

Africo-American Presbyterian

"AND YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—John viii, 35.

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HOW TO WIN OTHERS FOR CHRIST

(Paper read at the Presbyterian Workers' Conference held at Haines Institute, Augusta, Ga., January 31st to February 3rd.)

By Rev. I. H. Russell, D. D.

Mr. Chairman, Fathers and Brethren:

The representatives of all walks and businesses of life must know what they are representing, so they can present what they are offering. The ambassador for the Lord must not only know his line and be able to present it in a manner that will be effective and acceptable.

One of the fundamental things in winning souls is, first, to show them that they need a Saviour. To do this, have them read from the Bible, if possible, such Scripture passages as will appeal to them. The following passages are good: (1) "All have sinned." (2) "God died for the ungodly." (3) "Christ died for all."

Plead with them to depend upon God and His word, and do not depend upon self and your word. God is more interested in the sinner's salvation than you are, so look to Him to do the saving.

Show them how to make the Saviour their Saviour. Use such Scriptures as these: (1) Believe on the Lord Jesus Christ and thou shalt be saved." (2) "Him that cometh to me, I will in no wise cast out." (3) "Whosoever believeth in Him shall receive remission of sin."

The advocates of Christ must preach the word in season and out of season, be prayerful, prudent, practical and persevering.

Some excuses offered by sinners are: "Not now," or "not today," "I'm not a sinner," or "not a very great sinner." To offset these arguments quote the following: (1) "Choose you this day whom ye will serve." (2) "All have sinned." (3) "I can't hold out." (4) "Fear thou not, for I am with thee." (5) "Be not dismayed for I am thy God; I will strengthen thee." (6) "I am persuaded that neither things present, nor things to come, shall be able to separate us from the love of God." (7) Believe and thou shalt be saved."

If there are hypocrites, what is that to thee? "Follow thou me." "Prepare to meet thy God." There cannot be a counterfeit unless the real thing exists. One who stumbles over a hypocrite is stumbling over one that is ahead of him.

Jesus says: "I am the way; no man cometh unto the Father but by me." You cannot work your way into the Kingdom of heaven; if you could, you could get there without Jesus and without the price of death being paid for your sins.

"The wages of sin is death." Its penalty has to be borne by yourself or you can escape the death penalty by receiving Christ for your substitute by faith or trust.

You are never too great a sinner. "Christ died for the ungodly." "This is a true saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners of whom I am chief." "Though your sins be as scarlet they shall be as white as snow." "For God sent not his Son into the world to condemn the world, but that the world through him might be saved."

To those who deny there is a God quote the following: "The fool hath said in his heart there is no God."

The ones who say God is good, He will not send any one to hell, say this to them: "He that believeth not shall be damned." "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap."

If he says, "I cannot give up the things of the world," give this passage: "What shall it profit a man if he gains the whole world and lose his soul? God is a loving Father and wants the child's cup of joy not only full, but running over. God only desires to eliminate those things from the life which work harm.

"Love not the world, neither the things that are in the world, for the world is the enemy of God. If you can love God's enemies, and can't love God and the things of God, you will have to go to hell where all of God's enemies go.

Other excuses can easily be met and answered from the word of God. "Search the Scriptures," "show thyself approved unto God." Analyze the passages you use, calling attention to the principles they teach.

After presenting Christ as the Saviour and meeting the objections, press for a decision for Christ. Pray and get the seeker to pray for himself. Preach the word. God saved you for His service. One soul is worth more than all the world. Souls are dying without hope and without God.

"Who will go?" "Here am I, send me." "Work for the night is coming."

Be a Master Personal Worker for Jesus.

"He came to die, He lives to keep."

He died to save. He comes to reign. Preach it, teach it, Tell it wherever you go."

Now as to the means that are employed to develop a revival in the church: First and foremost I mention preaching; and in order to do this, much depends on your own state of mind. I think that almost always a man has in his own heart the prophecy of these things. I have waked up in the mornings and the air has smelt differently from what it did before. I have gone out of doors, not thinking that it was spring, but it was brought home to me by the changed aspect of things around.

So I have found in my own ministry that when my heart was right for this work of God, I somehow had it brought to me in a way which inspired courage and zeal and purpose: there was an intensity of feeling that assured me I was going to succeed,—not I, but the grace of God that was in me. I had a courage, a sort of certitude in me, "The time has come!" "The time has come!" and I went down into the work with a feeling, "I will not be denied! I will have this blessing! Slay me, but give me this!" and where a man has even the smallest beginnings of this feeling, he is pretty sure to impart it.

Now, how shall a man come at it, if he hasn't it? I might say to a pastor, "Art thou a master in Israel, and knowest not these things?" You have not had a charge, and so I don't blame you. In what way shall a man who has the cure of souls and is waiting for souls; who believes in God and immortality, in the Lord Jesus Christ, in the dying and necessitous condition of men—in what way shall he come into active sympathy with them?

