

Africo-American Presbyterian

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

VOL. L. CHARLOTTE, N. C. THURSDAY, JUNE 7, 1928. NO. 23.

COMMENCEMENT AT HAINES INSTITUTE

Tuesday evening, May 22, at 8 o'clock, 48 Seniors marched up the aisle of the beautifully decorated chapel to receive diplomas of graduation.

The commencement address was delivered by Dr. George Cleveland Long, of Chicago. His beautiful tribute to Miss Lucy C. Laney, the founder and present head of Haines, and his appeal for co-operation of the community with what he terms the greatest secondary high school in the country were forcibly made.

The commencement speakers were Martha Whitehead, who spoke on "The Tragedy of Ignorance," James Mason, "The World Opportunity," and Sadie Green, "A Forward Look." Each speaker crowned himself and herself with honor by the masterly way each handled the subject.

The commencement music was all that could be desired. The friends and patrons of the school recall no commencement when the music was better. By request the hallelujah chorus was sung again commencement night, having previously been sung on baccalaureate Sunday. The technique of Mrs. Leonard and Mrs. Tutt seemingly radiated through the voice of each of the 60 members of the chorus.

The following prizes are offered for proficiency in the various branches of study in the high school:

The Elsie Johnson Memorial Prize of ten dollars in gold for oratory was awarded Ida Carter.

The Henrietta McNatt Memorial Prize of five dollars in gold for oratory was awarded Ruth Plair.

The Negro History Prize, a gold medal, was won by Mary Elizabeth Carter.

The L. R. Burroughs Prize of two dollars and a half in gold was awarded to Bessie Henry.

The Corine Robinson Memorial Prize of five dollars in gold was awarded Sadie Green for the best work in the Department of English.

The Parmelle Jefferson Physiology Prize of two dollars and a half in gold was won by Julius Foster.

The N. M. Griggs Scholarship Prize, a gold medal awarded to the student making the highest average for the year, was won by Ellena Yerby.

Senior Honor Roll

Sadie Green, scholarship to Atlanta University; James Mason, scholarship to Lincoln University; Leola Dugas, scholarship to Talladega College; Martha Whitehead, to Atlanta University; William Mason, scholarship to Knoxville College; Ruth Plair, scholarship to Talladega College, and Ruby Evelyn McKinney, to Knoxville College.

Rev. A. C. Griggs, Treasurer, presented the diplomas.

The class of 1919 presented the school a receipt for one payment on the athletic field.

The Haines Auxiliary, of which Mrs. Charity Green is President, made their usual contribution to the school. They also secured a contribution of \$150 from the city council which helped to meet some of the outstanding responsibilities of the institution.

The Macon League remembered us with a tidy sum. Haines feels especially grateful to those friends for their gift of \$100.

The Lucy Laney League, of New York City, under the leadership of Mr. C. C. Davis has given to the school during the scholastic year the sum of \$450. There is no work being done anywhere by any similar

group to be compared with that of this League. The greatest opportunity for philanthropic work today is in the direction in which this group of Haines' friends is leading.

The Auxiliary and the League have been Miss Laney's unfailing friends during her many years of struggle to build for her people a school that stands high in the character and equipment of its teaching force and in the thoroughness of its educational work.

The torch thrown to her graduates has been carried into all the Southern States and into all the States of the Union.

Haines school is on Georgia's accredited list of High Schools—group 1.

Tuesday evening the curtain dropped on one of the best commencements ever witnessed at Haines. In spite of the many reverses in finance and the fire, the students rose to the occasion and eclipsed all previous records for closing.

Dr. Imes, of New York City, left a lasting impression on the students and friends who were privileged to hear him on Sunday, May 20th. Below is an account of his wonderful message taken from the Augusta Chronicle, one of the leading daily papers of the South:

Sermon to Graduating Class at Haines.

