

Africo-American Presbyterian

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

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THE ANNUAL MEETING OF THE CONVENTION; OR LIFTING UP A STANDARD OF EFFICIENCY

An Address Delivered by Rev. O. M. McAdams, Thursday, July 23,
on the floor of the Sabbath School Convention of
McClelland Presbytery, Due West, S. C.

Every annual convention has the privilege of standing upon the shoulders of the annual conventions that have preceded it, and lifting the standard of efficiency in Christian service a little higher. It is the privilege of every annual convention to start with its program just at the point where the preceding annual convention left off. If we do not accomplish more in this annual convention than we accomplished in the last annual convention, then we shall not have made the proper use of our privileges and opportunities. It is our privilege to accomplish more in life than our fathers and mothers accomplished. Every generation should rise a step higher on the ladder of civilization than the generations behind it. And so on, world without end, there should be progress everywhere. The law of God's world is a law of progress, or a law of growth. Everything in nature grows. The dead only is done. And even in the realm of the dead changes are continually taking place. Everything in God's world is moving on. The sun itself is moving through space toward a point in the constellation of Hercules, at the rate of about 16 miles a second, and carrying the whole solar system with it. Every day the bodies of mortals are dissolving into their chemical elements, and their souls are moving on into the next world.

There is no standing still or marking time in the natural world and God intends that there shall be growth in the spiritual world.

The children of this world are wiser than the children of the kingdom in many things. Students of current events will recall how only a while ago the voices of American statesmen sounded aloud from one end of this nation to the other, calling upon the people of America to prepare. "Prepare, prepare," was wafted on the wings of the air. Prepare for war in times of peace. In the tremendous shaking of world powers and the godless rush of the nations of earth for what they considered their places in the sun, the national prophets of America foresaw the crumbling and falling of these United States unless the nation prepared to meet the demands of the future.

There is such a thing as living for the future. We live for the future by preparing for the future. We who are living today should make preparations for those who are coming tomorrow. As we stand upon the bridge that connects the present with the future we can hear the tramp of the teeming millions of the future. Are we prepared for their coming? When we who are living today shall have gone from this world we shall leave behind us, as every generation has left, a legacy to posterity. The legacy handed down to those who come after us may be good and it may be evil. The great William Shakespeare makes Brutus say: "The evil that men do lives after them; the good is oft interred with their bones." But we are giving due respect to the great writer when we see the other great truth, namely, the good that men do is not always interred with their bones, but it lives on and on from generation to generation.

There are many ways in which we may live for the future, but the one special way that should concern us in this our annual convention is lifting up a standard of efficiency in Christian service.

Two thousand three hundred eighty-five years ago, a Hebrew prophet in whose veins flowed the blood of nobles, spoke to his people who were at home in their native land in behalf of the members of the Hebrew race who were still in the strange land where their fathers and mothers had been carried as slaves. In speaking to those at home this old Hebrew prophet and statesman said: "Go through, through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather up the stones; lift up a standard for the people." Isaiah 62:10.

The prophet calls upon those at home to prepare the way and lift up a standard for the people. The Hebrews in the strange land are to come home and live in the land promised by Jehovah to their fathers.

In the Old Testament there is a very little said about the immortality of the individual, but a great deal is said about the immortality of the Jewish race. Israel may be carried away into captivity again and again, but the prophets of God refused to believe that the time would ever come when the Jewish race would be no more. But they believed that a righteous remnant would return from captivity and live on and on through the ceaseless ages of eternity. The task of the people, therefore, was to prepare and lift up a standard for the future. God intended the race to live forever. The prophets of God had a deathless faith in the immortality of the Hebrew race. The race would never die out. The thing for them to do was to prepare for the future.

The task of our annual convention is to prepare the way for our young people. And in preparing the way the standard of efficiency in Christian service must be lifted up, and the stones in the highway of progress must be removed. Our program of education must touch all phases of life. Our great Church has come to realize that Christian education expresses itself in the development of the physical life of the child. Our educational program must include the play life of our young people. The world war caused our States to awake to the importance of the physical development of its citizens. The world war taught that our nation was a diseased nation. And the State began to look after the health of its citizens as never before.

