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

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GIVE GOD A CHANCE IN YOUR LIFE

By James H. McConkey, Layman, Pittsburgh

In a great city telegraph office scores of instruments were busily clicking away. Presently, in the midst of the din and clatter, the door opened, and in walked a young man—a stranger. He was tall and rather awkward, with a linen duster reaching nearly to his heels. In response to his request for employment the chief operator motioned him to a chair. By and by another instrument began to click. The most important work of the day was on hand. The press dispatches were ready at a distant city. And by his table in that city sat one of the swiftest writers, and most skillful operators in the service, waiting to begin his rapid sending. The chief motioned to the tall young man to take his seat at the table at which the press news was to be received. He quietly did so. The other workers lifted their heads from their instruments to look askance at the rustic stranger in his attempt to 'take' the fastest man on the line. They were watching for him to fail. But he had no notion of doing so. Answering the call he took up his pen and began to write. And there for hour after hour he sat. Without a break, without a halt, writing a hand like a copper plate in its clearness and beauty, he tossed off sheet after sheet of copy to the waiting messenger boy, while all the office stared in admiration. When the work was finished the job was his without any further question. When asked his name, he replied—Edison. It was the beginning of his worldwide fame. All he wanted was a chance. And when he got it he did marvels.

And is not this the homely expression of the real thought in the verse of Malachi, 'Bring ye all the tithes—Prove me now—if I will not open the windows of heaven.' What is God saying here but this? 'My child, I still have windows in heaven. They are yet in service. The bolts slide as easily as of old. The hinges have not grown rusty. I would rather fling them open, and pour forth, than keep them shut and hold back. I opened them for Moses and the sea parted. I opened them for Joshua—and Jordan rolled back. I opened them for Gideon, and the hosts fled. And I will open them for you—if you only will let me. On this side of the windows heaven is the same rich storehouse as of old. The fountains and streams still overflow. The treasure rooms are still bursting with gifts. The lack is not on my side, it is on yours. I am waiting. I am ready. Prove me now. Fulfill the conditions on your part. Bring the tithes. Give me a chance.'

By Trusting
And first, then, let us give God a chance—by trusting. Faith opens the soul to God. It is the channel down which God's heavenly blessings flow toward. It is the bridge which leaps the chasms between heaven and earth. It is the ladder over which God's messengers of help journey to us needy earthlings. It is faith which gives God a chance to work in your life and soul. Turning away from God in un-faith is putting a plateglass between you and an electric current; it shuts off the flow of life. It is stopping your ears with cotton, so that no note of a song can flow in upon your soul. It is wearing a bandage over your eyes, so that no glint of the beauty of dawn or sunset can come to your blinded vision. The life, the light, the song are there. But you shut them out. You give them no chance.

A simple picture illustration comes to mind here. It is that of a human hand. In the hand is an empty bottle. The bottle is under a fountain. The waters are flowing atop, at the sides,

behold He does for us what we had forever despaired of doing for ourselves.

A Christian business friend demand had been made upon him for a large sum of money. Every consideration of business honor demanded its payment. Yet he was helpless to meet it. The only possible way out of the crisis seemed to be the sale of a piece of real estate. But the market was dangerously dull. There was scarcely a buyer for it. In short, there was no human chance of selling it. So we determined to give God a chance. Spreading the whole matter before Him, we began to pray. After two weeks of earnest supplication a man came to ask our friend if his real estate was in the market. In another week he came and asked the price. A little later he made our friend an offer. The latter, however, deemed it too low. So we prayed on that God might work His perfect will in it all. At the end of six weeks of prayer the sale was made, and our friend came to us with a check for many thousands of dollars in his hand. With tears in his eyes he said: 'It seems to have come as directly from God as though He Himself had handed it over the counter of a bank.' That was true. It was all of God. We had simply given Him a chance.

God Takes Time to Answer
We often fail to give God a chance in this respect. It takes time for God to paint a rose. It takes time for God to grow an oak. It takes time for God to make bread from a wheat field. He takes the earth. He pulverizes it. He softens. He enriches. He wets it with showers and dews. He warms it with life. He gives the blade the stock, the amber grain, and then at last the bread for the hungry. All this takes time. Therefore we sow and till, and wait and trust, until God's purposes have been wrought out.

We give God a chance in this matter of time. We need to learn this lesson in our prayer life. It takes God time to answer prayer.

