

African-American Presbyterian

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

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YOU CAN'T STOP ME FROM DREAMING

By Dr. Kelly Miller

The caption of this release furnishes the theme of a popular song, which has become one of the hits of the season. I wish, however, after the manner of the preacher, to take this theme as a text from which to draw valuable lessons for the Negro Race at this crucial stage of its existence. We often look upon a dream as a visionary idea of anticipation of what the future may be, vain fancy and wild scheme. Founders of great races, nations and institutions have frequently caught a prevision or foreglimpse of coming greatness through the medium of dreams.

Abraham, the father of the faithful, through a dream provisioned himself to be the father and founder of a great people through whose seed all the nations of the earth should be blessed. Moses, in obedience to the vision vouchsafed to Abraham, refused to be called the son of Pharaoh's daughter, but preferred to lead his people out of Egyptian bondage, through the wilderness into the Promised Land.

Father Aeneas, as Virgil tells us in the Aeneid, in pursuit of his dream pressed through the vicissitudes of fortune and made himself father and founder of the Latin Race. The Apostle Paul, the constructive statesman of Christianity, was illumined by his elevation to the Third Heaven and remained forever thereafter obedient to the Heavenly vision. The Pilgrim Fathers dreamed of a land beyond the sea, where they might worship God after the dictates of their own conscience. In following out this dream a new civilization has sprung up in the Western World. Our forefathers and mothers in the dark days of slavery dreamed of their happy home beyond this veil of tears, that's built on High—"far, far above the starry sky." What else could have sustained them amidst the cruelties and hardships of the dark days of slavery? The Christian still dreams of the coming of the Kingdom of Heaven on earth where there is no cruelty and injustice, sickness and sorrow, pain and death are felt and feared no more. Who would or could stop them from dreaming?

When the Negro race was set free, it began to dream a new dream, which brought the Kingdom of their hopes down from the skies, into closer proximity to the world that is here now. The happy home of a happy race was located on the earth beneath. The black patriots dreamed of America, the land of the free and the home of the brave, in which the Negro's enjoyment of citizenship would not be denied or abridged on account of race, color or previous conditions.

Negro ecclesiasts dreamed of the founding of a Christian Church, where the Negro could stretch forth his hands, and worship God under his own vine and fig-tree with none to molest or make afraid. Ambitious Negro leaders, energized by the first breath of freedom, dreamed of establishing great projects—cities, towns, railroads, banks, factories, corporations and commercial houses which would rival the gigantic projects of this material age. Marcus Garvey dreamed a dream which no Negro ever dared to dream before, when he envisioned a great Empire across the seas, of four hundred million souls under the dominion of Negro Princes and potentates. The Negro scholars dreamed of a Cultural Empire where Negroes would enter into the patrimony of learning beyond the veil where race prejudice is unknown.

But alas, alas, the happenings of the last seventy years have dimmed the rosy tint of these idealistic dreams with the somber shade of actuality. The Negro of the present generation finds his earlier promise and prospects so blasted that hope gives way to hopelessness. Courage yields to discouragement.

The imagination contracts itself to a circumscribed situation; his political hopes have faded; his religious garment is stained with the greed and lust of the flesh; his practical enterprises are reduced to little more than naught. Haiti, Liberia, Ethiopia, the Negro's pride of a half century ago, have fallen prey to the white man's political rapacity. Marcus Garvey's voice has been hushed by the roar of the British Lion. The present day Negro peon is a doleful jeremiad. The pessimist never dreams. For want of vision, the people perish. Woe be to that day when the old men among us cease to see visions and the young men to dream dreams.

Let the Negro say to the white race with unabashed self-assurance, "You may put me in jim-crow cars, confine me to separate schools, you may curtail my economic and industrial opportunities, refuse to make lynching a crime, restrict my political and civil rights, yet you can't stop me from dreaming."

THE CHURCH IS FOR PEACE

Philadelphia, Pa.—Resistance to reliance upon militarism, urged by the Federal Council of Churches, meets the hearty approval of the Department of Social Education and Action of the Board of Christian Education of the Presbyterian Church in the United States of America, Dr. Charles J. Turck, general director of that department, announced here today.

According to Dr. Turck, the recent message of the Department of International Justice and Goodwill of the Federal Council of Churches is being transmitted to Presbyterian leaders of Social Education and Action Committees throughout the country.

