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

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## HOW CAN OUR CHURCHES AND PASTORS CO-OPERATE IN S. S. EXTENSION WORK

By Rev. H. M. Scott.

(Paper read at the Annual Workers' Conference, held at Brainerd Institute, Chester, South Carolina.)

The question for discussion this morning is one of vital importance to our churches, pastors and Sunday schools. To do effective work the church must work with the pastor and the pastor with the church, the church with the Sunday school; and the pastor, church and Sunday school must unite to extend the kingdom of God to the uttermost parts of the world.

Before attempting to answer the major question, there are two other questions which lead up to the question under discussion. First, what is Sunday school extension work? Second, why needed?

"The extension work of the Sunday School," says Mr. Cope, in his book entitled, "Efficiency in the Sunday School," "is concerned with two matters:—reaching those who cannot get to its regular gatherings, and ministering to that part of the lives of all neglected by its regular sessions." Under this extension work we would include the Cradle Roll and Home Department.

The second question is, why needed? It is not only the moral obligation of the church to reach beyond its own doors and teach others about the love of Jesus, but because Jesus commands it. Too long has the church been satisfied to administer to a few while thousands are being neglected. We seem to have forgotten the command of the Saviour to Peter, "Feed my lambs," and to all of His disciples, "Go ye into all the world and preach my gospel to every creature."

Just a few weeks ago I read these startling facts in The Christian Herald: "There are more than fifty million nominally Protestant Americans who are not identified with any church. Of forty-three million Protestant or unclassified Americans under 25 years of age, 27 million are without religious instruction; 8,000,000 are under 10 years of age. Seven out of ten young people under 25—Jewish, Catholic and Protestant—are virtually untouched by the direct influence of any church."

The Jews provide for their children 335 hours of instruction annually, the Catholic Church provides 200 hours, but the Protestant Sunday school provides a scanty 50 hour course with an average attendance of less than 50 per cent. Instruction in mathematics offered in elementary and high schools, 1,067 hours, is equivalent in point of time to 41 years of Sunday school instruction. The state requires for the adequate instruction of its young in English alone, 93,500 minutes, and for their instruction in mathematics 123,000 minutes, while the Church has been satisfied with 1,000 minutes per year for the instruction of her young in spiritual things. The next question then follows: "How can our churches and pastors cooperate in Sunday school extension work?" Schools are to be judged by their pupils, their work; hospitals are to be judged by healed patients, their work; and industry is to be judged by its product, says Mr. Henry Ford. So in a large measure the Church is to be judged by its missionary activities.

Our churches and pastors can cooperate by giving a larger place on their program for Sunday school extension work. No organization can function well without some kind of a program. The success of that organization depends not upon the amount of machinery put together, but how well that machinery is arranged. On our church program the extension work of the Sun-

day school can be made more effective if more interest is manifested on the part of the pastors. A number of our churches are concerned neither with the magnitude of the modern missionary enterprise, nor with the extent to which it has gripped the imagination and commanded the loyalty of the most discerning and devoted spirits in the Church's membership. Give to the extension work of the Sunday school a larger place on your program and there will be a great ingathering into the kingdom of God. The extension part of the program should be full, systematically planned, and practical. We have already too many half-baked programs. A full program means that every talent is put to use. Harness your young talent and give it its proper place on the program. Too often we have allowed our young talent to be buried. One of the main features of the "Three Hour a Week Church School" is the urgency of giving a more adequate religious education to a larger number of children and youth than the average church has reached by its long established agencies. Organize our young people into groups that they may take to the community the gospel in song and story. The Young People's Service Program gives many suggestions about this phase of the work. The chain gang, prison, lumber camps and turpentine quarters need the spiritual nourishment of the energetic pastor. Magnify the Cradle Roll and Home Department and let the church do her part in administering to them.

From the pulpit many a sermon can be preached by the pastor on the importance of the extension work. Often the entire evening's service can be given to the young people to have a missionary play, bringing to the public some definite object of missionary activity. Let the whole congregation be pressed into service, using its church building and its teachers for bringing the children from the hedges and highways. When every church gets down to this work in earnest and from the most unselfish motives, there will still be millions of unreached boys and girls groping blindly in spiritual darkness and unable to get in for lack of room. Let our program be so comprehensive and complete that the extension work of the Sunday school may have its proper place.

Our churches and pastors can cooperate through the printed pages. We have often heard said, "It pays to advertise." It would be well for the churches to put on an advertising campaign to the extent that the world would know that they are on business for the King. Let other churches know of the extension work of the Sunday school to the end that they might catch the inspiration and do something. The Home Department will live if a regular correspondence is kept up through the pastor. Those shut-ins who know little of the outside world save through the printed pages are made glad when they read of their home work. A letter from the church to that mother whose baby lies nestled in her arms brings happiness to that home. Families destitute of religious literature are made glad when they read about what the churches are saying of them. That missionary who often labors under adverse circumstances gains inspiration when he gets a letter from the church and pastor, saying, "We are with you." A monthly letter

from the church and pastor to some mission school, encouraging the superintendent and teachers in their fight against ignorance, crime and superstition brings joy and causes their faith to increase so that they will "mount up with wings as eagles, run and not be weary, walk and not faint."

