

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 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)

A RIGHT FUNCTIONING CONSCIENCE Article XVIII

Conscience a Divine Spark

When the conscience of a child or youth is enlightened by a knowledge of the Scriptures, the Spirit of God becomes a spark of heaven's light that shines on its pathway through life. The written word, enlightening the mind, satisfies its longing and furnishes the conscience with an unchanging standard of good morals.

Every one that receives a knowledge of the Bible in childhood and youth is grateful for that privilege. That privilege can only be enjoyed when it is provided by others or the State. Parents who are Bible readers and the pastors of churches endeavor to reach as many as possible, but they reach only a portion of the children and youth of the land. The public school, originally established for that purpose, is still the natural instrumentality to reach the children and youth of aliens and the new immigrants, as well as the indifferent and native born in America.

Every one that fails to receive a knowledge of the Bible in childhood and youth experiences a loss that may be continued through all of life, and the ignorant individual may become a burden to the State. Our prisons and houses of correction are now so full of inmates, an immense prison has been built upon an island in the Pacific Ocean for those who have become hopelessly demoralized.

Saving criminals in their childhood and youthful immigrants by a course of instruction in the Bible as a standard of good morals in the public schools is better and more economical than their correction and punishment as evil does that an appeal is now made to every Bible reader to co-operate in a crusade to restore the use of the Bible to an honored place as the "Book of Books" in every public school in the land.

The public good suggests that throughout our Union of States the "Holy Bible" be recognized as a uniform standard of good morals in business, politics and religion. Our Creator has endowed man with the needful moral faculty, the conscience, and in his written word has revealed the duties and moral restraint that are necessary for the full enjoyment of civil and religious liberty in a commonwealth or kingdom, like those of Israel in the wilderness, and in the land of Canaan, in the days of Moses, David and Solomon.

Conscience, Communion With God

Exclusion from the Garden of Eden meant a forfeiture of the previous open communion with God which had been the light and glory of paradise. With guilt of his conscience man was no longer worthy of that honor enjoyed by all the angels.

But where did God send our first parents? He might have sent them to hell as he did the bad angels that followed Satan in a rebellion in heaven. Man was sent to a place of toil, not to a place of torment. He was sent to till the ground and not to the grave, nor a work-house, dungeon or prison. He was sent to hold the plow and not to drag the chain. By tilling the ground he would be rewarded by the privilege of eating of its fruits, and the labor would keep him

humble.

"In Adam's fall, We sinned all."

The Conscience, God's Image.
By their fall in Eden our first parents acquired and transmitted to the race the knowledge of good and evil. That knowledge gave conscience, their moral faculty, the basis for exercising judgment in regard to the morality of all actions. That knowledge was the measure of the responsibility of the human race to do good and refrain from evil.

Forbidden Fruit in Eden

When our first parents, Adam and Eve, were created and placed in the Garden of Eden, they were innocent and ignorant of the consequences of doing evil; but were commanded: "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof, thou shalt surely die." (Gen. 2:16-17.)

The command placed them under responsibility to abstain from the fruit of the tree of the knowledge of good and evil. Satan, the devil, in the form of a serpent, beguiled and deceived Eve by assuring her: "Yea, hath God said, Ye shall not eat of every tree of the garden." And again, "Ye shall not surely die; for God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." (Gen. 3:1-5.)

Then followed the consciousness of guilt upon the consciences of our first parents. A curse was pronounced upon Satan and the ground, and Adam was sent forth from the Garden of Eden to till the ground from whence he was taken. "Cherubims and a flaming sword guarded the tree of life." (Gen. 3:24.)

The story of the natural sinful man, guided by conscience, may be summarized as follows: "Man had corrupted his way upon the earth, and the wickedness of man was great upon the earth; every imagination of the thought of his heart was only evil continually." "I will bring a flood of waters upon the earth."

"But Noah found grace in the sight of the Lord, and the Lord said unto him, With thee will I establish my covenant. My Spirit shall not always strive with man. (Gen. 6:3-8; 18.) The natural, sinful man, tested by his conscience and memory, without the written word of God for his guide, failed morally and was destroyed by a flood.

