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

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A STANDARD CHURCH

By Rev. W. L. Metz, D. D.

(Paper read at the Workers' Conference at Anniston, Ala.)

A few days ago on my return from Charleston, I found on my desk a letter from our good friend, Dr. Gaston, asking me to prepare a paper thirty minutes long on a "Standard Church." I hardly knew where to begin. Ministering to a people primitive in customs and manners, on account of the nature of the place—being far removed from those of culture, Christian education and civilization—I have hitherto wondered what I might say about a standard church—my own church being on a little spot of earth hardly by the Atlantic Ocean on the East, and hemmed in by the Edisto River forming a half circle. To make it clear to all: I am pastoring on one of the islands of South Carolina, which is forty-five miles from ancient Charleston, my nearest trading point. It is in this isolated place where a railroad or a telephone wire would look as strange as an airplane would appear to Hannibal's soldiers scaling the heights or to Washington's soldiers in Valley Forge. Therefore, being so narrowly and anciently circumscribed, does it seem possible for such a rural pastor to give out any information that would stand out as essential elements or even a frill of a standard church? Is it not equivalent to asking a farmer or a village blacksmith to write a treatise on the Greek aorist or a standard college? But there are times when the sick and sometimes the dying can give the physician a good point by the beat of the heart, or by thrusting out the tongue. That is why we call them practicing physicians. They are practicing on you.

A standard church, or a church by which other churches are measured, because of its well organized and recognized articulated auxiliaries, functioning in all their departments, may or may not have a standard minister. Carlyle says the trouble is we have too many men in the wrong places.

A standard church is not likely to keep its standard very long in the absence of a standard minister. A standard church and a standard minister are not correlative terms. It is not a case of either the one or the other in a standard church's efforts or in the efforts of a standard minister—both working separately—that will be effective to the growth and progress of the local and general church. And while they are not correlative terms, there must be a correlation between a standard minister and a standard church just as there is correlation between matter and energy. Between a standard church and a standard minister, there must be reciprocal or mutual relations that those essential elements that constitute the warp and woof of a standard church may be outstanding.

Since the day of pentecost, the Christian Church has made marked progress in a material way and in gathering in souls for the kingdom by lifting up a standard for the people and casting up the highway. In casting up the highway of righteousness and in lifting up a standard which proclaims the Man of Nazareth King, in our efforts to build up a standard church, we have enlarged the Church and solved many difficult problems by addition, subtraction, and by substitution. This enlargement in the trying days of the Apostles of Christ would have been ecclesiastical frills, something that could be left out without changing results.

But they are essential elements now in the aim and scope of a standard church. They are not unnecessary frills and gaudy plumage. But they constitute the one seamless garment that makes a standard church with aim and scope.

The local church that knows the aim and scope of the gen-

eral church in its activities: session, Sunday school, Y. P. S. C. E., Woman's Missionary Society, and Men's Work, and is determined to keep these activities functioning for the spiritual life and growth within its pale, and to the glorious end of keeping in amicable touch with the needs of the general Church, that it may be able to accomplish its aim and range of action, can, without question, take a place among standard churches.

In connection with such an organization there should be a well defined and workable programme within the pale of this well organized church. To attempt to run a church from year to year in the absence of a definite and worthwhile programme is to pursue the direct course of decadence. A congregation, coming to church from Sabbath to Sabbath, not knowing the next step for the temporal, moral, and spiritual growth of the church—other than to be chloroformed by an effort better not uttered, and by some of the discarded hymns of Cowper and Watts, and only to be aroused by a feeble call for a liberal collection by a disgruntled deacon, from one cent up; a congregation that has fallen a victim to such dry-as-dust and matter-of-fact treatment so deadly in its continuity, is surely rehearsing its funeral amidst weird dirges.

A programme with new and well organized ideas that will fit into the aim and scope of a well organized church, willing to carry out the programme, is a standard church. A church that brings together her young people and organizes them into willing and working factors according to a programme that touches the activities of the local and general Church, is a standard church.

