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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 INFLUENCE OF CHRISTIAN EDUCATION IN THE COMMUNITY.

By Mrs. J. S. Marquis.

(An Address delivered at the Workers' Conference at Anniston, Alabama.)

The purpose that was high in the hopes of the founders of our nation was that we should be a Christian people. The Pilgrim Fathers were unswerving in their devotion to this ideal. Should it be necessary for us today to plead for the continuance of an education that is Christian? Is it not a shame that this is so necessary?

Your ask, But is it really necessary?

Let me give you the opinion of one of our eminent missionary educators—a man who has devoted the active years of his long life to giving Christian education to the people of India. We may be sure that the published opinions of our own Dr. J. C. R. Ewing are the result of thoughtful investigations. In a recent address he tells us that he is "very doubtful of the advisability of the thoughtful, skeptical young Hindoo men coming over to our universities for study." Why? What are his reasons for making this startling statement? These young men are, in most cases, the product of our missionary schools and colleges of India and have imbibed the idea that the education of this Christian nation is conducted along Christian lines and by Christian men and women. They see and hear also too often the tendency to drift away and make little of Christ's teachings.

The tendency is to be much more interested in all other lines of thought and investigation than teaching and learning how we may make the best of our lives and best serve our day and generation, building such character that we may be ready and prepared to serve Him who will call us to come up higher, that we may be ready to live with Him who came to teach us how to live.

The Influence of a Christian Education—Training for the Whole of Life.

The problem of education is coming more and more to be regarded as one of the great American problems. As a nation we are coming to see more clearly that education and national progress are to each other as cause and effect. We are coming to realize that the nation will reap in its national life a harvest of the same kind that it sows in its schools and homes and churches; that the nation will be tomorrow what its schools and other educational influences are today. Many articles are being written on education in all its phases.

The Influence—Nothing Can Exert an Influence Unless It Is An Established Fact.

Education must be Christian before it can exert a Christian influence. That school is not fulfilling its purpose that does not develop the whole child, physically, mentally, and morally. I have not specified spiritually because the spirit belongs to the body, mind and heart, and we must develop each of these along spiritual lines. We must teach the child that his body is the temple of God—the dwelling place of the Spirit of God. We must fit these bodies and keep them for service. Not forgetting to teach, as Jesus did, that we are not to give anxious thought to the care of these bodies, to fret and worry about them. Plato said the development of the soul is better than 10,000 eyes.

In order that our young people may learn the importance of spiritual values in mind development, we must teach them patience, perseverance, punctuality, regularity, industry, accuracy and application; love of work and pride in work well done. No child will be an efficient thinker unless he learns these fundamental principles of life.

In the realm of morals—the

heart—the child must be taught kindness, gentleness, courage, faith and hope, unselfish service and sympathy, self-control, self-reliance, duty, and obedience, reverence for God and for his fellows.

To sum it all up, the child must be guided along the pathway of life, so that he may "experience religion" and learn to guide his life by that experience.

These are the spiritual values of life and we believe the fundamentals in education.

We are put in this life for service. And all education to fit one for service must include in its reason for being Christ the Saviour of men, a regenerated humanity and a kingdom of God to cover the earth with righteousness. The accomplishment of this purpose of God must be our supreme interest in bringing Christian education to our young people. Here is where the influence of the Christian teacher is felt. Our boys and girls will not have their God-given birthright unless self-sacrificing Christian teachers and leaders and preachers, who are followers of their Master Teacher and Preacher, the Christ of Calvary, are willing to devote their lives to this work.

Fellow-workers and teachers, are we becoming so absorbed by the strong, drawing influences and tendencies of our day and time that we place the emphasis in our school work on training our boys and girls and sending them out into life merely, to make a good living? We must teach all the necessary things for developing the body, mind and heart, but not forget that the first and supreme object is that each young life must be sent out living the gospel. The essence of that living is given in the injunction that "no man liveth to himself alone."

The program for the Christian teacher is a long, tedious and oftentimes an overwhelming one. Does it pay? Every one of us may answer that it has rewards, it does pay, in coin more precious than gold or silver.

