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"AND YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—John viii. 32.

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THE MAIN FUNCTION OF THE CHURCH

(From The Presbyterian Church of Jesus Christ has many functions. Among these functions, however, there is one that takes precedence of all others. This function was given initial and summary expression by the supreme Head of the Church Himself immediately after His ascension and after His resumption of that glory which He had had with the Father before the world was—in what were therefore the final instructions He gave to His Church in person rather than through the instrumentality of His apostles—in the words that are recorded in the eighth verse of the first chapter of the Book of Acts, "Ye shall be my witnesses, both in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the earth.")

The primary function of the Church is to bear witness, to make known its message of truth. The campaign launched by the apostles, at the command of Christ Himself, was a campaign of witnessing. It was by the "foolishness of preaching" that they began the task, not only of bringing the thoughts and activities of individuals into captivity to their Lord, but of transforming the kingdoms of this world into His kingdom. It is not strange that it seemed foolishness to the then-living wise of this world that the apostles should expect to achieve any significant results by the use of such a method. One might think that the history of the last nineteen hundred years had abundantly justified the wisdom of their method; and yet there are still many, even within the Christian Church, to whom the method seems foolish to such a degree that they have largely subordinated it to other methods. For the "foolishness of preaching" they substitute organization, mass movements, programmes, and such like, so that instead of being primarily "men with a message," they are rather "men with a program." Plans and programs and organizations have an important part to play in the great task of Christianizing the world, but in view of the method commended by Christ Himself and followed by the apostles, it is clear that our chief dependence should be on the purity and sincerity of our testimony to the truth as it is in Jesus Christ.

From the very beginning the campaign of witnessing carried on by the apostles included two elements—both of which were kept constantly in the foreground. In the first place, they made known what had taken place, the great historical events that lie at the basis of the Christian religion. In the second place, they expounded the meaning and significance of those events.

The apostles were not mere philosophers, expounders and defenders of certain religious ideas which they had been led to adopt through their association with the great Nazarene Teacher; neither were they mere ethical teachers, those primarily interested in leading men to accept certain ethical or moral ideals that would lead them to live as Jesus lived. Certainly they were religious and ethical teachers who urged men to take Jesus as their example, but primarily they were concerned about telling men of certain events that had happened and of the meaning and significance of those events. "I delivered unto you first of all that which I also received," wrote Paul, "that Christ died for our sins according to the Scriptures." They testified to the facts, in the sense of events that have happened, that lie at the basis of the gospel—apart from which there would be no gospel. They told men that Christ had died and that He had risen. That was not all, however. They also pointed out the meaning of those

& Herald and Presbyter.) facts—that Jesus had died "for our sins," and that he was "raised for our justification." They did not suppose that the facts alone—what are sometimes called the "bare or naked" facts, that is, the facts apart from any interpretation of them—gave them a gospel of redemption to proclaim. It is more than questionable whether we can conceive such a thing as a "bare" or "naked" fact, but it is at least certain that such a fact would be meaningless. It is true that apart from such facts as the death and resurrection of Jesus there would be no gospel for a sin-cursed world; but it is equally true that there would be no such gospel if the meaning and significance of those facts were not known. Only as we realize that the death and resurrection of Jesus was the death and resurrection of the God-man, and that He was "delivered for our trespasses and raised for our justification," do they beget in us a living hope concerning "an inheritance incorruptible, and undefiled, and that fadeth not away." In other words, the gospel is constituted, not by facts apart from doctrines, still less by doctrines apart from facts, but by facts and doctrines, so bound together that in effect they coalesce. As the late James Orr, to whose writings so many of this generation are indebted, once put it: "The gospel is no mere proclamation of 'eternal truths,' but the discovery of a saving purpose of God for mankind, executed in time. But the doctrines are the interpretation of the facts. The facts do not stand blank and dumb before us, but have a voice given them and a meaning put into them. They are accompanied by living speech which makes their meaning clear. When John declares that Jesus Christ has come in the flesh and is the Son of God, he is stating a fact, but he is none the less enunciating a doctrine. When Paul affirms, Christ died for our sins according to the Scriptures, he is proclaiming a fact, but he is at the same time giving an interpretation of it.