Federal Council's message, said Dr. Turck, urges churches to resist resolutely the increasingly prevalent reliance upon militarism, which is expressed in the armaments race in which America is entering, in schemes to set aside democratic policies and procedures and to regiment the nation, such as those suggested in the War Department's Mobilization Plan and in the May Bill, and in manifestations of belligerency in response to incidents such as the sinking of the Panay.

"The Presbyterian Church, while not a pacifist body, has taken advanced positions against war," declared Dr. Turck. "The Church gives full liberty of conscience to each communicant to determine what his duty may be. 'In 1937,' Dr. Turck continued, 'the General Assembly declared: 'We testify to our abhorrence of war, and we unite with our brethren in all the churches of Jesus Christ and with men of good will everywhere, in persuading men and nations to the more excellent way of peace.' In 1936, the General Assembly said: 'We protest against the glaring inconsistencies of a desire for peace by our government and its unprecedented expenditure of money in building a war machine.'"

Reminding church groups that questions of adequate defense must be largely determined by military and naval experts, Dr. Turck expressed the belief that the primary question is: What are we trying to defend? He declared that an army and navy capable of defending the territory of continental United States would be incapable of defending the Philippine Islands or the proprietary rights of an American company in the interior of China. A clarification of the foreign policy would, therefore, he believes, be exceedingly helpful.

The greatest contribution that the Church can make, according to Dr. Turck, was described by the 1936 General Assembly—"that the Church give more heed to the words of

our Lord, 'Blessed are the peacemakers,' and through all agencies, give itself anew to the disarmament of the mind of the world and to the creation of a will to peace."

LEONARD STREET CHURCH, CHATTANOOGA

By Mrs. Nina W. Moore

Sunday services at Leonard Street church during February were well attended by members and friends and an ever increasing number of visitors. The pastor, the Rev. J. B. Barber, preached every Sunday of the month, and his sermons brought joy and blessing to the hearts of all who heard him.

Our "Church Night" program has been carried on each Wednesday night from 6:30 to 8:30, with a three-fold emphasis: Food, Fun and Faith. These meetings have attracted many members, and quite a number of friends. The number has increased each week; last week more than fifty persons were present.

On the third Sunday afternoon of the month, about twenty-five members of Leonard Street church gathered at the residence of Mrs. F. C. Barbee to join her in entertaining the officers of the church. Well nigh the entire official staff of the church was present, and enjoyed the elaborate and most delightful banquet. Mrs. Barbee was a most gracious hostess.

Leonard Street church will promote a "Stewardship Month" during March, and our pastor, officers and members are actively engaged in the effort to make it a success. Tithing will be featured. Already more than twenty-five members have pledged to tithe during March, and we feel that many others will join the movement. Those who do not tithe have been asked to make a sacrificial offering to help the church round out the year. In connection with "Stewardship Month" it has been announced that our church bulletin, "The Messenger," will carry two pages of Stewardship Education each week during the month.

The young people and children of our church, under the leadership of Misses M. R. Bonham and M. A. Eddings, Mesdames M. F. Barber and N. W. Moore, and Mr. Ralph H. Martin, have undertaken a subscription campaign for the Chattanooga News, a leading daily paper of the city. This paper is generally said to be the most liberal and courteous of all in its attitude toward our people, and especially our women and girls. It is also one of the few white papers in the South to have a full time Negro reporter on its staff. About twenty of our young people have entered the campaign.

Sunday, March 6th, a "Newton Center" program was given at 3 P. M., sponsored by the Excelsior Club, the children's service organization of our church. In connection with the program a few rally was held to help in securing the children's General Assembly assessments. Such a splendid work is being done at Newton under the direction of Mrs. M. F. Barber and Miss Mary F. Wilson, that we are glad to bring the youngsters and their parents into the church for the closer view of their activities. More than ever, this year Newton is aiding all classes and corners of our community with its splendid program of service.

SWIFT DAY AT JOHNSON CITY, TENN

Swift Day, which was held in Johnson City at the Bethesda Presbyterian church, Sunday, February 20, was a grand success. Plans for Swift Day had been underway for several weeks and an unusual amount of enthusiasm had been aroused. Upon investigation it was found that the number of Swiftites in this vicinity was large enough to make quite a representation. An active committee was formed of former students of Swift and this com-

mittee did some very effective work.

Dr. W. C. Hargrave, of Swift Memorial Junior College, gave a remarkable address on the occasion. He was accompanied by his well trained group of singers and Dean Lee. The singers were under the direction of the music instructor, Miss Slaughter.

Following the program at the Bethesda church the group was entertained with a buffet supper at the home of Mr. and Mrs. Wm. Cope.