We are born to die, but the vital statistics show that we are dying too fast. We are dying too young. Man ought to live out his time as allotted by the Scriptures, three score years and ten, or 70 years. According to the facts of science as well as the promise in the Scriptures, every man ought to live until he is seventy years of age. But we have been careless about our own health and the health of our young people. Thus a great many of us have gone to heaven before time. We are not invited up there until we become seventy years of age at the least. So our educational program develops the physical life of our young people to the end that they might live out their allotted time.

If there is anything that can be said against the educational program of the Christian educators of olden times, it is that their program provided for education of young people only in spots, whereas the Christian educational program of today includes all the needs of life and plans to meet those needs. An adequate Christian educational

program must include the play life of our young people. "All work and no play makes Jack a dull boy." Play is one of Jack's inalienable rights. But our educational program must seek to guide and direct the play life of Jack. Too often he has been left to develop his own idea of a wholesome and worthy play. The man or the boy does not go astray during his work hours; but he goes astray during his leisure hours—during his hours for recreation and play. How many groups of our young people know how to spend an evening together in wholesome and worthy play? You say they know how to dance, and dancing is play. That is true. But is there anything wholesome and worthy about the dance? Does it contribute anything to the moral welfare or the moral uplift of our young people? Call the roll of the men and women who have made the world better because they live in it, and then tell us how many received their inspiration for Christian service in the dance hall?

Automobile riding is a phase of recreation, but there are so many evils connected with the automobile until our educational program cannot afford to overlook that phase of recreation. Of course we would not take a form of recreation from our young people without recommending that they be given another form of recreation which is more in harmony with the life of our Master and Teacher. The task, therefore, of our Christian teachers is to give to our young people a form of recreation better than the dance and which will do less harm to their Christian lives than the dance halls and automobile petting parties.

In lifting up the standard of efficiency in Christian service the intellectual development of our young people must not be overlooked.

"Were I so tall to reach the pole,
Or grasp the ocean in my span,
I must be measured by my soul,
The mind's the standard of the man."

Our young people ought to be encouraged to remain in school until their minds are sufficiently developed to meet the demands of life. The 136 schools ranging from kindergarten to college and theological department and the 469 teachers that our church supports in order that our young people might obtain a Christian education are a testimony to the faith and interest that our great Church has in Christian education.

Christian education seeks not only to develop the body, mind and soul, but it also trains the child along lines which inspire patriotism or love for our country. Our young people ought to be trained into a consciousness of citizenship. The child ought to be taught to feel that he is an American citizen. The colored child is not generally taught that America is the black man's land as well as the white man's land.

The first permanent settlement was made in this country in the year 1607 at Jamestown, Va. Twelve years later the black man came to Jamestown, (1619.) Thus for 306 years the black man has toiled side by side in this country with the white man to make this nation as it stands today the richest nation on earth. And whenever, however or wherever the enemy has threatened to come within our gates, the black man has gladly shouldered his gun and marched bravely to the front with the white man in defense of his native land. It is very refreshing and inspirational to walk across Boston's Commons and look at the monument erected in honor of Crispus Attucks who was one of the first four Americans to shed sacrificial blood for American Independence in the Revolutionary War.

(Continued next week)

THE BUDGET FOR THIS CHURCH YEAR

Princeton, N. J.

To the officers and members of the Presbyterian Church, U. S. A.:

Beloved in Christ:

The following important facts are presented to you by direction of the General Assembly. They are so serious and significant as surely to arouse your prayerful interest and loyal response.

For years the offerings of our Church have continually increased and this, in many cases, has been due to personal sacrifice and heroic self-denial; however, the increase has not been in proportion to the ability of the whole Church nor to the demands of its expending missionary and benevolent work.

