

African-American Presbyterian

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

VOL. LVII.

CHARLOTTE, N. C., THURSDAY, AUGUST 13, 1936.

NO. 33.

YOUTH TO THE FRONT AND THEIR OPPORTUNITY

By Mrs. M. V. Marion

(The address of the President of the McClelland Presbyterian Sunday School, Convention and School of Methods.)

Fellow Workers, Friends and Young People of McClelland Presbyterian Sunday School Convention and School of Methods:

Father Time has brought us together after twelve months of separation and I am wondering if the things we learned last year have been put to service or left to waste. Jeremy Taylor says: "Make use of time, if thou valuest eternity. Yesterday can not be recalled; tomorrow can not be assured; today only is thine, which, if thou procrastinatest, thou lovest; which loss is lost forever."

Youth urges time to hurry and bring sooner the longed-for hour of good times and pleasures. I have chosen this theme for your consideration and hope it will bespeak my heart's desire to have the best Convention and School of Methods.

"Youth to the Front and Their Opportunity."

What is opportunity? Some describe opportunity as a phantom thing that comes rapping at the door but once in a life time. Others speak of opportunity as something that follows a man and makes him healthy and successful and wise. Such definitions are misleading; they turn youths' minds away from constructive work. Opportunity is the divine reward for good thought, good work and good deeds. Have you ever seen a whole tree? The roots go deep down in the ground and spread underground as wide as the branches do above the ground. A tree is an excellent picture of which I am attempting to discuss. The trunk of the tree represents the adult; the branches represent the youth of today.

The tree represents also the historic Christian Church. Its roots go deep down into the dim, historic past. Jesus Christ is the ground line. After Christ there was a period of years in which there was but a single church, but finally different branches began to grow and each branch developed a church on every side. Our task today is to bear fruit or the tree which has lived and grown is in vain. When a youth starts as office boy in a railroad office, works through every phase of the business, thinks what he is doing and then does what he thinks and finally becomes President, that is not luck, but a reward for his effort. Opportunity says:

"They do me wrong who say I come no more,
When once I knock and fail to find you in.
For every day I stand outside your door,
And bid you rise to fight and win.
Wait not for precious chances passed away;
Weep not for golden ages on the wane;
Each night I burn the records of the day—
At sunrise every soul is born again.
Though deep in mire, wring not your hands and weep;
I lend my aid to all who say, 'I can'—
No shame-faced outcast ever sank so deep,
But he might rise again and be a man."

The church today stands with out-stretched arms, calling the youth to the front to do tasks that may carry him or her to the hill-top. Use each opportunity for good.

Years ago the church thought youths were too young, too frivolous to do; but Samuel heard the call and the youths are hearing and answering the call today. They only want a chance. After they come to the Convention and the School of Methods they want to go back

and work, but I am afraid that we older ones are putting stumbling blocks in their way. Youth is not content to sit by and let the other folks do the jobs that have to be done. The Germans will always be a strong, robust and healthy nation because they begin early to train the youth. Across the seas, in other lands, youth is mobilized and united on the march.

The modern youth of the Christian Church is ready to mobilize and march to the front and when duty whispers, "Lo thou must," they will reply, "I can." The place of youth in the work of the church is wherever he or she fits in. Men and women of the church, we must do our parts in the church so that the youth may see how we fit in and they will follow.

"Be a man," was the admonition given by a parent to a son years ago, and these three words carried an incentive to the lad to be his best. To be a man was a goal, an ideal, a worthy ambition. The same appeal could be made to an adult who is slipping. A friend could encourage him with the same words, "Be a man." Have the three words lost their potency in modern life? Can we appeal to the best in youth by holding before him the goal of manhood? Does modern youth want to be a man? Is the typical man of today a worthy example for youth? The men must answer these questions.

Some of us have lowered our standards, lost our idealism, become cynical and hard-hearted. We are no longer living our best. We have not the courage to slap a lad on the back and ask him to be like us; yet in our hearts we know we ought to be living inspiring lives for the sake of the younger generation. If these are our present moods, let us snap out of them. Those of the oncoming generation have enough battles to fight without carrying older men and women on their shoulders as dead weights. Youth needs the incentive of Christian manhood to live courageously and uprightly. Let us be men and women. The younger generation needs us. The church needs them. The church wants their lives. It wants young men and women brave enough to stand in the face of pagan ways of modern life and dare to follow Christ.

