

Africo-American Presbyterian

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

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THE ANNUAL MEETING OF THE CONVENTION; OR LIFTING UP A STANDARD OF EFFICIENCY

An Address Delivered by Rev. O. M. McAdams, Thursday, July 23, on the floor of the Sabbath School Convention of McClelland Presbytery, Due West, S. C.

Part Two

It is recorded in history that Negro troops sacrificed themselves to the last man in defending Colonel Green in 1781 when he was attacked at Point Ridge, N. Y. And in the battle of Monmouth, Bancroft says that "among the Revolutionary patriots who on that day offered their lives for their country more than 700 black men fought side by side with the whites."

Moving from the monument on Boston Common, erected in honor of Crispus Attucks and others, we see another monument erected in honor of the black soldiers who fell in the defense of the union of the States and for the freedom of their enslaved brothers. One hundred and eighty thousand black soldiers took up their arms in defense of the Union in the Civil War.

In the Spanish American War the black soldiers won the day on San Juan Hill. Theodore Roosevelt and his Rough Riders would have been cut to pieces if it had not been for the bravery of the Negro soldiers in the Spanish American war.

And in the great World War more than a million Negro soldiers answered the call of Uncle Sam. Seven hundred colored officers were commissioned at Fort Des Moines. The Negro was represented in practically every branch of military service.

And when the officials at Washington were looking for guards at the White House whose loyalty to this government was unquestioned all America was searched, but no one was found who could fill that position as well as the Negro soldiers. Yes, America is the black man's land as well as the white man's land. And our young people should know our fathers and grandfathers and great grandfathers watered this American soil with their tears and enriched it with their blood. Our young people should be trained in Christian citizenship. Our children should be taught to love and respect their native land. They should be taught to honor the principles of our national flag—freedom, justice and equality before the law—a Democracy which treats all its citizens precisely alike.

Christian education, not only trains along recreational and political lines; it also trains along moral and spiritual lines. It often happens that our State schools leave the moral and spiritual side of the child's life undeveloped. Why is it that we find intellectual giants in our State prisons? Why the Tea Pot Dome scandal, and the failure of some of the high officials of this nation? Why the Loeb and Leopold tragedies? There was something left out of the curriculum of the schools attended by these men and boys: moral and spiritual training. We are not forgetting that these were the first great ideals of our fathers and our task is to hand down these ideals to posterity. But we would give to the future higher and brighter ideals of womanhood and manhood than the ideals we received from our fathers.

We lift up a standard of efficiency in Christian service by doing away with ignorance. Ignorance is one of the causes of sin. All the laws of God are based on intelligence. Many times a man violates the law of God because he is ignorant. He does not know the law. But ignorance of the laws of God excuses no man. Therefore

Jesus calls us to a life of learning. "Take my yoke upon you and learn of me," says Jesus. To follow Jesus means emancipation from ignorance. "Ye shall know the truth and the truth shall make you free." A knowledge of Jesus emancipates the mind. Jesus was not an ignorant man. He grew in wisdom and in favor with God and man. And at the age of twelve He held opinions with the wise men of the Jewish race. Jesus came that we might have life and that we might have it more abundantly. How can a man have an abundant life? How can our young people be overflowing with life if they don't develop all the talents that God has given them? Thank God that our Church is putting to work a new, unified program for young people from birth to 23. This new program which will be available for all churches by this coming October reaches out to every condition and circumstance of the child's life. The whole life of the young person is developed through a firm, well-built program of Christian living. The true Christian strives to learn more about life and God each day he lives. To follow Jesus means an enlargement of our minds and all our powers. Thus we are fitted for the task which God has given us.

In lifting up a standard of efficiency in Christian service along the highway of Christian education, there are some stones that must be removed. If the highway of Christian education would be made safe for our young people, the stone of inferiority must be removed. No man can accomplish in life what God intends for him to accomplish if he believes that God made him a little lower than other men. The child should be taught that God does not intend for it to be the inferior of any man. "Call no man master upon the earth," says Jesus, "for one is your Master even Christ."

