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

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LABOR DAY MESSAGE FOR 1930

By Rev. John McDowell, D. D.,
Secretary of the Board of National Missions of the Presbyterian Church in the U. S. A.

New York, August 26.—A message for Labor Day was made public today by Dr. John McDowell, Secretary of the Presbyterian Board of National Missions, 156 Fifth Avenue, New York City, author of the Social Service Creed of the Presbyterian Church. Secretary McDowell has been issuing such Labor Day Messages to the Presbyterian constituency for the past ten years, and is to produce a book, "The Fellowship of Toll," based on these annual messages, in the Fall. His message for 1930, he says, is written out of the following convictions:

"First: That it is of the utmost importance that the churches of America should determine whether they will capture the wage-earners, and thus regain their hold on them, or whether they will allow them to organize their religion in their own way without the aid of the churches.

"This is a serious question for the churches as well as the wage-earners. In answering it the churches should remember that religion in the past grew out of social and economic ideals, so it may again in the future.

"Second: If the churches are to capture the wage-earners, they must define their relation to the economic questions of today, and when defined maintain it in terms of action as well as attitude, work as well as worship, service as well as verbal statements; and thus prove to all men that they are not concerned with disembodied spirits, but with the vital needs of men, women and children. The wage-earners of our day are critical and challenging and not to be deceived in their examination. No theological or social or even an economic creed can satisfy them; they need Christ, and down deep in their hearts they want Him, for they believe that the hope of the world is still in His keeping and the cause of the wage-earners is still in His heart.

"Third: That the churches always do just about what they understand they ought to do in any age. Get the churches clearly to understand their duty and in the long run they will be found doing it. The trouble has always come, not from any failure of performance of their duty as they understood it, but from ignorance and misunderstanding of their duty.

"Fourth: That, for better or for worse, the churches depend upon their ministers for an understanding of what their duty is at any given time. The collective ideals and practices of the ministers determine whether the churches as a whole will be successful or otherwise in their relation to the wage-earners of the world and the problems of industry. The attitude of the churches toward the wage-earners and the problems of industry is a fair index of the character and quality of their ministers. Unfortunately, many ministers, when called upon to guide their churches to a clear understanding of their duty in relation to social and industrial problems, consult their feelings rather than facts; prejudices, rather than principles; fear, rather than faith; and thus usually fail to give the churches a clear understanding of their duty.

"Fifth: That the character and quality of the ministers is largely determined by their theological education. The insistent need of the churches of our day is for ministers who are capable of giving not only sound theological teaching to the peo-

ple, but also sound and effective economic and sociological judgments. This does not mean that ministers should read their economics and sociology into their religion, but that they should read their religion into their economics and sociology. To meet this demand, the ministers of today need something more than ethical passion and rhetorical genius. Without discounting the value of Hebrew and Aramaic to the minister, I am convinced that a knowledge of sociology and economics is vastly more important for him in his actual service; that the vital concerns of Europeans and Americans today are much better worth his knowing than the habits of the Egyptians and Babylonians. Important as it is, and it is important, that every Presbyterian minister should know the 'Five Points of Calvinism,' from the standpoint of usefulness and service it is more important that he should know the 'Five Points' of New York City, especially if he lives and works in that city.

"If the churches are to meet the need and demand of the industrial workers of our day, they must have ministers who will give them nourishment, as well as stimulants; principles, as well as programs; motives, as well as methods; ministers who will deal with industrial problems in terms of inspiration and education, as well as organization and legislation; ministers who will approach the men of industry through actual living contacts, as well as through office conferences; through personality, as well as the printed page."

Secretary McDowell's Labor Day Message for 1930 is in part as follows:

"CHRIST, THE LIGHT OF THE INDUSTRIAL WORLD"

Among the many and notable contributions of my friend and fellow-worker, Dr. Charles Stelzle, to the industrial workers of America, none is more vital and valuable than Labor Day Sunday.

