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"AND YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE"

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A SYMPOSIUM ON EVANGELISTIC WORK

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

(Paper read at the Presbyterian Workers' Conference)

I have been given the subject, "Symposium on Evangelistic Work," which means giving my views as gained through experience.

I have been laboring in this field for more than twelve years, and am glad to say that the work has been pleasant and profitable. More than fourteen hundred persons have given their hearts to God. A large number of these are today conscientious and faithful workers in the church of Jesus Christ; more than a score are numbered among the leading physicians; a large number of women and girls have become trained nurses; while a still larger group have become heads of homes, and are training their children in ways God would have them go.

I have been severely criticized as to the method of conducting revivals. These criticisms have come from the people, and often from my brethren, the preachers. When Christ had a message for the people He always used an approach and procedure that would best suit His congregation. The occupation of His sinners determined His method. His parables began thus:

"The kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods."

"Then shall the kingdom of heaven be likened unto ten virgins which took their lamps and went forth to meet the bridegroom."

"So is the kingdom of heaven, as if a man should cast seed into the ground."

"A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead."

Contact is the best means of finding out people's capacities, their needs, their likes and their dislikes. The evangelistic work has enriched my experience along these lines.

The Lord has given me a burning message, and I am anxious to deliver it in a way that the most of the people will be able to receive and accept this message.

We came to God through the analytical process, because we were trained to reason about things and accepted Christ because we knew it was safe and right. A large number of people can not reason the matter out because they are not trained. In these situations methods are to be used which the people understand.

It is very strange to know the reasons that are given for having revivals.

(1) It is our time to have a revival.

(2) The church comes to the conclusion that it needs money, and holds evangelistic services to get a large crowd together, to get money to pay debts.

(3) People are tired of the ministers, and have evangelistic services to change their minds.

(4) The churches go on from year to year without an increase, other churches are having additions, and they come to the conclusion that they must have an increase, because others are taking all the young people.

As far as the above reasons are, yet much good is accomplished. The lifting power of the evangelistic services would be more effective and far-reaching if the people were prepared for a revival.

In the great buildings the elevators have a good deal of lifting power. Great cranes work

daily at unloading steamships, railway cars, and other great carriers. The Christian church needs uplifting power today. We often produce much but it cannot be moved. We produce the values of our lives on such low levels that we are unable to lift them to levels of real service to others.

Religion is dynamic and its energy is exerted upward. The accomplishments of the church and of us can help the people to go forward, but only God can lead them upward. The height to which the people and the church go upward, depends upon the lifting power which comes from God.

A story is told of a little boy who one day saw another little ragged boy without a coat. The former boy took off his coat, and gave it to the boy without a coat. It was a cold, rainy day. Some days after this, as a result of being without a coat, he became sick. He grew worse and worse, and just before he died he lifted himself in the bed and said to those around him, "I see Jesus. He has come for me and he has on the coat I gave the poor little boy, and I am going home with him."

My dear brethren, have you the lifting power, and have you given anything to those in need of physical and spiritual help that Jesus will bring with Him when He comes?

It seems to me that the story of the Good Samaritan will illustrate the work of the True Evangelist. The road leading from Jerusalem to Jericho was among the hills and great rocks. Travelers could be easily attacked by robbers and thieves. This road is still open today as it was in the days of the Saviour when He made this illustration to that learned lawyer. Thieves are attacking the Bible, they are attacking the church, and are offsetting the efforts of Christian workers.

A general survey and close observation of the many fields I have visited have revealed the following: That we are not needing better preachers, not greater sermons, finer choirs, nor larger congregations; but we are needing the spirit of the Good Samaritan, a faith in our work, and a faith in ourselves.

I have also found as I get over the fields that the lifting power and the spirit of the Good Samaritan are exemplified in the lives and work of the preachers. They are putting forth the maximum of effort, and often receive only the minimum encouragement and compensation.

In every age men have sought to make the most of themselves. It is interesting to know how different men have tried to do this. Hermits have withdrawn themselves from active life and have stood on stumps with hands clinched in prayer until their nails grew into the flesh of their hands, in their effort to seek salvation. Great poets, statesmen and prophets have given the world sublime messages in their effort to do what they believed to be best. Investigators in library and laboratory have revealed new truths.

In this day of busy, complex life it is a relief to find a type of man who possesses the lifting power, who has imbibed the spirit of the Good Samaritan, who lives in touch with the surging stream of life, and who has a heart which beats in sympathy with all humanity. As I go from field to field, I find the above qualities manifested in the brethren in a full measure.

The real intent of the Christian workers and the purpose

of the evangelistic efforts may be summarized in the following poem:

"Let me live in a house by the side of the road,
Where the races of men go by,
The men who are good and the men who are bad,
As good and as bad as I.
I would not sit in the scorners' seat,
Or hurl the cynic's ban;
Let me live in my house by the side of the road
And be a friend to man."

