

# Africo-American Presbyterian

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

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## IF WE ARE TO HAVE A COOPERATIVE ADVANCE

(From The Federal Council Bulletin for May)

The churches have come a long way in international cooperation since 1908, but still greater distances stretch out ahead which must be traveled. The past accomplishments are encouraging. The future possibilities are challenging.

For any marked advance in effective cooperation there are at least four fundamental requirements:

First, we must be sincere, unselfish and realistic in the practice of comity. The big thing is the will to cooperate. As the Home Missions Congress in its meeting at Washington said, "If we want to cooperate, there is no difficulty so great that it can not be overcome. If we do not want to cooperate there is no difficulty so small or inconsequential that it will not prevent us." Unfortunately, too many denominations today are saying, not by word but by attitude: "We do not want to cooperate." Only twenty-six out of more than two hundred listed in the United States Census are constituent members of any of the three councils. Many of these denominations on the outside of the cooperative movement are too small to make much difference, but some of them are large and important. We must confess, too, in all frankness, that the will to cooperate on the part of many groups within the twenty-six cooperating denominations is weakened by too much concern for denominational self-interest. We will never get very far as long as the denominations are always on the defensive; there must be a mutual trust and a spirit of give-and-take. Furthermore, we must be more realistic in our comity agreements and practice. Denominations must regard cooperative work as their very own, not as a side issue, not as a secondary responsibility, not as a temporary hobby, not as a courteous gesture. When denominations commit themselves to a cooperative project, that project should be in the list of "first things"—in the category of primary commitments.

Second, we must do more things together. Our home mission boards have found many things they can do together better than along strictly denominational lines. For several years they have been unitedly administering, through the Home Missions Councils, the work among the migrant laborers, the religious service in government Indian schools, summer schools for town and country pastors, the board of church architecture, religious programs at government dams and Resettlement Homesteads, and the making of surveys. The foreign missions agencies have been carrying on important united programs in many nations of the earth. The policy of united administration needs to be greatly extended.

Third, we must learn how to unify all the work of the churches without doing violence to legitimate denominational differences. This will require a large churchmanship and a wise strategy. We must learn the art of coordinating all of the churches and at the same time strengthening each of them. The stronger, the greater will be their contribution to the kingdom of God. No denomination has anything to lose by cooperation, but everything to gain. The "glory and honor" of each becomes the "glory and honor" of all, and the "glory and honor" of all becomes the "glory and honor" of each.

Fourth, we must be able to make a larger use of interdenominational agencies by implementing them adequately for their responsibilities. The last place to economize in times

depression is in interdenominational work. The growing cooperation of the churches is their strength, an asset which no church can afford to lose.

## WELLS VERSUS EMERSON ON IMMORTALITY

By John Edwin Price

I wish that Ralph Waldo Emerson were alive to answer H. G. Wells' article in Harper's for April in which he says:

"When Mrs. Bloggs sits in her oak pew and hears the blessed hope of immortality coming from the pulpit, it is Mrs. Bloggs herself, body and soul; thirty-five, a little faded, kindly and tending to put on weight who is to live, she understands, eternal in the heavens. Dressed rather differently, perhaps, more in the bridesmaid style, but otherwise the same. Going on and yet staying put for ever, and ever and ever.

"It is outside the scope of these simpler minds to reflect that an individual life is a cycle and not a static state. It is an incessant movement from a birth to a death and a dispersal."

I liked this article of Wells because it is written interestingly, if not convincingly, and made me re-examine some of my own reasons for believing in personal immortality. Moreover, the article deals with much else.

But the fact that Mr. Wells writes so often on the subject of immortality shows that he can not drop the thought—which would hint that he is not satisfied with his disposal of a subject which has been positively, hopefully dealt with by minds that are as much greater than his as his is greater than mine.

"The Lord of Life," on the other hand, knowing of the fact of the individual soul's persistence seldom spoke of it anymore than he did of the life process of digestion but when the matter was pressed upon him, said: "If it were not so, I would have told you."

But as I say, I wish that Ralph Waldo Emerson were in the flesh today to answer Wells. I say "Wells" because people do not as yet doubt his actually having lived in the flesh, and for three other reasons.