The baccalaureate sermon delivered by Dr. William Lloyd Imes on last Sunday at Haines Institute has provoked much favorable comment on the part of citizens who were so fortunate to hear him. The older citizens say that it was the greatest sermon from any angle that has ever been delivered in this city.

At any rate he knows the art of graceful expression with clean phrases and no frills. It was just long enough to leave the thoughts with his hearers. The sermon follows:

The Higher Versus the Lower Levels of Life.

Text: 11 Timothy 4:13, "The cloak, which I left at Troas with Carpus, bring with thee when thou comest, and the books, but especially the parchments."

Life has its lower and its higher levels. Commencement day is a good time to think of these levels, and to choose forever for our part the higher and nobler way. Paul in this ancient letter written to a young comrade in the ministry of Christ, shows unconsciously, but surely, how one who has lived for the higher things revealed his character in what might be thought only a chance remark.

The Cloak Level.

When Paul asked his young friend to bring the cloak which he had unintentionally left at his host's home, he indicated that even though he was an apostle, and interested in spiritual matters most of all, he had bodily needs. We all need food, and clothing and shelter, and the material comforts of life. But the pathos of human life is found in the multitudes who only live for these material things. They never seem to get above the cloak level. We had rather you would never get this world's material rewards at all, young graduates, than for you to neglect weightier matters.

The words of Jesus still hold true, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt." We honor those who have material possessions if they acquire them honestly, and use them righteously; but if they stop there, how pitifully poor they are, and how unsatisfying their best achievement must be.

The Book Level.

But the apostle was not only interested to be kept warm and protected with material well-being as illustrated by the cloak. He was a lover of books, and possessed as many of them as his limited means would allow. The book may well represent the labor of others which we fortunately share when we read what they have experienced and recorded for our information and instruction. And this is a higher level than that of the cloak, for it means the strength of the mind as over against the strength of the body. Here also, too, many stop content. They are like King James the First, whose learning was great, but who, with it all, was called the wisest fool in Christendom. He, like many others, before and since, lived only on the level of the book. He took his opinion from others. He never thought for himself. Those who go out from this famous institution will honor it more, if they are wise, by carrying out with them a vastly larger equipment than mere books can give. Only to know the contents of books is to have but the shadow of true learning.

One who knows all the information of the world and yet who does not know life itself is absolutely an uneducated person. With all our hearts, young people, we bid you take from these sacred walls something finer than the things of the book level. Life will be the better for you if you do more than learn from others. And this is the reason.

The Parchment Level.

And what are these higher things? Well, they may be summed up in what Paul meant he had laid emphasis upon the things he wanted most, for he said plainly, "especially the parchments." That means, we may take it, that if everything else had to be left behind, he would rather have had the parchments than all other possessions. And in this he was not only right, but he teaches a magnificent lesson to you and me today. Dear graduates, you are going out to give your best to life, some to pursue study, some to engage actively in work for the busy world. And far above your needs of material welfare, or your possessions that others have achieved for you, will be the things that you create yourselves, the parchments of your lives. This is what parchments are. They are the things you yourself put your life into, and which you, by your own appreciation and love, cause to come into being for the blessing of our own life and of the world. We wish you nothing higher than this, that you may produce lives that are like the "parchments" filled with your own noble living and your onward direction into way of righteousness.

May God richly bless you and give you this desire and its fulfillment.

Class Roll.

Rachel A. Baldwin, Frankie V. Bates, Marion D. Bussey, Willoughby E. Carter, Joe Eddie Coke, Willie Mae Davie, Leola E. Dugas, Lucile M. Evans, George R. Evans, Aliffe I. Ellis, Joseph S. Fisher, Geneva H. Friserson, Harry G. Gartrell, John D. Gartrell, Russell D. Golding, Frank S. Greene, Arnydia C. Greene, Sadie Mae Greene, Charles G. Harris, Julian B. Harris, Nellie M. Hamilton, Elizabeth Johnson, William M. Johnson, Oscar B. Johnson, Virgil A. Jones, Martinez L. Jones, Lucy F. Lamkin, William J. Mason, James M. Mason, Theodore R. Mathis, Gussie E. McLeod, Evelyn M. McKinney, Edna R.