"I see from my house by the side of the road,
By the side of the highway of life,
The men who press with the ardor of hope,
The men who are faint with the strife.
But I turn not away from their smiles nor their tears—
Both parts of an infinite plan;
Let me live in my house by the side of the road
And be a friend to man."

"I know there are brook-gladdened meadows ahead,
And mountains of wearisome height,
That the road passes on through the long afternoon,
And stretches away to the night.
But still I rejoice when the travelers rejoice,
And weep with the strangers that moan,
Nor live in my house by the side of the road
Like a man who dwells alone."

"Let me live in my house by the side of the road
Where the races of men go by,
They are good, they are bad, they are weak, they are strong,
Wise, foolish—so am I.
Then why should I sit in the scorners' seat,
Or hurl the cynic's ban?
Let me live in my house by the side of the road
And be a friend to man."

TRINITY PRESBYTERIAN CHURCH, ST. PETERSBURG, FLA.

One year and seven months after Rev. O. M. McAdams began serving the Trinity Presbyterian church, of St. Petersburg, Fla., the congregation dedicated its first house of worship.

In the same time a manse of six rooms was built on the chapel grounds. Both houses were clear of debt before the chapel was dedicated.

The following account of the dedication appeared in both "The Times" and "Evening Independent," papers of this city, Monday, March 26, 1930:
Colored Church Dedicated Sunday

"About fifty members of the First Presbyterian, Euclid Presbyterian and West Central Presbyterian churches attended the dedication services at the Trinity Presbyterian colored church yesterday afternoon at 3 o'clock. Rev. O. M. McAdams, D. D., formerly of Greenville, S. C., is pastor of the church, which has been holding services at the Jordan academy for the past two years, and yesterday the congregation met to dedicate their first church building.

"The Rev. Dr. James A. McClure, pastor of the First Presbyterian church, preached the dedication sermon, speaking on 'The Marks of the True Church.' Dr. McClure has been influential in the backing of the work of the Trinity Presbyterian church and has guaranteed financial aid to support a pastor. The Rev. Mr. T. I. Deane, pastor of the Euclid Presbyterian church, and the Rev. Dr. E. R. Barnard, West Central Presbyterian church, spoke at the dedication services. A collection of over \$40 was taken yesterday afternoon."

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TEACHING AS A SOURCE OF RACE PREJUDICE

Children are taught to fear and shun persons of color; Chinese are baited; Jews are persecuted—all as a matter of course. Some people explain such an attitude as an inborn trait. Modern psychology, however, shows that this is not the case. This attitude is acquired. It has not been proved that physical differences themselves create a distinctive sense of aversion or of special attraction. It has been established that if instinct plays any part in the development of race feeling it is less prominent in child life than in adolescence and young adulthood.

It is clear, however, that whether the child is born with natural aversions or not "even before he starts going to school he is certain to have his mind canalized into habitual acceptance of the prevailing attitudes of the group within which he lives." The child is made to notice outer differences and to accept them as signs of inner differences of value. His very contacts are regulated for him, if not by precept then by example. Attitudes, unconsciously transmitted, moreover, are considered much more effective than those deliberately taught.

"In this matter of race relations," says Bruno Lasker, "it is the gesture of the parent rather than the word of mouth, the smile of derision for members of another race in the adult group rather than the recital of the 'golden rule' or a profession of cordiality, the adult's racial pride that comes to the surface in the moments of exultation rather than lessons on human brotherhood, and above all the obvious facts of segregation and social division on racial lines that condition the child's attitudes. A refusal to admit members of another race to personal contact makes protestations of absence of race feeling ridiculous."

"To the controversy over the public school teaching of history," continues this author, "our inquiry contributes one or two pertinent facts: It is not immaterial whether one people rather than another is made the object of appreciative study, whether the influences of one rather than another are pictured as favorable upon western civilization. The child absorbs from historical study attitudes toward living peoples and their representatives in his own country and in his own community. Practically all history teaching is propaganda; but there are significant differences between the methods as well as the contents of certain textbooks. Excessive emphasis on the type of facts and a corresponding suppression of others—the most frequent practice—condition the child to pre-conceptions and false valuations which it takes much to unlearn. The more slyly insinuated expression of contempt for some national and racial groups is apt to create antipathies which can not always in later life be traced to their sources and so, with others, are carried along as seemingly innate.

"This is even more true of the prejudiced teaching to be found in textbooks on such presumably scientific subjects as biology, anthropology, or geography. There is much testimony to the effect that just because this teaching comes to the child not in the form of vivid narrative but in that of objective statements of fact in the vocabulary of science, and with pictorial illustrations not from art but from photography, its influence on attitudes is even more powerful. The heroes of history may merge with those of legend and fiction; but the naked savage pictured, in contrast with a fully dressed white man, as representative of the

Negro race will have produced a mental impression which returns as the word 'Negro' is mentioned."