The first reason is that by any test one might propose Emerson could not be classed by Wells or any one as being one of the "simpler minds" as he classifies believers in immortality.

In the second place, Emerson at one stage of his development entertained all of the so-called reasons for doubting the wise purpose and ability of the Infinite and passed through doubt to belief.

And I wish Emerson might answer Wells for the further reason that he attained that purity of personal living, not only harmless, but positively helpful in making men and women better wherein his mind could be definitely attuned to direct inspiration from the source of all life.

In his maturer years of seasoned thinking, when through harmless, positive goodness, his life was attuned to the best impulses, Emerson wrote:

"Of what import this vacantly, these puffing elements, these insignificant lives, full of selfish loves and quarrels and enmity?" Then he answered his own question, "Everything is prospective, and man is to live hereafter. That the world is for his education is the only sane solution of the enigma. All I have seen teaches me to trust the Creator for all I have

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(Continued on page 4)

## CATAWBA SYNOD'S CONTRIBUTION TO NATIONAL MISSIONS DURING THE CHURCH YEAR 1935-1936

By Frank C. Shirley

As chairman of the Committee on National Missions in the Synod of Catawba, I am submitting below the record of the churches as they contributed to National Missions during the last Church year. It shows those churches that responded liberally and it shows those churches that did not do so well, as well as the churches that made no contribution at all.

The record shows a total increase over last year of \$20,000. Cape Fear Presbytery, as usual, heads the list, with ranking no. 1 in the South, and Southern Virginia, 4th. Another commendable thing about Cape Fear is the fact that all churches contributed to National Missions except four. It is significant that the combined membership of the four non-contributing churches is only 46, and neither of the churches had a regular supply last year. Catawba has 12 non-contributing churches, Southern Virginia, 6, and Yadkin, 10. This makes a total of 32 non-contributing churches for the Synod. This is a smaller number than last year, but the number is still far too large.

We are giving this record now in order that we may spur the churches up to begin now with their benevolent contributions so we will be able to register a substantial gain during this present Church year. I want to take this opportunity to publicly thank the Chairmen of the Presbyterial Committees on National Missions for the fine work they have done in keeping the matter of National Missions before the churches in such a convincing manner, and the loyal support they have given Synod's Committee on National Missions. We want to further thank the ministers on the fields and their churches that have so persistently kept the cause of National Missions before the people.

In this report we are giving the names of the churches, their membership and the amount contributed to National Missions during the last Church year. In giving the amount we are giving it to the nearest dollar.

### Cape Fear Presbytery

Church	Members	Amt.
Mt. Pleasant	64	\$13
Stovall	41	6
White Rock	41	15
Sloan's Chapel	18	5
St. James	20	5
Ebenezer	50	14
Elizabethtown, 2nd	45	5
Pierce Street	8	2
Faison Memorial	8	4
Red Springs, 2nd	23	4
Mt. Olive	36	3
Fuller Memorial	70	14
Whiteville, 2nd	34	8
Hare's Memorial	24	6
Snow Hill	60	10
Mt. Airy	6	2
Ridgeway	3	2
Beulah	3	2
Williams Chapel	33	5
Lillington	33	4
Spout Springs	77	5
Shiloh	75	3
Pilgrim Chapel	18	3
St. Paul	131	61
White Hall	34	3
St. Matthews	37	9
Calvary	139	35
Wilson Chapel	52	7
Dothan	42	5
Davie Street	123	18
Spring Street	42	5
Mt. Pisgah	36	31
Elm City 1st	10	3
Chestnut Street	69	20
Trinity	20	7
St. John	35	7
Panthersford	318	33
Bethany	104	33
Haymount	152	33
Allen's Chapel	18	7
Freedom East	159	23

Mars Hill	31	10
St. Paul, 2nd	19	4
Timothy Darling	185	71
McLeod Memorial	1	3
Presbyterial Miss	3	3
Total	\$554	