During the almost sixty years since the first consecrated teachers gathered the children around them and taught them the answers to, "Who made you?" "What is sin?" the words of the beautiful Shepherd Psalm, and other portions of Scripture, as well as the A. B. C's on down the years until these same children extended their knowledge to "What is the chief end of man?" "Effectual Calling," "Repentance unto Life," "Faith in Jesus Christ," and "What is prayer?" and portions of God's Word, our Christian schools have sent out many boys and girls, men and women whose purpose in life and manner of living have been such that communities have been uplifted and blessed.

One way by which we can measure the influence of the Christian school is by noticing the homes of the people. These homes are vastly different from those of three decades ago. Not only in their physical aspect, but the entire atmosphere of the home has been changed for the better. The young people who went out from the schools in the early days carrying the influence of their training with them began first to change the viewpoint of the inmates of those homes, create ideals, arouse ambitions and develop thoughts of what a really happy home was—a clean, fair dwelling place, even of the one-room cabin, for father, mother and children, where all were interested in doing each his part.

I shall take one family with eight girls and six boys as an example. The atmosphere of the place was so changed by the efforts of our teacher, "who had been off to college," that the community began to hold up its head. In the early days the teacher could only have the

children for two months, perhaps, and of course progress was slow. The ambition was aroused, however. Then came the new minister to preach in the church or school house. He brought his young wife, also from the school. A home was set up. The marriage vow was kept and honored.

The boys and girls in the community, through the influence of that home, perhaps had their first vision of the sacredness and far-reaching influence of this marriage vow.

The circle of the influence of the Christian school has widened throughout this fair land until but few, if any, spots remain where the light of Christ's teachings has not been visualized.

These trained workers from the Christian schools go forth in various capacities, perhaps preachers, teachers, missionaries, and, not least of all, home makers, with a broad outlook and consecrated zeal.

A noticeable feature of the influence on the community of the Christian school is seen in this fact. Not all students of our schools have the ability to grasp all of the studies in the courses; others cannot stay in school the required number of years. In so many instances we have found that these boys and girls, who were hardworking and dependable, have gone into the more obscure places and revolutionized the whole community. They could not, perhaps, shine as brilliant scholars while in school, but they became the mainstay of the pastor and Sabbath School Superintendent. They were capable of seeing what should be done and how the community could be made better, and the people showed their confidence in them by all working together.

We have often been amazed how these consecrated young people, who had brought away from school a vision of service, were able to make things go in their communities. We were humiliated as well as encouraged, when they told us, "We tried to do as you taught us in Brainerd."

These young people get an education in the Christian school that fits them for accomplishing God's purpose for them, that they can get in no other place.

We deem it worthy of public notice and are proud to tell of the helpful influence that Brainerd Institute, established by the Church, not far from 60 years ago, has had in our town and vicinity. Just a few from many encouraging remarks that have been made by all classes of our citizens will show that the effects of Christian training in our schools are a recognized force in the community. Several years ago an effort was made to have a bill passed in our State that would exclude our teachers. The citizens and press of our city voluntarily took the matter in hand and were unanimous in their opinion that the influence of the school was so beneficial and helpful that the city and county could not afford to do anything that would hinder the school in its growth. The legislative delegation worked and voted to kill the bill in the senate. In the wake of this encouragement from our community came this very astounding statement: Two of the oldest citizens of our town were discussing civic and moral issues—what had been and was being done for the betterment of the people. The older of these gentlemen had been in Lee's army. He said "that in his opinion the two men who had been of the most benefit to the community were Rev. Samuel Loomis and Mr. Marquis." This, as you know, is not to be taken personally. That remark could be made because it was evident to this man that the establishment and growth of the school and church had been a most helpful force in making and keeping the entire vicinity what it is today—a community in which all are striving to live together in mutual helpfulness; where riots, mobs and lynchings are un-

known, and where justice, fairness and good will prevail. I close with these words of Amos R. Wells:

A Transformation.
"There's a diamond hid in the lump of coal.
There's a ruby concealed in the clay.
And deep in the humblest human soul
Is a jewel of purest ray.
The power of pressure, the force of fire,
Will change the dross to the gem.
And the human soul that dares aspire
Will be transformed like them."

GREAT CHURCH MEETING IN WILMINGTON, N. C.

