

# Africo-American Presbyterian

"AND YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—John viii, 35.

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## SOME OF THE FIRST SABBATH SCHOOL MISSIONARIES—GIVE THEM TO US

By Rev. W. L. Metz, D. D.

Mr. Editor:—I was given the Africa for the pace of five weeks under box car letters. I feel sure that I was given space others should have had. But the blazers that were left over wanted to see in print an account of their chips and a brief account of what other think of them (the blazers). That is not a bad idea. The man of Galilee asked: "What think ye of Christ; or 'Whom do men say that I am?'"

Five weeks were given Dr. Dillard, who wrote the sequel to the "Blazers and Chips." I shall not ruin the sequel by a single word or act; but I must congratulate Dr. Dillard, the largest of the "chips," for keeping true to form. Men who achieve something in life do not forget the stone from whence they were hewn or the hole of the pit whence they were digged. If there is a man to be despised or one whom you should be dubious about taking into your confidence it is the fellow (one held in slight esteem) who tries or who succeeds in covering the fact that he never was nor is a climber. Dr. Dillard tells us whence he came and how he came and by what he came. He came from "Spur Hill"—the place sounds hard luck—in Fairfield County, S. C.; he came from one of those fathers who often reflected their ante-bellum masters, in their treatment to their children bearing the burden in the heat of the day. Dr. Dillard was sold as chattel—that is how—and came out as a churchman in reality, by applying his faculties behind the mule in the field drawing the plow; by applying himself in Fairfield Institute; in Biddle University; in Howard University; and in the big, unfriendly and deceptive world.

When Dr. Dillard was pastor of Lauren's church, Mt. Pisgah, and Sloans Chapel, in Clinton, S. C., my birthplace and my mother and father's birthplace, he came to Clinton every other Saturday to preach at Sloan's Chapel on the following Sabbath. His lodging place and eating place was my mother and father's humble home. And it was their pleasure to see him eat and enjoy what was set before him. He had a most excellent appetite. As he often said in discussions on temperance, "I used to be a great smoker, but I quit." He is quite correct. It was my father's delight to have a nice flavored cigar for Dr. Dillard when the Richmond & Danville train would bring Dr. Dillard from Laurens to Clinton. When he stepped from the train he would have a paper in his hand or a book that he had been reading. He seldom, if ever, wore an overcoat, be it ever so cold. As to his trousers, black broadcloth—that kind of cloth is not made any more; as to his coat, it was the same; as to his hat, derby—the boys called them "hard hats;" as to his shoes, fine, hand-welted, congress gaiters; and as to his sermons and conduct, high. In August, 1885, I heard him preach from the subject, "The Great Commencement;" in 1887 I heard him preach on the doctrine of Regeneration. He discussed what it is not, and finally what it is. I was a lad only 17 years of age, but I have not allowed these sermons or the subjects of these sermons to be erased from my memory, although I myself have passed through many dark valleys in the stillness of the night.

When Dr. Dillard made a visit to Clinton—soon after leaving Howard University—the first thing he sought was a house

that the people could call the "parsonage." The late Rev. D. H. Culp, having preceded Dr. Dillard in the pastorate in Clinton, escorted Dr. Dillard to an old once bar-room—the words "barroom" were painted on the side of the building in large letters so drinkers would not miss their way—and said to Dr. Dillard, "This will make a fine 'parsonage.'" Dr. Dillard did not seem to think it would. He elected to live in Newberry and finally Laurens.

Years before I was in my teens I saw many a white and many a colored man enter this old barroom, which was suggested to Dr. Dillard as a parsonage, and come out with less sense than they carried into it. This bar was owned and operated by a colored man named Jim Boatman. They called him "Uncle Jim," the shoemaker, for he made shoes in connection with his barroom business. In my mind's eye, I see him now stepping down Clinton's main street, with his right knee bent in, for he was a cripple. At this time there were three barrooms in Clinton and one grocery store, which sold everything, but there was nothing like a policeman. You can imagine the time the fellows had when they wanted to get drunk.