Years ago in a side show I saw a number of colored boys hunting an opossum with a bull dog, sticks, axe helms, case-knives and other crude implements of a harmless war. That act in the show was called "Possum Hunt in Dark Town." Unfortunately for the boys, they found an opossum sitting on a limb of a tall oak tree. The ludicrous war began: one of the excited hunters climbed the tree and suspended himself to a limb by his ragged trousers in the neighborhood of his hip-pocket. Being thus suspended, he took aim at the 'possum with an old-time revolver, fired, and, of course, missed the 'possum; and in the meantime one of his fellows threw a stone at the 'possum, missed him, and struck his suspended friend and knocked him speechless to the ground. Another hunter decided to push the bull dog up the tree, and, of course, no dog can climb a tree any higher than you can push him. But the thought came to another of the "dark town" hunters to take the axe and cut the tree down; and as he drew backwards with his dull axe he struck his onlooking companion speechless. But this did not stop his mad fling of his axe. He stuck his axe in the leg of the fellow trying to push the bull dog up the tree; and amidst his determination to fell the tree and get the 'possum, a chip flew from the tree and knocked the tree-chopper in the eye. And the next scene was the ambulance conveying them away to the hospital while the 'possum remained in the tree, with the following inscription written over his head: "Do I Look Uneasy?"

The reason in this case for such self-destruction with no desired results was a lack of organization. They had not even a leader. Each excited dunce thought he was the hero of the occasion; and the result was what wise men expected: confusion and destruction, which are the real fruits of disorganization minus a programme.

When the Pilgrims and Puritans came to this country about three hundred years ago in quest of religious freedom and money, they came very much disorganized and with selfish programmes. No doubt this was because each group had its religious persuasion and allowed it to enter into the affairs that

were civic with too much of the spirit of a clan. Quakers were despised, mistreated, hanged, and buried at the foot of the hangman's post. Roger Williams and Mrs. Hutchinson were driven out of Massachusetts because of their opposition to taxation to support the Church of England; Lord Baltimore, the American Catholic, had trouble with the Puritans beyond measure and with the Church of England. At that period of this country's history it was the pitiful scene of disorganization amidst selfish programmes; for when the Spanish came to this country they came in quest of a new Spain; France, a new France; The Netherlands, a new Netherlands; and England, a new England.

But when the colonies came together and organized and signed a programme of independence, they paved the way for the greatest commonwealth on the globe, if she will just hold it and not get drunk with power and lose her place in the sun like Babylon and Rome. Disorganization is the forerunner of every kind of deterioration. But organization with a programme worthwhile changes the face of the globe; sends explorers more alert to gather material for a new geography; makes a new encyclopedia and a Zeit Geist prevails with astounding firmness.

A church that is willing to organize itself into these essential groups, and then is willing to accept and work according to a worthwhile programme, means that you have touched the vital and responsive spot and got rich results. If we go and catch men and organize them into working groups, with a far-reaching, illuminating, and a most attractive programme, we touch a responsive chord that peals out no minor note; and men, women and children will spring from a state of spiritual indifference and lethargy and ripen into fruits worthy of the name of a standard church.

In speaking of a standard church, many of us dwell at length and with much emphasis upon the things that are evident, things that stand out as a sine qua non, an indispensable asset. That a standard church should have a minister in his preparation, Christian piety, and activity goes without saying; that much is evident. That a standard church should have a minister upon whom the Holy Ghost has descended is evident. It is superfluous to say that a professor of mathematics should have a clear knowledge of the principles of arithmetic. His profession presupposes the possession of such knowledge. It is assumed in advance that a standard minister would live so as to reflect the attributes of the Man of Galilee—though he may miss the mark—and so apply himself that he may be able to divide the word of truth rightly and defend the faith on Mar's Hill.

A standard church is a church that is willing to rise in its standard in giving to support the church both local and general. No church can be rated among standard churches, even though its preacher rival St. Paul in boldness and doctrine, and John the Baptist in evangelism, whose members act on the basis that the minister is purchasing his dry goods and groceries in some celestial region where accounts are balanced with only a smile of good will. No church is a standard church whose members will allow their contribution in the aggregate to frighten them away from their contribution per capita for fifty-two Sabbaths each year. A standard church will set a high financial standard, and the individual members of a standard church will measure their ability by what they will give per capita with no regard to the height to which the aggregate leaps.

I had a poor little dried-up half-living soul with means to say to me when I was a Sabbath school missionary that he could not afford to pay ten cents for fifty-two Sabbaths, "for that," said he, "would be five dollars and twenty cents a

year." He was fully able to pay it, but it was too much, as he thought, when he calculated how much it would foot at the end of the year. Such members are in the way of a standard church.