This day is an opportunity and a challenge to the churches of America. It offers the churches a specific opportunity again to assure all men, especially those who engage in manual toil, that their supreme desire and purpose is to present the Gospel of Jesus Christ in all of its fulness and the service of Jesus Christ in all of its implications to every man, woman and child in this and other lands, regardless of creed, color or condition.

Labor Day Sunday offers the churches a suitable occasion to declare that the Gospel they proclaim and incarnate is a Gospel as wide as human life and as deep as human need; the privilege of proving the all-embracing character of their mission by a readiness, not only to participate in a fellowship of faith, but to share in a fellowship of toil. The present industrial situation, instead of being one of despair, is one of opportunity. We heartily agree with the late Dr. George Gordon when he says: "We are confronted by our greatest opportunity. In the stern days that are before us, in the terrible epoch of the trial of strength between capital and labor, there is an immeasurable opportunity for the church that appeals to man as man, that is no respecter of persons, that claims Lazarus, the beggar, as a son of God, that reminds Dives that he is no more, and seeks by the Gospel of the Divine Man to lift human

society into the mood and power of brotherhood."

Labor Day Sunday not only offers an opportunity, it also offers an inescapable challenge to the churches to affirm again in ringing and unmistakable terms that Jesus Christ is the Light of the World. Christ made this claim for Himself and meant precisely what He said. It follows, therefore, that if He be the Light of the World, He is or ought to be the light of every sphere of human relationship and interest. He is, consequently, the light of the industrial world, and the challenge of Labor Day Sunday to every church bearing the name of Jesus Christ in our land is a demand that it shall carry this Light into the realm of industry and make it effective in the life of the employer, the employee, and the consumer.

"Efficiency in religious leadership," says W. H. Allen, "means that the working and living conditions be fit to work (Continued on page 2)

LIBERTY

(Review of "Liberty" by Everett Dean Martin, published by W. W. Norton & Co., New York, \$3.)

By Ernest F. Cherrington, LL. D., Litt. D., General Secretary, World League Against Alcoholism

If all men were virtuous there would be no need of restraining law. It is because in every community as well as in every nation there is a minority, indifferent to the rights of others, some of them criminally inclined, many of them motivated by greed or lust, that we are compelled to adopt and to attempt to enforce prohibitory legislation of many kinds. Everett Dean Martin appears to ignore this fundamental fact in his "Liberty" (published by W. W. Norton & Co., New York, \$3.), a delightful presentation of the attitude of those who love to call themselves "liberals" while denying that same title to any who may disagree with them. Mr. Martin appears to believe that the world is filled with gentlemen like himself and forgets the gangster, the reckless autoist that would see no difference in driving when intoxicated and driving when sober, as well as the worker whose safety or whose very life may depend on the sobriety of his fellow-worker, and scores of others who, in the close relation to modern society, must trust all they are and all they have to groups who are in need of the restraints of law.

In spite of his presumption of a liberty which would take on the color of anarchy—a philosophic anarchy, it's true—Mr. Martin hints at his realization of the cause of some of these limitations placed upon liberty when he writes: "Your instincts will guide you to the good life once they are no longer interrupted by the vices of civilization. Unfortunately the vices and slaveries of civilization have become the vested interest of the master classes." After all, the liberty which he proclaims is not one which even he suggests could be shared with the multitude, as he makes clear when he writes: "our having changed from the old liberalism to the new, to the idea of the sanctified and glorified liberty not of individuals but of the mass."

Just as "one star differeth from another star in glory," so one kind of liberty differs from another kind, as Mr. Martin admits when he writes: "In the abstract the term liberty has no generally recognized content,

for liberty is always the right to enjoy some specific condition, or to do something to which it is presumed somebody else objects. Since the struggle for liberty is always resistance to those who want to interfere with certain of our enjoyments or actions, it follows that the meaning of liberty must include all things which any one would prohibit or deprive us of. It may be, as some say, that all men want liberty, but they mean such different things by it that one man's freedom is another's slavery and a third man's destruction. People will agree about the meaning of liberty only in so far as they can agree as to what shall be considered right and wrong, what are the best methods of encouraging the one and encouraging the other, what objects and forms of behaviour give greatest satisfaction, what are the aims of civilization. In other words, what people will allow themselves and one another depends largely on their peculiar culture and philosophy of life. The meaning of liberty varies with the different meanings and values men assign to their existence. Behind every view of freedom in general there is a philosophy or prevailing culture."