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COMMON SENSE AND THE BIBLE

By Robert Dick Wilson, of Princeton Theological Seminary, Princeton, N. J.

(Substance of an address delivered at the National Bible Institute, Reprinted from "The Bible Today.")

"But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. . . . But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God" (I Corinthians 2: 7, 8, 10, 11). "God, who at Sunday times and in divers manners spake in times past unto the fathers by the prophets, Hath in these days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds (Hebrews 1: 1, 2).

I do not pretend to know anything at all of myself about God's way of salvation; I do not believe in the wisdom of man in that regard. I think that theology, the knowledge of God and His saving and comforting work, must come from God Himself. That is theology. What the wise men of this world think about God is psychology, or anthropology, or something of that kind. I myself cannot give it the great name "Theo."

I was seventy-two yesterday, and, my friends, through all these long years of study of the Word of God and of other things, I have been led to believe more and more that there are no philosophers of mere humanity who have spoken out of their own earthly wisdom, and no founders of religious systems, that have ever stated just such truths, so comforting and illuminating as I Corinthians 2:7, 8, 10, 11 and Hebrews 1: 1, 2. I am not ashamed of the Gospel of Christ. Some men seem to be; some Christians so-called, seem to be; but I think it is the hope of the world, the hope of every one of us. Why should we not tell it abroad? I like to tell this hope out of my own experience.

Everybody talks of psychology in these days; everybody has a psychology of his own. I do not go to pneurotics for psychology; I get a knowledge of what I call "common-sense" psychology. I try to sink a well into my own mind and experience, first of all, and judge all things. Everybody is more or less insane, and if you want to get a good insane person to investigate, just try yourself first. Then, we all like to talk about our opinions as if they were common sense. There is a common law by which we adjudicate in the courts, and there is a common sense by which we adjudicate society. There are the conventions of society and law, and there is such a thing as common sense.

Now I have entitled this lecture "Common Sense and the Bible," because there are some common-sense truths about the Bible, as there are about every other book, and about every society, and everything in life. We are ruled largely by common-

sense and common-sense opinions. Some of you may be aware that there is a great historical school that has denominated itself "The School of Common Sense." One of the fundamental principles of this school is that every ancient document is to be taken at its face value first; that is, its own evidence is the best there is, and the burden of proof lies upon the person who assails that which it contains. This school holds that every document is supposed to be true, and to tell the truth. The authors are supposed to have been honest men, and what is recorded is presumed to be according to fact, until it is shown by evidence that it is not according to fact.

A Common-Sense View of Revelation, Inspiration, and Illumination.

I am going to give this lecture just as if I were going to give ten, and this were the introductory lecture. I am going to speak on three points today, a common-sense view of revelation, inspiration, and illumination.

I. Revelation.

My first effort as a writer was on the theme, "Is a Supernatural Revelation Necessary?" I got the best works on the subject to be found in the Seminary library, and read up on that subject, wrote my essay, and I concluded that it was necessary for two great reasons: from the nature of God and from the nature of man. As to the nature of God, I think this passage in Corinthians makes that very clear. (I am telling you now why I believe. You may have other reasons.) I think that Paul in this First Epistle to the Corinthians, lays down a common-sense view in regard to this subject. You can all go away believing that, if there is a God, "The things of God knoweth no man, but the Spirit of God." That seems common sense. Now you may think you know me, but I tell you one thing: if you do, you know more than I do. I think I know you, but if I do, I know more than you know yourself. Who knows himself? Who knows the heights of good or the depths of evil in us? Wait until God casts you off, and you will say, "My God, my God, why hast thou forsaken me?"