Perhaps Dr. Dillard slept over August, 1887, when the white citizens of Laurens county had a big prohibition meeting in Clinton on the Saturday Dr. Dillard was to run down from Laurens to preach on the Sunday following. Dr. Pitts, one of the leading Baptist preachers of the State, was the speaker of the day. The speaking was in the spacious yard of the white Presbyterian church. The crowd was large and orderly; there were more white than colored people present, for it was a white man's meeting; but all were interested one way or the other.

When I met Dr. Dillard as he stepped from the train, the Mayor, Dr. W. H. Shand, of Clinton, met him and spoke to him most cordially and with a smile, insisted that Dr. Dillard should speak after Dr. Pitts, the speaker of the day. With the mental composure of a lion and with the manifestation of very little concern about what the Mayor had requested him to do, he walked with me down East Carolina Street to my parents' home where he always made his home until he was ready to return to Laurens.

When the crowd assembled the band began to play; white women tossed their parasols and handkerchiefs high in the air. The Mayor called for order; everybody obeyed. Dr. Pitts was introduced. He spoke two hours. He was a strong man. After he spoke Dr. Wm. Plummer Jacobs, the white Presbyterian preacher of Clinton and the maker of Clinton, spoke about 15 minutes. Then Mayor Shand introduced Dr. Dillard. The band men—the most of them were college students of the Presbyterian College, of Clinton—and every white person came as near to the platform as he could get. Everything became as quiet as a graveyard. The white women, who were looking after the barbecue and tables, left their posts of duty and came near the platform. Dr. Dillard, a colored Presbyterian preacher, was to speak. "Something new under the sun"—to the white people of Clinton; but nothing new to Dr. Dillard. He walked upon

the platform, surrounded by white men, many of whom thought a Negro preacher could make only fun for them. Many really did not know Dr. Dillard got ready for a good laugh, but I did. With his characteristic deliberation, Dr. Dillard began by referring to what the world has achieved through the development of science and inventions. This, he proved, was not through whiskey drinkers, but by sober-minded men, etc. Then he read from a daily paper he held in his hand some of the destructive happenings in the State of South Carolina, on account of whiskey. He made the speech of the day within ten minutes. His speech was the daily talk in the streets of Clinton for many days, for its high tone. We heard nothing of Dr. Pitts' speech, although, as the old folk used to say, he walked about. It was "that man Dillard, the Presbyterian preacher of Laurens and Clinton."

I could say more about this sky-pilot in other capacities: in the school room; in the Church courts; in his parish among his parishioners, or in the humble homes of Laurens, Clinton, Newberry and Pitts.

This which I have said I have kept over forty years; and it will sound better to Dr. Dillard as he with others of our group take passage on our west-bound train, which is on the shady side of life's summit.

### Letter from an Old Guard

As I write this article I have on my desk a letter from Col. L. P. Berry, of Hixon, Tenn., with a request to give to the readers of the Africo a brief sketch of some of the first Sabbath School Missionaries in the South among our people, and a brief account of the old Synodical Sabbath School Convention, etc., when the venerable Dr. James A. Worden was with us.

Notwithstanding these sketches take much of the Editor's valuable space and time, and entail extra expense that we cannot divine; although the reading public may be tired now of Metz and Dillard on the lives and work of others, I am persuaded to come out later; meanwhile one must not overlook the fact that I am busy from Monday morning at five o'clock to Sunday night at eleven. My job is to preach at Edisto Island, Little Edisto Island, Bleak Hall; teach Sabbath school every Sabbath; teach school five days in each week; pastor the people of Edisto Island, Little Edisto, Bleak Hall; and then smile while all this is being done, although the path be narrow and rugged and the night dark and cold.

Edisto Island, S. C.

### TO STUDY STATUS OF THE NEGRO.

National Leaders to Gather in Research at Durham.

Durham, Nov. 12.—Bringing together what is planned to be the largest gathering of Negro leaders ever assembled at one meeting, and with the aim of having all phases of Negro life in America represented, the "Durham Conference" will meet at Durham, December 7-9 for a stock-taking, fact-finding conference on the American Negro.

It is the purpose of the conference to "survey the present-day status of the Negro, ascertain what he is doing in various fields, how far his organizations are functioning, and what his needs are, as well as to suggest a program based on the findings of the conference."