A Christian worker had reached the end of the week, well wearied with service. The sunshine and rippling river were luring him to an hour's rowing. Boarding a passing car he was soon on his way to the river bank. As soon as he neared it he remembered that it was late in the season, and there was a likelihood of the boat-house being closed. But the outing for tired nerves and weary body seemed a clear need. So he lifted his heart quietly in prayer that if it were the Lord's will He might send along the caretaker of the boat-house to furnish the boat. Reaching the spot he found to his disappointment that the house was closed. Turning to leave under the impulse of the moment, the thought flashed in: 'It has been only a moment or two since you prayed the Lord to send along the boatman, and now you are going away without even waiting long enough for him to get here. Why don't you give God a chance?' So he sat down by the river bank to wait. In 10 minutes the boat-keeper came strolling along. The house was opened, the boat secured, and the refreshing of an hour's outing enjoyed to the full. With it came another simple lesson in the prayer-life, that it takes God time to answer prayer, and that we need, therefore, to give God a chance.

Take the matter of conversion. You have an unsaved loved one. You have prayed for him for months—for years. He is still outside the kingdom. God has not answered your prayer, you say. But perhaps you are at sea in your view of conversion. Does God bring a soul into His kingdom as you might lift a child over a hedge, or hurl a stone across a stream? Does man's choice have no place in this? It surely does.

Hence concerning the con-

version of a resisting soul remember this. God is striving with a human will. Do you not realize what it means for God to do it? God may have heart idols to overthrow. God may have to foil chosen plans. God may suffer afflictions to come. God must press in upon the man engrossed in the temporal a growing vision of the eternal. God must needs cherish, woo, disappoint, uplift, bereave, enrich, impoverish, —yes, bring to bear a multitude of influences upon a resisting will, ere it yields to Him. But to unstop ears deaf to the voice of God—to open eyes blind to the vision of God—to turn aside wandering feet to the path of God—all this takes time. Therefore, give God a chance.

CALVIN'S NEWS SERVICE

Negro Book on Catholic List

New York—(C)—The Cardinal Hayes Literature Committee included "Catholic Negro Education in the United States," by Margaret A. Diggs, in a list of 96 titles in a summer list of books approved for Catholic readers.

Baltimore Sun Says Senator Smith "Not Representative"

Baltimore, Md.—(C)—The Baltimore Sun said editorially Friday: "While Senator Ellison D. Smith, of South Carolina, was walking out of the Democratic National Convention at Philadelphia in protest to the activities of Negroes in the proceedings, Dr. Will W. Alexander, of Atlanta, in an address before the Institute of Regional Development of the South at Chapel Hill, N. C., was urging the white and black people of the South to stop talking about the race question and get together in the solution of their mutual difficulties."

"There has been increasing evidence of better understanding between whites and Negroes in the South and it is regrettable that such actions as that of Senator Smith should occur to arouse bad feeling. There is growing recognition, as the speaker referred to pointed out, that the 'really pressing problems involved in the business of living which affects both Negroes and whites, can not be solved by one to the exclusion of the other.' They are members of the same communities and their fortunes are closely knit. There can never be substantial prosperity in the South unless the Negro shares in it. He is a vital part of the economic structure.

"Fortunately, there is every reason to believe that the views expressed at the Institute on the relationship between the two races more nearly represent the spirit that animates right-thinking white people in the South than the churlish action of Senator Smith."

Negro Exaggerated in South

Chapel Hill, N. C.—(C)—Dr. Will W. Alexander, Director of the Interracial Commission and former President of Dillard University, told the Institute for Regional Development of the South that the Negro is an exaggerated factor in the social problem of the section, and the two races should get together "in the solution of their mutual difficulties," in an address Tuesday. Dr. Alexander has been serving at Washington for a year as assistant administrator of the Resettlement Administration.

New York Times Publishes J. W. Ford's Picture

New York—(C)—The New York Times publishes the photograph of James W. Ford shaking hands with Earl Browder Thursday morning. Browder and Ford are candidates for President and Vice-President on the

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CHURCH NEWS FROM THE NORTH

By Rev. Thomas H. Amos, D.D.

On Sunday, June 28, we spent the morning hour of service with the congregation of the Siloam Presbyterian church at Elizabeth, New Jersey, Reverend Charles Trusty, D.D., pastor. The occasion was the service incident to the dedication of the new Presbyterian Hymnals with which the church had supplied itself in memory of Elder Jordan, recently deceased after half a century of official service in the church.

The services were beautiful and of great solemnity. The writer delivered the dedicatory address and in his introductory remarks related a brief account of his visit to this church about forty-five years ago and at which time not a score of people greeted him; at the present service, however, the congregation was a capacity one. The church was filled, notwithstanding the rain which was falling in heavy showers. This is one of the churches in this area which is growing and will soon need a larger auditorium. There was in addition to the fine services and large congregation, a response to the appeal for money to the amount of almost three hundred dollars, a sum sufficient to wipe out the expense of hymnals and the small indebtedness for fuel and some incidentals.