Color does not make one man superior to another man. The Bible tells us that God has made of one blood all the nations that dwell upon the earth. The stone of inferiority must be taken out of the highway of Christian education. Then in the words of Burns, the poet of Scotland:

"Then let us pray that come it may,
As come it will for a' that;
That sense and worth o'er a' the earth,
May bear the gree and a' that
and a' that.
It's coming yet for a' that,
That man to man the world o'er
shall brothers be."

Hear again the words of Israel's prophet: "Go through, go through the gates; prepare ye the way of the people. Cast up, cast up the highway; gather out the stones; lift up the standard for the people." The stone of inferiority must be taken out of the highway of Christian education.

And then the stone of dissension must be taken out of this highway of Christian education.

As a race we should have sufficient confidence in one another to enable us to work together for racial advancement along the lines of Christian education. As a church and race we should be more united for the common good. There should be less of strife and discord, and more harmony and peace among us as a racial group.

And then the stone of indifference should be removed. The indifferent person is not concerned about the 12,000,000 girls and boys in this country for whom our Christian civilization of which we are proud and delight to boast has not provided even the privileges and opportunities of the Sunday School, to say nothing at all about the day school. The stone of indifference must be taken out of the highway of Christian education. Those 12,000,000 boys and girls growing up in this our native land, the land of the free and the home of the brave, must weigh heavily upon the mind of the Church, if we would carry out the evangelistic and educational program of the Great Teacher.

Finally, we are not to forget the soul of the child. All that is said and done in our Sunday schools; all that is said and done in our church, week-day schools; all that is said and done in our Annual Conventions; the supreme aim of our whole program of Christian education is for the winning of the soul of the child. The soul of the child is more precious than rubies and diamonds and the dead matter of ten thousand worlds. There is nothing to be compared to the value of the soul. The sun itself shall grow dim with age, and nature sink in years, but thou, O immortal soul, shall live on, unhurt, amidst the war of elements, the crash of matter and the wreck of worlds. The soul of the child shall live on and on through the wreck of worlds. The soul of the child shall live on and on through the ceaseless ages of eternity as God shall live.
(Concluded.)

THE GOSPEL STILL WINS.

For two weeks from September 1st to 13th, the writer was engaged in evangelistic meetings in the Oakland and Mooresville churches, Rev. John A. Ramseur, pastor. The weather was hot and the work hard, but never has the writer spent a more pleasant two weeks. These churches compose one of the best groups in Yadkin Presbytery. Brother Ramseur is doing a fine work in the midst of a splendid people and is held in high esteem and loved by all.

The entertainment at both churches was of the highest order, and though it was not possible to visit all the folk, we enjoyed what going we did. The greatest part of the whole meeting was the interest and spirit manifested by the people: the singing and praying was with so much spirit until one could not help but preach. The Christians did what so many fail to do—prayed for the success of the meeting and the preacher. It is to prayer that the writer attributes the measure of success in these meetings. We had the Spirit with us, because we prayed, and the people also prayed for us.

And let me add, we had some good shouting, too. Talk of Presbyterians being cold! If you will warm up with the love of God and preach Jesus, people will respond. The two efforts resulted in 14 conversions at Oakland and 10 at Mooresville. If in need of help I am ready for service.
W. G. ANDERSON.
Lexington, N. C.

THE SYNODICAL ASSESSMENT.

The Presbytery of Catawba in session at Love's Chapel, September 11, 1925, ordered all the churches within its bounds to see to it that their Synodical dues are all paid to the Treasurer of Presbytery before the meeting of Synod.

The approaching meeting of Synod demands attention to this matter immediately.
ROBERT P. WYCHE,
Stated Clerk.

FROM THE FORUM OF MEISENHAMMER COMMUNITY

By Uncle Billie.

