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

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THE BIENNIAL AS A PRESBYTERIAL PRESIDENT SAW IT

By Mrs. E. F. Roberts

The Woman's Biennial at San Francisco opened with the official conferences beginning Thursday, May 19th, 2:00 P. M. in the Clift Hotel, Taylor and Geary Streets. The conferences consisted of the members of the Board of National and Foreign Missions, Synodical Presidents, Advisory members and Board Secretaries. Mrs. H. C. Louderbough, acting chairman of the Woman's Committee of the Board of National Missions, presided.

Mrs. John Harvey Lee, acting chairman of the Board of Foreign Missions, gave the reasons for our coming together. Among the many things which she said was: "We are meeting to study plans of Women's work in missions. Our meeting is not a review, but a preview of the work—a call to spiritual awakening. We must devote ourselves to deeper emotions. We must have Christ in ourselves if we hope to be transmitters of God."

The presentation of the year's work was given under four topics: First, Field Administration, by Mrs. Chas. K. Roys, Miss Edna K. Vass and Mrs. W. T. Larimer. Mrs. Larimer represented the Division of Missions for Colored People of the Board of National Missions. Among the things which she said was: "This has been the best, hardest, most discouraging, most encouraging year." She summed up the year's work and told of the Board's budget which had been cut. As a result 21 colored schools would be cut off from the support of the Board and 40 schools would be given shorter terms. Twenty-four hundred children would be affected by this cut.

The second topic under the presentation of year's work was Promotion. Miss Ann Elizabeth Taylor and Miss Gertrude Schultz discussed General Promotion while Publicity was discussed by Miss Mabel M. Shibley. The Young People's Work was discussed by Miss Faye Steinmetz and Miss Katherine Gladfelter.

The Biennial hymn was sung at this point. The hymn was composed by Mrs. Eva Clark Waid, member Board of National Missions.

Time was given for the discussion of the program after which the closing prayer was offered by Miss Margery Schubert.

Thursday from 8:15 to 9:15 a Fellowship and Prayer Hour was held. This was attended by all official delegates, Board members and Secretaries and the local committee. Each lady was given a card with some scenery of California and her own name written upon it to be worn with her official badge. Every lady had an opportunity to get acquainted.

The ladies were introduced in groups or by sections. Mrs. Lucy Lepper Shaw sang a solo, "Down at the old Bayou." Miss M. Josephine Petrie gave her impressions of a quartette of Negro boys in one of our schools singing, "Wasn't it Sad When That Ship Went Down."

Mrs. Dan E. Waid gave a burlesque of the Standard of Excellence, assisted by Mrs. M. J. Petrie.

Mrs. Geldert, of the local committee, sang "Two Songs," and "Just a Prairie Song" as an encore. The hour was closed with a thanksgiving prayer.

Friday morning was spent in conferences with various districts.

Friday afternoon from 2:00 to 5:00 Mrs. John H. Lee presided. The following topics were discussed: The Missionary Outlook; Organization; Interdenominational Contacts; Adaptation Within the Individual

Church. These discussions were opened by various members of the Board.

On Friday night a special program was given on Young People's Work. Many points were brought out upon handling the young, and making future leaders of them. Misses Katherine Gladfelter, Faye Steinmetz and Emily Gordon were speakers on the subject: "The Why and How of the three Board's Cooperation in work for children and young people. The fact of the definite responsibility of the Presbyterian Society and the Presbytery for the training of young people and children was brought out by the discussions.

The theme for Saturday morning's discussion was "Personality." "They first gave their own selves to the Lord, and unto us by the will of God." II Cor. 8:5. Mrs. Vera L. Merrill brought out the fact that 60 per cent of the women in our churches were not interested in missions. In her own way she gave solutions for arousing the 60 per cent. Mrs. Charles W. Williams discussed this point also. She said the 60 per cent must be aroused through the 40 per cent.

The second topic for the morning discussion was "Power and Prayer, 'Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Jesus.'" Acts 4:13.

The discussion of the power of knowledge, gifts and of service was led by Miss Katherine Gardener.

Prayer—Devotional Service; Retreats and Intercosers—was led by Mrs. Andrew Todd Taylor.