A. M. E. Bishops Held Mid-Winter Session.

Wilmington, N. C., Feb. 23rd

The Midwinter session of the A. M. E. Church Bishops' Council was held here last week in St. Stephen's A. M. E. church, Rev. A. D. Avery, pastor. This was the first time this important gathering was ever held in North Carolina, and the first important A. M. E. gathering here since the general conference of 1896. All of the bishops now in America were present except Bishops B. F. Lee, of Ohio (retired) and Bishop W. D. Chappelle, of South Carolina, who is sick. Besides the Bishops more than three hundred ministers from all parts of the country attended. Bishop H. P. Parks, of Oakland, California, is chairman of the Bishops' Council, and Bishop J. S. Flipper, of Georgia, is secretary. Other Bishops present were Bishops J. Albert Johnson and Heard of Philadelphia, John Hurst of Baltimore, J. H. Jones of Ohio, J. M. Conner of Arkansas, W. W. Beckett of Brooklyn, I. N. Ross of Washington, W. D. Johnson of Georgia, A. J. Carey of Chicago, W. T. Vernon of Kansas, W. A. Fountain of Georgia, A. L. Gaines of Baltimore and R. C. Ransom of Nashville, Tenn. Bishops W. S. Brooks of West Africa and John A. Gregg of South Africa were absent, being at their work in Africa. The Bishops reviewed the work of the church, its membership, finances, and different departments. There are nearly 800,000 members, and the dollar money is over \$300,000 per year. More than two thousand worn out preachers, widows and orphans receive pension from the Church.

The general officers present were Drs. D. M. Baxter, Business Manager; R. R. Wright, Jr., editor Christian Recorder; E. H. Coit, Missionary Secretary; John R. Hawkins, Financial Secretary; Ira T. Bryant, Secretary Sunday School Union; G. W. Allen, Editor Southern Christian Recorder; J. G. Robinson, Editor Church Review; S. J. Johnson, Secretary Church Extension; S. S. Morris, Secretary Allen Christian Endeavor League. All reported their departments in good condition.

HOME MISSION WORK.

The Home Mission Society of the Second Presbyterian church of Mooresville held their last meeting February 13, at the home of Rev. and Mrs. J. G. Murray. The meeting was interesting throughout and many helpful suggestions were given out by the different members.

The Society has always emphasized home work and has been able to do many helpful things for the needy. They have realized that missionary work is community work whether at home or abroad. Through the efforts of Mrs. Murray a good many gifts have been secured from friends whom she has met in New York City and elsewhere. These gifts have been given to those who are in need.

The officers and members are zealous in their work and they are asking that other societies pray for them.

CORRESPONDENT.

BY THE WAY.

By Uncle Billie.

When one's intellect overbalances one's judgment, we say such a person is eccentric; and when his judgment outruns his intellect, we pity him as a workman with splendid material, but without skill. You would better balance up.

The Census of New York City.

The Census of New York City shows that there are 1,440,635 Roman Catholics, 2,122,457 Protestants, and 2,066,956 Jews in that city, which means without any mathematical dispute, that 25.64 per cent of the population is Roman Catholic, 27.08 per cent is Protestant, and 36.58 per cent Jewish. At the present rate of increase the Jews will soon outnumber all other religious orders.

The Protestants are those who are members of any Christian Church other than the Greek or Roman Catholic; originally a Protestant was one of the party who adhered to Luther. All the American Negroes were once Protestants except a baker's dozen. But now we have many more than a baker's dozen, and we are likely to have many more within a few decades. Negroes are sending their children out or Presbyterian, Methodist, Baptist homes, and homes of other persuasions, to Catholic schools because some of our Southern states feel that it is sinning against the Holy Ghost for a Negro to attend an eight months' school that is not crowded out with children under one poorly prepared "teacher." A white Catholic laughingly told me three months ago that an intelligent Negro preacher told him, when he asked this colored preacher why he was sending his child to the Catholic school: "I prefer my child to be a Catholic with some education to being a fool in my Church. My Church is too poor to support a school, and the city is afraid to spend any money on Negro education." What will these children be when the Catholics are through with them? You cannot blame the Negro: He knows that any man without some education these days is to be pitied. The world requires more of you now. Even the horses that served their master and were carried to the crematory to receive respects for the last time from those whom they faithfully served, would give much trouble now if they could be brought back to this world. The airships, automobiles, and other means of conveyance would frighten him from the rice swamps to the Appalachian highlands, I rather suspect. A fool is to be pitied, and he who labors to keep one a fool is sinful, selfish, and without wisdom.