It is impossible for the church of Jesus Christ to adequately function in the world except as it bears clear and positive testimony to the facts and doctrines of the Christian religion. After all, the fundamental thing about Christianity is that it is a revelation of truth. From the Christian view point, therefore, there can be no greater evil than the evil of compromising with truth or even of minimizing the value and importance of truth. Neglect or even ascribe a secondary place to the truth as it is in Jesus, and the main purpose for which the Church exists is surrendered.

If the Church is functioning badly today, it is largely because of the evil of divided conviction and divided testimony. The testimony given throughout the Church is discordant and contradictory. What one minister commends as saving truth, another minister denounces as fatal error. Is it any wonder that the rank and file are distracted and confused? There is no more pressing need than the bringing about of a situation wherein the Church, as far as is humanly possible, will bear undivided testimony of the grace of God in its purity. In as far as such divided testimony exists within the Presbyterian Church, it largely finds its explanation in the fact that men have been admitted to its ministry—or have persisted in remaining in its ministry—in defiance of its constitutional requirements. The recent judicial decision makes clear that, according to the Constitution, only those who have "clear and positive" views as to Christian doctrines are eligible for licensure. "The Presbytery

must be satisfied, so the decision reads, "that the applicant is clear and positive in his belief as to the doctrines of the Church, and unless he is thus clear and positive, it is the duty of Presbytery to defer licensure until he becomes clear and positive." It is clear, of course, that if those lacking clear and positive beliefs as to the doctrines of the Church have no right to enter the Presbyterian ministry, such have also no right to remain in this ministry. The action of the General Assembly, it need scarcely be said, added nothing to the Constitution of the Presbyterian Church; it merely gave clear and definite expression to what was already in the Constitution, but which in some quarters was being ignored or even denied.

ST. JAMES CHURCH GREENSBORO.

By Mrs. S. W. Carter.

Sunday morning Rev. H. C. Miller spoke from Nehemiah 9:6, using as his subject: "God's Providence All-Inclusive." The speaker said among other things:

"God did not wind up this world as a man would a clock and leave it to its own mechanism. God, we believe, is actually controlling the affairs of this world. Nothing can happen by chance or blind fate. What we call luck is our simply coming into trends of fixed designs. It is true designed ends may be brought about through second causes, yet, God has so connected everything, incidents have been so arranged that all conspire to complete the whole.

"To elevate Joseph to the throne, Providence used his brothers, traders of slaves, Potiphar's wife and a terrible famine. These were but stepping stones to Joseph's elevation."

We should find the greatest relief in the fact that God directs the affairs of His creatures. Let us leave the direction of our road to Him and go through life singing: "He Leadeth Me, O Blessed Thought."

The third open forum Sunday night was enjoyed by an appreciative audience in spite of the inclement weather. The singing of the Quintette and Female Quartette was a feature of the service.

The Christian Endeavor Society had a very interesting program on last Sunday evening. Special numbers were rendered by Bennett College Glee Club, and Mr. Harry Smith, one of Greensboro's most noted singers. A large number was in attendance.

The Missionary Society was with Miss Mamie Jordan on last Friday afternoon on Gaston St. The meeting was well attended by the members. After the meeting a salad course was served.

Mrs. S. B. McBryer, on East Market Street, is very ill at this writing. Mrs. Oldham and Mr. Scott continue on the sick list.

The Sunday school was well attended yesterday, despite the inclement weather. The Willing Workers (Adult Bible Class) are yet holding the Banner for finance and attendance.

The Up and Doing Class, together with the Willing Workers (Adult Bible Class) gave an entertainment on last Friday night at the residence of Mr. and Mrs. W. J. Jones on Beach Street. A neat sum was realized.

On last Thursday afternoon the ladies of the church served dinner in the basement to the visiting members of the apportionment committee of the Synodical.

It is only good crop insurance to test the germination of cotton seed before planting this spring, advises Dr. R. Y. Winters, of the North Carolina Experiment Station.