Saturday afternoon at 3 P. M. an opportunity was given to delegates to see San Francisco. The citizens furnished the automobiles and all the ladies were invited to go. It was the pleasure of the writer, along with Mrs. P. W. Russell and Mrs. M. H. Burrell, of the Synod of Catawba, to be the guests of Mrs. Southworth. We went to the Golden Gate Park. There we saw the rhododendron in bloom, the Arts and Science buildings and the Aquarium. We visited the Japanese tea garden. Everything in this garden was an exact copy of things in Japan: bamboo trees, birds, flowers and gods. From here we went to the Pacific Ocean and Beach. We passed over Twin Peaks and had an opportunity to see a steamer just as it entered the Golden Gate. We returned by the Presidio, and on back to the Y. W. C. A. The ride was indeed a pleasure.

Saturday at 8 P. M. the report of the findings committee was read. Its interpretation was given by Board members.

The meaning of the conference was given by Mrs. Dan Everett Waid, in which she expressed some disappointments because more was not said about the gains of the conference.

Sunday, May 22

The Communion Service of the Woman's Biennial was held at the Calvary Presbyterian church on Fillmore and Jackson Streets. The choir of the Girl Reserves under the direction of Mr. Wheeler Beckett, rendered the music. Rev. Charles R. Erdman, D. D., LL. D., gave the communion meditation. The meditation was based upon Luke 10:42, "But one thing is needful: and Mary hath chosen that good part which shall not be taken away from her." He developed his discourse along the line of the usefulness of Mary and Martha in the life of Jesus

Christ, and then the usefulness of the missionaries. No missionary life is wasted.

The Lord's Supper was administered and the service was closed in silent prayer.

Monday the Biennial held all sessions in the First Congregational church. Heretofore all official conferences had been held in the Clift Hotel. Mrs. John Harvey Lee, acting chairman of the Woman's Committee of the Board of Foreign Missions, presided. The service of worship was conducted by Miss Marjorie Schuberth. Mrs. Andrew Todd Taylor read the "Call,"—"O thou that tellest good tidings, get thee up into a high mountain."

The Missionaries of the Boards of Foreign and National Missions who were present, were presented to the Biennial. Missionaries representing India, Korea, South America, China, Japan, Mesopotamia, Indians, Negroes and mountaineers were present and a number of talks were made by them. The Monday morning service closed with the singing of the Biennial hymn and prayer.

Monday, May 23rd, 2:00-4:45 P. M.

Mrs. H. C. Louderbough, acting chairman of the Woman's Committee of the Board of National Missions, presided. The theme for discussion was, "A World Family in the Making." This theme was presented by Mrs. Dan Everett Waid, of the Board of National Missions.

Dr. A. B. McCoy, Superintendent Sunday Schools of the Negro Synods, presented the Negro in the world family. Among the many things he said were: The Negro is the only group of foreigners that came to America on free transportation; the human race owes much to its women. White men have reached fame and intelligence in science, history, inventions, etc., but yet they are not willing to accept the Negro as their brother. Nowhere is the Jim Crow available except in Christian America. All of the white man's talk is as sounding brass when he permits these things. The Negro comes knocking at the door for entrance in the world family. Negroes have made fame in music, the World War and in religion. They do not question the Virgin Birth of Christ. Their women are heroines of patience, long suffering and forbearance. Dr. McCoy made a strong, pathetic plea for the admittance of the Negro into the world family.

Rev. A. B. Carr represented the West Africa Mission. Latin America was represented in the world family by Rev. Robert N. McClean, Superintendent Southwest Spanish-speaking people's work.

A few minutes of open discussion was conducted by Mrs. Dan Everett Waid. Many interesting questions along race lines were brought up. The writer found that every section of America has its race problem. The West has its Japanese, Chinese and Mexican; the North and East have their Jew and Italian and the South has its Negro, and yet the Lord has made of one blood all nations of men for to dwell on the face of the earth."

The session was closed with prayer by Mrs. H. L. McCrorey, of Johnson C. Smith University, Charlotte, N. C.

The afternoon was spent pleasantly by the delegates and missionaries at a reception at the Chinese Mission Home, 920 Sacramento Street, San Francisco.

On Monday night Rev. W. O. Thompson, D. D., LL. D., was the principal speaker. He spoke on "My Observations." He emphasized the cause that brought us together, the ability to give expression to what God has done for us and a few things about Women's Work. The closing prayer was offered by Rev. Stanley Armstrong Hunter, D. D.

