

African American Presbyterian

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

VOL. L.

CHARLOTTE, N. C., MARCH 8, 1923.

NO. 10.

THE CHURCH'S CHALLENGE TO MEN

(Address delivered at the last session of the Catawba Synodical Sabbath School Convention and School of Methods held at Mary Potter Memorial School, Oxford, N. C.)

By Dr. E. R. Dudley.

"Follow me and I will make you fishers of men," was Jesus' challenge to the meek and lowly fishermen of Galilee.

"And they straightway left their nets and followed him." What magic power! What abiding faith! What nobility of character! And they did become great fishers of men, and so earnest and zealous were they in meeting the challenge, in plying their trade, that Jesus imposed upon them the coveted honor and devout distinction of becoming the head of the great Christian Church, which has come down through these unhallowed ages, unsoiled and unsoiled as the great bulwark of hope, faith and love, reaching into that richer, fuller life that alone in due season shall bring about the Fatherhood of God and the Brotherhood of all mankind.

"Follow me."—There is a very peculiar fascination and charm in that challenge; notwithstanding it often carries with it hardship and privation, yet men have picked it up and become conquering heroes; they have changed the destinies of nations, made the desert flourish like the rose; they have established diverse institutions, have brought light out of darkness, yea, and peace and comfort out of chaos.

"Follow me" has been the challenge heard and heeded by the patriots, sages and pioneers as they have blazed their trails in discoveries, inventions, explorations and achievements and written their lives indelibly upon the pages of history down through the ages.

"Follow me" and get thee up out of the land of Ur of the Chaldees and I will make thee the father of many nations. I will number thy seed as the stars in the heavens and as the sand upon the seashore; and I will honor thy blood and relationship through the earthly advent of Jesus Christ Himself. And Abraham heeded the challenge and became the Father of the Faithful and the patriarch of old.

"Follow me" and go back down into Egypt and tell Pharaoh to "Let my people go," was Jehovah's challenge to Moses as he was recovering from a life mixed with strife and bitter memory in the land of Midian; and as Moses sat there herding the cattle, he chanced to look up across a shoulder of Horeb's rugged peaks and there caught the inspiration through the burning bush. Throwing down his crook, he accepted the challenge and arose to heights sublime as a leader and law-giver to be finally swallowed up in the convexity of Pisgah's lofty mountain, there to repose with the patriarchs and sons of God, who had gone on before.

And what shall we say of Jephtha, Gideon and Samuel, or of Nathan, Elijah, Elisha, Jeremiah and Daniel and a host of others who caught the inspiration and saw that it was good and accepted the challenge to lead men toward the oncoming Prince of Peace?

"Follow me!" Lord, what wilt thou have me to do? was the response of Saul of Tarsus as he accepted the challenge while on his way to Damascus, and Paul must have really meant business, for besides the Master Himself Paul gives us more inspiration and desire to cling to the hope in the promise of eternal life than any of the other Apostles. His miraculous change, his indomitable will power, his fearless and consci-

entious attitude all stand out in bold relief as an intense inspiration like an oasis in a dreary land to the weary, footsore and thirsty traveler on his way to Canaan's fairer and happier land.

"Follow me" as we come down through the ages was caught up by Knox, Calvin, Luther, Wesley, Lovejoy, Sumner and our own Chapman and beloved Worden and a host of others, who have faithfully accepted the challenge and have maintained the line of continuity of the great Christian Church when and wherever it has been threatened by the spirit of intolerance, selfishness and violence.

"Follow me" has echoed far and wide since it was first uttered by the Master to that little band of fishermen on the shores of Galilee, gaining spiritual impetus and numerical strength and breaking down the barriers of strife and might and letting in the sunshine of good will and fellowship.

And yet with all of the wonderful and marvelous achievements of good will and peace on the earth that Christianity has wrought throughout the world the harvest is still great and the reapers very few. Then do you feel astonished to learn that the Church is still challenging men to "Follow me?"

Men whose shadows have never been permitted to disappear across the vestibule of the Church edifice.