### Catawba Presbytery

Church	Members	Amt.
Biddleville	189	\$29
Brooklyn	269	37
Seventh Street	286	43
J. C. Smith Univ.	64	34
Brandon	111	16
Church St.	51	1
Westminster	143	23
Third St.	87	9
Wilson Street	51	8
Black's Memorial	87	2
Julietown	65	7
Davidson	103	16
McClintock	186	2
Love's Chapel	51	2
Miranda	73	6
Bethesda	16	7
Murkland	123	6
Matthews Chapel	41	3
Mt. Olive	123	4
Woodland	196	4
Silom	51	5
Bellefonte	127	9
St. James	21	8
Lincolnton	38	12
Huntersville	74	7
Caldwell	87	5
Bethpage	116	5
Cedar Grove	68	5
Good Hope	45	5
Lisbon Springs	40	2
Trinity	9	2
Green Street	56	3
Ebenezer	48	3
Pee Dee	34	2
Lowry Memorial	38	6
New Hampton	92	2
New Hope	16	2
Bethel	37	9
Mt. Pisgah	26	2
Shiloh	79	6
Jackson Grove	29	2
Henderson Grove	42	2
St. Paul	75	2
Ben Salem	85	2
Lloyd	43	2
Lawrence Chapel	69	8
Emmanuel	59	9
Pres. Miscellaneous	50	2
Total	\$429	

### Southern Virginia Presbytery

Church	Members	Amt.
Community	62	\$32
Holbrook Street	166	47
Grace	139	19
Carver Memorial	147	18
Richmond First	94	14
Marks Memorial	65	12
Central, Petersburg	46	21
Fifth Avenue	175	15
Albright	56	7
Mt. Hermon	41	10
Great Creek	51	2
Ogden	45	2
Russell Grove	42	19
Big Oak	63	16
Allen Memorial	58	9
Christ	24	32
Bethesda	30	4
Mt. Calvary	6	1
Antioch	22	3
Refuge	30	2
Henry	39	9
Wheeler	50	7
Ridgeway	85	14
Mizpah	101	15
Hope	21	9
Love's Chapel	28	3
Mt. Lebanon	11	5
Holmes Memorial	60	9
Central, Lynchburg	30	2
Clarkton	10	1
Trinity	18	3
Springfield	25	12
Oak Grove	49	6
Mt. Zion	16	3
Cumberland	21	2
Grassy Creek	49	2
Rock Run	8	3
Presbyterial Mis.	3	3
Total	\$372	

### Yadkin Presbytery

Church	Members	Amt.
Pine Street	66	\$26
Grace	128	18
Cherry Street	104	16
Church Street	154	2

Cameron	59	19
Rittsburg	9	1
Snady Side	62	13
Thomasville 2nd	12	3
Mebane 2nd	70	14
Scott, El. Memorial	30	5
Timothy	9	1
Academy Hill	9	1
Mooreville 2nd	35	1
Tradd Street	75	19
Mt. Vernon	92	23
Mocksville 2nd	71	28
Silver Hill	47	9
Jackson Springs	19	1
Allen Temple	65	20
Freedom	101	10
John Hall	157	41
Snady Grove	74	10
Blandonia	176	13
St. Augustine	36	4
Broad Street	119	20
Reasant Grove	39	5
Bowers Chapel	35	10
Chapel Hill	48	20
Mt. Labor	154	1
Oakland	80	1
Nazareth	32	6
Logan	83	8
New Center	26	4
Booneville	34	24
Edward Webb	23	2
St. James	210	5
Hannah	24	1
Marsh's Memorial	10	1
Lloyd	220	70
Faith	95	20
Emmanuel	39	1
Clark's Chapel	36	5
Eagle Springs	12	1
St. John	43	4
Presbyterial Mis.	6	6
Total	\$521	
Grand total for Synod	\$1,810	

## SEEKING TO ENTER THE UNIVERSITY OF TENNESSEE

Memphis, May 8.—Facing the mandamus suit filed April 29 by the National Association for the Advancement of Colored People on behalf of William B. Redmond, II, of Nashville, to compel the University of Tennessee officials to accept Redmond's application for the School of Pharmacy, the University officials have cited the State Constitution in justification for their policy of excluding Negroes from the University.

