

Africo-American Presbyterian

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

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BY THE WAY

BY UNCLE BILLIE

Where prosperity abounds, friends do much more abound; and where poverty abounds friends pass you by on the other side, far, far away; therefore, immutability is not an attribute of man.

That two and two make one is poor arithmetic; and yet we see such published in the Africo-American Presbyterian. Read the issue bearing the date April 22 under the caption, "Yadkin Presbytery."

The addition table runs thus: "The report of the Council was adopted with reference to the program of field activities. Any church that did not pay its quota, or at least a part of it, will not be heard in Presbytery. 'Something new under the sun occurred at this Presbytery that we have never known before. Whatever happens, somebody always says, I knew that, whether it is good or bad; but something happened in Greensboro that nobody knew even could happen. The First Presbyterian church (white) opened their doors to the Presbyterial Society to hold their meetings in their church. That act alone shows the splendid standing of the Rev. H. C. Miller and the class of men and women that he preaches to."

The reference to white Presbyterians who opened their doors to the colored Presbyterians, etc., sounds like "something new under the sun," in fact; but to say that "Any church that did not pay its quota, or at least a part of it, will not be heard in the Presbytery" is surely "something new under the sun" if the Presbyterial Church is operating under a democratic form of government. What in print prohibits a Presbyterial church from being heard because it has not paid a specified sum set by the Church? Of course, a church that does not pay what is imposed upon it by the general Church, or any part of what the general Church imposes, is in the light of condemnation; but by what authority is her mouth closed?

One and one make two new "somethings under the sun." This seems to be an era of revelation; strange things are coming to pass even in a Church with a democratic form of government.

Era and Epoch.

A point of time from which a series of years is reckoned, or a period of time starting from a given point; as the Christian era dates from the birth of Christ and is supposed to include the years in which we are now living. Or clearer still, a series of years in the Presbyterial Church, U. S. A., functioning under a democratic form of government, without any serious break in doctrine, law or polity, is called an era.

On the other hand, when the particular church or general Church comes together and closes a particular church's mouth, or particular Presbytery's mouth for that matter, and stands over it and says: "Don't speak until you have paid the uttermost farthing, or a part of it" you are safe in calling that point of time an epoch. Something happened that was outstanding in the era; it came to a head. That is an epoch.

When law-makers stand in stiff opposition to the enactment of a law to make lynching a violation of the Federal law, on the ground that such a law is interfering with State's rights, such law-makers say in other words that a State has the right to lynch a man. It certainly runs true to form that the man who gets on the wrong side of an

argument sacrifices all same courses of reasoning.

The pretty white girls parade the streets in Charleston with cigarettes in their mouths and they just puff away smoke through painted lips and watch the smoke curl and vanish. Are the beauties of our race somewhere trying to decide which has a sweeter flavor of the two, a Chesterfield or a Camel? Are they getting ready to smoke in the streets and elsewhere? Parents, preachers and teachers, speak out anti-

A lady of education and standing asked me a few days ago: "Hasn't a woman just as much right to smoke on the highway as a man?" What could I say but "yes?" and I am right. She has just as much right to smoke in the streets as he. But right in the social world must have the approval or custom and discretion written on it; notwithstanding right is right. If it has not the approval of custom and discretion, young sister, the world will bury you in the potter's field, away from those who were once your pals and consulted discretion.

Prof. C. B. Johnson, in his article a few weeks ago, criticises methods and seems to deplore the lack of the adhesive elements in a Biddle man to climb the Sabbath School Missionary pole and the lack of such elements to stay up the pole if he is successful enough to climb it. In the same breath he says, "Will somebody please answer?" I met a brother the same day the piece came out, with writing material and "material otherwise," I suppose, saying he was "going to answer Johnson right away." He insisted on giving me his line of argument, but I told him I preferred seeing it in print. But hitherto he has not "come out." I don't know the facts in the case, but if what he says is not true, my old friend and college mate Johnson should be exposed; and if what he says is true it is not Christian, and Johnson should be commended.