The committee on arrangements was as follows: Mrs. Wm. Cope, Chairman; Mr. J. N. Armstrong, Mr. G. W. Richardson, Miss D. V. Hoss, Mrs. Wm. Cope, Miss R. B. Cope, Miss Edna Dowell.

MRS. AGNES McLIN

By Rev. H. L. Peterson, D. D., Pastor

Death is never a welcome visitor. On Jan. 24th the Reaper entered the home of the McLin family and took to rest Mrs. Agnes McLin. This is one of the oldest and most respected families of the Keeling, Tenn., community. The father, a watch-dog, a prince, a spirit to be reckoned with in Greenleaf Presbyterian church, preceded his wife by many years to the reward of the faithful. He left this widow indeed and 10 children, two of whom followed the father and 8 still live—three boys and five girls.

Sister McLin was not a person of letters—though she learned to read and write after she was old. Catching the spirit of an educated home from her late husband and taking God with her, she was determined that her children should be educated. The result was two boys are doctors, one girl a pharmacist, four girls teachers and one boy a teacher.

Mrs. Agnes McLin, on her own farm—facing the problems that widows much face; testing the satanic spirits that often walk her way; passing through the enchanting grounds that lie in widows' path, with Jesus by her side sent the children forth to do a task that God would honor.

She so lived that at her passing both races were glad to honor her. Her faithfulness to her church, her loyalty to God is emulated by most of her children.

On the morning of January 26th the friends gathered to pay tribute of respect to her memory. Her pastor, from Psalm 135:6, gave a eulogy for the 90 years' service in the home, the community and the church.

Her family is in a class by itself in the way of sending prepared helpers into the vineyard of the world. Surely her life and home was one of God's baskets of ripe fruits. God grant that more widows will take Jesus into camp with them and prove to the world that widows can be widows indeed.

SHADY SIDE PRESBYTERIAN CHURCH, LEXINGTON, N. C.

It has been some time since you have had a word from us, but we are still working in the Master's vineyard. Since our last writing we have lost three of our members: namely, Mrs. Maria Cowan Koontz, Mrs. Eliza Sowers and Mrs. Sarah Miller. Mrs. Koontz was 104 years old and Mrs. Miller 99. We feel our loss deeply.

Rev. Miller of the Baptist church and Rev. Thomas of the M. E. church rendered service for us the past two Sundays in the absence of our minister, Rev. Thomas Bullock. We are praying for Rev. Bullock's speedy recovery.

Our minister not being able to serve us in these last few busy weeks before our Spring Presbytery has somewhat handicapped us, but we are trying to come up to our former mark. We realize that a burden has been added and hope that each member will put his

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THE TRAIL OF THE EVANGELIST FOR ATLANTIC AND CATAWBA SYNODS

By Rev. W. E. Houston, D. D.

Roanoke, Va.

In my last letter I failed to make mention of the splendid work the officers of Fifth Avenue church of Roanoke, Va., are doing. Under the leadership of Drs. Dudley and Downing this church is making fine progress. I believe it is doing better than any church I have known without a pastor, and a great many with pastors.

I was impressed that more than \$1,300 has been paid on their debts since the pulpit has been vacant. This is a finely organized church. I sincerely hope that more of the officers in our churches will follow suit, and keep the church alive, pastor or no pastor. What a blessing it would be if our pastors would organize their churches like the late Dr. Downing did this one. The church is planning some great improvements.

Martinsville, Va.

After we left Roanoke we made our way to Martinsville, Va., where we were the guest of that prince of preachers, Dr. G. P. Watkins, and Mrs. Watkins. We had one of the finest times of our life. When we left Richmond we had not planned to go to Martinsville, but while at Amelia, about four days before we went there, we wrote Dr. Watkins about stopping by a night or two. But he was not satisfied at that, and insisted on five nights, which we gladly gave. Only one announcement was given. We arrived Monday night at 8 P. M. The people were waiting for us. After a hearty meal we immediately went into the pulpit. Each night we had a fine crowd. These people are loyal to their pastor and church. Ninety per cent of the members were present each night. Dr. and Mrs. Watkins are doing a great work here.

We had the pleasure of making the rounds of the wonderful pants factory in Martinsville, where more than 1000 people are employed. We were in the company of the Mayor-Editor of the daily paper, the pastor of the First Baptist church, white, and the manager. The first stop was in the plant where 900 women and men are employed—about 800 white women and 100 colored and white men. We had the pleasure of speaking to the men.