What are you buying in the market of life? Are the things you buy worth while? Are you purchasing things that the world can view and pronounce them free from guile? When you make a purchase, get the very best. Select what will beautify. Remember whenever you are doing a thing, some one is watching close by. I want you to hear what Sweitzer, the great German philosopher and musician, said; for at the end of his great book, one of the most scholarly books of recent Christian times, he wrote of Christ: "He comes to us as one unknown, as of old by the lakeside, He came to those men who knew him not. He speaks to us the same words: 'Follow thou me,' and sets us to the task which he has to fulfill for our time. He commands, and to those who obey Him, whether they be wise or simple, He will reveal Himself and they shall learn in their own experience who He is."

Sweitzer heard that command and left Europe, where fame and fortune were, and went down to a mission hospital in dark Africa, to obey. Maybe Christ will want you to stay at home; but in Africa or America, at home or in the country, the church wants you to hear, to heed and to obey the

voice of Christ. The church wants you to give yourself in school, in business, at home, at work or at play, to Him. It wants you to dare to live his way. It wants a new America, a Christlike world through you. The church wants your talents. It wants you to take the abilities and training you have to your ministers, your leaders and offer them for the work of the church. What a church you would have, if you, the youth, would do enthusiastically mar of the tasks about the church that are done listlessly now!

"Father, where shall I work today?
And my heart flows warm and free;
Then he pointed me to a tiny spot and said,
'Tend that for me.'
'I answered quickly, 'Oh, no, not that little place for me.'
And the word He spoke,
It was not stern,
He answered me tenderly,
'Ah, little one, search that heart of thine,
Art thou working for them or me?
Nazareth was a little place,
And so was Galilee."

Do you catch the meaning of that thought? It is the little things that count in life. Your talents in the work of the church are not to be confined to the four walls of the building. For wherever a church member goes, there is the church. You have a talent for wholesomeness and purity, and the church wants that talent exercised in the foul, tainted social life of this day; you have a talent for courage and faith and the church wants that talent for rugged honesty, for fiery hatred of social wrong, for the self-control which forgets personal rights in the glow of divine duty, and the church wants that talent used in the high places and the low today; you have a talent for ideas and ideals and the church wants you to use those talents in an idea-less and an ideal-less work today. The church wants youth to give its best in worship, and in service to wayward youths. The church wants youth to enlist in the budget plan. The church wants youth to act as a team in its giving, and, therefore, we, as leaders, must arrange the church's program so that the youths may have a share in raising the pledges of the church and plan the program in team work.

The great work of the church today is your work, a young people's work. But victories for Christ can be won only as victories on the foot-ball gridiron are won—by team work. The church is calling you now to play the game. It is calling now for a great youth team! Are you willing to do your part, to consecrate yourself to the Peerless Captain, the Head of the Church? Will you join the youths of the church in putting into deeds the words of this hymn:

"In the glad morning of my day,
My life to give, my vows to pay
With no reserve and no delay,
With all my heart, I come, I come."

CONGRATULATES ATHLETES ON OLYMPIC VICTORIES

New York, Aug. 7.—Congratulations to Jesse Owens, John Woodruff, Cornelius Johnson, David Albritton, Ralph Metcalfe, Matthew Robinson and Fritz Pollard, Jr., were cabled to Olympic village at Berlin, Germany, this week, by the National Association for the Advancement of Colored People. The N. A. A. C. cable also offered congratulations to the other athletes who had not competed up to the time the message was sent, but who were expected to win. These included Archie Williams and Jas. Luvall, quarter milers.

Society can not exist without all of us sacrificing some personal liberties.