Our churches and pastors can also cooperate through the public school teachers. Recently the Board sent out a little book, entitled, "Teachers' Manual for Week-Day Bible Lessons," compiled by one who now sits on the platform, in the person of our friend and brother, Mr. J. M. Somerville. If every pastor would get a copy of this book and place it in the hands of some public school teacher with his compliments, it would be a new day in the life of that teacher. She or he who shapes the lives of many girls and boys will be greatly blessed, because often the majority of the children attending public school is not enrolled in any Sunday school.

In a small town in Florida recently the pastors and public school teachers took a religious census of the children and this was their finding: There were 221 children enrolled in the public school and all the churches together had only 80 enrolled in the Sunday schools. So you see in this particular town about two-thirds of the children were not enrolled in any Sunday school. Were we to take the time we would find hundreds of other small towns with similar conditions existing. I had another occasion to visit a number of public schools and found in most cases that the children had little or no knowledge of the Bible. A Bible lesson was conducted at each school visited and girls and boys who were in the 3rd, 4th and 5th grades could not name the books of the Bible. What an opportunity for our churches and pastors!

Finally, our churches and pastors can cooperate by giving more time, money and personal service. In this age of rapid transportation it is an easy matter for the church and pastor to hold special meetings, 10, 15, or 25 miles from the church on Sunday afternoons. Every Presbyterian church ought to have two or more mission schools under its care which the pastor, elder, or some other responsible person could visit each Sunday afternoon and conduct a Bible lesson, hold Bible classes through the week; arrange for a D. V. B. S.; have social gatherings with supervised games; and teach those boys and girls how to develop themselves, mentally, physically, morally and spiritually. Who knows but that some girl or boy may come from out of those back woods and build for herself or himself a living monument in the hearts of mankind?

Our money, also, plays a vital part in the extension work of the Sunday school. The budget of our churches ought always to include the extension work. It is true that we give meagerly, through the Boards for extension work, but locally we should do even more. Let our churches equip some mission Sunday school with song books and Bibles. Supply them with quarters; erect a small building at some lumber mill, turpentine still, and dedicate it to God for service. The finance of our church schools should be included in the budget and let the church school's finance be used for some missionary activity in the community. Truly, "a liberal soul shall be made fat, and he that watereth shall himself also be watered."

In the study of descriptive botany we have two kinds of flower clusters classified as centripetal and centrifugal. The centripetal is a cluster of which the lower and outer flower opens first; or from the outside in. The centrifugal is a cluster of which the central flower opens

first, or from the inside out. So it is with a large number of our churches. Some of them are centrifugal, living more and more, while others are centripetal, dying daily. Let us think of our churches in their relation to the extension work of the Sunday school in terms of the centrifugal, as centers from which life and life-giving power must radiate into all lives and into all places.

Have you done your best to: (1) Give a larger place on your program for the extension work of the Sunday school? (2) Cooperate through the printed pages to extend glad tidings to all? (3) Cooperate with the public school teachers in shaping the destiny of some boy or girl? (4) Cooperate more liberally with your time, money and personal service?

Let us do our best and God Himself will crown our efforts with His rich Benediction.

## WHAT'S THE NEW NEGRO?

(From Christian Recorder)

Every now and then we hear some one talk about "The New Negro."

Undoubtedly there is a "New Negro"—in the making, if not in actuality. What is he? What is he? Rather let us ask first what was the old Negro? The old Negro was a slave, dependent upon the white people for his food and his thinking. Because he was a slave and dependent for his food and thinking, his occupations and his education were limited to the white man's whim.

When Abraham Lincoln issued the Emancipation Proclamation, he made possible a free Negro—a free Negro. But freedom was not entirely new to the Negro as there were in 1860 some half a million free Negroes.

To our way of thinking the New Negro, if there is such, is a free Negro, dependent upon himself for his food and thinking—a New Negro has the ideal of a spiritually and economically independent group working in harmony with and being a part of the larger American group, who has thrown off the slave spirit.

The New Negro is possessed of a new spirit.

As Bishop Ransom said in his recent speech here the thing which oppresses the Negro is the spirit of slavery in the Negro and not the white people. And what the Negro needs is a new spirit of freedom, of manhood, of independence. Now getting a diploma from some university does not necessarily give one a new spirit. We know many conceited Negroes who have been so puffed up by a diploma that they think they are better than all other Negroes, and their chief grievance seems to be that the white people won't accept them as social equals. They don't care a rap about the race, and are sorry they are identified with it. Nearly every large community has a few of these. Their spirit is the same old spirit of slavery where the house maid thought she was better than all other Negroes and despised them and where the mulatto concubine's only regret was that she was not white.

Again there are Negroes who seek to impress white people to get donations from them for the great work of "uplift" they are accomplishing among their "down trodden race." And every move they make is to keep in the good graces of and on the payroll of some rich white people. These parasites are not "New Negroes." They are a new edition of the old time slave Negro.

What is the New Negro? The New Negro is a Negro who believes in himself as a child of

God, a brother to all men and who is striving as best he can to realize that brotherhood by doing his part—he has been born again and no longer has the spirit of slavery.