A Good Fellow

Twenty-five years ago the class of '98 graduated from the Theological Seminary of Biddle. The members of the class were few, only three: W. R. Muldrow, J. M. Johnson, and Hugh L. Harry. When they entered the Seminary Mr. Sandy D. Thom, who is our pastor of Radcliff Memorial church in Atlanta, and who is now Moderator of Atlantic Synod, joined the class, which made the class number four. This gentleman made an average of 98 per cent for three years under a hard man like the late Professor Allen P. Bissell, Ph. D., who received his degree from a German University, Leipsic, and who taught Hebrew in Lane '76-'77. Mr. Thom, on account of his high average, won ten dollars, given by Dr. Bissell, over the other three of his class. But he was and is hitherto generous and thereby surprised Dr. Bissell and his classmates, seeing the financial straits of his classmates, by dividing the amount equally between himself and the other three.

Real manhood without a college diploma is far more to be desired than literary proficiency minus manhood. But when they are united in man we have a reflection of the Creator. We have too much of the latter and very little of the former in many communities. Such fellows are dangerous characters. They are real syphants; they come before the assumer of

power and cringe and almost tawn upon their superiors in order to incur favor. A man who is self-centered has such for his henchmen. And we see far too much of this thing in some of our inter-Racial gatherings. Some of these inter-Racial meetings have done much good, but the most of them is to keep tab on the sons of Ham. They tell you to "be frank and speak your mind so we can help you;" and a limber-tongued gets the floor and outspeaks Cicero, while some unconcerned looking, but well informed gentleman writes him up in shorthand and reports to the leading citizens the next day. This is no opposition nor a guess, but real fact. I have them before me as I type this letter.

I am neither too optimistic nor am I too pessimistic, but the signs of the times say the worst is yet ahead for our group and the American white man, if the Christian religion continues to grow a theory. Just now it is being used as an agent to push forward divides, and to centralize power in a certain group. Take the Ku Klux Klan for a single example.

When a young Negro goes North and uses his liberty for license he makes himself a nuisance and intolerable; and through his conduct the whole Negro race must suffer condemnation and keen criticism.

BETHANY PRESBYTERIAN CHURCH, NORFOLK, VA.

Rev. W. Scott Miller assumed official charge of our congregation, January 1st, 1925. The relation was dissolved by his decease Thursday, May 6, 1926.

When he began his work he found us few in number, helplessly in debt, and bankrupt in morale. With indefatigable will he set himself to the task of toning up our courage, paying off our debt, and building up our membership. In all of these respects his efforts succeeded.

His most notable achievement consisted in effecting the release of an eight thousand dollar debt and freeing our property of a cancerous incumbrance. He was often heard to say that with this task accomplished he would regard his service here as ended. This declaration proved a prophecy in its tragic realization.

There can be little doubt that his vitality was undermined by his arduous activity in the cause that lay so heavy on his heart. Scarcely was his purpose consummated, and preparation set in progress for its commemoration, when he was notified to lay his labors down, to set his house in order and await the summons from the court of heaven to come to his reward.

Stricken shortly before the coming of Presbytery, whose happy host he was to be, he languished in delirium while his guests enjoyed the hospitality he had prepared for them.

He underwent his illness with calmness and with courage. His strength endured almost to the end, but his mind relaxed its vigor. No doubt he was oblivious of the moment when he embarked upon the passage whence there is no return, but when he reached the other shore and found himself invested with celestial faculties, he realized that he had been delivered from his earthly prison, and taken his abode within that house not made with hands, eternal in the heavens.

His friends can find no better way of honoring his memory than improving the advantages he has secured for us.

J. RILEY DUNGEE,
Clerk of Session.

THE PRESBYTERY OF HODGE AT ROME, GA.

By Rev. Theo. B. Hargrave

The Presbytery of Hodge convened April 14th through the 18th at Rome, Ga., in Ebenezer Presbyterian church. As there was no regular pastor on this field, Prof. A. B. Fortune and his coworkers were masters of the situation.

We have long thought that Prof. Fortune missed his calling when he did not take theology, yet he has been just as zealous as a minister and makes one of the most powerful laymen we have ever known.