The entire contributions for last year were less than \$10,000,000 out of an approved budget of \$15,000,000; consequently, all our Boards were hampered in their work. The Board of National Missions and the Board of Christian Education reported deficits amounting to \$703,000; additional obligations from other years rest upon the Church to the amount of \$540,000. Therefore, unless these debts are to be enlarged, or costly and disastrous retrenchments are to be made, our offerings must be increased this year by the amount of at least \$2,000,000. An increase of \$5,000,000, however, will be required to supply the recognized needs of our Boards.

To meet so critical a situation, the General Assembly resolved upon "the organization and prosecution of a vigorous, nationwide campaign to raise the entire budget of the Church."

This entire budget of \$15,000,000, including as it does all existing debts and comprising the gifts of our nearly 2,000,000 members, is not unreasonable or fictitious or visionary. It was computed with conscientious care and it represents only the imperative requirements of our work at home and abroad.

After its adoption, nearly a year ago, this budget was apportioned among our churches, so that every congregation is now familiar with its own quota. With these quotas in mind, the Assembly has not proposed a debt-raising campaign, nor the erection of new machinery, nor the introduction of novel methods, but simply a determined effort on the part of the Church to lift the level of its benevolences to the amount already apportioned by its Presbytery.

Many churches did not contribute their quota, last year; many others, however, regarded their quotas lightly, as fanciful or arbitrary goals impossible for them to reach. Some allotments may be unfair, some readjustments by Presbyteries may be required, some weak churches may need help from the strong; but the level of our offerings absolutely must be lifted so as to assure at least an aggregate of \$12,000,000 for this Church year. If every congregation would contribute its quota, the entire budget would be raised, all our obligations would be met and all our Boards adequately financed.

What is the quota of your church? Will you not make a new and determined effort to raise it? In no case will the task be easy. The level cannot be lifted, however, simply by emphasizing obligations and outlining programs, but only by a new and definite and individual offering of ourselves and our goods to God, that thus we may prove what is His good and acceptable and perfect will.

In behalf of the General Assembly,
CHARLES R. ERDMAN,
Moderator,
LEWIS S. MUDGE,
Stated Clerk.

MCCLELLAND PRESBY- TERY.

The Presbytery of McClelland convened in the Schofield Presbyterian Church, Seneca, S. C., at 8:00 P. M., September 3, 1925. The opening sermon was preached by the retiring Moderator, Rev. J. S. Williams, D. D., text, "What is man that thou art mindful of him? Or the son of man that thou visitest him? For thou hast made him a little lower than the angels and crowned him with glory and honor." Psalm 8:4-5.

"They said therefore unto him, What must we do, that we may work the works of God?" St. John 6:28.

After the sermon Presbytery was constituted with prayer by Rev. B. F. McDowell, D. D. The roll was called and Rev. J. G. Porter was elected Moderator and Rev. J. H. Toatley, Temporary Clerk.

Rev. N. Bell, of Catawba Presbytery, was accorded a seat as a corresponding member.

An offering was taken, announcements were made, and Presbytery closed with prayer by Rev. N. Bell.

Friday Morning, Sept. 4.

The Friday morning session consisted in reading, correcting and approving minutes, appointing temporary committees, enrolling tardy members: Rev. E. A. McCorkle and Elders Drummond and Butler.

Revs. O. M. McAdams and B. H. McFadden were nominated principal and alternate ministerial commissioners, respectively, to the next General Assembly. Elder J. E. Hall was nominated principal lay commissioner and Elder Drummond, alternate.

Prof. C. B. Johnson, Director of Stewardship in the Presbytery, and Rev. J. H. Toatley, Chairman of Presbytery's Committee of the Board of National Missions, reported.

Prof. A. A. Adair, S. S. Missionary of Fairfield Presbytery, was given the privileges of the floor. Prof. Adair spoke of the Sabbath School work accomplished through the work of Mr. P. A. Flack in McClelland Presbytery during the summer months, and introduced Mr. H. N. Sullivan, who is the newly appointed regular Sabbath School Missionary for McClelland Presbytery.

Rev. C. W. Francis, chairman of the Presbytery's Committee on Christian Education, and the Chairman of Presbytery's Committee on Program and Field Activities, Rev. C. M. Young, D. D., reported.

