

Integration Of Negroes In Industry Is Urged

Organized labor was urged this week to protect its own stake in the future by actively co-operating in the integration of Negroes, women and other minority groups into war production plants.

This step was urged by Dr. Robert C. Weaver, director of the Negro manpower service, war manpower commission in an address before the national convention of the United Rubber Workers of America in Akron, Ohio, on September 22, 1942.

"Labor unions, no less than other groups, have a stake in this matter," Dr. Weaver declared. "First, both organized labor and minorities are engaged in a struggle for survival. Only by winning this war can either hope to maintain its place on the American scene. And both are concerned with more than maintaining what they have won by sacrifice and by hard work; both look to the future for a larger share of the benefits of democracy."

"Second, both minorities and labor are concerned with the observance of federal policy which states that all available sources of local labor should be fully utilized before other workers are brought into industrial centers from outside. Such necessary in-migration as well result if this policy is not carried out will occasion additional defense housing, greater strains upon our already inadequate transportation systems and additional hospital and school facilities."

Discussing the relaxation of racial bans in war production, Dr. Weaver declared:

"The rubber products industry, as all industries engaged in war production, will have to continue to relax its hiring specifications. In rubber, particular attention must be given to the employment of Negro men and women. Less than 2 per cent of the total employees of the rubber industry are Negro. Two-thirds of the companies in the industry hire white workers only; and some forty-odd establishments each employ no more than three non-white workers. Of the remaining establishments, only five firms employ large numbers on production."

"In the fight to preserve democracy, those who are dedicated to its principles must strive ever to strengthen and expend its basic expression. In times of crises, issues become sharper and they cannot be ignored. Today we are, contrary to the principles for which we fight, delaying the most effective mobilization of our manpower because of certain prejudices—prejudices on account of race, sex, color, national origin and religion."

"Democracy in normal times is endangered by such attitudes and practices. When democracy is being attacked we cannot afford the luxury of indulging in such prejudices. Organized labor must take the lead in breaking them down."

"All I have said, all that I feel on this subject can be expressed in the words of a poster issued by WPB:

"We are fighting the axis—not each other."

Miss Thompson Gives Party

Miss Elizabeth Thompson, 1104 Gorrell street entertained friends at her home Friday night. The occasion being her birthday. A salad course was served and ice cream.

Approximately 1,255,000 Negro school children are expected to participate in the school salvage drive beginning October 3, 1942.



ACCENT ON ACCESSORIES will make your basic suit or frock do double duty. Actress Noel Mills chooses John Fredericks' bold black and white plaid hat and bag ensemble to dress up her faille suit. The hat has the new high crown silhouette with crocheted band inset, and the duffle bag is roomy enough for overnight use.

INTERNATIONAL SUNDAY SCHOOL LESSON

(Continued From Page Four)

does not need to be continued. By the death of Christ, God is reconciled to his enemies—sinful men. That is to say, there is nothing in God to prevent the sinner from coming home.

This reconciliation, however, may be refused. God approaches me in Christ. But that effects nothing unless I, in my turn, approach God through Christ. God remains my enemy (but my loving enemy) as long as I remain his enemy—that is, as long as I remain disobedient to him, since my disobedience necessarily prevents our fellowship.

God in Christ creates the possibility of a divine-human reconciliation. The possibility becomes actual by an act of faith on our part. To change the figure a little, God prepares the table and issues the invitation; but acceptance of the invitation is our responsibility. We accept by faith. We take his word for it that we shall be welcomed, and that our needs will be met. This is justification by faith. We sit down at the Father's table as if we had never been absent from it. Our past enmities are forgotten. The "wall of partition" is broken down.

This act of acceptance is vital. Nothing can take the place of it. Nothing can make it unnecessary. Lydia and her household at Philippi heard Paul's message concerning Christ. They had been devout persons. Nevertheless, Paul urged upon them the very gospel he expounds in Romans. Paul did not begin by attempting to change the situation of these persons; he began by attempting to change the persons themselves. They gave heed to him, and a personal decision followed—a decision that would cost a lot to maintain in that environment.

The sure evidence of realized reconciliation is the life of Christ in the believer himself. Reconciliation is not itself salvation; it is the beginning of salvation. Reconciliation is, so to speak, instantaneous. It follows immediately upon the act of faith. Salvation, on the other hand,

is a process. It is the gradual assimilation of the life of the believer to the life of Christ. The marks of this "saved life" are peace with God; a joy that no tribulation can destroy; a growing steadfastness of purpose; an increasing realization of the grace and love of God in the heart.

This is what is meant by a Christian experience. It is possible to every man on the same conditions. It is what the gospel is concerned primarily to bring about. Where it is not present, Christ is not truly known. Where it is present, Christian salvation is in process of fulfillment.