WORKING TO PRESERVE PEACE

John Dillingham, an assistant director of the Emergency Peace Campaign, spoke at the young people's service, sponsored by the Zion A. M. E. church at Woodbury, New Jersey, Sunday, July 26. Among other things Mr. Dillingham pointed out that:

"To argue for world peace in the midst of intensely increasing strained international relations, is not to ignore the fact that world peace agencies are obviously weak at this time. Nor is the urging of Negro youth to give their lives to the cause of Peace, to forget that an increasing number of American Negroes is bitter, cynical, and pessimistic. Any one who thinks at all can understand and appreciate the bitterness of the Negro and the weakness of the world peace forces. There is, nevertheless, not a single new argument that we Negroes can use in opposing the principles involved in the 'Sermon on the Mount.' They are all old arguments. Zealots who take the short range view of history have always used them. The only justification for the use of violence is the abandonment of the principle of love for which Jesus lived and died. As George Lansbury says: 'There is no Christian way to kill a man.' There are many reasons to believe that pacifism or non-cooperation on the part of the Ethiopians, for example, certainly would have made Mussolini's entry into Ethiopia more difficult, both from a military standpoint and from a diplomatic standpoint."

Mr. Dillingham has spoken recently to the A. M. E. Summer School of Missions which was held at Bordentown, New Jersey, the A. M. E. Women's Mission Study group at Devon, Pennsylvania, and the A. M. E. and the Baptist Alliances in Philadelphia. His fall itinerary will take him on a tour in the South among all denominations and groups.

Mrs. Addie W. Dickerson, Mr. Joseph V. Baker and Dr. W. A. C. Hughes are the local colored Philadelphians who are serving on the Council of the Emergency Peace Campaign. The Campaign's national headquarters is at 20 South Twelfth Street, Philadelphia, Pa.

SAY NEGROES SHOULD HAVE FULL EQUALITY

New York, August 7.—Colored Americans should have full equality as American citizens and be guaranteed all the rights in the U. S. Constitution, writes Hugh Bradley, sports columnist for the New York Post in his column for August 6th.

Mr. Bradley, commenting upon the victories of Jesse Owens, sensational athlete at the Olympic games in Berlin, declared that Owens and other Negro winners were treated "with gross discourtesy" by Chancellor Adolf Hitler; but that many people and many newspapers in America who are blaming Hitler, do not give the colored boys and the colored people the rights they should have in their own country. He calls for a new deal all around.

Bradley reveals that his family came from the South and fought with the Confederate army in the Civil War. In his closing paragraph he says:

"What would the world—as well as the more vociferous quacks of the United States—some good would be an honest reaffirmation of the constitutional guarantee that all men are created free and equal. By choice as well as by right, they (the colored athletes) are American citizens.

"As one whose ancestors took considerable licking before signing on the line for the early teen amendments, I offer to advanced thinkers and peddlers of newspapers the thought they should be treated as such abroad as well as at home."

BY THE WAY

By Uncle Billie

I received a letter a few days ago from our young friend Miss Virginia Ray, in our Pittsburgh office, and, among other things, she said that she heard "some one speaking over the radio of Edisto Island Beach." This tells you that Edisto Island is a real place. You can speak of it topographically. You hear detailed description of places of interest. The name Edisto Island, excites imagination; you see and hear things primitively. You see descendents of some of the first African slaves who were brought here from British Guiana because of their adaptability to the rice and indigo farms. These products were the island aristocrats' principal means of exchange for large money in the early days of white heat slavery.

The aristocrats of South Carolina lived in Georgetown, Berkeley, Charleston, Colleton and Beaufort counties, and especially in the islands of the coast of South Carolina. John's Island, being the first to be settled by English aristocrats, and being the largest of the coastal islands, stood out as the blue aristocrats' island.

The only religious denominations that existed on any of these islands in those days and even now are the Episcopal and the Presbyterian; that is, white denominations. And all the Negroes in the days of slavery were either Episcopalians or Presbyterians. But the first denomination with a church edifice on Edisto Island was Baptist; it was built by Mrs. Hepzibah Townsend in the early 18th century. It was a very small church edifice—about 40 by 40. It stands today as part of the colored Baptist church here; for she gave it to the colored Baptists here after the Civil War. She and several colonial white Baptists are buried in this church yard. With this exception, Baptist and Methodist denominations had no place in any of coastal South Carolina. If they did they soon perished and were forgotten.