The hour for preaching having arrived, Rev. J. E. Jackson, Synodical Evangelist, preached a most excellent and timely sermon: theme, "God's Remedy for Sin." Text, "Behold the Lamb of God that taketh away the sin of the world." St. John 1:29.

Friday Afternoon.

The outstanding accomplishments of the Friday afternoon session follow:

Rev. J. G. Porter, the Director of Missionary Education, reported.

The five-year period of the Stated Clerk, Rev. O. M. McAdams, expires March 31, 1926. Rev. J. H. Toatley, of Due West, S. C., was elected Stated Clerk. Rev. Toatley's period of service as Stated Clerk of McClelland Presbytery begins April 1, 1926.

Rev. O. M. McAdams was elected Chairman of Presbytery's Committee on National Missions.

Rev. J. S. Williams, D. D., Chairman of Presbytery's Committee on Ministerial Relief and Sustentation, reported.

The Woman's Presbyterian Missionary Society reported through its President, Mrs. J. H. Toatley.

The Treasurer of Presbytery, Rev. O. M. McAdams, reported. This report was approved by the Presbytery's Auditing Committee.

The Presbytery ordered its Stated Clerk to notify Dr. E. J.

Gregg, Treasurer of the Synod of Atlantic, that McClelland Presbytery will cooperate with him in his efforts to raise the Synodical assessments.

Rev. E. A. McCorkle made the report for Presbytery's Committee on Foreign Missions.

The Chairman of the Committee on Vacancies and Supplies recommended that Mr. W. C. Jones continue as Stated Supply of Carlisle and Union through the winter months. Presbytery approved.

The next place of meeting was left in the hands of the Stated Clerk. The session closed with prayer by Rev. C. W. Francis.

An appreciative audience was present Friday night and heard the Woman's Presbyterian Missionary Society give an excellent, interesting and inspirational program. A collection of \$25.00 was given.

Most excellent music was given by the choir of St. James Methodist church of Seneca.

Rev. B. M. McFadden read the resolutions of thanks, and Presbytery adjourned with prayer and the apostolic benediction.

Four of the ministers of Presbytery were absent: Rev. J. M. Johnson, D. D.; Rev. H. Y. Kennedy, Rev. W. R. Coles, D. D., and Rev. Leslie E. Ginn.

Sunday, Sept. 6.

An appreciative audience was present Sunday morning. Music was given by the choir of Ebenezer Baptist church. Rev. O. M. McAdams preached Sunday morning and Sunday night. May God bless Rev. J. S. Williams, D. D., and family and the people of Seneca.

O. M. McADAMS,
Stated Clerk.

OAKLAND CHURCH NOTES.

Beginning August 31 and ending September 6 a revival meeting was held at our church. This was one of the greatest spiritual awakenings in the church and community we have experienced.

Monday night our pastor, Rev. J. A. Ramseur, preached a strong, searching sermon.

Tuesday night Rev. W. G. Anderson, of Lexington, who conducted the meeting the balance of the week, came. His sermons were persuasive, strong and of such a character as to make each individual "Come to himself." Each night, too, Rev. Anderson seemed more zealous and full of the Holy Spirit.

During the week two grown men and 12 children and young people decided for God. Thirteen of these joined the church. Many Christians vowed that they would live nearer to God.

Sunday was a great day. At the morning service Rev. Anderson used as a text, John 10:9: "I am the door." It was a great sermon.

In the afternoon just before the Lord's Supper was given he preached a short sermon on "The Death of Christ." His vivid illustrations caused everyone to enter into the spirit of the occasion. Three infants and three other persons were baptized. The last service was Sunday night.

A collection which amounted to \$26 was taken for Rev. Anderson.

All the services were well attended. We hope Rev. Anderson will come again, and pray God's blessings on him as he labors for the Master.

We are sorry to report that Miss Lula Belle Johnson is ill.

Mr. Odell McConaughy and wife, of High Point, are visiting their father and their sister, Mr. David and Miss Alice McConaughy.

Misses Ruth Miller and Mary Howard Carr left for Scotia College Monday where they will resume their studies when school opens. We shall miss them very much.