1st. He believes in self-support—he supports his family; and helps to build a foundation for racial self-support. To do this he believes it is not only necessary to talk "race pride" but to act it. Hence he buys from a Negro grocer wherever he can; he goes to a Negro church; he puts his money in a Negro bank; he has insurance in a Negro insurance company; he acts race pride. Now this Negro may not be an "A. B." from Yale or Princeton or Columbia, but he is new. And only by this kind will the Negro ever come to self-support and gain a place in the sun. Talk won't do the work.

2. The New Negro is a pioneer for his people. The old Negro looks for sure support. He has the spirit of the slave. He may boast of his high education, but he is not taking any chances of making a living. That's the old slave Negro. But the New Negro launches out into business. (He may fail and the "old" Negro may laugh at him.) The New Negro encourages the pioneer in other lines. He is willing to "take a chance" to build for the future. The splendid businesses we have, built up largely by quiet, determined pioneers, were built by "New Negroes." We like to think of John Merrick of North Carolina as a "New Negro." Mr. Merrick would have resented the term. For the educated Negroes who are doing nothing had appropriated it. But while Merrick had little education, he had the new spirit. He was a pioneer. He saw the possibilities of the future; he was willing to take the risk. He did so. He succeeded and the wonderful North Carolina Mutual is the result. He was supported by New Negroes, some of them "educated," most of them uneducated but all of them born of the new spirit.

3. The New Negro thinks straight. Because he is born of the new spirit of freedom, he is determined to have freedom in all its phases. He is willing to bear all its responsibilities. He wants all of its privileges. He refuses to believe he is different from or inferior to any other of God's children. But he is not raising too big a row about it. He is like a little brother of ten, who knows he is potentially equal to his brother of 15 but he can't whip him. But he also knows that if he studies hard, works and develops himself, the time will come when he will be actually equal to the older brother in every respect. But he will not secure that equality by talk, but work.

The New Negro believes in God. He may be gradually changing his theology. It is, perhaps, wise that he should. But he believes in God. A hundred years ago a New Negro walked out of St. George's church in Philadelphia and preferred to worship in an old blacksmith shop which was bought by black people than in a fine house for which he did not pay. He believed that self-support is of God. A hundred years have passed and the influence of Richard Allen still persists. He did not yield one inch. He believed that God was the Father of all and all are equally his children. This meant equality of privilege and equality of responsibility. And this Church has attracted more "New" Negroes than any Church supported from the charity of white people.

The New Negro has a new spirit, not necessarily a diploma, a white collar, a salary from charity organizations—he believes in God and himself and his future and is hard at work.

Charles Schwab says the way to be happy is to work.

## NEGRO HISTORY WEEK

TO BE CELEBRATED EVERY YEAR THE SECOND WEEK IN FEBRUARY.

An Appeal in Favor of that Class of People Called Negroes—\$20,000 Annually Required to Publish the Whole Truth.

A call to rally to the support of the Association for the Study of Negro Life and History to inculcate a higher appreciation of the Negro's contribution to civilization and thereby to secure for him the recognition belonging to all men.

This is the outgrowth of the celebration of Negro History Week. This movement met with a favorable response throughout the country. The Negroes seized upon the idea as a thing for which they had long been waiting, and a considerable number of the white race manifested similar interest. Clubs, fraternities, schools, and churches made extensive preparation and carried out their programs with unusual success. The favorable comment by the leading white and Negro newspapers decidedly stimulated the movement and presented the cause to the public as it has never been before.

Three definite needs of the Negro group were strikingly brought out during this celebration. Social workers and educators are almost unanimous in urging the following: first, that there should be prepared a series of historical stories and text books depicting the civilization of the Negro in Africa and the influence of the Negro in the history of this country; second, that boards of education should be induced to adopt certain of these books as optional texts and supplementary works in public schools; and third, that schools and libraries throughout the country should be provided with an adequate number of reference books presenting the various aspects of Negro life and history.

To carry out such a program requires money. The Association has already spent thousands of dollars promoting the celebration of Negro History Week, and it has not charged one penny for the service rendered. The Association felt that the first thing to do is to get the people of the country in they will support the thing in which they believe. To a greater extent than ever before this very thing has been done. To carry out this program and make this celebration in the future what it ought to be by giving the work sufficient stimulus throughout the year, however, the Association must have an additional \$20,000.

The present income of the Association is decidedly small. It receives between \$15,000 and \$20,000 a year and it does the work of a learned society, spending \$45,000 or \$50,000. What it has done has been accomplished by virtue of the fact that the seven persons whom it has employed in the prosecution of this work have been overworked and underpaid. The Director has hardly been paid at all. For the first five years he practically financed the movement himself, and during recent years he has sometimes found it necessary to contribute to the work what it is supposed to pay him.

To finance this movement the Association needs \$20,000. This has been apportioned according to the Negro population and general interest so far expressed in the work of the Association. Each State is asked to contribute the amounts indicated below:

Alabama	\$600.00
Arkansas	500.00
California	400.00
Colorado	200.00
Connecticut	500.00

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