting morality and building up character in youth.

The gap between education and character is growing deeper and wider as the doctrine of evolution has made all but universal headway. It is needless to attempt to combat the doctrine of evolution which forced itself upon us with all but axiomatic conviction. But the chief task devolves upon our educationalists,—to find a moral pedagogy which can be maintained in harmony with the teachings of Darwin.

Educational discussion today is concerned chiefly with secular curricula, with the sacred element either left out entirely or handled only with the little finger of the left hand. And yet the age-old admonition contains an everlasting fact and present truth: "Keep thy heart with all diligence, for out of it are the issues of life."

We are appalled at the plain facts of observation. Education and crime grow apace. Theft, graft, racketeering, lynching, burglary, kidnapping and gangsterdom outrun our boasted educational statistics. We have lost the value of religious discipline but have gained nothing to take its place. Our schools are not only secular, but Pagan and Godless. The Roman Catholic Church, with logical consistency, cries aloud against our Godless schools which threaten the foundation of civilization. The Mother Church still tries to safeguard the educational development of her own adherents by throwing around them the proper religious influence. But this is almost impossible in the midst of a non-religious-minded age.

Without further developing this theme along general lines, let me hasten to apply the ill effects of a Godless education upon the mind of Negro youth. The Negroes are basically a religious folk, motivated chiefly by a deep-seated spiritual emotion. The Northern missionaries who founded our schools and

colleges, hypothecated the development of the Negro on this basis. They relied upon the spiritual dynamic as the chief agency of Negro uplift. With this end in view, they brought to him the Bible in their right hand and the spelling book in their left. They sought to make education the handmaid of religion. In the earlier days of Howard, Fisk, Atlanta and Lincoln Universities, the faculty would adjourn school for a week to conduct a revival of religion. There was more joy over one sinner who professed repentance than over ninety-nine students who got their lessons well. These devoted apostles of humanity have done their work well and gone to their reward. They have been succeeded by secular educators with more competent teaching and better facilities for imparting the letter; but, alas, they lack the secret and method of enkindling the spirit.

After fifty years of careful observation, I am convinced that the early educators did more to plant in the Negro the fundamental principles of character and to lay an enduring basis upon which the future of the race can be safely and securely built than their present day successors whose chief reliance is upon an adequate and efficient pedagogy.

While this shift from sacred to secular interests in education have played havoc with the minds of American youth in general, it has played double havoc with ambitious Negro youth who have forsaken things that look Godward and are engrossed in things which are of the earth, earthy. When a boy in South Carolina. I used to hear the white people say, if you want anything run into the ground, let the Negro get hold of it. Our college youth have gotten hold of a smattering of science and philosophy which has gone to the head and intoxicated the brain. Not being able to appraise and appreciate the true value and function of science and religion, they have gone to the extremes of agnosticism and irreverence. Langston Hughes in his "Good-bye, Christ" has more or less accurately expressed the mind of the average Negro intelligentsia:

"A little learning is a dangerous thing;
Drink deep or taste not the Py-erian Spring."

A race which is just entering the equation of civilization for the first time, without the background or ballast of sobering experience, is apt to be swept off its feet and carried away with every new fad and "ism" which promises to upset ancient or existing order and reconstruct the world anew.

The educators of Negro youth today are confronted with the most momentous problem in the history of the upward struggle of the race—how to develop in youth placed in their charge, the fundamental character which will enable them to endure and withstand the stress of an arrogant and intolerant civilization.

The evil effect of the lack of moral education is lamentably manifesting itself in the conduct of graduates from our schools and colleges. I once heard the President of Howard University, the premier institution of higher Negro learning, say that not a single graduate of this institution could be found in jail or the penitentiary. But, alas, too sad to relate, this can no longer be said either of this institution nor any other devoted to the higher education of Negro youth. Here in Washington we have the largest num-

ber of Negroes bearing collegiate and professional degrees to be found anywhere in the world. Our court calendars are crowded and our prisons are well familiar with inmates bearing insignia of the higher learning. The same thing is true, in a greater or less degree, in all parts of the country. Negro doctors are too frequently accused and convicted of malpractice. Negro lawyers too often abuse their trust.

The tu quoque argument, that educated whites are similarly accused is no sufficient rejoinder. The number of educated Negro convicts is sadly out of proportion to the whites in the same category. Allowance must be made for the economic stress and strain which they have not the character to resist. Let me hasten to say that I make no wholesale condemnation. The vast majority of Negroes with higher education are upright and well-behaved citizens; but the majority is not sufficient. A few rotten apples will give an evil reputation to the whole barrel. Harvard University must have fifty thousand graduates in the United States. It is so seldom that a single one of them is lodged in prison that when that happens it becomes a matter of universal report and comment. Why can not the same be said of Negro graduates of colleges and universities?

Our colleges and universities must find some method of imbuing their students with the fundamental principles of character, or else—

STUDYING FOOT BALL RULES EVEN FROM A SUNDAY SCHOOL CLASS.

By Isaac Fisher

Hampton Institute, Va., November 7, 1935.—Those who witness the Hampton-Virginia Union foot ball game at the Polo Grounds, New York City, on Thanksgiving Day, will see a foot ball game played strictly "according to Hoyle," by two of the nation's most outstanding Negro College foot ball teams.

But they will witness more than that: They will see two teams, one of which—Virginia Union University—will have as active "rooters" hosts of that school's ministerial graduates; and the other—Hampton Institute—a team which studies so exhaustively the rules of success in foot ball that a few years ago, learning that a Sunday school lesson contained some instructions in sports, they examined that lesson.

Of Interest to Church and Clergy

The story of this Sunday school lesson will be of interest to ministers and church-goers of Harlem, as well as to regular sport fans:

The teacher of a voluntary College Sunday school class at Hampton of about 100 members, presented one morning a symposium of the secrets of success in major sports, as given by stars in each of them. These he compared with a digest of "Bible Rules for Success in Sports." These and the place where each could be found were placed on a blackboard and discussed.

Players must, the rules said, be temperate in food, drink, work and play. They must prepare themselves so that their bodies will be strong and their minds alert. They are to be single-minded, able to endure hardship, play a clean game, do their best, act co-operatively, be patient, fight vigorously. The slogan for the coach was: "Quit yourselves like men and fight." Each player was to remind himself in Paul's words, that "Every man that striveth for the mastery must be tem-

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