Belief In Christ

Jesus was intensely eager for people to believe in him. He wanted them happily and wholeheartedly to accept his way of life, but he also wanted them to understand what they were doing. That is why he insisted on their thinking earnestly, prayerfully, and deeply.

Jesus well understood that, we need to have our minds saved as well as our souls redeemed. The two experiences go together. That was why he eagerly asked, "What think ye?" That is also why St. Paul urged people everywhere to "believe on the Lord Jesus."

What, therefore, do we think of Christ? Is Jesus worth believing in? No one faces a more vital issue than that which Christ presents. We are compelled to think something about him as well as to do something with him. Indeed, what we actually think of Christ will determine what we do with him.

Some people bluntly deny that the Christ has any abiding worth. But we cannot get rid of him in this way. He keeps coming back. His very presence in the most searching presentation imaginable of the interrogation: "What think ye of Christ?" There he stands. We must deal with him.

There are those who insist that Jesus was only another man—very good, to be sure, but still only a man.

Certainly Jesus was a man. That is another marvel of his greatness; He was a carpenter. He made tables

and doors. He repaired furniture. Probably when he died, there were those who, having known him in former days, said, "It is too bad that such a good carpenter had to be crucified." For them he was only an unusually efficient artisan.

So there are those who believe in Christ today as no more than a good and a great teacher. Some will go so far as to say that he is one of the greatest teachers of all time, but they can go no further than that.

We know, however, that Jesus is relevant to all history and to all life. We cannot disentangle him from the records of the last 1900 years. Without him Christendom could not be. He is so vital to life that David Brainerd wrote in his Journal:

I never got away from Jesus and him crucified and I found that when my people were gripped by this, I had no need to give them instructions about mortality. I found that one followed as the sure and inevitable fruit of the other.

There is a story of a little boy who stood gazing intently at a framed photograph of his father, who, at the time, was away in a foreign country. For years the lad had been without the companionship of this beloved parent. One day while he was anxiously awaiting the return of the one who was so dear to him, as he studied the picture with tender carelessness, he said to his mother: "I wish father would come out of that frame."

Well, Jesus has caused God to walk out of all the most satisfying and satisfactory pictures that have been given of him. He so lived the divine life that we can now know and love the Deity. For years men had cried, with earnest longing, "Show us the Father, and it sufficeth us." Then there came Jesus, saying, "Have I been so long a time with you, and dost thou not know me?" Jesus actually made God visible to the human eye. He was so constantly at the center of God's will and was so steadfastly led by the highest and loftiest motives of the Deity that he could say, "I and the Father are one." When we are thoroughly convinced that this is true, we believe in him.

When Jesus faced the question "How shall I live?" he declared that there was only one way: On the foundation of love. He asserted that our world could be saved only through sacrificial devotion. When we believe in Christ, we believe in this means of salvation—that of Calvary. To believe in Jesus is also to believe in the welfare of all mankind.

Christ is necessary for life. He is both contemporary and available. George Matheson exclaims:

Son of Man, whenever I doubt of life, I think of thee. . . I feel no limit in thee. Thou never growest old to me. . . Thou art

abreast of all the centuries. I have never come up with thee, modern as I am.

We believe in Christ because we have no other religion that can give us peace of mind and heart.

Of course, it is impossible truly to believe that Jesus is the highest without dedicating oneself to the truest he portrayed. We must risk all and follow him if we are convinced he was actually what he claimed to be.

With thoroughly justified conviction Wilfred Grouffell declared that following Christ makes us godlike. The Master himself insisted that this was the only way to discover truth. We must take Christ seriously if we are convinced that he is worth the devoted, loving loyalty of our hearts. Remember that Jesus did not merely teach the Beatitudes; he lived them. So when we sincerely and wholeheartedly believe in Christ, we are saved by Divine Grace so that we can live in his spirit. This is belief that makes one live with Christ, for him, and like him.

NUMBERS

Number-o-logy is to test your knowledge of figures.

ADD AND SUBTRACT
467 plus 613 minus 561 plus 718 minus 911 add 209 plus 706 minus 141 plus 550 minus 900.

Petty's Shoe Shop
HIGH QUALITY REPAIRS
915 E. Market Street
Greensboro, N. C.

MORROW DRUG STORE
Phone 7981 (or) 5312
813 East Market Street

SANITARY DRY CLEANING CO.
106 N. Dudley St. Phone 7453
Also High Point, N. C.
JOHN L. VINE, Prop.

VISIT OUR FISH AND CHICKEN MARKET Free Dressings
It Pleases Us To Please U
HAGIN'S MARKET
915 E. Market St. Dial 9261

Everything for the Home on Easy Terms at
The Corner Courts
Phone 4107-8
121 No. Elm St.

"Coca-Cola belongs"

DRINK **Coca-Cola** 5¢

TRADE-MARK
Bottled under authority of The Coca-Cola Company by
Greensboro Coca-Cola Bottling Co.