Under the head of division in arithmetic, we have the divisor, dividend, quotient, and sometimes a remainder. A standard church, after making up its budget, will have something left over for the emergencies that are likely to arise. When you ask a man to help you in these days of budgets, tithing, quota, and other fixed things, he will likely tell you: "Our budget is fixed for the year; perhaps we may be able to help you next year, if you are not dead." A person is a poor tither who has nothing left after giving the Lord a tenth. In fact, that is not tithing according to the tithing of the old economy. A true tither has a remainder in his division; for in the days of the old dispensation, men reaped their grain, gave the Lord his tenth, and left some in the field for the poor or gleaners. We read in Ruth 2-3 where Ruth said to her mother-in-law: "Let me go to the field, and glean ears of corn after him." Boaz. And through her mother-in-law's permission, "She went and came and gleaned in the field after the reaper."

By this rule the members of a standard church will tithe and their budget. But as it stands now with many of our influential men and women and strongest churches, the budget plan and the method of tithing have been reduced to a thus far and no farther shall your hand get into my purse.

The church that has a neat sum as a remainder, after the budget is made up, and whose individual members tithe like Boaz, in whose field Ruth gleaned corn, is a financially standard church. Such a church with well organized forces, working according to a well worked-out and clearly defined program, and with its financial standard raised to meet the present day demands of a progressive general Church; a church determined in its aim and scope in gathering daily such as should be saved; a church that puts forth every laudable effort to develop the activities within its scope that the kingdom of Christ may come. His will be done in earth as it is in heaven to the glorious end that men the world over shall brothers be, is a standard church.

LINCOLN UNIVERSITY BUYS HISTORIC PROPERTY.

A wealth of memories are awakened by the announcement of the purchase by Lincoln University of the property owned by the late Mrs. Sarah Amos, adjoining the home of the late President, Dr. John B. Rendall.

Mrs. Amos was the wife of Thomas H. Amos, one of the first students of Lincoln University. Thomas and his brother, James R. Amos, were both graduates in the class of 1859. They went to Liberia in that year. Thomas died there in 1870, and his wife returned to the states and lived in the house which the university has purchased, until her death, November 12, 1924, at the age of ninety-two.

An interesting story is told concerning the erection of the first building at Lincoln, in the erection of which both James and Thomas assisted the Rev. John Miller Dickey, founder of Ashmun Institute, later known as Lincoln University. The villagers tell this story that has been handed down for generations. It is said that prior to the founding of Ashmun Institute James Amos had been in the habit of walking twenty-eight miles from his father's farm near West Chester to Oxford, Pa., for instruction under Dr. Dickey. At a secluded spot near the present site of Lincoln, Amos used to stop and pray at a certain stone. Tradition says that this very same stone was used in the foundation of the first building in 1854.

M. A. YONGUE, 27.

REV. W. A. YANCEY.

By Dr. W. E. Carr.

William Alexander Yancey was born a slave at Caswell Court House, N. C., March 15, 1850, and died March 7, 1925, aged 74 years, 11 months, 23 days. When only 8 years old, he was sold from his mother and carried to Arkansas, and did not see her again until after the close of the Civil War when he came back to Pittsylvania County, Va. He received most of his early education, with the exception of one month, in the night school taught by some Northern white women. He worked during the day and walked one mile to school each night. He has been heard to remark that the one month in which he had the privilege of attending school was the brightest period of his school life. Everything was like bright sunshine and a new world opened up to him. After this month of day school, he taught a school in Goldsboro, N. C., studying at night during the while.

He entered Hampton Institute in 1871 to be trained as a teacher and graduated in 1873. After teaching four years, he returned again to Hampton for a post-graduate course. During his life at Hampton, in the spring of 1872, he was converted and from that day until his death—a period of 53 years—he served God faithfully and well. Upon returning to his home, he erected the family altar, and, in answer to his prayers, his mother found Jesus, and they rejoiced together.

He organized and taught the first public free school ever taught by a colored teacher in Pittsylvania County, Va., and taught the first public free school ever held at Whitwell, Va. He was appointed the first colored principal of the Holbrook Street Public School, Danville, Va., and taught in that school nine years and three months, resigning in 1890 to become a Sunday School Missionary in the Presbytery of Southern Virginia.