Just as an indication of Mr. Martin's conception of prohibition one might quote this: "One frequently hears complaints of the 'tyranny of prohibition.' It is not tyranny, but it is, I think, the most unmistakable of many evidences, some of them perhaps even more pregnant with menace—that a sinister psychological disturbance, like a kind of madness, is taking possession of the American spirit. Certainly we cannot proceed far in the direction in which we are now going. I doubt if we can remain in our present situation without persecution." This does not include any very clear conception of the alcohol problem which is being faced by all civilized nations today.

The new industrial age is, of course, responsible for many altered conceptions of personal rights and liberty in general. Mr. Martin sees this in part, viewing it only from the standpoint of one who resents regulation of his conduct even if it might be in the interest of the general welfare. That is why he makes such statements as this: "Finally, it is precisely because it seems to be necessary to give up so many social liberties in modern industrial society that mankind must guard its stubborn rights with stubborn vigilance. Our race has an adolescent tendency to act on the all-or-none principle, especially when under the sway of emotion. If it moves at all it is always likely to go too far. Necessary regulation of traffic on the highway, or if interstate commerce, should not among people of mature minds be made precedent for the regulation of conscience by the Treasury Department of the United States."

The millennium will come some day and all men will observe the Golden Rule but until that happy time arrives it is questionable whether Mr. Martin's kind of liberty will ever be known anywhere upon this earth. He seeks only a liberty for a chosen few, a liberty for the intelligentsia, a liberty for a new aristocracy and a liberty which would involve a more drastic enslavement of the multitudes of humanity whom Mr. Martin somewhat contemptuously dismisses as hopelessly inferior. Not even the charm of the book nor the persuasive style in which it is written will convince those who are social minded that the general welfare and the freedom of the great majority should be scrapped that a handful of men might do that which is well pleasing in their own sight.

CAPE FEAR SECOND TRICE CONVENTION

By Allegrey Sutton

The thirty-second annual session of the Sunday School Convention of District No. 2, Cape Fear Presbytery, convened in Ebenezer Presbyterian Church of New Bern, N. C., at 3:15 P. M., August 7, 1930.

The meeting was called to order by the President and opened with a song service led by the Rocky Mount delegate, Miss Arrington. The Scripture lesson was also read by Miss Arrington, which was the 67th Psalm. Prayer by Rev. W. D. Burgess, of Rocky Mount.

The delegates from all over the field were made to feel at home by the welcome address given by Miss Clara Belle Williams, of New Bern. The response was made by Miss Olga Battle, of Wilson.

After a selection by the choir the President made his annual address by historicizing the Convention over a period of fifteen years, showing that he had made a special study of the working of the Convention since his connection with it.

The organization of the Convention showed the following delegates present:

Rocky Mount, Miss Arrington.
Wilson, Misses Freeman and Battle, Messrs. Freeman and Haskins.
Fremont, Mr. Newsome.
Goldsboro, Miss Jessie Williams.
Wilmington, Misses McRae and Belden.
Dudley, Miss Dorothy Wynn.
Snow Hill, Miss Cooper.
Kinston, Miss Helen Kornev.

New Bern, Miss Clara B. Williams.
Superintendent, New Bern, Mr. J. L. Pearson.

Ministers:
Rev. W. D. Burgess, Rocky Mount.
Rev. M. S. Branch, New Bern.

Revs. J. H. Sampson and R. N. Cowan, Kinston.
Rev. J. T. Douglass, Wilson.
Rev. F. F. Bryan, Goldsboro.
Rev. J. C. Williams, of New Bern, was introduced to the Convention and he made a few remarks. The collection was taken by Mr. R. D. Moore which amounted to \$5.05. After a selection by the choir the session was dismissed with benediction by Rev. J. H. Sampson, of Kinston.