Our Greatest Enemy

In one's efforts to achieve certain ends, or in the effort of a race to attain unto its ideals, the first thing that is most likely to be considered or reckoned with is that which is decided upon by the one making the effort to be the most stubborn or the most head set barrier to be removed out of the path that leads to the goal. In private and in public conversation and often from the forums of the many communities and cities, I have heard accusations brought against this and the other thing or groups, in unequivocal language, as being our greatest enemy. Time will not permit me to mention the many things great and petty that have been decided upon by certain groups as being our greatest enemy in the way of our economic advance and progress otherwise. But permit me to mention a few in contrast with what I consider our greatest enemy and let you decide for yourselves which is working the greatest harm to you as an individual or to the world.

Poverty

is considered by some as being a people's most deadly and humiliating foe. Truly it is an unwelcome visitor. Nobody desires or labors to be poor. Poverty reduces to dependency; dependency undermines manhood; and defective manhood can demand very little, if any, respect from one ever in the same class. You are at the mercy of the Pharisees standing at the corner, blowing their horns that the crowd must see them hurriedly hand out alms to those buried in dire poverty. Such a state is humiliating and embarrassing beyond measure.

Color of the Skin

There are certain groups and races that contend that "Our color is against us, and, therefore, nothing but doom bedims our star of hope." We all are compelled to admit that, in many instances, the Negro's color is firmly braced against his economic progress. Even in common labor he is the last to be employed and the first to be dismissed when the harvest is not so white.

The color of the Negro's skin makes him the object of every form of segregation regardless of culture and refinement and an extraction whose antecedents represent the best blood in the world.

But is the color of the Negro's skin his greatest enemy? Or is poverty the greatest enemy to a people? A man can rise above his poverty and count his dollars by the millions and contribute practically nothing to the higher life and be cut off from many privileges if the animal in him dominates for the lack of knowledge.

Physically one may possess all that is Aryan and then starve and die for the lack of knowledge. Then from my viewpoint ignorance is anyone's greatest enemy. It is the father of poverty; for you will observe that where ignorance abounds poverty does much more abound; and, on the other hand, where knowledge abounds wealth does much more abound. And for that reason, when the Puritans and other explorers from the European countries first settled in this country, they sent back home for some of the strongest churchmen and school teachers their former country afforded that they might have a constituency, after years of training, to equal that of their fatherland. This was a wise step, for ignorance extracts the manly value from the skin, be it white or black, very black or very white. An ignorant white man is to his white brother of knowledge what a shrimp is to

a school of hungry fish: they soon devour him. And it is equally true with all other races and groups. The man of knowledge knows the relative value of things as well as he knows the intrinsic value of things. The ignorant group sees no value.

Ignorance sets a limitation on opportunity through color. It is a very ignorant man, and a very black ignorant man, who limits his course in mathematics to the rudiments of arithmetic and algebra because he feels that the color of his skin will operate against his ever getting a position at surveying or as a civil engineer.

Ignorance reduces one to self-satisfaction under all adverse conditions. A man who is just as well satisfied with nothing as he is with something is that much human trash that drifted to the shore on floodtide. Such a man means nothing to the world only in proportion as he is directed by knowledge. When in quest for opinions and deliverances that will be a contribution to the higher and richer life, ignorance is not considered. It is cut off from the thinking part of the world only to be used to carry out the plans and ideas of knowledge.

The prophet Hosea says: "My people are destroyed for the lack of knowledge." (Hosea 4: 6.) A better translation for the word "destroy" is "cut off." My people are cut off for the lack of knowledge. And to be cut off from the source that brings one into contact with those elements that enter into the moral, social, intellectual, and economic uplift of all men to make them better material for all that is Godly, simply means your death along the principles outlined above. Ignorance is the forerunner of moral, social, intellectual, economic, and religious death; it is a blow to every upward step.

