

Africo-American Presbyterian

AND YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE.

VOL. XLVIII.

CHARLOTTE, N. C., THURSDAY, APRIL 8, 1926

NO. 14

THAT THEY ALL MAY BE ONE

(From The Christian Statesman)

The great majority of professing Christians are in favor of church union. It is difficult to find an intelligent Christian who is ready to defend the division of the church into so many scores of sects. These divisions are expensive. They are a sign of weakness, and they tend to perpetuate and increase that weakness. On a motion that sectarianism be abolished an almost unanimous vote might be registered. But no such record is made. Why? Perhaps the real reason is because we are not ready for it. But why are we not ready? The reason must be because we do not agree and we are still honest enough not to say we agree, so long as we do not agree.

At the conclusion of a great address in advocacy of church union one of the deeply interested hearers asked the speaker what Jesus meant when he prayed "that they all may be one; even as thou, Father, art in me, and I in thee, that they may be one in us; that the world may believe that Thou didst send me." He merely replied that "that is a pretty close kind of union." But, what kind of a union is it, and how can it be brought about? Have we not the right to believe that if we go about his matter in the spirit of the words of Jesus we will succeed?

Evidently when Jesus uttered these words He meant that the type or model of the union that will succeed is to be found in the union between the Father and the Son. But what model is that? Evidently it is not the Trinitarian union, that is, the union that exists between the different Persons of the Godhead. There is nothing else in the world that bears any resemblance to that union. A union so unique as that can not be taken to illustrate, enforce, or typify the union of believers.

But there is a union between the Father and the Son which exactly typifies the union among professing Christians which we long for, which Christ enjoins, and for lack of which Christianity sometimes shows signs of falling. Let us see what that union is.

There runs through the seventeenth chapter of the Gospel of John the thought that Jesus and the Father are united in the accomplishment of the world's redemption. He had come into the world on a special mission, which He had now fulfilled. As He is about to leave the world He commissions and sends forth His disciples just as the Father had sent Him. There had been the most complete harmony between Him and the Father concerning His mission. He prays for His people that there may be the same kind and measure of unity and co-operation among His people, as between the Father and the Son. Since all Christians profess to be working for the kingdom of Christ, on the face of it there seems some evidence that we already have the union and co-operation for which Christ prayed. We disagree on methods and ways of working, but after all, have we not just that kind of union that Jesus desired? We talk the same Kingdom language, and seem to desire the same Kingdom goal. Wherein do we come short?

It is at this point that the great mistake is made. It seems to be the idea of many, that that mistake consists merely in remaining apart organically when we are practically one in belief and purpose. It is even maintained that these sectarian divisions constitute about the worst sin of which Christians can be guilty. But when we examine into the differences existing between different denominations, and now, alas, within the different denominations them-

selves, it soon becomes evident that we are not so nearly one as the advocates of church union would have us believe.

The difficulties in the way of organic union make their appearance as soon as we begin to think about the basis on which the union is to rest. And since certain denominations do not have peace because of existing differences of belief, how would it be possible to have peace if a larger union should be secured with still greater differences in belief? To secure union by dropping points of doctrinal differences is too absurd to be considered. To declare that the five points on which Christians differ are not essential, is to declare what is not so, and what very few can be persuaded is so.

It is impossible to secure the union of those who believe that the cross of Christ is the power of God unto salvation with those who deny its saving value. There must be unity of faith before there can be organic union.

There is in the hearts of all people while in their natural state a decided opposition to "religions of authority"; but that opposition is certainly broken down when true conversion takes place, and when the evidence is accepted that the Scriptures of the Old and New Testaments are the Word of God and the only rule of faith and manners.

It is the most absurd of all absurdities to dream of coming together on any other than a Biblical platform. We must have union on the basis of truth and Scriptural order or not at all. Those who imagine that science, philosophy, New Theologies, some yet undiscovered method of explaining the Bible, will furnish the light to guide us through the wilderness into the promised land, might as well quit before they begin. If we have not that light now we will never get it. But let it be remembered that Jesus Christ must be acknowledged, not only as Head of the Church, but also as the Reigning King over all nations. It is useless to think of Church union apart from union under Christ as our National King.