The opening sermon was preached by Dr. S. D. Thom, of Atlanta, who preached with his usual power. His text was found in Acts 16:10, theme, "A Great Discovery."

The Presbytery was called to order by Rev. Thom and the roll was called. Nearly all the ministers were present.

Election of officers was in order and Rev. T. L. Kennedy was elected Moderator and T. B. Hargrave, clerk pro tem.; Rev. F. Gregg, of Newnan, Vice-Moderator; and Rev. Garrick, of Dalton, assistant temporary clerk.

Prof. A. B. Fortune, chairman of the committee of arrangements, made a pleasing report.

Again we heard an outburst of eloquence and oratory in a welcome address by Elder Fortune. We could not help from feeling at home in Rome after such a welcome.

Rev. A. A. Wilson, of Decatur, made the response.

Thursday morning Rev. W. D. Wood, of Newnan, Sunday School Missionary, conducted devotionals. The Presbytery was then called to order with prayer. The business of the day began.

Rev. A. A. Wilson, of Decatur, presented the Presbytery with a gavel, made of wood from the oak tree where the first Presbytery meeting of colored Presbyterians in Georgia was held. This oak tree still stands in Washington, Ga. Our Moderator did not fail to use it with power.

Rev. W. D. Wood made an interesting report on Home Missions and Rev. Garrick on Foreign Missions.

Rev. A. A. Wilson made an inspiring address on benevolence and asked that the churches go over the top with their quotas.

Rev. F. Gregg in a masterful way made a full report on Christian Education.

Rev. T. L. Kennedy, of Conyers, made a report on temperance and moral welfare.

The meeting adjourned until 2 P. M.

The delegation went to their places of abode and feasted highly.

At 2 P. M. sharp the Presbytery was called to order with prayer.

The reports on Sessional Records were received.

The Sunday school missionary made a good report, also Dr. S. D. Thom on church work.

Free conversation on religious matters was inspiring and all the workers made good reports.

At 8 P. M., Rev. Griggs of Haines Institute, Augusta, Ga., preached with power from the theme, "The Man With the Withered Hand." A large audience was present and all enjoyed the meeting.

Friday was full of activities. The commissioners to the General Assembly are Rev. J. R. Harris; alternate, T. B. Hargrave; lay commissioner, Elder A. B. Fortune; alternate, Elder Cox, of Atlanta.

Mr. Johnson of Gammon Theological Seminary, Atlanta, was appointed Stated Supply of Ebenezer church.

Dr. Thom made the financial report for the Presbytery and

Dr. Griggs, of Augusta, made the General Assembly report for Dr. Johnson.

The ladies made a grand report at the evening session. Mrs. J. R. Harris, although very ill, made an excellent address, as did Mrs. L. A. Gregg, of Newnan.

Sunday, Rev. T. L. Kennedy preached and Rev. W. D. Wood conducted the model Sunday School.

The Presbytery adjourned to meet in Augusta. We shall never forget the pleasing hospitality of the people of Rome.

ATLANTIC PRESBYTERIAL

Being somewhat modest about writing up what transpired on our field at the meeting of Atlantic Presbyterial, which convened here April 15th, 1926, I had been waiting to give some one else a chance to blow our horn for us, but it seems as if every one is silent, and, being the Corresponding Secretary, I feel sure that it is my duty to let the friends know of our meeting and to begin to blow it ourselves. Why not?

Atlantic Presbyterial was held in the auditorium of the Larimer Parochial School. Devotionals were led by Mrs. W. H. Paden, of Adam's Run.

The theme of our Thursday afternoon session was "Our Many Responsibilities to Our Young People." The many papers read and discussed showed a thorough knowledge of the subjects assigned by the program committee. The discussions were both helpful and inspiring. Excellent papers were read by Mrs. B. K. Myers, of Gillisonville, and Mrs. G. D. Harrison, of Orangeburg. Miss A. B. Singleton gave an excellent report of our Synodical meeting. Mrs. J. L. Pearson's eulogy of Mrs. Emma Frayer, who died a short while before, was quite impressive. Our county nurse, Miss Jennie S. Trezevant, read an excellent paper on Child Health and made a strong appeal to the mothers for the care and protection of their daughters. This was indeed a treat and a talk so very much needed. We wished that more mothers had been out. This meeting was largely attended by the women of the local community, which was indeed gratifying.