It was William Lloyd Garrison, addressing a crowd of colored people, when there was opposition to Negro education prior to 1861, who said to them: "I would educate my children if I had to live on dry bread, sell my teeth and drain the blood from my veins." This grand old abolitionist saw the death dealing effect of ignorance. Ignorance has clutched in its deadly grip every element that is destructive to all righteous principles.

But poverty is a humble condition or state of your material surroundings, which is not a disgrace, but makes your surroundings very inconvenient for you at times. You wish to run to your nearby town on important business, but your only means of getting there is to split the mud with your wornout shoes. Quite inconvenient, you say. But there is nothing charged up to your moral conduct on account of this humble condition.

Color is superficial; and while it may—and it does in many instances—operate against your material progress and social ascendancy and preference it is capable of making no supreme sacrifice to meet an emergency that will turn the tide of unrighteousness for a righteous cause. When a decision is reached through color, the thing decided upon becomes an object of ridicule, suspicion, and hate. When an opinion is based on the color of the skin, the subject becomes an object of rebuke by the higher world and an object of mistrust even by one's enemies, because friendly tricksters do not trust each other.

But ignorance! O ignorance! thou art a curse of curses! No heavier curse can be placed on (Continued on page 3)

NATIONAL LEADERS PAY TRIBUTE TO JOHNSON.

Washington, Sept. 22.—With the golden rays of the September sun streaming through the tri-colored windows of Nineteenth Street Baptist church, all that was mortal of Henry Lincoln Johnson, deceased National Committeeman of Georgia, lawyer, orator, scholar, and idol of the Nation's Negro populace, was given a last farewell by a host of mourners which crowded the church and overflowed into the streets.

President's Letter Read.

"At the moment of my return to Washington," wrote President Coolidge to the widow of the deceased, "I received intelligence of the death of your husband. I wish you to know of my sorrow at his passing, and of the sympathy which I feel for you and your sons in your great loss. I have long known and prized the loyalty of Mr. Johnson to his party, and to myself personally, and I recognize that in his death his associates lose a valde friend, and his race one of its ablest and most consistent defenders."

Cabinet Members Present

Just back of the center of the church sat Secretary of Labor James J. Davis, Postmaster General Harry S. New, Senator William M. Butler, of Massachusetts; First Assistant Postmaster General J. H. Bartlett, and Second Assistant Postmaster General W. I. Glover; while close around the bier were mourners of national note, the majority of whom had journeyed from far distant points to pay their last tribute to Colonel Johnson.

Chairman Butler's Tribute.

Chairman William M. Butler issued the following tribute to Henry Lincoln Johnson, which was printed in the Washington "Post" and other papers.

"It is with very considerable regret that I have noticed the passing of Henry Lincoln Johnson, Republican National Committeeman.

"He was a man possessed of ability and eloquence and sincerity. His loyalty to the Republican party, its principles and its candidates was a striking and dominating influence in all his activities. The Republican party in his death has lost an upright, conscientious adherent. His race has lost a spokesman of wide vision."

FARMERS' ORGANIZATIONS.

Washington, Sept. 22.—In the counties and States in which there are a considerable number of colored farmers possibly the most pressing need is the organization of associations that are calculated to look after the productive and commercial end of agriculture. Anyone who travels through the agricultural districts of Pennsylvania is impressed with the thrift and apparent prosperity of the farmers, with the well cultivated fields, the well kept farm homes, buildings, and fences, the fat and sleek cattle, and the good roads and bridges. Inquiry will develop the fact that most of these successful farmers belong to an organization through which they purchase their supplies and sell their products, and that when county improvements are necessary or when State or national legislation is needed to advance the interests of agriculture they speak collectively and intelligently through their organizations. In Pennsylvania, county organizations among the farmers number from four to ten in each county, and in the State there are forty-four State wide organizations, all connected directly or indirectly with agriculture and things relating to rural life. A new day will dawn for our nearly one million colored farmers, the big business men of our racial group, when they realize the many advantages to be gained through cooperative efforts.