He united with the Holbrook Street Presbyterian Church, Danville, in 1882; was an elder in the church and superintendent of the Sunday School for more than six years. He was appointed Sunday School Missionary, November 15, 1890, and held this position for nearly 27 years, resigning in June, 1917, because of failing health. He has been an instrument in God's hands to instruct and inspire thousands of young people and lead them to a higher plane of Christian service, and has carried the Gospel light into dark corners of the rural districts of Virginia. The work was difficult owing to bad roads which had to be traversed on foot; he was often without food and a place to rest at night, and often his presence was not welcome in a community owing to a misunderstanding of his work and mission. But he never became discouraged, and through sunshine, rain or snow, day or night, looked up to God and thanked him for an opportunity of serving his people.

He organized during this twenty-seven years, 275 Sunday schools, from which have grown 51 churches and a large number of preaching stations of various denominations. He traveled 209,040 miles, visited 30,442 families, and established more than one thousand family altars.

As long as his health permitted, he took an active part in the literary and civic life of Danville. He was a charter member of the Grand United Order of Odd Fellows, Independent Lodge, 1870. He became a member of the United Order of True Reformers in 1882, and did much in helping to shape the policy of that organization. He was a member of the Golden Rod Council, No. 346, St. Luke's and held the position of financial secretary of this order until he was unable any longer to attend the meetings.

He was married August 28, 1878, to Florence, Elizabeth Stewart, of Petersburg, Va. To

this union were born twelve children of whom eight survive. He had been in failing health for several years, and bore all of his sufferings with patience and Christian fortitude. He was confined to his bed for seven days and passed peacefully away on Saturday night at 8:15. He leaves a wife, eight children and two grandchildren. The children are:

- D'Arcey Cecil—Pharmacist—Wilson, N. C.
- Lemuel Alexander—Pharmacist—Charlotte, N. C.
- Mrs. Lucinda Yancey Sanders—Stenographer—State Department of Education—Charleston, W. Va.
- Clinton Earnest—Dentist—Northfork, W. Va.
- Northfork, W. Va.
- William Plummer—Physician—Mercy Hospital—Philadelphia, Pa.
- Jamse Worden—Tailor—Danville, Va.
- Edwin Carr—Mechanic—Plainfield, N. J.
- Rose Creath—Teacher—Northfork, W. Va.

Through God's providence, he was spared to see all of his children educated and engaged in their life's work, which was the desire of his heart.

FAITH CHURCH, ABERDEEN.

Our pastor, Rev. P. W. Toney, preached an excellent sermon Sunday A. M., text: "Go, wash and thou shalt be clean." II Kings 5:10. We were glad to have Mr. and Miss Lowery, of Mayesville, S. C., among the visiting friends.

We had with us in our Sunday school Mr. G. R. Marsh, our missionary, who gave us an interesting talk and also planned with us the Sunday School Institute which convened Tuesday and Wednesday nights, conducted by Rev. F. C. Shirley, the District Superintendent of the Synod of Catawba. The Institute was well attended by members as well as visiting friends each night.

Rev. Shirley introduced on each night some special social feature which was very interesting. He outlined to us the church school and its different organized branches. We feel wonderfully benefited by this Institute, conducted by such an inspiring leader as Rev. Mr. Shirley.

Our Sunday school is working nicely. We are cooperating with our faithful superintendent, Mr. W. H. Byrd, to make it a model school. Too much cannot be said of our Superintendent. As much as he has done, he is endeavoring to do more. He makes our Sunday school lessons more impressive by having some one appointed who is thoroughly prepared to give a review and discussion of the lesson each Sabbath. This has proven very helpful and interesting.

The C. E. meetings are being well attended. The young people are actually working.

The Missionary Society held its regular meeting Friday P. M. This society is doing a great work in Faith church.

Miss Atlanta Byrd, who is teaching in Sanford, spent the week-end here with relatives.

MRS. G. M. LASHLEY.

LINCOLN PRESBYTERY.

The Presbytery of Lincoln will convene in the newly erected administration building of Fee Memorial Institute, Nicholasville, Ky., April 16, at 7:45 P. M. All who desire to attend will notify us immediately. Duplicate cards have been sent to each minister and each session, and if promptly filled out and returned it will greatly assist us in securing homes for all. Nicholasville is situated on the main lines of the Southern and Louisville and Nashville Railroads and the interurban line of K. T. and T. Co., which connects it with all Central Kentucky towns and cities. Also more than 15 busses enter and leave each day for all towns in the State.

H. W. McNAIR, S. C. Fee Memorial Institute, Nicholasville, Ky.