The experience of college instructors in interracial matters shows that racial attitudes of the youth are not easily changed after they reach adolescence. Although students of this advanced stage are shown the fallacy of race superiority and the folly of race distinctions, they nevertheless continue to do the illogical thing of still looking upon these despised groups as less worthy than themselves and persist in treating them accordingly. Teachers of elementary and secondary schools giving attention to this interracial problem have succeeded in softening and changing the attitude of children whose judgment has not been so hopelessly warped by the general attitude of the communities in which they have been brought up.

The aim of the Association for the Study of Negro Life and History, therefore, is to present facts of Negro achievement and worth to the youth of both races before it is too late. To mention herein all of the facts to be noted is impossible, but in the teaching of history books bearing upon the Negro's contributions to culture should be used along with others. During Negro History Week these facts should be kept before the public not only as the concern of the school room but of all institutions and agencies which influence public opinion.

The Negro in the Discovery and Exploration of America

In the earliest history of nations Negroes figured most conspicuously. In Africa they discovered iron and with it developed industrial arts, the demand for products of which brought rich traders out of the heart of that continent into the Mediterranean world. Centuries before the Teutons or the Latins established a claim to North America, Africans with excellent ships made of iron had visited these shores and pushed their way into the interior. These pioneering Africans brought to America such words as "canoe," "buckra" and "tobacco;" they influenced the Indian religion through fetishism, and they left relics in caves which gave further evidence of their presence on this continent.

Later when European explorers came, Negroes were with them to play a prominent part. One of these Negroes wrote his name still higher in the hall of fame. This was Estevanico, or Little Stephen, the explorer of the Southwestern part of the United States.

The Contribution of Labor

The first important contribution of the Negro to the development of America was toil. Labor is as important in economic development as capital. Negroes cleared the forests of the South, drained the swamps, prepared the soil for the production of its staples and dug from the earth nuggets of precious metals. In that section, too, appeared Negro mechanics and artisans using the skill which was natural to the African even in his native land. These Negro workers shod horses, cast farming implements, made vehicles, built boats and built railroads which provided the South with a network of transportation facilities.

Inventive Genius

Although handicapped by slavery, Negroes underwent sufficient mental development to exhibit inventive genius. Negroes experimented with appliances which Eli Whitney finally assembled as the cotton gin. James Forten, of Philadelphia, perfected a device for

handing sails: Henry Blair, of Maryland, patented two corn harvesters in 1834 and 1836; and Norbert Rillieux revolutionized the manufacture of sugar with his evaporating pan.

Exactly how many Negroes have appeared in the field of invention since the Civil War cannot be easily determined. Official records with respect to the race of inventors have not been kept. In many cases the racial identity has been easily determined, but some inventors have not divulged such information because the value of the invention might thereby be depreciated. Investigation in the United States Patent Office, however, has shown that at least 1,500 inventions have been made by Negroes. Later came Granville T. Woods with his unusual electrical appliances and Elijah McCoy with his lubricating machinery. Some of these inventions have been remarkable. Undoubtedly the most significant was an epoch-making machine for lasting shoes invented by Jan E. Matzeliger, a Negro born in Dutch Guiana in 1852.

In Defence of the Country

As a soldier the Negro has acquitted himself with honor in all American wars. Negroes served with the colonial forces on land and sea and helped to shape the destiny of America. Brave men of African blood followed the British standard during the Seven Years War until Montcalm was vanquished by Wolfe on the Plains of Abraham, thereby making English institutions possible in America. Crispus Attacks fell in the Boston Massacre in 1770 and thus immortalized himself among the first to sacrifice their lives for the independence of this country. Negro soldiers stood cut with equal valor in the War of 1812. They fought bravely under Perry and Macdonough on the sea. Men of color came to Andrew Jackson's rescue in the battle of New Orleans in 1814.

In the Civil War 178,000 of them donned the uniform and decidedly assisted in destroying the morale of the enemies of freedom. Their fighting at Santiago in the Spanish-American War was all but wonderful. In the punitive expedition under General Pershing, in Mexico in 1916, members of the Tenth Cavalry and the Twenty-fourth Infantry distinguished themselves at Carlizal as the heroes of the hour. In the World War, Negro troops and officers were justly praised as courageous men, admirable in attack. Their bravery won the admiration of observers and the gratitude of France, to the salvation of which they made a distinct contribution. Negroes, then, have not only been willing laborers in the development of America but brave soldiers in its defence.

Special Contributions

The Negro is a natural artist. He has the gift of producing things useful and pleasing to the eye. He has, therefore, been accredited with achievement in both the industrial and fine arts. Numerous implements, utensils, weapons, musical instruments, and personal adornments made by the natives of Africa show expert workmanship and exceptional skill. In the fine arts, the African has left such striking evidences of his aesthetic development in the Sherbro figures, the Megaliths of Gambia, and the bronze sculptures of Benin. African art, however, is not yet appreciated because it differs so widely from European art which is based upon imitation. African art is based upon sculptural design. It is original rather than imitative. The African artist is not restricted by what he sees. He endeavors to produce what he imagines, and his imagination is most fertile.

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