Tuesday, May 24th, 2:00-5:00 P. M.

Tuesday was the day for the contribution of youth to missions. "Youth Preparing for Service" was divided into two topics: 1. Training for Christian Character—the Basis for World Friendship," was discussed by Miss Emily Gordon, Assistant Director of Young People's Work of the Board of Christian Education. The second topic: "Training for Missionary Service," was discussed by Miss Katherine Gladfelter, Director of Young People's Work of the Board of National Missions.

A response for the youth was made by Miss Dorothy Dragon, of the University of California. She represented the local church. One main point which was brought out about young people was they were not interested in missions because they did not know. She said the youth were asking the question: "Conservative or liberal—which?" She pleaded that young people be given Christ or the pure gospel.

Rev. Monroe Everett, student pastor of Oregon Agricultural College, gave the response for the youth on the campus.

Both responses were unusually interesting because the speakers were young people and gave us something different to think of while dealing with the young.

Mention should be made of a solo, "Trust in God," by an Indian student, Mr. Howard Gorman.

The theme for the afternoon was: "Behold! I have set before you an open door." Mrs. Andrew Todd Taylor discussed the "Women Who Publish the Tidings."

Mrs. Essie B. Meares, Presbyterian President in Catawba Synod, rendered a solo, "Nobody Knows the Trouble I See." She also sang as an encore, "Steal Away." Both of these selections took well and the Biennial had an opportunity to see Negro talent on display.

Miss Gertrude Schultz, discussed "The Western Front of World Missions."

Then came the closing hour of the Biennial. This was conducted by Mrs. H. C. Louderbough. The closing prayer was offered by Mrs. John Harvey Lee.

On Tuesday night at 8 P. M. the Calvary Presbyterian church a pageant, "The Call and the Answer," was presented. It was written by Mrs. Dan Everett Waid and was produced with the assistance of Mr. and Mrs. Charles Poole and choir, Board members and Synodical Presidents.

The presentation was given as a summary of one year's endeavor in following "The Call to Spiritual Advance" throughout the whole organization. Four points were emphasized: Prayer, Power, Program, Personality. The spirit of the call has been evidenced in its text, "O thou that tellest good tidings... lift up thy voice with strength."

Thirteen women represented the four colored Synodicals: Mrs. H. L. McCrorey, Mrs. P. W. Russell, Mrs. Essie B. Meares, Mrs. M. H. Burrell, Miss Amy Jones, Miss Mamie I. Davis, Mrs. Geo. W. Long, Mrs. A. A. Jones, Mrs. J. G. Porter, Mrs. H. M. Stinson, Mrs. C. S. Mebane, Mrs. E. M. Downer and Mrs. E. F. Roberts.

Birmingham, Ala.

There are three characteristics of God's love which we need to remember. He loved us first—while we were yet sinners, before we thought of Him. He loves us in those awful providences which we cannot now understand, but which He has promised we shall understand when we know as we are known. He loves us with a love that does not break, but outlasts the sorrows and sins of earth.—Dr. J. H. Pressly.

BY THE WAY

Men are accepted and approved by what the world thinks or believes they know, and not by what they know unproved by the world.

Last year the Southern workers in the Division of Missions for Colored People in our Church were notified that they help matters by not expecting or asking for an increase in their supplements. This year many of the elementary schools, feeders for our secondary schools and some of our colleges have been notified by the Division of Missions for Colored People that the length of their school terms will be cut next term by two months. For instance, those schools that have been supported by this Division eight months will be cut to six. At this rate we may expect a recession—not a halt—in many of our parochial schools, and greater things next year in the reduction plan. That is hard. But more is expected of us now even though our economic relations in the South and the attitude to Negro education and progress otherwise are what they were fifty years ago in many sections. Then, too, the Church is trying to get out of debt, or to run things hereafter on "a no debt plan." But Uncle Sam, who makes and mints money, took stock the first of this month of the government's finances, as a new fiscal year began this month; and he figured out that a surplus of \$635,309,921 was amassed during the last 12 months. And hear what he says: "Six million and

eleven hundred dollars have already been applied to the reduction of the public debt and retirement of obligations." This is the greatest amassed amount for any fiscal year in the history of this country. But the thing that pricks to the quick is: Even Uncle Sam has debts and runs into debts. But we must wake up, for the Church is not planning to borrow any money or run in debt for you. Put forth a supreme effort to pay your quota and meet the Church's obligation as best you can; and some day the star of hope for the development of Negro Presbyterians in the South will appear to so rival Venus in brilliancy that it will cast shadows of fleeing obstacles that we now so much dread in our work as laborers under our Division.