SEGREGATION UNCHANGED IN BIRMINGHAM CONVENTION.

Chicago, Ill.—A. N. P.—Segregation will obtain in the International Sunday School Convention at Birmingham, Ala., according to latest reports from the Religious Education Department of the A. M. E. Zion Church. The Birmingham Convention committee has not receded one iota from its plan to segregate all Negro delegates. It is reported that the chairman of the committee induced the "committee of one hundred" in Birmingham to segregate Negroes on the main floor instead of the gallery.

The A. M. E. Zion, A. M. E., and C. M. E. denominations have issued official statements of withdrawal from the Birmingham Convention and advising their constituents to stay away. In addition to this, formal protest is being made to eight of the twelve state organizations in which Negroes are members some of which already have credentials.

A telegram has been received from Matthew J. Treney saying that the Church School Department of the Methodist Episcopal Church does not favor segregation, but is in harmony with the International Council in segregating Negroes in the Birmingham Convention according to the ordinance of the city.

In a recent interview, Dr. S.

N. Vass was credited with including the A. M. E. Zion church in the group that met Dr. Hopkins at Nashville on February 8th for the second time and who voted unanimous support of the Birmingham Convention. This is reported to be a gross misstatement. The A. M. E. Zion Church did not participate in that Conference or instruct anybody to vote for it. Having had a letter from Dr. Vass in which he said he expected Dr. Hopkins to present some "jim-crow arrangement" of seats for Negro delegates on the main floor and to have that in mind in writing him in the event we would not be present, an officer of the Religious Education Department wrote Dr. Vass: "The historic position of the A. M. E. Zion Church is against segregation and we see no reason to recede from that position in this instance. The Star of Zion (Charlotte, N. C.), the denomination's official organ whose editor was secretary of our press release committee, said editorially (Feb. 11): 'The Star of Zion and the A. M. E. Zion Church are opposed to segregation when proposed and endorsed by the Ku Klux Klan or the International Council of Religious Education.' Segregation is segregation whether in the gallery or on the front row of the main floor and the A. M. E. Zion Church, true to its traditions, has not receded and will not recede from its position as announced that we shall certify no delegates to the Birmingham Convention unless our representatives are guaranteed the rights and privileges of any other delegates in the convention."

WASHINGTON ST. PRESBYTERIAN CHURCH, ABBEVILLE, S. C.

While some of our brethren do not like to come to Abbeville and others do not want to come through Abbeville on the train, and still others would not want to pass through Abbeville if they were on the way to heaven, Abbeville is not the worst place after all.

We would like to say that Washington Street Presbyterian church is moving on fairly well under present conditions. We are few in number, but the few are faithful. Many of the older members of the church have died in recent years. There are only a few left, strange to say. Seven elders of the church have died during my pastorate here. The hope of our church is in the young people. We have many young people in our church and community, and are endeavoring to bring those who are not members into the church.

The Ladies' Missionary Society, with Mrs. M. L. Pope as its President, is active at this time, especially in the raising of money. At its last meeting, which was held at the home of Mrs. Carrie Jones, plans were formed to aid the church in its incidental expenses; and, too, the Society helps the aged members of the church.

The church at this time is sending in its full quota to the Boards. We know that the money is much needed. The church put forth a little extra effort a few days ago asking some of the members to act as captains in the raising of money. They reported as follows:

- Mrs. Maggie Wright, \$8.10.
- Mrs. Carrie Jones, \$5.85.
- Mrs. A. W. Kennedy, \$7.50.
- Mrs. M. L. Pope, \$20.50.
- Mrs. Georgia Boyd, \$4.00.
- Mrs. Allie Marshall, \$1.50.
- Mr. Charley Jenkins, \$5.50.
- Rev. H. Y. Kennedy, \$10.00.
- Total, \$62.45.

We feel very grateful to our friends who came to our aid in this effort.

H. Y. KENNEDY.

CRISPUS ATTUCKS COLORED

Full text of answer given to white historian who denies Attucks was colored, by Wm. Monroe Trotter, of National Equal Rights League, who also defends Boston Massacre Day Proclamation of Massachusetts Governor secured by League for March 5, 1926, "Attucks Day."