Thursday Evening, 8:30

The Woman's Popular meeting began with music by the choir. There was Scripture by Mrs. G. D. Harrison, and prayer. The welcome address was given by Mrs. W. L. Metz. The response was ably made by Mrs. M. A. Sanders.

Next was the President's message by Mrs. S. E. Gray. Mrs. M. M. Jones then spoke. The principal address was delivered by Prof. A. A. Adair, on "The Training of Young People for Christian Service." Two very beautiful solos were rendered by Mesdames J. L. Pearson and O. B. Sanders. The church choir furnished music also.

The collection amounted to \$45.16.

Friday Morning

The business meeting was opened with devotionals. Reports from the local societies were read and received. They mostly showed some improvements in our societies. The financial report was the best in the history of the Presbyterial, the full quota having been paid to the Boards.

A committee was appointed to draft a new constitution and by-laws.

The next business of importance was the election of officers. Re-elected: President, Mrs. S. E. Gray, John's Island, S. C.; Cor. Secretary, Mrs. W. L. Metz, Edisto Island; Treasurer, Mrs. S. H. Richardson, Charleston. Mrs. O. B. Sanders re-

signed as Recording Secretary in favor of Miss A. B. Singleton, of Walterboro. The Secretary of Literature is Mrs. M. V. Fraser, Charleston; Young People's Work, Mrs. B. C. Myers, Missionary Education, Mrs. G. D. Harrison.

Mrs. M. M. Jones, of McConellsville, and Mrs. Hardy of Charleston, were accorded seats as corresponding members. Mrs. Jones gave us a clear and lengthy explanation of our responsibilities and requirements. The total amount collected at this meeting was \$104.68.

The delegation attending the meeting was unusually large for the Spring meeting and some of the Principals of our schools have found out that a few days' Spring holiday will do no harm, that some of their wives and teachers might attend Presbytery. All expressed themselves as being pleased with Edisto Island, etc.

We were delighted to have Presbytery meet with us and feel sure that good results will be obtained from this meeting of Presbytery.

MRS. W. L. METZ,
Cor. Sec.

MORRISTOWN (TENN.) PAROCHIAL SCHOOL.

Dear Dr. McCrorey: Will you kindly give publication to the following items?

The writer in company with Miss Leticia T. Snapp and Miss Pearl Carson, teachers of our local schools, motored to Morristown, Tenn., May 5th, to witness the closing exercises of one of our parochial schools.

The Morristown parochial school has just closed one of the most successful terms in its history. Monday evening "The Golden Circle of Time" was given by the students, conducted by Misses Leabough and Nance.

Tuesday evening the play, "The Truth of This Folly," was given by the Grammar Grade students, directed by Miss Sallie H. Pittillo.

Wednesday evening a beautiful play was rendered by the Senior class, entitled, "Alias Miss Sherlock," directed by Miss Pittillo.

One of the most delightful numbers of the evening was a beautiful class song, composed by Miss Ruby Leabough, and sung by the class.

The diplomas were presented by Dr. W. C. Hargrave, of Dandridge, Tenn., who, with a few well chosen words, explained each letter in the class motto, bidding the class to go forward in the furtherance of their educational attainments.

Eight persons received the school's diploma. Three of the young ladies of the class will take a college course at Barber College. One will teach and take a course in music. The two young men of the class will work at their trades as mechanics. Others—two—have not as yet decided as to their future actions.

This school is doing great good in the progressive little city of Morristown. The trouble with it, as with many other of our schools, is that it is hampered for want of room to do its work properly. They need a building so that they won't have to use the church auditorium for class work, and also for the closing exercises, or other entertainments of the school.

On Wednesday evening standing room was at a premium. Under such conditions they can not show to advantage the creditable work the school is doing.

Dr. E. B. Clarkson, the principal, is a good schoolman. He has a record of over twenty years of successful school work at this one place.

Oh, that some friend would

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