Men whose ears have never caught the significance of the melodious peals of the church bells.

Men whose minds have never been attuned to the two-edged sword-power of the gospel.

Men who have never been trained into the fellowship of the family altar.

Men who have overlooked the refreshing refrain of the prayer meeting; and

Men whose souls are so warped they can only see the Bible school as a kindergarten for the little children.

"Follow me" rings out in clarion tones not alone to the layman in the slums, who perchance has never heard the sweet deep refrain, "O, where is my wandering boy tonight," nor to the rum sot who continually robs his family trying to satiate and satisfy his fitful appetite with boot-leg liquor, but the challenge comes with a cyclonic like clash to the Elmer Gentrys and the Rev. Mr. Dinadale, who are moral lepers like wolves in sheep's clothing, who are preaching the unsearchable riches of the gospel and practicing their prostitution with the modern Delilahs.

Others have lost their spiritual prestige taking a sip occasionally from the mint julep wine cup.

Some who are morally straight as the proverbial arrow, have nevertheless lost sight of the significance of the challenge to "Follow Me," through their intolerant, arrogant, narrow, selfish, whip-driving methods, and have lost the sweet communion and fellowship with their congregation; and have the brazen affrontery to tell God they don't know what the trouble is, they are doing all they know how. Pray for them that they may accept the challenge to "Follow me."

And there is another lazy, indolent, lounge lizard, dishonest type,—and God forbid that they shall survive much longer, for they, above all others, are staying the time that His Kingdom

shall come into the hearts of men.

Then we are faced with the question, wherein lies the difficulty of the Church's challenge to men? What shall we do to cause men to accept the challenge? Why do men not rally loyally to the challenge?

Down through all ages of the Church God has seen fit to use men, and those who have rendered the most proficient and desirable service have been chiefly among those who have first practiced the application of the Golden Rule in their own lives; not satisfied to give measure for measure—not desirous alone of doing their legal duty, but like Zacchaeus of old, who, when he accepted the challenge to "Follow me" by the Master Himself, was willing and anxious to make restitution to those with whom he had dealt to the extent of four-fold.

Dr. Simpson, a celebrated dentist of Richmond, Va., with a national reputation of merit among dentists, and, by the way, he is a Scotch-Irish Presbyterian, gave us a clinic at our State meeting last Spring; and I was, peculiarly touched and thrilled by his earnestness and his sincerity. He began his clinic by telling us a little story of his early life, which was so edifying to me that I am telling it to you. He was born among the rugged hills of Virginia, not far from Roanoke, and, unfortunately, while a small boy, lost both of his parents by death and was hence left in the care of a devoted Aunt Susan, who was herself a blue-stocking Presbyterian and who applied her religion to her daily life. When he was a small boy about twelve he earned his first dollar for service rendered and for which he was bubbling over with joy and gladness. Hastening home to tell Aunt Sue that she, too, might share his happiness, he was greatly disappointed when, on showing her his first dollar, saying, "See, Aunt Sue, I have earned my first dollar; isn't that great?" she merely answered, "Well, John, did you give a dollar and a quarter's worth of service for it?" And Dr. Simpson added that while he was disappointed then over Aunt Sue's quiet, calm disposition, yet the moral has followed him through all these years to try to give more than he received for his services.

Is not that a wonderful example of the Master? Are we always trying to give more than we receive? Or do we follow the world like the greedy swine and take everything in sight, trusting to the survival of the fittest? "Follow me" is the challenge that comes to us today.

The Church's challenge is to recruit men to become fishermen of more men.

Men who have made a brilliant success in the business world to fill the vacant seats next to their wives and children during the church services.

Men who will play well their part in the maintenance and upkeep and by his presence in the Bible School.

Men who will make the Brotherhood a strong arm of the church by their fellowship, service and prayers, and

Men who are not afraid to let their lights so shine that more men may see their good works and glorify our Father which is in heaven.