National Secretarial Headquarters, 9 Cornhill, Boston, Mass.

Walter Kendall Watkins, 9 Ashburton Place, Boston, Mass.

Dear Sir:

The National Equal Rights League read with regret your attack upon the historical accuracy of the Boston Massacre Day Proclamation, issued by Governor Fuller after intercession by its Declaration of Independence Patriotic Committee, and upon generally accepted position that Crispus Attucks was colored, partly of African extraction. In view of the great service to the fight for Independence by Afro-Americans in the War of the Revolution, we feel it is with poor grace that the Secretary of both the Society of Colonial Wars and Sons of the American Revolution begrudges our race the credit of Attucks's deed.

You object to the praise of Attucks when he views his corpse, by Paul Revere, as quoted in the Proclamation, declaring that the illustrious Revere was not "on the scene." The quotation infers that he was not, until after the men were killed. The Governor's quotation; however, can be found on pp. 189-190 of "A Story of the Life and Times of Paul Revere," by Walter Alden Dyer, Amherst, N. B., who is listed in "Who's Who in America," as having been staff writer or editor of several important newspapers and magazines and as an author of many well known books. His history has been accepted by the Commonwealth for the State Library, surely a reputable and reliable authority. Mr. Dyer records Paul Revere as the one, who, arriving late, could not avert but did quell the disorder by means of his whistle, his shouts to the crowd and orders to his "Sons of Liberty." In the face of this historian's many and minute details of Revere's actions and words, you are lodging a very serious charge against Mr. Dyer by your statement that Revere was not on the scene at all.

"Mulatto Slave—Short Curled Hair"

"With regard to your deeper thrust against Attucks being a colored man, let me quote from the New England Historical and Genealogical Register, published by that renowned Society October 1859, page 300. "In the Boston Gazette of November 20, 1750, appeared the following advertisement: Ran away from his master, William Browne of Framingham, on the 30th of Sept. last, a mulatto Fellow, about 27 years of age, named Crispus, well set, 6 feet 2 inches high, short, curled hair, etc., etc."

"The article then says, 'The above Crispus, I presume, was Crispus Attucks who fell at the Boston Massacre, March 5, 1770, as I learn from a grandson of the above Brown that Crispus Attucks was a slave of said Browne, and I do not learn that he ever had another slave named Crispus. The descendants of Deacon Browne have a pewter drinking cup worn by Attucks when he fell, which I have seen. They have also his powder horn."

This is signed by C. H. Morse, Cambridgeport, July 23, 1859.

Temple the Historian

J. H. Temple, native of Framingham, whose ancestor represented the town before the Revolution at patriotic conventions, in a history of Framingham authorized by the Town, because of his longevity the author had secured verbal information at

first hand back to before the Revolution and had also worked on this history for many years, states: "Crispus Attucks was a mulatto born in Framingham. The old cellar hole where the Attucks family lived is still visible. He was a descendant of John Attucks, an Indian. Probably the family had intermarried with Negroes who were slaves. As the offspring of such marriages were held to be slaves, he inherited their condition."

Why should anyone need more evidence. A slave with short curled hair. Indians were not made slaves, and if even, so, never an Indian with short, curled hair, save after admixture with colored folks, of whom there were over 5,000 in Massachusetts in Attucks's day. Such admixture has always been common in the U. S. A.

When it comes to the commission of crime or enjoyment of equality, one drop of Afric blood makes the fairest colored. Therefore, Mr. Watkins, let the same rule apply when the deed is creditable, even though it records the scorned colored race as furnishing your country's first martyr.

WILLIAM MONROE TROTTER, Secretary.

BLANDONIA CHURCH SANFORD

By Mrs. Nancy Crompton

Sunday morning, April 4th, Rev. McMillan delivered a most appropriate Easter sermon using the subject, "A Risen Saviour." His text was taken from St. Matthew 27:66, in which he explained in a very forcible manner how insignificant is the power of man compared to the power of God. The sealed tomb and all the power on earth could not hold the living Christ.

The services were well attended throughout the day, and everyone seemed filled with the Easter spirit of bursting forth into new life and serving God as never before.