AN APPEAL TO THE BOYS

I was about to say Biddle, but I promise you that I will say Johnson C. Smith University since she is making one supreme effort to live up to the good name (Biddle), which she inherited. "What's in a name, anyhow? Some one has said that there is nothing in a name. Perhaps he is right; but men do not name their sons Judas Iscariot or Benedict Arnold; but they do name them George Washington, and even Ben Tillman. But I suppose it is not so much in the name after all, but what it suggests. Biddle suggests to an old Biddleite honest and thorough efforts with poor equipment; no honor for achievements accomplished; a hidden dynamo; an object of attack and scathing criticisms by her superiors and even inferiors, but, like the duck in slush and scum, she has emerged clean and borne herself to a place of honor and recognition, amidst onslaughts from within and from without.

Since My Appeal. Since my appeal to the boys in a previous issue of the Africo I received a letter from the Rev. Dr. Miles J. Jackson, our hard worker and one who does not give up, at Dalsell, Sumter County, to the effect that the boys in Sumter accepted my suggestion and would make an effort to organize a chapter and go hard to work to report at the commencement next June. Is not that loyalty? With delight I read what "Sidelighter" had to say on the subject. He is one of the boys of the old Biddle; and what he says he makes an effort to do. I thank "Sidelighter" for taking up the echo and carrying it about Statesville and Irwin County. There are some faithful boys in that part of the old North State. I am counting on them to report at our June meeting. Charleston chapter will be there to report in body and soul. Hollowell hollaos well. Keep it up.

Since my appeal I have been expecting a letter every day from near the campus of Biddle—excuse me; I meant J. C. Smith—bearing the good news that a chapter had been organized among the fellows who live near about there and who teach in the University. Is that shooting at too close a range for approval?

Since my appeal it has appeared to me that these chapters well serve us as a bond of union where we can come together on common grounds in the interest of those plans and principles that make strong, pure, and attractive a college or university. This bond of union should do what its name implies: it should bind us together as one in the interest of our alma mater lest we become separate and each one go his own way at our alma mater's expense. Be a college ever so richly endowed and equipped it soon wanes without the united interest of her alumni. And this interest can be generated and conserved by chapters, for an alumni association is no more loyal, interested, nor active than her chapters; for the chapters are the units of an alumni association.

Since my appeal it has occurred to me to say to those interested in my suggestion that we in Charleston find it a great pleasure to come together each month and discuss what might be done by the Chapter to help Johnson C. Smith University, and afterwards retire to refreshments prepared and sent by one or two of the members' fine wives. Their wives are of different colleges, but they say they love our alma mater and want to make our meeting happy by sending us a good supper. Suppose you organize, and try it, boys.

If you will notice the Johnson C. Smith University columns, under the head of "Donations to the Chime Clock Fund to Date," you will see that our Charleston Chapter has been raised from the one hundredth power to the one hundred and seventieth power. Twenty dollars of this amount comes from Atlantic Sabbath School Convention through the activity of Rev. Geo. E. Henderson. In March our Chapter will send Dr. McCrorey \$50 to complete the \$100 that we have pledged ourselves to give to help to reduce the debt on the chime clock. Are there others who will report to me or to any one reader of the Africo that you have organized and are functioning in the right direction?

Unfortunately for many of us, we are all aglow with the excitement of the occasion; but when the excitement is over we are like the peanut vines at sunset: we become withered and seared. With real workers there is an afterglow after the excitement. The spirit should abide.

As President of our Alumni Association, I should like to hear from the boys in New York, Newark, Washington, and other cities in the North. I feel sure that they are all right, but should like to hear that they have organized and are bringing things to pass.

W. L. METZ,
President of the Alumni Association of Johnson C. Smith University.

AN EVANGELISTIC DRIVE PLANNED FOR THE SECOND DISTRICT, CAPE FEAR PRESBYTERY.

On Saturday, January 9th, a group of ministers of the second District of Cape Fear Presbytery met in the home of Dr. Clarence Dumas, at Goldsboro, for the purpose of devising ways and means whereby an intensive evangelistic campaign might be waged in the District before the close of the Church year. Rev. Turner G. Williamson, Chairman of the Committee on Evangelism for Presbytery, issued the call and presided over the session. A few of the ministers of the district responded.