Sometime ago I read in the Adult Quarterly supplement that the little brown church in the village had on a rally to recruit men for the Bible School, and one devout brother knew of a friend who had woefully neglected his church obligation. So he went to see his friend telling him about a rally, and saying, "Come over and help us and we will do you good," but was given the old

stereotyped answer, "Why, yes, I will go with you some Sunday"; and thereafter the devout friend called again and again and was told, "Yes, I will go some Sunday." But the devout brother was persistent and he called again, saying, "Now, I am sure you will not refuse me this time," but was rebuked by his friend, who said, "See here, you are taking this thing too seriously and you are beginning to worry me, so I might as well tell you now that I do not intend to go unless some one should compel me with a drawn gun." The devout friend went his way, but the next Sunday morning he called again and knocked on the door, and when the door was opened he drew his gun from his hip pocket and said, "Well, friend, I have come prepared to take you to the Bible school, I have at least taken you at your word." The friend answered, "You Win. Since you are so earnest and serious about it there must be something of more than casual interest at your Bible School." He went.

On that the Church might have more men with the interest and courage and persistency to go out into the byways and hedges and compel men to accept the challenge to "Follow me."

Then, again, the Christian Church in its challenge to men must needs have a more diversified and intensive training in its cantonments to encourage men as recruits. Statistics and data state that practically 80 per cent of the church members draw their numerical strength from the Bible schools; then it follows if that is true, that religion, like other creeds and organizations, must depend largely upon intensive training before there can generally be a consummation in the challenge to "Follow me."

Dr. James T. Gaskill, a minister in the Eastern part of North Carolina, has written a most excellent book on tithing and religious and home training. Among other things he claims that man is endowed with a dual personality, that of the spirit and that of the intellect, and while the intellectual person, generally, has been intensely trained from early childhood to manhood daily, through the public schools and, in many cases, through colleges and universities, taking degrees in science, mathematics, psychology and philosophy, the spiritual person, whose mind is as perceptive as that of the intellectual, has been, in too many cases, left a dwarf, a mere pigmy, because he has not had spiritual training commensurate with that of the intellectual person; hence, wherever these dual persons meet in social, business and religious functions, the spiritual person will hardly cope with the intellectual person.

Religious training should go hand in hand with our daily task and intellectual training, especially during the adolescent period of our lives when we are in the most pliable stage of development. This calls for a launching out program of the Church, to establish recreational centers, training centers, as well as religious centers, for investigation has disclosed the fact that boys, no matter whether from the blue-blooded scions of the patricians or from the common masses of plebians, must be taught a deep-seated reverence for the Holy Trinity, the application of the Golden Rule, the unselfish spirit, the honest policy, and the living of clean lives or else sooner or later they will follow the line of least resistance, which will eventually land them in the slums and gutters of life.

The Institutional church is indeed the response to the call

HAINES INSTITUTE NOTES.

Miss Blanche Henderson, Reporter.

On Sunday, February 26th, a mass meeting was held in Haines Chapel. This meeting was held to challenge the colored people of Augusta to register for the betterment of their people and community.

Bishop Williams was asked to preside. Rev. Mr. Mack, of Elim Baptist church, gave an interesting talk emphasizing how necessary it was to register. We were pleased to have Walker Baptist church chorus with us. They gave a selection which was sung with much enthusiasm. Rev. A. C. Griggs, pastor and teacher of Haines, was called upon to speak. He carried us back in the historical world and enlightened our knowledge to many things of the colored man. He pleaded to those who had not registered to do so at once. We could have heard the powerful speaker many minutes longer, but only a few minutes were allotted each person. Haines Chorus gave a selection, entitled, "Hark! Hark! My Soul," which was beautifully sung.

The last speaker was Rev. Anderson, of the C. M. E. church, who, in his most interesting talk, reminded us in brief words of our prominent and outstanding men and women of Augusta. He referred to the great service they are rendering among their people in various cities and communities. He, too, pleaded to the audience to register at once. We hope that this meeting has affected many.

Mme. DeLyon Leonard, of New York City, sang Friday night in Haines Auditorium. Mme. DeLyon has a coloratura voice that was pleasing to the ear—it is so artistic and appealing. I am sure that those who witnessed this recital enjoyed every minute of it.