The Tennessee Constitution of 1870 provides for the creation of a "common school fund" and then states that "No school established or aided under this section shall allow white and Negro children to be received as scholars together in the same school." President Hoskins in a statement to the press declared that the law is binding on the University, and the officials must obey it.

Answering President Hoskins, Z. Alexander Looby, of Nashville, who has been retained by the National Association for the Advancement of Colored People, as co-counsel for Redmond, stated that the Tennessee Constitution refers specifically to children, and that when students enter professional schools they are no longer children; and that "common schools" refer to elementary and high schools, and not to colleges and professional schools. For these reasons he said the Constitution of Tennessee does not bar the admission of Negroes to the University of Tennessee.

Mr. Looby further stated that even if the Tennessee Constitution did bar Negroes from the State University, it would violate the equal protection clause of the Fourteenth Amendment so long as the State expended public money exclusively for the professional education of white students, and made no provisions for the professional education of qualified Negro citizens.

Negro citizens in Tennessee are giving the case hearty support and encouragement. They hope that it will not only open up professional and graduate training for Negroes, but will also turn the spotlight on the gross inequalities which Negroes suffer from in the whole educational system of Tennessee.

(Continued on page 3)

## TENTH ANNIVERSARY OF REV. J. R. DUNGEON, A. D. D., AS MINISTER OF LEBANON PRESBYTERIAN CHURCH, RIDGEWAY, S. C.

beginning Sunday morning, May 10, and extending through Tuesday, May 11, the tenth anniversary of the Rev. J. R. Dungeon, as minister of Lebanon Presbyterian church, Ridgeway, S. C., was observed with very fitting ceremonies. Five services featured the occasion. Each of the services was largely attended by members of the local church and of neighboring churches who joined in paying tribute to the record of achievement of the Rev. Mr. Dungeon during the ten years of his service in Ridgeway and vicinity.

At the Sunday morning service Rev. Dungeon delivered a very impressive sermon, taking as his text, Luke 10:29, "Abraham said unto him, I have Moses and the prophets; let them hear him." Relating the sermon with a brief review of the period of his labors here, the minister drew a vivid lesson from the story of Lazarus and the rich man which will long be remembered.

Sunday afternoon the anniversary sermon was delivered by Rev. L. B. West, D. D., of Charlotte, N. C., field representative of the board of National Missions of the Presbyterian church, U. S. A. Dr. West, in his usual and inimitable manner, entertained his hearers with an able sermon from Rev. 3:8, "Behold, I have set before thee an open door, and no man can shut it."

At 4 P. M., under the auspices of Purity Lodge No. 42, Free and Accepted Masons, the cornerstone of Lebanon church was laid in due and ancient Masonic form. The ceremony was conducted by Rev. Dungeon, Grand J. Warden of Masons of South Carolina, who represented the Grand Lodge of South Carolina as acting Grand Master for the occasion. He was assisted by Hon. S. A. Moore, of Winnsboro, S. C., Deputy Grand Master of South Carolina. This ceremony was witnessed with intense interest by a huge gathering.

Monday night, May 4th, a sermon was delivered by the Rev. G. M. Ulmer, A. B., pastor of Calvary Presbyterian church, Winnsboro, who spoke from Rev. 3:20, "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in unto him, and will sup with him, and he with me." This sermon was received with great interest and enjoyment by a splendid audience.

The concluding service of the anniversary observance was held Tuesday night, May 5th, at which time a very inspiring sermon was delivered to a large audience by the Rev. J. M. Beaty, A. B., pastor of Mt. Pisgah Baptist church, Ridgeway, from I Cor. 13:13, "Now abideth, faith, hope, charity, these three; out the greatest of these is charity."

Numerous congratulations have been received by Rev. Dungeon and the people of Lebanon church upon the excellent relationship they have had together during the past ten years and upon the splendid accomplishments made by the church during that time. These accomplishments include scores of additions to the membership, cancellation of the indebtedness upon the church edifice, renovation of the church, and, above all, the wielding of a wholesome and unchallenged influence upon the community at large.

REPORTER.

One thing the heart can always do—that is sing. The songs in the night are the sweetest of all songs. The deepest things of the soul are songs. The heart without hope is the heart without song. Song finds its echo in heaven.—Selected.