Human Government

The new era was begun with a covenant between God and Noah, and it was sealed with the rainbow as its sign. Out of this fearful judgment of the flood, God saved a family of eight persons, to whom he gave the purified earth, with authority to govern it, in accord with his expressed will and covenant.

Noah and his descendants were held responsible to do this. Instead of trying to do this they foolishly tried to build the Tower of Babel, in the plain of Shinar, in an impious attempt to become independent of God. This era of self-government closed in a judgment—the confusion of tongues. This confusion of tongues led to a dispersion of the builders of the Tower of Babel.

Promises to Abraham and Moses

Jacob in Canaan, Joseph in Egypt, Israel in Egypt, the Wilderness, Canaan.

Out of the dispersed descendants of the builders of Babel, God chose one man, Abram, whom he named Abraham, and with whom he made a new and national covenant. When his descendants in Egypt were ready to form a new nation, he called Moses to be their leader and lawgiver. When they had crossed the Red Sea and arrived at the base of Mt. Sinai, God gave them on tables of stone, the Ten Commandments to serve as the moral basis of all their legislation.

The Ten Commandments were given for instruction and enlightenment of all the people, old and young. They were intended to enlighten their consciences, and to enable them to resist the idolatry, dissipation, and sensuality of the surrounding nations.

Promises were given to Abraham and to subsequent prophets that were conditional upon the faithfulness and obedience of the Israelites. When the Ten Commandments were read at Mt. Sinai, at their birth as a nation, the prophet, lacking youthful training in school in Egypt, presumptuously said, "All that the Lord hath said, will we do and be obedient." (Ex. 24:3.)

The history of the descendants of Abraham was like that of the envious brothers of Joseph who put him in a pit, and from it sold him to be a slave in Egypt, when he carried a basket of provisions to them in a distant pasture; and the descendants of Jacob whose stay in Egypt was ended with the judgment that freed them from Egyptian bondage. The history of Israel in the wilderness calling for a golden calf while under the leadership of Aaron; and in Canaan with the new king Jeroboam, who made Israel to sin, by setting up calves for the people to worship at Dan and Bethel, is our long record of flagrant, persistent violation of the law; and at last, after multiplied warnings, God closed the testing of men by law in judgment by sending Israel from Samaria, and Judah from Jerusalem, with captivities in Babylon and Assyria.

A feeble remnant from Babylon returned to Jerusalem under Ezra and Nehemiah. Our Lord Jesus, whose birth occurred at Bethlehem and whose home was at Nazareth, sprang from this remnant. He was born of a woman, made under the law. Both Jews and Gentiles conspired to crucify him.

Nevertheless, it is recorded: "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." (Psa. 103:19.)

During his ministry he stated the duty of all to the State. Holding in his hand a penny that showed the face of Augustus Caesar, the Roman Emperor, he said, "Render to Caesar the things that are Caesar's, and to God the things that are God's." "And they marvelled at him." (Mark 12:17.)

It is no wonder they marvelled, for they all knew that Caesar Augustus at Rome was an idolater. Pilate, the Roman governor of Judea, before whom Jesus was falsely accused by his own countrymen, the chief priests and elders of the Jews, lacked a moral code and was no better. After vainly attempting to set Jesus free, he gave him up to be crucified; but took water and washed his hands before the multitude, saying, "I am innocent of the blood of this just person; see ye to it." (Matt. 27:24.)

Jesus, the World's Crucified But Risen Redeemer
Since the sacrificial death of

(Continued on page 4)

CHAPEL HILL CHURCH, LAURINBURG

By Mrs. L. A. Gregg, Corresponding Secretary

The Woman's Synodical Society for National and Foreign Missions in the Synod of Atlantic met in Salem Presbyterian church, Anderson, S. C., October 24-25, 1935. The attendance was good and much work was accomplished.

The session began with the meeting of the Executive Committee Thursday P. M. from 4 to 6 o'clock.

The regular program of the Synodical opened Friday morning at 10 o'clock. The general theme of the meeting was "If I Be His Disciple," John 8:31. The worship service was conducted by Mrs. McDowell. The Scripture lesson was taken from Psalm 102. Mrs. McDowell read and explained the Scriptures to us and offered a prayer. Several ladies took an active part in the service. The service was brought to a close by singing "What a Friend We Have in Jesus."

