

Africo-American Presbyterian

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

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ONE HUNDRED YEARS OF METHODISM

(From The Charlotte Observer)

The history of Methodism in America covering a period of one hundred years is entertainingly recorded in the pages of The Christian Advocate, published in New York, where it was founded in 1826, the centennial event being celebrated by publication of a paper which takes magazine form, and one which must prove of exceeding interest to Methodists the country over. There is reproduction of the original "prospectus," as well as of the first page, and the historical narrative carries the readers from a description of New York in 1826, through the varying and ever-improving fortunes of the Methodist Church up to the present time. Thirty writers prominent in Methodist activities contribute articles which cover the development of that Church through the century, in numbers, in discipline, in education, in reforms and in relief. To enjoy this Methodist book to the full, one would have to go into what the Catholics call a "retreat" for a couple of days and carry it with him for close companionship. Not many of the young folks of the present time have any idea of the church customs existing in the days of the forefathers. "Going to church" is somewhat different in this day and time. The people were stiff as ramrods and the church decorum was in keeping. The discipline at the time, we are told, contained the following question and answer: "Is there any exception to the rule that the men and women sit apart? There is no exception. Let them sit apart in all our churches." The middle aisle, if there was one, or a partition half-way between the two aisles, was a dividing line over which neither sex dared trespass. If in the course of the services a man ignorantly or intentionally seated himself on the women's side, the sexton or one of the trustees would go to him even in the middle of the sermon and ask him to go to his proper place. The women's side would frequently be crowded while there were vacant seats among the men, but the rule must not be relaxed. The husband and wife could walk together to the church, but must then separate, enter at different doors, get seats perhaps in distant parts of the house, and be seriously annoyed in finding each other at the close of the services, especially in the evening.

The seats in the corners on each side of the pulpit being generally occupied by aged and prominent members who responded pretty heartily to the services, these were known as "Amen" corners. The congregations were generally large, benches being often needed in the aisles, and the pulpit stairs and altars filled, and the kneeling board around the altar occupied by children. The Methodists of that day were plain in apparel. Many of the men, especially the older ones, wore straight coats and white cravats without any knots in front. What were called Quaker or coal-scuttle bonnets, made of drab or black silk or satin, were the head-gear of the older sisters; the younger wore plain straw or other material, of simple shape, and without flower or feather or bow or any ribbon except what was necessary for ties. Simple neatness was the general rule. The church, itself, was different. At that time the popular name for the church was "the meeting house." There was not the diversity in architecture which is popular at this time. The church building was perfectly plain and rather gloomy in appearance from the outside. The interior walls were kept neat by the frequent use of lime and brush. The woodwork of

the pulpit and gallery fronts and supporting columns was also white. The seats were slate-colored or drab, or in some cases a dark green with chocolate or mahogany-colored trimmings on the top. The floor was uncarpeted, sometimes sanded, on the altar and pulpit stairs there was generally a plain carpet. Light was furnished by lamps in which sperm oil was burned. In the altar were two settees, usually wooden-seated, and a few chairs, and a plain table, perhaps of mahogany or cherry, as were also the altar rail and book-board.

Dr. H. K. Carroll contributes a story of the churches of a hundred years ago, and from information furnished it is apparent that there was about as much quarreling over creedal matters then as there is now. "Differences in theological thought," he writes, "were to divide the denominations, particularly in Presbyterian and Reformed, Baptist and other groups, and by ecclesiastical and disciplinary questions among the Methodists, new denominations were to come into existence, such as the Disciples of Christ, the Mormons and the Adventists." It was a period of multiplication of new bodies, many of which had no promise of permanency. The religious forms which first obtained in America were brought over by immigrants—Congregational, Lutheran, Roman Catholic, Presbyterian and Reformed, Baptist, Mennonite, Dunkard, Quaker, Protestant Episcopal, Methodist, German Evangelical, Hebrew, Moravian, Swedenborgian, etc., together with the Plymouth Brethren, the River Brethren, the Seventh-Day Baptist, the Schwenkfelders, the Salvation Army, the Eastern Churches, and others.

Churches of American origin, not including branches of denominational families or groups are Christadelphians, the Christian Connection, the Disciples of Christ, Evangelical Church, formerly Evangelical Association, United Brethren in Christ, 1800, the Latter-Day Saints, 1830, Spiritualists, 1848, the Churches of God, 1825, Church of Christ, Scientist, 1879, Adventists, 1831.