The Jews and Who?

Generally speaking there are three classes of this race: the Orthodox, Reformed, and Radical. The Orthodox Jews believe in the inspiration of the Old Testament, but follow the traditional explanations, that such passages as Isaiah 7:14 mean Hezekiah, the 53rd Chapter of Isaiah means the Jewish nation, which is suffering persecution. They adhere strictly to the traditional doctrine of the Pharisees. They believe that Christ was of illegitimate birth, a fake teacher, and a wizard, and was legally killed according to Mosaic law.

Reformed Jews, like the Unitarians, deny the inspiration of the Bible, and do not believe that the whole Pentateuch was written by Moses, nor the prophetic books by the prophets. Christ, they believe, was a good man and moral teacher, but they deny his divine claim as the Son of God and Saviour of the world.

Radical Jews deny even the existence of God, and the Bible to them is of no value. They believe that Christ was the first socialist. They believe that there was a Christ—each division believes something about Christ—even if they cannot agree on who he is.

Workers' Conference at Barber College.

Through many dangers, tolls and snares, I got there and am glad I went. I was there ten years ago. Things have changed up to a marked degree: a standard college with A rating, a corps of teachers from some of our strongest colleges, with Dr. and Mrs. Scherer, who know how to run a college, supervise girls, and to entertain the brethren. They are the most cordial folk we have met since the days of Drs. Dorland and Satterfield. They are strict, yet kind to the girls. Were I a girl, after completing my course in dear old Scotia, where I got my first wife, I would go to Barber, if I had the wherewithal. The home life there is ideal, the food scientifically prepared, and everything looks as clean as a pin.

Dr. Scherer and Mrs. Scherer, and all of the teachers for that matter, can be approached with ease, and yet you can see something in them that bespeaks personality of commanding power. They have the best wishes of the brethren.

Dr. and Mrs. Lewis, the heads of dear old Scotia, were there. Dr. Lewis doesn't laugh, but Mrs. Lewis laughs sweetly. But he talks pleasantly and is a most pleasant gentleman. I have one daughter under these two good people, and, therefore, I was doubly glad to see them and ask them a few questions.

By the way, I have a letter on my desk from an old Lincoln and Princeton friend, who is practicing medicine in the far West. He says that the leading colored woman in that big city, in which he is practicing medicine, in civic and social affairs, is "an old Scotia girl." Space will not allow me to say all the good things he says about her.

Mr. Edgar F. Johnson's address on "Mary Holmes Seminary and its Graduates" gives you a faint idea of that school and Mrs. Johnson.

Ingleside Seminary was represented by Mrs. Altar, and Brainerd Institute was represented by Mrs. Marquis. These two most pleasant and godly women are the wives of the heads of these schools, which institutions are assets to the towns in which they are located, and stand high among our schools established in the dark, pioneer days.

My greatest pleasure was in meeting old college mates: Carroll, S. J. Grier, and one or two others whom I had not seen in years.

It was quite a pleasure to me to be in this conference with Drs. B. F. McDowell, W. C. Coles, and R. P. Wyche, men whom I heard preach when I was quite a lad. These good men are among our first colored men who came out from college as educated ministers of the gospel. It is a source of great joy and gratitude to God to see them so active in any of our conferences. And to hear their voices now, appears like living life over.

We visited the High School under Rev. and Mrs. Rice. Rev. Rice is our faithful minister at Anniston and his faithful little wife, whom I knew when a girl in Scotia years ago, is his right hand. While they have an ideal Presbyterian school building—one through which birds can fly with every window and door securely closed and can pass from one room to the other without going through the doors—they are doing fine work. While they have a Presbyterian school building, they are doing "A" Class work. They are doing real high school work. It is not on paper only, but in the school room.

Abbeville.

When I left Anniston I went to Abbeville, and from there to Due West, and Clinton, the latter the place of my birth. I shall say more about these places and their people in my next article. Abbeville itself would take up several columns.