The Religious Council met last Wednesday night. Encouraging reports were made by all the groups. It was decided in this meeting to put on a thousand dollar rally to close the 4th Sunday in June.

Each one of the five groups is expected to raise \$200.

Mrs. B. G. McMillan was called to Washington, D. C., last week to the bedside of her mother, who was seriously ill. She returned Saturday and reports her mother much better.

Mrs. M. J. Alston, who is teaching at Maxton, spent the Easter vacation with her husband, Dr. M. J. Alston, Jr.

Rev. Shirley came to Sanford last Monday night and organized the Boys' Pioneer Camp with twenty charter members. They have three more applications. Rev. McMillan is Guide. There is much enthusiasm manifest among the boys of the town.

MUSICAL RECITAL AT STATESVILLE

On Thursday evening, March 4th, a musical recital was given by Mr. Jno. H. Smith, assisted by local talent. All the music, readings, recitations, etc., were compositions of Mr. Jno. H. Smith, who has for several months been writing poetry. Several of his poems have been set to music.

Those who were present at the Morning Side Graded School auditorium heard many of the compositions with pleasure. And more pleasure was added when the fact was realized that Mr. Smith is a product of Statesville.

The program was in part as follows:

Chorus, "The Harvest Fields White," by Jno. H. Smith.

Invocation by Prof. C. W. Foushee.

Chorus, "Joy Along the Way."

Recitation, Ruth Reeves.

Solo—"The Father's Love"—Jno. H. Smith.

Recitation, Hattie Fraley.

Jubilee—"The Lord Knows Best," by Jno. H. Smith.

Recitation, Laura Adams.

Chorus, "He'll Whisper Sweet Peace to Your Soul."

Reading, Jno. H. Smith.

Duett, Mesdames M. H. Harrington and Katie E. Golden.

Chorus, "Sailing on Life's Sea."

Reading, Mrs. M. O. C. Holliday.

Among other numbers were solos rendered by Dr. M. Harrington and Miss E. L. Carrigan.

Miss E. L. Carrigan, the accomplished music teacher of the Morning Side School, played the accompaniments. Dr. E. S. Holliday was master of ceremonies.

ONE PRESENT.

NOTICE.

Dear Readers: As we have not bothered you in some time and have been so good to you in many ways, we hope you will pay up at the different Presbyteries. We earnestly ask that some elder or preacher talk on the subject and collect what they can for the paper.

N. BELL

ST. JAMES CHURCH GREENSBORO

By Mrs. S. W. Carter.

Sunday morning Rev. H. C. Miller, spoke from I Cor. 15:57. "But thanks be to God which giveth us the victory through our Lord Jesus Christ." From the subject, "Our Song of Victory," the speaker cited victory over the sting of death; the power of the grave to hold us, and the victory over our baser selves in the struggles of life.

The morning service was largely attended by both juniors and older members. There were two accessions and one infant baptism.

The Sabbath school was up to the standard. The banners remain as they were.

The St. James choral club sang their Easter cantata, "The Living Christ," at 4:30 P. M., in the Palace Theater before a packed house. Scores were turned away before the singing began, people of both races. Numerous are the compliments given the choral club.

The Sabbath school gave their Easter program at night in the church before a crowded house. The children performed well their several parts.

The Missionary Society met last Thursday with Mrs. Ingram who served refreshments at the close of the meeting.

Mrs. J. E. Johnson, of Hartford, Conn., is visiting her sisters, Mrs. Irma Baker and Miss Mamie Jordan on E. Gaston St. She was shipwrecked at St. James Sunday.

Messrs. W. F. McNair and S. W. Carter are back from a month's vacation at Hot Springs, Ark. They report a pleasant time on their trip.

Mr. Lee Scott, one of the old members of St. James, died April 2. The funeral was held Monday at 2 P. M., and interment was at Hannah church. The deceased was 75 years old.

St. James Choral Club their Easter cantata in the First Presbyterian church (white) at an early date. This church has offered the use of their auditorium for the by-terial.

Mrs. Sarah Preyer is spending the week-end at Graham. She is one of our most energetic workers in church and Sunday School.

Mr. R. M. Mensie, who has been spending the winter in Washington, D. C., was in his place at the services Sunday. His many friends are glad to have him back.