God is a person, He has a mind and intellect, He has intelligence. Even the heathen, like Plato, believe that God had mind and purpose, that He was the First Cause and Father of us all, as He said. Where he got these ideas, whether he got them from the Jews, I do not know, but he clearly enunciates a God of intelligence, wisdom and power. Now man can get that from his works. You can learn a great deal from a person by his works, and perhaps from the company he keeps, for that is one of his works. What we want, we feel within our hearts, is to know about God. I do not know how it is with some of you gray-haired people like myself, but as I get older do I think less of God? Some people are afraid to think of God; do you know that?

The human heart cries out for God, and finds no rest until it finds that rest in Him. Now, we want God. I want him, at least, and I am talking about myself, as I told you. I always wanted God, and I have been hunting through all the literature of the world to find Him. I studied comparative religion back there in my fourth year at the Seminary. I studied Confucianism, Hinduism, Buddhism, Mohammedanism, Parseeism, and all the "isms." Of course, I had a three-years' course already in theology, and at the same time was perusing "The Creeds of Christendom," by Dr. Schaff, formerly of Union Seminary,

and so I had a pretty good view, you know, of the systematic theology of the Christian Church.

Revelation Unknown to Other Religions.

Now a revelation is something people of other religions do not have. Some do not purport to know that there is a God at all. Confucius did not know; Buddha did away with God; others did not pretend that God had spoken to them, they just gave their thoughts about God. The philosophers of India, China, Greece and Rome had a great many things to guess and conjecture about God, and I tell you I would not trust them. I never heard of a mere man that I would trust to know anything

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MEETING OF LE VERE PRESBYTERIAL.

The annual meeting of the Le Vere Presbyterian Missionary Society was held recently at the Leonard Street Presbyterian church, Chattanooga, Tenn. For the first time in the history of the organization, every society within the bounds of the Presbytery was represented, with the result that the attendance was the largest ever.

After an inspiring devotional service, led by Mrs. M. F. Barber, the President Mrs. E. M. Downer, called for reports from the various fields. These reports showed that marked progress had been made during the year. Every society save one paid its full benevolence quota, and the Society as a whole paid more than the amount asked. Most of the organizations showed a growth in membership also, and the reports indicate a larger activity in mission study classes and the use of literature giving missionary information. It was pleasant to note the presence of representatives of Light Bearers and other young people's organizations.

An outstanding feature of the afternoon program was the report given by Mrs. E. M. Downer, of the meeting of the Biennial at San Francisco. It was an impressive message. After reports from the various committees were received, the following officers, were chosen to serve the next two years:

President, Mrs. M. F. Barber, Chattanooga, Tenn.

Vice-President, Mrs. O. C. Wallace, Alcoa, Tenn.

Secretary and Treasurer, Mrs. C. L. McDade, Knoxville, Tenn.

Corresponding Secretary, Mrs. N. W. Moore, Chattanooga, Tenn.

Secretary of Literature, Mrs. Mabel Kirksley, Knoxville, Tenn.

Secretary of Missionary Education, Miss Ruth Mitchell, Chattanooga, Tenn.

Secretary of Associate Members, Miss Bonnie Leabough, Morristown, Tenn.

Secretary of Stewardship, Mrs. Octavia Bone, Knoxville, Tenn.

Secretary National Missions, Mrs. Hattie McGhee, Knoxville, Tenn.

Secretary of Y. P. Council, Mrs. W. W. Young, Chattanooga, Tenn.

A popular meeting was held in the evening, which was largely attended. An address was delivered by Mrs. E. M. Downer, who retired as President of the Presbytery after ten years of splendid service. As a token of appreciation, Mrs. Downer was presented with a lovely vase of silver, filled with roses and snap dragons. A brief but interesting playlet was given by local talent, after which the meeting adjourned to meet next year in Maryville, Tenn.

NINA W. MOORE, Corresponding Secretary.