The Siloam church has had a struggling career for almost seventy years but is now in a healthy condition. We congratulate both Dr. Trusty and the congregation on the success they have reached and on the present internal harmony, church pride and local good will. The Elder whose memory was honored was one of those Presbyterians who served God with his family. Most of the surviving sons and daughters and grandchildren are members of the church and filled two long seats in front of the altar. Though dead this saintly elder is held in sacred memory because he was faithful, patient and laborious from early manhood to the end of a long and honorable life.

In the afternoon we attended a Men's Day exercise at the St. Augustine Presbyterian church, Paterson, N. J. At this service the sermon was delivered by Rev. B. C. Robeson. Mr. Robeson is pastor of one of the local Methodist churches. He is an alumnus of Johnson C. Smith University and is a descendant on his maternal side from the old Bustil family which figured in Philadelphia in the anti-slavery movements. On his paternal side he descended from Rev. W. D. Robeson, an honored Presbyterian minister who spent twenty years of his life as pastor of the Witherspoon Presbyterian church at Princeton, New Jersey. After preaching a wonderful sermon Mr. Robeson spoke beautifully of his Presbyterian background and training from Presbyterian sources.

Following this sermon were five minute addresses by a number of Paterson men who have made good, whose names are: Dr. C. P. McClendon, Dr. C. H. Hogsans, Dr. T. H. Amos, Jr., Mr. Melvin Halsey, Mr. Frank Hailstock and Dr. Harold Amos. Closing remarks were made by the writer.

St. Augustine church is now vacant. The former pastor, the Rev. Geo. Brabham, retired May 1st. As seems true of these last years this church is one of four of our churches embarrassed with an unpaid minister's salary that has to be paid before calling a pastor, but the liberal concession which Rev. Brabham made will enable this congregation to meet this demand in the near future and at which time it is hoped they will secure an energetic pastor with adaptability to social service work, as the church plant consists of a community house,

church edifice and manse, and a large number of young people in need of a trained leadership. There are at least four churches in this area without settled pastors: St. Augustine; Bethany, Englewood; Calvary, Asbury Park; and Washington Street, Reading.

The Rev. Wm. R. Lawton has recently taken hold of the Jethro church in Atlantic City and reports encouraging progress in this very difficult field. The old saying that colored people do not want to be Presbyterians is being exploded in New York City where St. James church has a communicant membership of seventeen hundred and a Sunday school of a thousand. And Brooks chapel at Hillburn, New York, has a Sunday school attendance of one hundred and fifty in a community where the colored children enrolled in the public school are not much over one hundred. There are about fifty families for Brooks chapel to draw on for Sunday school, and it is a fact that not a family of this community is not represented on the Sunday school rolls.

New York City.

IT'S UP TO THE SUPREME COURT AGAIN

By Frank Marshall Davis

(For A. N. P.)

Again the United States Supreme Court will have a chance to pass on the legality of Georgia's Fascism when the Angelo Herndon case is returned to the nation's highest tribunal. Once before an appeal failed because this august body held, five to four, that Herndon had lost his right to appeal because his lawyer was too late protesting against the unfairness of the trial. As a matter of fact, the attorney would have had to protest before the unfairness took place.

The Supreme court of Alabama reversed a lower court's decision and decreed that a hoary statute passed last century against freedom but never enforced was constitutional. Judge Hugh Dorsey previously held this anti-insurrection law was not specific, denies free speech and violates the due process of law guaranteed by the United States Constitution to every citizen.

Herndon, as you know, is a young man of communistic beliefs who led an interracial hunger march in Georgia four years ago to ask for more relief for the starving. He had in his possession certain printed matter which may be found in many white colleges both there and elsewhere. But Herndon was jailed, spent 28 months in prison after his arrest and pending appeal, and was sentenced to serve from 18 to 20 years on the chaingang—which is death by slow torture.

HAMPTON SUMMER SCHOOL ENROLLMENT

An unusually earnest and sober group of teachers make up the total enrollment of the Hampton Institute Summer School which began June 24.

An announcement from the Director, Dr. Wm. A. Aery, gives the registration figures as 565, as of date July 2. Of this number 244 are enrolled in the six-week term, ending August 4; and 323 are registered in the nine-week term, which closes August 25.

Eighteen States, the District of Columbia and the British West Indies are represented in the Summer School. The Virginia delegation is the largest, numbering 238. North Carolina has the next largest—153. Maryland has 60, South Carolina, 40, and Florida, 13.