Registration

All five of the Presbyteries were well represented.

Presentation of Board Representatives

We were delighted to have one of the workers of the Board of National Missions present, Miss Virginia Ray. Her presence was an inspiration to us. She made an interesting and instructive address. Miss Ray laid stress on the importance of putting more emphasis on the devotional services of our societies.

Reports of Biennial

Mrs. G. W. Long, our President, brought many interesting facts concerning the importance of organizing Spiritual Life Groups in our Presbyterian and local missionary societies. Her address was enjoyed by all.

1. "Commission on Young People's Work." Mrs. J. R. Dunger read a well prepared paper on the subject and explained the importance of having Spiritual Life Groups in the Young People's Societies.

2. "International Relationship and Peace as Related to Missions." Mrs. A. P. Butler read a well prepared paper on the subject and explained some important facts brought out at the Biennial.

3. "International Relationship as Part of Our Task." Mrs. A. A. Adair made an interesting address on this subject.

4. "How Industrial and Social Relationship Affect the Work of the Missionary." Mrs. C. W. Francis made an excellent address on this subject.

5. "Observations of National Missions Work in Normal Farm School." Mrs. J. G. Porter made an instructive address and brought us some interesting facts about the Farm School at Asheville, North Carolina.

The President appointed Mesdames W. L. Metz and J. R. Pearson to send a telegram to Mrs. M. M. Jones, President Emeritus, expressing our regret that she was physically unable to be present. This session was closed by singing: "Jesus Keep Me Near the Cross."

Friday Afternoon

At 2 o'clock the afternoon session was opened by singing "Lord, I Want to be a Christian in My Heart." The Worship Service was conducted by Mrs. Pearson, theme, "If I Be His Disciple."

Reports

This year most of the Secretaries and delegates had their reports in poster form with charts on the wall which were valuable assets in helping the women to see more clearly the importance of these phases of the work in each local society. These charts attracted a great deal of attention and deepened interest in the work. All the Secretaries made interesting reports, some in person and others by letters. The discussions

of these reports were lengthy and interesting. The reports of the Presbyterian delegates were encouraging.

Election of Officers

President Emeritus, Mrs. M. M. Jones, 1 Bailey Street, Chester, S. C.

President, Mrs. G. W. Long, Coulter Academy, Cheraw, S. C.

Vice-President, Mrs. J. W. Holley, Albany, Ga.

2nd Vice-President, Mrs. A. P. Butler, Harbison Institute, Irmo, S. C.

3rd Vice-President, Mrs. L. A. Gregg, 32 Duncan Street, Newnan, Ga.

4th Vice-President, Mrs. M. E. Frazier, 807 Columbus Street, Charleston, S. C.

5th Vice-President, Mrs. R. E. Foster, Chesterfield, S. C.

Treasurer, Mrs. W. L. Metz, Edisto Island, S. C.

Recording Secretary, Miss Lucinda H. White, P. O. Box, 408, Abbeville, S. C.

Corresponding Secretary, Mrs. L. A. Gregg, 32 Duncan Street, Newnan, Ga.

Stewardship Secretary, Mrs. D. T. Murray, 881 Thurmond Street, Atlanta, Ga.

Young People's Secretary, Mrs. J. R. Pearson, 93 Beaufain Street, Charleston, S. C.

Secretary of Literature, Mrs. J. W. Holley, Albany, Ga.

Secretary Missionary Education, Mrs. M. V. Marion, 318 Gray Street, Anderson, S. C.

Spiritual Life Group Leader, Mrs. M. W. Cunningham, Greer, S. C., R. 1, Box 177.

Friday Evening
The women of the Synodical held their popular meeting. A large audience was present. Our President, Mrs. G. W. Long, presided. The worship service was conducted by Mrs. M. V. Frazier. The Scripture lesson was John 8:1-31.

Greetings from the city and local church were given by Mesdames L. Davis and Eloise Williams. The spirit of welcome was evident everywhere and many homes were thrown open to us.