There are fifteen Methodist bodies in the United States, these having a membership of 8,200,000. In the Methodist Episcopal Church, alone, there are 5,137,251 members. There are 20 Negro conferences, with 2,196 preachers and 344,064 members; this being an increase over a century of 292,980 members.

Considering the fact that Dr. Elbert Conover, who undertakes narration of a hundred years of Methodist church building, did not come to Charlotte to make a start, he scored measurably good accomplishment. A picture of what is taking place in the Methodist church construction in this city would tell the story of what has been taking place in that line the country over. The cathedral structure out in Dilworth and the \$750,000 structure going up on North Tryon Street, afford striking contrasts to the houses of worship used by Charlotte Methodists in years gone by. The Broadway Temple, in New York, and the Temple in Chicago, the one a revenue producer in the shape of an apartment building, and the latter a revenue-producing in the shape of an office building, are pointed out as examples of most marked departure in the church architecture of the day.

Nor have the Methodists neglected education. They now maintain ten theological institutions; 45 colleges and universities; 59 classical seminaries. The value of buildings and

grounds is estimated at \$52,694,290, and with a total endowment of \$48,887,602. Four thousand one hundred and thirty-nine teachers are employed, the student enrollment being 70,793. We are told that the results of Methodist ventures in education are large and important. At first the primary purpose of the schools and colleges was to provide an educated ministry, but they soon became sources of leadership of varied types. From them were graduated not only ministers and missionaries, but teachers, lawyers, physicians, writers and other men of affairs. Education as conducted by the church inevitably had and continues to have momentous results in social and political life. What the frontier States owe to the Methodist colleges established in advance of State Governments is beyond estimation. The debt of the Negroes to the gallant teachers, who opened schools in the South almost as soon as the war closed can never be measured. Their debt is also the debt of the Nation, for a final solution of dangerous racial problems can be found only in an education permeated with the religion of Christ.

NEGRO EXHIBIT A FEATURE OF THE SESQU.

Phila., Pa., Sept. 13.—The heavy downpour of rain for the last thirty days has not daunted the many thousands that visit the Sesqui-Centennial International Exposition daily. Many race men and women have registered in the composite section of Negro activities. There is a steady stream of visitors daily spending a week or more in seeing this great modern spectacle. The beautiful electric display at night gives one the impression of being in Fairyland.

The Fisk Quartette, which pleased thousands of visitors visiting the Negro section terminated their stay; but there is a universal request for the return of the singers. Miss Althertha White, with her peerless quintette, rendered a very creditable programme on September 3rd, assisted by Miss Lelia Bowe, who read selections from Paul Lawrence Dunbar's works. The cafeteria, under the direction of the Federation of Women's Clubs, is doing a S. R. O. business. The diet kitchen, in the Palace of Agriculture, is also extensively patronized. Nearly one hundred and fifty cases have been treated in the Emergency Hospital Booth, under the direction of Dr. John P. Turner, the larger number of which were white.

Preparations are under way for the staging of "Hiawatha" at a date to be set later.

Mr. J. C. Asbury, Director of Negro Activities, is planning a Fraternal and Military Day, to bring to Philadelphia the famous 15th regiment of New York and all the military companies associated with fraternal organizations. Besides prize drills and athletic exercises, a grand military ball is to be held in the auditorium of the Exposition which will conclude the programme. Reservations for accommodations from all parts of the country are being received at headquarters.

Mr. F. Grant Gilmore, chief clerk, has succeeded Mr. T. J. Galloway, who was Manager of Exhibits.

The management requests any information available in securing exhibits along all lines and from any section of the country, including inventions, works of art, historical works, literature, and all lines of Negro development within the last 75 years. Prompt attention will be given the above by addressing all correspondence to Director of Exhibits Negro Activities, Palace of Agriculture, Sesqui-Centennial International Exposition, Philadelphia, Pa.

SYNOD OF CATAWBA

The Thirty-Ninth Annual Session, Wilmington, N. C. October 13-16, 1926

Committee on Arrangements
Rev. J. W. Smith and Session of Chestnut Street Presbyterian church.
Rev. A. L. Downing, D. D., Moderator.
Rev. J. A. Savage, D. D., S. C.
Rev. H. C. Miller, P. C.

PROGRAM

Wednesday, October 13, 1926
7:30 P. M. Annual Sermon, Dr. L. I. Downing, Retiring Moderator.
Constituting the Synod with Prayer.
Roll Call.
Election of Officers.
Local Program, Collection, Adjournment.