Suppose a surgeon should say to me as he goes down to a great Military Hospital, I am going down to a great work, and I don't know but what my zeal and courage will flag. How would you advise me to prepare to take an interest in this thing and sympathize with these poor wounded soldiers? If he needed

telling he would not be fit to be a surgeon. The circumstances themselves should be all the incentive he needs. When a man looks over his congregation, and thinks of them, feels for them, prays for them, carries them in his heart, when they are really dear to him,—in part because they are dear to Christ, who is dearer to him than life itself,—it seems to me he needs very little instruction on this matter.

Only this: if you have fears that are frightening and harassing you, lay them aside. If you have worldly business or anything of that kind, that is absorbing your time and preventing the kindling in you of an enthusiastic devotion to your work, put that aside, no matter what it may cost you. If you find your own spiritual feelings have been scattered, take those means which you recommend to your people,—your Bible, your closet, Humble yourself before God. But I beseech you to avoid that kind of crawling, that prostration that takes the very manhood out of a man. I don't think God wants a man to crawl before Him like a worm. I don't think He is any more pleased to see that than you would be to see your children act so. If I had a child that acted so toward me, I should not esteem him as much as I would a manly child. Now a child does not know any better, but a man ought to.

Now, I have seen men who seemed to think that if they emptied themselves before God and made themselves mean, and said all manner of self-abasing things, it would fit them for work. No; manliness! No doubt every man has enough to confess, but God wants men to come to Him as though they were his sons.

I am a son of God, uncrowned, dishonored by imperfection, by manifold transgressions, but my Father's blood is in me. I am a son of God! I will confess my sins, but I will stand before Him as His son still. I am willing to be chastized, but I am not willing to crawl in the dust, as if I were not an immortal creature. It is not necessary to weaken yourself so. But pour out your heart with strong desires before God. Love men! Love God! Work!

Now, as soon as a man comes into that state, if he is going to be successful, his preaching will be intensely earnest, it will be exceedingly clear, it will be personal. So much for the mind of the minister preparatory to preaching.

At other times you are giving general instruction, but now you converge the knowledge that men are supposed to have. You are bringing it to a definite purpose.

When a man is stating law in the lecture-room, he pursues one course; but when he stands before a jury to win a case, all that he ever knew is concentrated for a definite purpose. He thinks of their verdict. We preach a great many sermons, and properly, which are to promote meditation, which are to bring forth their fruit gradually in the family and in the community at large. That is well enough; but when revivals have set in, our preaching is for immediate results in the hearts and souls and consciences of our fellow-men.

So that while every sermon is an instruction, it is also a plea. Every sermon is to have in it a grasp, an intensity of hold upon men, that shall from day to day and from week to week have its influence. You shall feel in yourself that every time you preach a sermon you have drawn some man. That is ideal; that is the aim.

In preaching in revivals of religion the great things you wish to secure are the reason, the moral sense and the imagination of men. Men work more by

imagination than we suppose; not in the form in which it is associated with poetry, but with that action that brings invisible things to sight, which enlarges the scope of existence,—in short which brings the eternal future very near men.

Sermons must bring out those truths of God's word that are sure to have effect. They must bring out those truths which satisfy the judgment, the common sense of men; which also frequently arraign and satisfy the conscience; and which do these things in the light of the higher relations which men must sustain to the future and the government of God.

I say this because many people suppose that in revivals of religion the only thing to do is to address the feelings, to sing men along, to exhort men along, to carry them along they scarcely know how.

There is a place for singing and for social exercises in subordinate meetings; but a minister ought never preach so well, so strongly, so clearly, and so compactly, never with such appeal to a man's deepest nature and through his imagination to his whole being, as in the initial state of a revival of religion.

In the Morning,
"I met God in the morning,
When the day was at its best;
And His Presence came like sunrise
Like a Glory in my breast.
"All the day the Presence lingered
All the day He stayed with me;
And I sailed in perfect calmness
O'er a very troubled sea.

"Other things were blown and battered,
Other ships were sore distressed;
And the wind that seemed to drive them,
Brought me to a peace and rest.

"Then I thought of other mornings,
With a keen remorse of mind;
When I had loosed the mooring,
With the Presence left behind.

"So I think I know the secret,
Learned from many a troubled way,
You must seek Him in the morning,
If you wish Him all the day."

CHRISTIANITY SUFFERING FOR LACK OF CHRISTIAN PRACTICE.

By Rev. J. Burton Harper

Science in all of its power is just what man knows about some of the things God has placed about us. There is no conflict between the things and God, though there may be much conflict about the knowledge man may have about things and the glorified Deity. The world is suffering for lack of the practice of the policies of Jesus rather than from a so-called scientific aspersion of the things God has hidden in varied nature for our needs.

The one great thing so badly needed everywhere is a willingness to do right unto his neighbor on the part of man as found in the recesses of the conscious soul; for no man can mistreat his neighbor without having a pungent notice of it. This notice is brought about through the psychological nature of man and the Almighty God. Man in a large degree is too content to follow his own interpretation of his duties rather than the plain, straight forward instructions God has given through His Son, Jesus Christ. Cain well knew he had slain Abel his brother, and the Pharisee, the hypocrite knew that his neighbor had fallen among thieves; he heard his groans, but the Pharisee went quietly on his journey.