The termination of the Civil War in favor of the Union caused many strange things to find places in unrecorded American history. Many slave-owners, soon after the Civil War, told the Negroes to find another church and "Get another name;" for all Negroes went by their masters' surnames; and if they were sold to Col. Bob Jones, they went by the name of Jones. So you will find many Negroes in Sumter county through Williamsburg, Berkeley, Georgetown, Charleston, Colleton and Beaufort with surnames that are generally Christian names; for an example, you can meet many Negroes in these counties with such surnames as Ben, Tony, July, Sam, Sugar, John, Singletree, and thousands of other names that were at first Christian names, but were turned into surnames preceded by such Christian names as Monday, Friday, and such abbreviated names as one commonly hears as Jack, Bob, Dick, Buck, and other familiar names. One gruff slave master said to his slaves as they left to seek shelter and bread: "Let the damn yankee give you names and churches;" and the Negro got "names" and "churches" and he is to be commended.

A merchant in Sumter said to me thirty years ago: "Reverend, every time we have a bad crop year, the Negro changes his name." This may be true and there may not be a thread of truth in the accusation; but you shall have to move about to excel Negroes in naming their children; and if you do not believe it, ask some Negro minister who has baptized a large number of babies in his parish.

People of Distinction

visit Edisto Island as they visit other places. Sunday, while the

pastor of Edisto Island Presbyterian church was delivering a sermonette to the Sunday school, just before the services. Prof. Mason Crum, Ph. D. of Duke University, dropped in. All were glad to have him; and he preached for us an edifying sermon from the Beatitudes.

More about Edisto Island in the next release.

TOLEDO, OHIO, LETTER

By Mrs. Ethel L. Maxwell

Grace Presbyterian church, Toledo, Ohio, is in the news in this paper about once a year. Uneventful indeed must be the history of a church that has nothing of interest to report over a twelve-month period. Our friends, therefore, may be interested in some items that are recorded here.

For years Grace bore with remarkable patience a furnace that economized in heat giving units and majored on consumption of fuel. Finally, patience ceasing to be a virtue, the old furnace was junked and two furnaces were purchased.

The coldest weather now finds the church warm and comfortable. Best of all the bills for these furnaces have been paid. It must be admitted that paying the bills kept us somewhat warm.

Art glass windows in churches seem to be the special target for small boys with air guns and rocks. Basement windows are the special prey of automobilists who are "three sheets in the wind" or who are just learning to drive. Our church building suffered in both ways. Repairs constitute quite an item, but we are thankful that we have no broken windows through which the wintry winds can find their way.

Outings, picnics and boat rides are the vogue this summer. We have had and continue to have our share. The young people's outing to Fort Meigs, famous in Ohio history, under the auspices of one of our clubs, was notable. Eating toasted wieners and drinking "coolade" at the base of Fort Meigs monument, while the stars twinkled overhead and the river nearby sang its way to the sea, held a measure of romance for the young people. Ah too soon the blare of the automobile horn announced finish to an evening of fun and fellowship.

The moonlight boat ride up the historic Maumee and out into the still more historic Maumee Bay, despite the down pour of rain, was outstanding. Many persons took advantage of the trip and voted it an enjoyable evening.

The Daily Vacation Bible school closed a few weeks ago. An exhibit of the literary and craft work was largely patronized and favorably spoken of by the congregation. The Monday following the closing, the teachers and pupils were served ice cream, donated by the Sunday school.

During the hottest weather Ohio has ever experienced the school continued to function and is a tribute to the enthusiasm and loyalty of teachers and pupils.

There were no paid teachers, but they scored high in loyalty and efficiency. The usual subjects were taught, including story telling and crafts. The music hour secured high interest.

Our pastor, the Rev. C. A. Ward, D. D., will take his vacation during the month of August. During this period the Rev. Forrest Mitchell, Baptist divine, will be in charge of the pulpit.

Come now, backsliders, tell me, are you happy? Have you had one happy hour since you left Christ? Does the world satisfy you, or those husks that you have got in the far country? I have traveled a good deal, but I never found a happy backslider in life.—Sel.