Mrs. J. G. Porter responded to these addresses with words of appreciation.

Mrs. A. N. Anderson rendered a very touching solo.

Message from Dr. Gaston
Dr. J. M. Gaston, as usual, rendered a very interesting and inspiring address.

Miss Virginia Ray, a representative of the Board of National Missions, was introduced at this time by Dr. Gaston. Miss Ray made a very interesting address.

Mrs. W. I. Peeks rendered a beautiful solo from the Psalms. The music for the evening, rendered by the Salem choir, was excellent.

A pageant was very effectively presented by the ladies of Salem Presbyterian church.

An offering of \$20 was taken. The hospitality of the members and friends of Salem church can not be surpassed.

Missionary work in cities has its peculiar difficulties and its peculiar possibilities. People are living closely together and so are easily reached. They may be easily found in their homes and, so, may be readily touched and appealed to and helped. On the other hand, they are harder to reach individually, being environed closely in apartment life, and in touch with neighborhood prejudices and amusements and temptations. The great necessity is to have a central place for mission work and then to make that place just as attractive as possible for a Christian community center, for religious services, and for useful neighborhood association, contact and mutual helpfulness.—Dr. E. P. Whallon.

BUFFALO BRANCH Y. M. C. A. ENDS SUCCESSFUL CAMPAIGN

A commendable bit of history has been placed in the records. Through the years it will reflect credit and praise upon all who helped to accomplish it. Though the 1935 Financial and Membership Campaign of the Michigan Avenue Branch of Buffalo, N. Y., was confronted with many difficulties, among which, that caused by the fact that more than 48 per cent of the population it was to reach was on the Welfare, it was a praiseworthy success.

The campaigners, organized in the form of a Transcontinental Automobile Race, went out for a goal of 500 members and \$1,500 in cash. Within 12 days they brought in \$2,526.50 with 1,301 members. Not only are the workers to be congratulated for this significant victory, but also every person who helped, even in a small way, to make it possible. This gives evidence of our sincere appreciation of our "Y," the work it is doing and our desire to see it continue.

The real significance of the campaign doesn't stop with the fact that so many dollars were raised. The amount raised means that the Michigan Avenue Branch has a renewed opportunity to continue and extend the fine work it is doing in behalf of a group which is so greatly in need of its character building services. There are at least 500 boys whose parents were unable to renew their "Y" membership who will retain them because this campaign was a success. No one can tell what this may mean in terms of sterling character and good citizenship in our future men. Among

be grateful is the privilege I had to render a small service to help Michigan Avenue "Y" to go over the top this year in the most successful campaign of its kind it has ever had. To Mr. Herbert T. Miller, our director; Mr. Wm. H. Jackson, our Executive Secretary, all the Division leaders and all the workers I express my thanks for their co-operation and support of me, the chairman of the 1935 campaign.

(REV) WM. H. HORNER,
Chairman or Judge of the Course.

HOUCHINS APPOINTED IN COMMERCE DEPARTMENT

Announcement has been made of the appointment of Joseph R. Houchins, of Ithaca, New York, as Assistant Business Specialist in the Division of Negro Affairs of the Bureau of Foreign and Domestic Commerce. His duties will be to gather factual data helpful to Negro economic life—principally in the field of Commerce and Business. He will act as assistant to Eugene Kinckle Jones, Adviser on Negro Affairs of the Department of Commerce.

Mr. Houchins' schedule of work calls for studies in such subjects as "Causes of Business Failures," "Loan Shark Practices Among Negroes," "Consumer Habits (installment buying)," "Credit Facilities Available to Negro Business Men," and "Trade and Business Associations Among Negroes—How They May Be Improved."

Mr. Houchins has been for five years head of the Department of Economics and Government at Wiley College, Marshall, Texas. He has four degrees from Cornell University—Bachelor of Arts, Master of Arts in Economics, Bachelor of Laws, and Doctor of the Science of Law. He has also completed his residence requirements for his Ph. D. degree. Throughout his studies he has specialized in Economics and in Labor Legislation. He began his duties in the Commerce Department on November 15th.