To assemble the facts, there will be presented to the confer-

ence a documentary report on present conditions to be prepared by an expert in the particular field covered.

Eight phases of Negro life and endeavor will be covered in this manner: work and wages; retail business, commerce and manufacturing; savings; credit and insurance; religious belief and activities; political and college education; health and home life; crime and social uplift.

Notable among those who are on the program or who have been invited to attend are Dr. Robert R. Moton, Principal of Tuskegee Institute; Dr. W. E. DuBois, editor of The Crisis; James Weldon Johnson, Secretary of the National Association for the Advancement of Colored People.

## SYNOD OF EAST TENNESSEE

Another annual meeting of the Synod of East Tennessee has become history. We met, sang, prayed, deliberated, "resolved." Now we are back on our various fields of labor with greater determination to do more in the future than we have done in the past. In other words we are down to work to beat our best record.

Convening in the Calvary Presbyterian church at Anniston, Ala., on Wednesday evening, October 19, 1927 at 7:30 and adjourning at noon on Saturday, the Synod completed another chapter in its history—a chapter that tells the story of illuminating and inspiring addresses delivered and of interesting discussions that issued in decisions which give promise of new life and greater enthusiasm in the prosecution of the great commission and of the program of the Church. Indeed it was a great meeting. There was only one thing short about it, namely, the absence of so many of the "brethren" and the poor representation of the churches.

Commenting on that phase some one remarked that what was lacking in quantity was made up in quality, meaning the spirit of the meeting and the decorum of the delegation. Of course, that is not intended to give aid and comfort to the absentees, especially those whose habit it is to absent themselves without sending their reason therefor.

Perhaps one of the explanations for the exceptional meeting is the start it received. The opening session afforded a fine setting for such a meeting. The retiring Moderator's sermon was a classic. Preaching from Matt. 21:10 and Psalm 24 Dr. J. H. Byers, of Johnson City, who was the retiring Moderator, sounded the evangelistic note in no uncertain manner. One couldn't help being impressed with the earnestness that characterized the delivery of the message. And that impression seemed to influence the entire session.

Rev. A. W. Rice, of Anniston, Alabama, was elected Moderator, and Elder S. J. Wentz, of the Shiloh church of Knoxville, Tenn., temporary clerk. Rev. Wm. Sample was appointed Vice-Moderator.

Addresses of welcome on behalf of Education the Church, and the citizens of Anniston were delivered by Dr. C. E. Thomas, Rev. J. M. Miles, of the Congregational Church, and Hon. Rutherford Lapsley (white), respectively. Col. L. P. Berry delivered a very fitting response for the Synod.

Thursday morning found the Synod dispensing with the necessary routine business that precedes the reports of the standing committees. With

that out of the way, Board reports became the order of the day, beginning with that of National Missions. Drs. J. M. Gaston, A. B. McCoy, C. J. Baker and S. L. Hayes represented the Boards and delivered addresses pending the adoption of the committees' report.

Reports from the schools and mission fields within the bounds of the Synod were encouraging. Increased enrollments were noted in all of the schools reporting. The efforts of the Sunday school missionaries continue to commend them to the favor of the churches and their fellow ministers. The reports of this latter group emphasize the still existing need of the missionaries in the Kingdom program.

Accepting the invitation of the President and faculty of Barber College for Women, Synod held its popular meeting in the College Chapel on Thursday night. It was a joint affair. Memorial services to the late Mrs. Margaret Barber followed the Synod's program. Appropriate addresses were delivered on the life of that consecrated and exceptional woman whose philanthropy makes possible the existence, present high standing and future possibilities for larger usefulness that are prophetic of the institution bearing her name. Dr. Gaston and Rev. J. B. Barber spoke for the Board of National Missions and the Synod.