(Continued on page 2)

ATTENTION! PRESBYTERIANS

Do you know that of the many thousands of dollars given to mission work by the Young People's Societies, Catawba Presbyterian has not credit for a cent for the year 1927. Can Catawba stand this? No. What can we do? Well, we have a few days of grace—until March 5, 1928—to redeem ourselves. Fill out the annual report blanks for Young People's Work which you have received and send them at once to your Presbyterian Young People's Secretary. If your young people have given no money to missions this year, urge them to do so at once. Send this money to Mrs. J. A. Rollins, of Gastonia. Read this letter received from Miss Gladfelder:

Board of National Missions of the Presbyterian Church in the U. S. A.
156 Fifth Avenue, New York, N. Y.
February, 1928.

Dear Miss Chresfield:
The December "Carry All" saved the gifts received to November 1, 1927, by the Board of National Missions from young people, seniors, intermediates and children. Other contributions have come in since then so that we are now reporting the following contributions for National Missions to January 1, 1928:

	Amt. Rec'd.	Total Budget	Pctg.
Children up to 12 yrs.	\$8,298	\$10,311	43
Intermediates			
Seniors			
12-17 years	15,360	44,268	34
Y. P. 18-23	14,402	37,752	38
Totals	\$38,060	\$101,331	37

In other words, \$63,270 are needed to complete the total budget of \$101,331.

You, personally, will want to know the total gifts received to January 1 from the corresponding groups in your Presbyterian Society—Catawba.

Children _____
Intermediates and Seniors _____
Young People _____

What are we going to do about it? Well, one thing which you can do is to compare the gifts received from the groups for which you are responsible with their apportionments and then, in consultation with your Presbyterial Treasurer, endeavor to reach each individual organization. We rely on you to so present the National Missions field that money will be given, not just to meet an apportionment, but as the medium through which schools, food, clothing, doctors, nurses, teachers, community workers and Christian training may be provided for other boys and girls and young people.

Another thing which you can do is to help us solve some very perplexing questions. Why is it so difficult to secure equal quarterly payments from children's and young people's groups? How can we create such a genuine interest and enthusiasm for the extension of God's Kingdom on earth that missionary giving will be a natural and inevitable result? These problems are yours and ours; perhaps together we can find the answers.

Faithfully yours,
KATHERINE E. GLADFELTER,
Director of Young People's Work.

ANNIE A. CHRESFIELD,
Catawba Presbyterial Secretary Young People's Work.
115 N. Morgan St.,
Monroe, N. C.

SWIFT MEMORIAL COLLEGE LIFE.

The Choral Club, consisting of twenty-two voices, gave a program to the whole school last Friday afternoon. It was under the direction of Miss Burdell Sullivan, head of the music department.

Miss Ruby Lowmans, a second year student in the High School, made the highest average of any of the High School students.

Miss Esternette Moore and Miss Nina Joe Moore have been promoted to the third and second year high school classes respectively, due to their very excellent work and general scholarship.

Mr. Preston Whitley, of the Junior College class, made a very commendable record in the heavy schedule he is carrying.

Mr. Robert Jeans, Junior High, has returned to us from Memphis, Tenn., where he was called on account of the death of his mother.

Prof. Robert E. Lee was called to Nashville, due to the death of his sister.

The following article was written and read at our Christian Endeavor Society meeting last Sunday evening by Miss Esternette Moore, one of our Junior High School students, from Chatsworth, Ga.

"Ideals for Choosing a Life's Partner."

Since in choosing a life partner, we take the first step in a new way of living; the first ideal to be considered is happiness; without happiness no person is willing to remain in a secluded place for life.

as one; that is, the persons who are to become life partners must have the ability and willingness to work together.

The next is character, because it is a gem of greatest value that we ought to seek in choosing a life partner. The next ideal is love; if one person does not love another he will not be willing to do what the other one wants to make him happy though it may be right; but if love is present one will gladly suffer to make the other happy.

Both persons should strive to make the union happy and comfortable. If this is not done, they will become tired and be like a merchant who is unsuccessful; they will have a sale and sell out. Without happiness and character married life will be a failure.

The next important thing is to have a vision of the home they are going to make. Some persons marry without stopping to think of what is to come after the marriage. They never think of the home and family which married life presupposes. Unless people marry with the aim of a home and family life, then marriage is not sacred—it is just a business proposition. Marriage is one of the sacred acts of the Church and it should be kept so, for in choosing a life partner we should choose one whom we wish to share the home life with us and be the mother or father of our children, companion and helper, and a sharer in our joys and sorrows.

A husband should be an upright man with high ideals and ambitions. His intellectual ability should be the equal if not a grade higher than that of his wife. He should be prepared to shoulder the responsibilities of a husband and father.

Due preparation should be made for the home before marriage and each partner should know the faults of each other know the faults, the vices, and the short-comings, as well as the virtues of each other. I think with these views, marriage would be happy and divorces few.