Our next stop was the plant where colored women only are employed. At this place I had the pleasure of speaking to these colored women. Dr. Watkins presided. Dr. Watkins is the "king pin" in this town. We left with an invitation to return as soon as possible. We had one addition to the church.

Danville, Va.

Our next stop was Danville, where we opened on Sunday, Feb. 20. We were much surprised to find this work in the shape it is in. Rev. W. G. Anderson seems to be the right man in the right place. He is really bringing things to pass. On Sunday afternoon we went with Rev. Anderson to the High St. Baptist church where he preached a most wonderful sermon. He so impressed one young woman that she came over on Tuesday night to inform him that his sermon had changed her course in life.

On Monday we were the guest speaker at the Baptist Ministers' Conference; on Wednesday we were at the High School. Rev. Anderson is making himself felt in Danville. Great crowds came out each night.

On Thursday night we had Young People's Night. It was a fine meeting. We were delighted to see so many grown people out. Nine young people gave God their hearts. Five of them joined our church.

Friday night was Back-to-Church Night. This really was consecration night. One came back to the church. The rest made a vow to do more for God and the church than they have been doing. It was a heartening sight to see this great crowd dedicate themselves to God.

Sunday was Family Day. At the services it was a splendid sight to behold many families sitting together in church. One young man was baptized at this service.

At three o'clock we had a great mass meeting—one of the finest I have ever witnessed. A great crowd was present. Many came from the Baptist churches of the city. Ten persons confessed Christ, 6 joined our church. I am convinced more than ever that our Church is on the onward march.

MR. GEORGE R. MARSH

Resolution

Adopted by Yadkin Presbytery in session with the Oakland Presbyterian church, Bear Poplar, N. C., September 29-30, 1937:

Yadkin Presbytery notes with regrets inexpressible, the resignation of Mr. Geo. R. Marsh, Sunday School Missionary, who for nearly a quarter of a century has labored in the cause of the Presbyterian Church, U.S.A.

While it is said "The evils that men do live after them," it is also true the good lives long after they have retired from the active duties, even long after they are dead.

Presbytery recognizes the fine work the retiring Missionary, Mr. Geo. R. Marsh, has done during these long years of service and rejoices in the fact that he has been loyal and faithful through the years; that his touch and influence on the boys and girls have led many into the work of our own and other churches. But since it is decreed that all men will some day come to the end of the row by reason of impaired physical powers, it is but natural we accept the inevitable.

Be it resolved: (1) That Yadkin Presbytery express to Mr. Geo. R. Marsh a vote of thanks for his long and faithful labor on the Field;

(2) That Presbytery commend him to the God of our Fathers and fervently hope that his influence and guiding hand will still be felt among us;

(3) That a copy of these resolutions be published in the official organ of the Synod of Catawba and a copy be sent to the Sabbath School Department in New York.

Respectfully submitted: Committee on National Missions, Yadkin Presbytery, H. C. MILLER, Chairman.

DAVIS-SPENCER MARRIAGE

Announcements have been sent out by the Reverend and Mrs. H. S. Davis of Mary Potter School, Oxford, concerning the marriage of their sister, Miss Alma Grace Davis, to Mr. Leander Spencer of Ossining, New York. The quiet and informal affair was held at the home of Mr. and Mrs. T. K. Borders of the Colored Orphanage, on Sunday, February 13th, nine P. M.

Rev. Mr. Davis, brother of the bride, performed the ceremony in the presence of a small group of friends. Mrs. T. K. Borders softly rendered "To a Water Lily" by Mac Dowell, during the ceremony.

Mrs. Spencer is a graduate of the E. E. Smith High School in Fayetteville and of the Barber-Scotia Junior College. For the past four years she has been employed as a teacher in the graded school system of Henderson, N. C. Mr. Spencer is a graduate of Morgan College and has pursued graduate work at Columbia University and is a member of the Omega Psi Phi Fraternity. For the past six years Mr. Spencer has been teacher of Biology at Henderson Institute, Henderson, North Carolina where the couple will make their home.

Those present at the occasion were Mr. and Mrs. Reginald Harris, Miss Vivian Steele, Miss Foster, Mr. E. L. Peyton, all of Henderson; Mr. F. A. Williams and Miss Anne Robinson, of Greensboro; Mr. and Mrs. D. H. Banks, Mr. and Mrs. Borders, Rev. and Mrs. Davis, of Oxford.

The worst enemies often get more attention than the best friends.—Sel.