Thursday, October 14
9:00 A. M. Opening with Prayer.

Appointment of Committees—Bills and Overtures; Records of Presbyteries; Judicial Business; Leave of Absence; Resolutions and Findings; Place of Next Meeting; Minutes of General Assembly; Memorials, Deaths, Devotions, Etc.

10:00 A. M. Reports of Standing Committees on the Boards of the Church:

Board of National Missions, Prof. J. D. Martin, Ph. D., Chairman.

1. Report of Synodical Executive, Dr. J. A. Savage.

2. Evangelism: Rev. I. H. Russell, D. D., and Rev. L. B. West.

3. Division of Buildings and Property: Rev. H. C. Miller.

4. Board of School Missions: Rev. A. B. McCoy, D. D.

5. Division of Missions for Colored People: Rev. L. J. Melton, D. D., Dr. J. M. Gaston, Sec.-Treas.

6. Church Extension as Applied to Town, Country Work and Immigrants, Rev. H. Wilson.

7. Division of Schools and Hospitals, (Cuba, Porto Rico, Southern, etc.) Mrs. H. L. McCrorey.

12 to 12:30 P. M. Devotions.

2:00 P. M. Foreign Missions, Rev. J. M. Morton, Chairman.

Program of Activities, etc., and Reports: Dr. J. A. Bonner, Ch., Dr. C. J. Baker.

3:40 P. M. Christian Education: Rev. H. L. McCrorey, D. D., LL. D., Chairman.

4:45 P. M. Report of Committee on Memorials.

Holy Communion.

Collection.

6:00 P. M. Adjournment.

7:30 P. M. Popular Meeting by Women's Synodical: Mrs. S. J. H. Dillard, Presiding.

Collection.

Friday, October 15
9:00 A. M. Opening with Prayer.

Reading of Minutes of Previous Sessions.

10:00 A. M. Board of Relief and Sustentation: Rev. G. P. Watkins, Chairman.

Program of Activities—New Plan of Insurance, etc.

11:00 A. M. Report of Committees.

12 to 12:30 P. M. Devotions.

1:30 P. M. Treasurer's Report:

Bills Allowed.

Resolutions.

Stated Clerk's Report.

Unfinished Business.

New Business.

5:00 P. M. Adjournment.

7:30 P. M. Popular Meeting.

Dr. John R. Mott, newly-elected president of the World's Alliance of Y. M. C. As., returned to the United States aboard the S. S. Mauretania on September the third.

A lowbrow is one who gets the story; a highbrow is one who concentrates on the author's style.—Washington Post.

THE MEETING OF McCLELLAND PRESBYTERY.

The Presbytery of McClelland in its stated meeting convened with Mt. Pisgah church, Laurens, S. C., September 2, 1926. The opening sermon was delivered by Rev. J. E. Jackson, D. D., the retiring moderator, from St. John 15:16. Dr. Jackson was at his best. He directed his message especially to his fellow ministers. His words rang out clearly, distinctly and forcibly, with Pauline eloquence, which is characteristic of himself. The doctor's sermon will not be soon forgotten by his hearers.

The Rev. O. M. McAdams was unanimously chosen Moderator and Elder S. J. L. Patterson was made clerk pro tem. Prof. Thomas Sanders and Hon. A. C. Todd, in a very few but well chosen words, brought sentiments of welcome to the Presbytery in behalf of the citizens of Laurens.

The following named persons were extended seats as corresponding members: Rev. W. L. Metz, D. D., Presbytery of Atlantic; Revs. G. W. Long, D. D., and G. T. Dillard, D. D., Presbytery of Fairfield; Revs. J. W. Matthis, W. D. Hood, D. D., and M. C. Cunningham, Tumbling Shoals Baptist Association; and W. C. Crawford, D. D., Piedmont A. M. E. Conference. The Revs. Matthis, Hood and Crawford tendered timely remarks.

The Rev. B. H. McFadden was nominated principal commissioner and Elder G. W. Marion was named the principal lay commissioner to the next Assembly.

The license of Mr. Guy Williams, our local evangelist, was renewed for twelve months.

The Rev. W. R. Coles, D. D., by his own request, was put on the honorably retired list and the Rev. J. E. Jackson, D. D., by his own request, was granted his letter of dismissal to the Presbytery of Pittsburgh, Pa. It was with great reluctance that the Presbytery granted Dr. Jackson's letter of dismissal. For fifteen years Dr. Jackson has been a potent asset to the Presbytery in all its deliberations.