The group pledged itself to cooperate with the Church's program of evangelism, and to put forth every possible effort to the end that there might be a large ingathering of souls before the close of the present Church year.

It was further decided to have an exchange of pulpits. The visiting minister is to preach an evangelistic sermon, and is to present the program of evangelism for the adoption of the local church. This is to be followed up by the organization of a local evangelistic committee and by special evangelistic sermons.

It was the deliverance of this group that Cape Fear Presbytery have a pre-Presbyterial meeting for the purpose of creating a deeper interest in the cause of evangelism.

"THE SCRIBE."
Wilson, N. C.

PUTTING THE LORD LAST.

They were making a drive to raise funds for an addition to the African Baptist Church. Two colored sisters called on old Uncle Berry, an aged Negro, who lived on the outskirts of the village, and explained the purpose of their visit and asked the aged man to give something toward the cause.

"Lawsy, sisters, I sho would like to help you-all along," he said, "but I just ain't got it. Why, I has the hardest time to keep paying a little something on what I already owe around here."

"But," said one of the collectors, "you know you owe the Lord something, too."

"Yes, dat's right, sister," said the old man, "but He ain't pushing me like my other creditors is."—United Presbyterian.

TO YADKIN PRESBYTERY.

Brethren of the Yadkin Presbytery: I would call your attention to the fact that the contribution of the Yadkin Presbytery to Foreign Missions during the year, April 1 to December 1, 1925, was only \$39.09. We seem to have lost the spirit of Foreign Missions.

I received a letter from the Board some time ago urging that the fact be pressed upon the mind of every minister and church at the Presbytery that it had to borrow last year \$100,000.

Brethren, the Foreign Mission Board must meet its obligations as other Boards. With this information of how little we have been doing for Foreign work, and the great burden the Board is now under, let us see to it that the Foreign Mission Board gets every dollar of its quota.

J. B. FRANCIS,
Chairman.

PROMOTION CAMPAIGN IN EASTERN DISTRICT OF YADKIN PRESBYTERY.

The ministers of the Eastern District of the Yadkin Presbytery met in Faith Presbyterian church, December 29th, 1925, the following ministers being present: Revs. P. W. Toney, J. B. Francis, J. E. McMillan, and Dr. Wm. J. Rankin.

The purpose of this meeting was to consider the plans offered by the evangelistic committee of the Presbytery relative to the method of arousing the officers and leaders of the various Presbyterian churches to action along the line of duty that there may be a spiritual awakening in the general Church, which shall mean a larger membership and better church attendance. Our attention was called to the alarming condition of the Presbyterian Church through the fact that of the many thousands of churches reported to the General Assembly last year, a large per centage reported a non-increase in membership.

The ministers of the Eastern District heartily approved and accepted the plans offered by the evangelistic committee of the Presbytery, with the right and privilege to take into consideration local conditions in carrying them out.

The organization of the district is as follows:

Rev. J. E. McMillan, chairman; Rev. J. B. Francis, Secretary; Rev. P. W. Toney, Treasurer.

The method of putting this program into effect is through the exchange of ministers in the District, one minister going to each field and holding sessional and official meetings and addressing the congregation either in the form of a sermon or lecture, if possible. The exchange to date is Rev. Wm. J. Rankin, D. D., to Rev. J. B. Francis; Rev. J. B. Francis to Rev. J. E. McMillan; Rev. J. E. McMillan to Rev. P. W. Toney; Rev. P. W. Toney to Dr. Rankin.

The other ministers of the district are urged to arrange with some of the ministers as early as possible to visit their fields; since it was decided that this plan should be put into effect by each minister by the spring meeting of the Presbytery.

If any further information is desired, write Rev. J. E. McMillan, chairman, or Rev. J. B. Francis. We adjourned to meet the 2nd Friday night in March at Faith church, Aberdeen.

J. B. FRANCIS,
Secretary.

Cows which freshen in the fall will give ten per cent more milk and 15 per cent more butter fat than the same cows which freshen in the spring, according to dairy extension workers.