Mrs. Emma Ford Brooks, the Misses E. Gray, R. Gray, Sara Brinson, Ivy Butler, teachers of Haines School, are spending the week-end in Abbeville, S. C., at the home of the Misses Gray. We hope for them a pleasant stay.

Haines Girls' basket ball team will play their last game Monday, March 5th, with the fast sextette of Schofield Institute, Aiken, S. C., on Haines campus. This game will bring together two of the best teams in the League and the lovers of basket ball are in for a real thrilling game.

Rev. and Mrs. Page and Mrs. Ethel Coles Shaw motored from Columbia to spend the week-end on Haines campus.

Sunday morning, February 19, we were delighted to have with us Prof. Dillingham, International Secretary of the Y. M. C. A., a graduate of Shaw University and who took a post graduate course at Yale University.

He gave a very interesting talk in which he described three types of students, namely: The rich man's son as cash register. Next the student that wished individual honors, and last a girl student who was very poor. She had to work her way through school, but in the end proved to be the greatest character. The students and faculty were very much impressed.

Sunday afternoon at 5 o'clock we enjoyed another interesting and helpful talk by one of our white friends, Dr. Kerr, pastor of Shadyside Presbyterian church, Pittsburgh, Pa. He had with him his wife and several friends. By request Haines chorus entertained them with several spirituals that were very well led by Mme. Mamie Crawford Bryant, and Edward Moultrie, a member of the Junior class at Haines.

Our white friends were so impressed with the leaders of the

spirituals that they were asked to stand that they might see them. Indeed Mme. Bryant's voice rang sweetly throughout Haines Auditorium, and every one was thrilled with Mr. Moultrie's bass voice. Afterwards Dr. Kerr gave us a splendid talk on Happiness and Service, which was uplifting and inspiring to the teachers and patrons, and especially to the student body. Our beloved Principal, Miss Lucy C. Laney, completed the program by giving us a talk on slavery in which she stated was the origin of spirituals. She spoke of the great work of her former graduates and how proud she was of them. This was encouraging to the students of Haines, for they are determined to do greater things in the future.

The Japanese players drew a large crowd at the Lenox Wednesday evening last. Many braved the downpour of rain to witness the performance. We wish to express our deep appreciation to the public for its support; to the manager of the theatre for his kind consideration and to Dr. T. W. Joseph, who gave his time and service to help make it a success. The students, teachers and friends are to be congratulated for their untiring zeal and splendid work. There was a keen class rivalry in the high school, but the intrepid warriors of 1921 captured first place, selling the highest number of tickets. This class has frequently borne the laurel.

BARBER COLLEGE NEWS

The last week in February was also the last week in the college quarter. Exams were prevalent in all classrooms. There was much studying, cramming and pucker of brows. There were no frivolities or leisure hours available, just one continual round of pouring over books, getting ready for the final exams. This lasted through Wednesday; then Dean Foreman announced that Thursday might be an all-day holiday for the college group. The announcement was followed by uproarious applause and cheers. On Thursday there was nothing but fun. All day a continual stream of girls went to the Big City—Anniston. In the early evening the group "hoboed" up to the woods to enjoy a supper among the hills and trees. Everybody was exceptionally jolly. A bright fire crackled pleasantly and produced warmth and was also an efficient stove for cooking the winners. Elizabeth Foster discovered a lovely spring and we christened it "Foster Spring." "Never did coffee and salad taste better," the girls said. It was noticed that tiny flowers were beginning to peep out among the mosses. They were welcomed many times. At seven o'clock the group returned to the college.

It was said by many of the visitors to the last concert given by the chorus that the February program on the fourth Sunday was the best of the year. Miss Fox, directress, is to be commended. With her skill and the cooperation of the chorus girls, each month in its turn may be considered the best.

The city photographer has been doing quite a bit of work at Barber. Classroom views, separate special groups, besides the school group and faculty pictures were made.

Miss Naomi Ramsey, High School Senior, who is just recovering from an appendicitis operation, has returned to the

(Continued on page 3)

(Continued on page 4)