He is a clear and logical thinker. His visions and judgments have always been respected by the members of Presbytery. His ability as a minister of the gospel is unquestioned. Dr. Jackson goes to Pittsburgh, Pa., November 1, to take charge of the First Presbyterian church. May a kindly Providence bless and prosper the Rev. Mr. Jackson in his work on the field to which God has called him in the fondest hope of the Presbytery.

The chairmen on standing committees on the Boards rendered splendid, well-written reports. All members of the Presbytery, save Dr. Coles, and a goodly number of elders were present.

The Woman's Presbyterial Society, as usual, was given Friday evening for its popular program. At 8 o'clock a very excellent and spicy program was rendered by members of the Society. Mrs. J. H. Toatley, the President, presided. Drs. Young, Williams, Metz, McDowell and Dillard favored the ladies with timely and encouraging remarks. The Presbytery is always glad to have the presence of Drs. Dillard, Metz and Long. Dr. Dillard was a charter member of McClelland Presbytery and its first Moderator when the Presbytery was organized at Laurens in 1885.

Dr. Metz enjoys the fellowship of his friends in his former Presbytery and thinks of the days when he traveled over the hills of McClelland Presbytery as a Sabbath School Missionary. Dr. B. F. McDowell,

though defective in eyesight, always puts in his appearance at the Presbytery. His physical condition is fine, his mind is alert and he keeps awake to the activities of the Church.

Dr. G. W. Long, our Synodical Executive, addressed the Presbytery in his official capacity. He gave clear-cut information of the general plan and scheme of the General Council as it operates under the new organization of the Boards.

The Presbytery was highly pleased with the most comfortable manner in which it was entertained by the congregation, friends and stated supply, the Rev. B. H. McFadden. The Presbytery was tendered a unique reception on Friday evening to the delight of all present.

Resolutions of thanks were read by Prof. C. W. Ellis. The Doxology was sung. Prayer was offered. The Apostolic benediction was pronounced and the Presbytery closed Friday evening to meet with Bowers Chapel, Wellford, S. C., the first Wednesday in April, 1927.

J. H. TOATLEY,
Stated Clerk.

BENNETT COLLEGE FOR WOMEN.

President and a Capable Corps of Negro Women Teachers From the Leading Colleges and Universities of the Country to Offer Standard High School, Junior College and Teacher-Training Courses.

Greensboro, N. C., Sept. 6.—Announcement has been made of the faculty of the new Bennett College for Women. On the faculty will be graduates from the best colleges and universities of the country, both colored and white.

Bennett College is one of the old colleges of the Methodist Episcopal Church, having been established in 1873. Announcing the change from a co-educational school to a Woman's College, the Board, of which Bishop Wilbur P. Thirkield is chairman, said that the change was made to meet the need of a high grade Woman's College midway between Washington and Atlanta. Bennett College for women opened for registration Monday, September 13, 1926.

The Faculty.

David D. Jones, B. A., Wesleyan University, President; Miss Theophile J. Chambers, B. A., Morgan, Secretary, Commercial subjects; Miss Beulah D. Clark, West Virginia Collegiate Institute, Registrar-Librarian; Miss S. Evelyn Hughes, B. A., B. Ph. D., Howard University, Education and Teacher-Training; Miss Lottie Belle Turnley, B. S., Northwestern, Biology and English; Miss Miranda Mead-dough, B. A., Flak, M. A. Columbia, History and Economics; Miss Julia E. Bailey, B. S. Howard, Chemistry and Physics; Miss Kathleen Johnson, B. A., Howard, Mathematics and English; Miss Ruth Howard, B. S., Talladega, English and History; Mrs. Lucille C. Tarpley, B. A., Wiley, Latin; Miss Altona Trent, B. A., Atlanta University, Music; Miss Maggie G. Taylor, Hampton, Supt. of Jones Hall; Mrs. Era V. Hopewell, Bennett College, Superintendent of Dining Hall; Dr. C. C. Stewart, M. D., College Physician.

"Many people are in the habit of complaining bitterly of the intrusion of the newspaper reporter into every nook and corner of the State and even into the privacy of the home; but in this extreme publicity is really to be found a new means of social, industrial, and governmental reform and progress."—The late Charles W. Eliot, president emeritus of Harvard.

"We are in the great age of transition from the drudgery of life to the enjoyment of life."—Henry Ford.