Friday 9:15 A. M., Aug. 8
According to the program the meeting was opened with a song service and sentence prayers.

The next order of the program, "The Vacation Church School," was tabled until later in the day in order that material could be gathered for demonstration work.

Discussion of the problems of the church school was entered into heartily by several delegates. Miss Arrington, of Rocky Mount, discussed "The Curriculum." The three outstanding phases were: Faith, Hope and Love.

Discussion of "The Attendance of the Church School" was omitted because the delegate of Smithfield was not present.

Miss Jessie Williams, the delegate from Goldsboro, discussed "The Teaching Force." "Membership" was discussed by Miss Lucile McRae, of Wilmington. Miss McRae gave some very good plans which had been worked out in her church school. The plans were well taken and most of the delegates expressed a willingness to try them.

Rev. Burgess, of Rocky Mt., Rev. J. T. Douglass, of Wilson, and Mr. G. R. Marsh discussed the problems confronting the schools throughout the fields of labor. Some points discussed were conferences

among teachers as to being on time for the opening of the church school and love of the teacher for the child.

Revs. Sampson, Branch, Bryan, Burgess and Mr. Geo. R. Marsh, the Sunday School Missionary, all joined heartily in the round table discussion, and every one gained much from the discussion. Revs. Branch and Burgess stressed the point of the close relationship that should exist between the pastor and Sunday School and said such relation means a bigger and better Sunday school and church.

"The Four Courts of the Presbyterian Church" by Rev. J. H. Sampson, were outlined as follows:

First, the Session, which has to do with matters pertaining to the local church. Second, the Presbytery, to which matters are appealed from the several churches of a district. Third, the Synod, which reviews matters which are not adjusted satisfactorily in the Presbytery. Fourth, the General Assembly which reviews all matters which are appealed from the Synod and adjusts them. The General Assembly is also the highest court of the Presbyterian Church and this body has the power to make changes in the church laws.

"Goals for the Rural and City Sunday Schools," by Mr. G. R. Marsh, our Sunday School Missionary, consisted of three points of excellence as laid down by the Board.

After a selection by the choir the session was dismissed until 2 P. M.

Friday Afternoon

In the absence of the Elm City delegate, Rev. W. D. Burgess, pastor of that church and Rocky Mount, conducted the song service and devotionals.

Miss Naomi Freeman, of Wilson, conducted the D. V. Church School. Miss Freeman explained the working of the D. V. B. S. and the division of the groups, also how such a school can be conducted.

The Workers' Conference was conducted by Mr. Marsh, the Sunday School Missionary. The Conference was clearly demonstrated in a very needful, detailed and helpful way. Much information was gained by all present.

The Young People's League was discussed by Mr. Joseph Haskins, of Wilson, who is well informed along all lines about the working of the League.

Mrs. J. H. Sampson, our ex-President of the Convention and a veteran worker, was presented to the Convention and in her interesting way gave words of greeting and encouragement to the delegation. A rising vote of thanks was extended to her by the Convention.

Rev. F. F. Bryan, of Goldsboro, urged more Presbyterians to read Presbyterian papers and magazines. Rev. Sampson dismissed us with a prayer.

Friday Night

The popular program was begun with music by the choir. Miss Naomi Freeman, of Goldsboro, was in charge of the program as follows:

Prayer, Mr. O. N. Freeman, Jr.
Music, Choir.
Vocal Solo, Mr. Joseph Haskins.

Reading, Mr. H. Newsome.
Paper, Miss Cooper.
Instrumental Solo, Miss Jessie Williams.

Quintette, Williams Sisters and others.
Recitation, Little Gwendolyn Smith.

Solo, Miss Allegrey Sutton.
At this point on the program the main feature was given. A very helpful sermon was delivered by Rev. J. T. Douglass, of Wilson. Rev. Douglass was at his best, and those who heard

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