A few years ago a friend of mine went to the Columbia State office in classical Columbia, and spoke in a friendly way to one of the owners of this big daily paper relative to using a capital N in printing or writing the word Negro. Equally as friendly he replied: "The policy of the State has not been so adjusted and modified as to raise the Negro to the capital nth power;" but now this big daily, for over four years, has been raising the Negro to the capital nth power. And I believe that this is the only paper printed in the South that uses the capital N in writing or printing the word Negro.

A few days ago—just last May—some very influential white women, Southern born to the core, refused to give to any of the South Carolina newspaper reporters information about a meeting being held in this State, and in which meeting colored women figured conspicuously, and also some strong colored men,—because these reporters would not use the distinguishing title, Miss and Mrs. in reporting matters relative to colored women. Is this progress bringing about a better feeling or attitude? Or is this the Zeit Gist the inter-racial groups are talking about in the streets and market places? Every economy has what appears or really is a Zeit Gist; but is limited to a

few who are called cranks, fanatics, harmless fools, or attributed to eccentric, or victims of hallucination. We have such wild cat fellows as Thomas Jefferson who started at slavery with a big stick, but was "headed off" by the crowd; Beecher sold a slave from the pulpit of historic Plymouth in Brooklyn; his sister Harriet, gave the world "Uncle Tom's Cabin;" Clarkson, of Eastover, S. C., and of Charleston, S. C., would not separate a slave from his wife and would sell no slave, and left a home for each slave, and was opposed to the institution as the system existed in the South.

Such great and outstanding personalities win their cause and die and leave hard-set, uncompromising, blind-to-principle enemies to a cause of righteousness. To cause this group to change its attitude to the Negro is the herculean task of the inter-racial groups of the South.

"Answer, Uncle Billie."

I am glad our good Brother Hollowell saw Prof. Francis H. Robinson at the General Assembly in San Francisco. I keep in epistolary touch with Prof. Robinson and have been for 24 years. I am planning to write him and others this week relative to the outline of our work in the South and outstanding workers. I feel sure I have about all the information one can get for such work until it is out; then some harmless fellow will be surprised "Why Brother Turnipseed or Brother Puckharber" was left out? You are not fair, sir!" I tell you, Brother Hollowell, writing history is the beginning of trouble. Some strong men fail to answer your letters for details, and if they answer they give poor, disconnected, general "information."

Then, Brother Hollowell, pictures of some of the most outstanding early workers are difficult and some are impossible to get. For instance, I have been searching for Rev. Sidney S. Murkland's picture twenty-seven years. The nearest I could get to him was a grandson with Sears, Roebuck & Co. I found him four years ago through the pastor of the Southern Presbyterian church in Baltimore. I could get nothing out of him relative to his grandfather, Sidney Murkland; but he gave me some facts worth knowing about the Murkland family, et al, and wants a book when it is printed.

I went to Lynchburg, Va., in November, 1919, in search of the Murklands, through the advice of a friend in Baltimore, the late Dr. Weaver, but could find nothing that could point me to Father Murkland. I have given up.

I would like to say that the historical information that I am to give to the Africo-American Presbyterian is only an outline of our work and sketches of the men's lives in connection with the work. I am authorized to perform this task by Atlantic Synod. But the heart and core of the work that I am preparing is more comprehensive. It reaches back to the colonies and through our present work.

I am planning to run to Charlotte within a few weeks and place this outline in the Africo's office for publication. I am to wind up my book this fall, about September. Then to get it published is the next thing.

Editor Hill, I have been asked to put in book form "Looking Back at Old Biddle." What do you think about it? What think the "boys?"

UNCLE BILLIE.
Edisto Island, S. C.

"You are sentenced to penal servitude for three years. Have you anything to say?"

"Yes, sir; will you tell my family not to expect me back to dinner until 1930?"—Buen Humor, Madrid.