### Substantial Individual Gifts

The discussion of the report of the Committee on National Missions, especially of the Division for Colored People, was an occasion for the releasing of some very interesting information. It was brought out that during the year Dr. W. H. Franklin, President Emeritus of Swift Memorial College, had given nineteen acres of very valuable land to the institution over which he presided for over two score years. Mrs. Maggie Johnson, a member of the Shiloh church at Knoxville, who died recently, made provision in her will for a "love gift" of five thousand dollars for her church, and the greater portion of a remaining sixty thousand dollar estate to the "General Assembly or the Board of the Presbyterian Church of which the Shiloh church is a part. This latter provision of the will is being contested. An offer of twenty-five thousand dollars as a compromise has been made the trustees of the General Assembly. The late Miss Mattie Kyle, another member of the Shiloh church, left a third interest in her estate to her church. Bethel church at Dandridge, Tenn., reported a modest financial remembrance by Miss Fain, one of its members.

Synod took cognizance of the efficient and tireless services of Dr. C. J. Baker, district superintendent of the Program and Field Activities Committee and special representative of the Board of Christian Education in the Department of Men's Work. The sentiment of recognition and commendation was sincere as well as liberal.

Information that Rev. J. H. Byers, D. D., contemplates resigning at Johnson City and would locate without the bounds of Synod was an occasion for kindly expressions from "the brethren," and the Stated Clerk was directed to communicate the Synod's appreciation of Dr. Byers and his services in this Synod to the Stated Clerk of the Synod to which he goes.

### A Forward Step

Two decisions were made at this meeting that constitute a forward step in the work of the Synod. One is the decision to publish the minutes. The other is the creation of the office of

Director of Publicity or the Synod. The office of the Stated Clerk is the headquarters for the assembling and distribution of news of interest throughout the Synod.

Rev. A. W. Rice was elected treasurer to succeed Dr. W. H. Franklin who found it necessary to resign after years of service in that position.

The Stated Clerk was commended for faithful performance of the duties of the office and for the accuracy with which the proceedings are recorded.

At the final roll call the following ministers were absent without excuse: Revs. G. E. Cooper, M. J. Jones, P. A. White, D. D., R. Mayers, C. A. Edington, John H. Fort, W. G. Hamilton, B. C. Hood, J. J. Shepperson, John F. Whitley.

After reading resolutions of appreciation and thanks to members and friends of the church for hospitality, to the faculty of Barber College for cooperation, and the students for the excellent music throughout the sessions, and entertainments arranged in honor of the visitors, Synod adjourned in due form to meet at Shiloh Presbyterian church, Knoxville, Tenn., on Wednesday, October 17, 1928, at 7:30 P. M.

STATED CLERK.

### MORE COLORED THAN WHITES DIE.

Sanatorium, November 18.—Two hundred and two more Negroes than whites died of tuberculosis in North Carolina in 1926. During the year there were 2,769 deaths from tuberculosis in all its forms among the white, colored and Indian races in the State, 1,277 whites, 1,479 Negroes, and 13 Indians.

Buncombe County, as usual, had the highest rate from the disease among whites. Buncombe's death rate from tuberculosis is abnormal because of the large number of tuberculosis sanatoria in the county. Next to Buncombe, Forsythe had the highest total number of deaths, and also the largest number of deaths from the disease among the colored race. There were 29 white deaths in Forsythe County, and 96 colored during the year. Mecklenburg, Guilford and Wake came next to Forsythe with the number of deaths from tuberculosis. Mecklenburg had 103 white and colored deaths, Guilford 99 white and colored and Wake 90 white and colored.

From every death from tuberculosis careful surveys have shown that there are at least nine other active cases of the disease. This would give a total of 24,903 active cases of tuberculosis in the State at the present time. A number of this army of 24,903 tuberculous do not know that they are infected. The early symptoms of tuberculosis are indefinite. If the 24,903 people who are now infected with tuberculosis in the State could have a diagnosis of the disease made in the early stage and take sanatorium treatment, 93 per cent of them, according to the statistics of the North Carolina Sanatorium, would recover.

Early diagnosis and treatment are the cures for tuberculosis. If you are one of the possible 24,903 active cases of tuberculosis in the State, or you know any one who might be, go to a good doctor, ask him what the symptoms of tuberculosis are. Then have him give you a good physical examination, including a thorough chest examination. It won't hurt you if you don't have tuberculosis, and if you do your chance for finding it, in the early, curable stage is increased many times.