

# Africo-American Presbyterian

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

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## NORTH CAROLINA NEGRO STATE TEACHERS ASSOCIATION

GOLDSBORO, NOVEMBER 23-25, 1927.

The largest attendance in the history of the organization marked the forty-seventh annual session of the North Carolina Teachers' Association which met in Goldsboro, Thanksgiving week.

Outstanding features were the harmony and professional spirit maintained throughout; the definite steps taken to improve the status of both the students and the teachers in the State through such concrete means as the establishing of circulating libraries, and the creating of a resolutions and legislative committee to petition the State Legislature for the things most desired by the colored teachers.

The character of the addresses at the general sessions was notable. The speakers on the opening night, Wednesday, November 23rd, were the Rev. Dr. Clarence Dillard, Rev. J. S. N. Tross, President W. J. Trent, Livingstone College, Dr. Benjamin W. Frazier of the United States Bureau of Education, and Dr. S. G. Atkins, President both of Winston-Salem Teachers' College and of the State Teachers' Association.

The opening night pitched the Association upon a high plane, from which it never descended, but continued until it reached the climax in the last address of the 47th session, the eloquent and forceful speech of President Mordecai W. Johnson, of Howard University.

In his annual address, President Atkins reviewed the history of the Association from its modest beginnings nearly a half-century ago up to its present status as the largest gathering of colored teachers in the country. His presentation, rich in fascinating reminiscences, and superb in its delivery, held the breathless attention of his audience throughout.

Dr. Benjamin W. Frazier, the recently appointed specialist in Teacher-Training of the United States Bureau of Education, demonstrated his ability to reach both the trained educator and the man in the street in his burning appeal for stressing the essentials of education, the things that would change the life and ennoble the spirit.

On Thanksgiving Day, after a reception by the Goldsboro and Wayne County citizens, including a trip to the State Hospital for the Insane, the Association convened to hear President David D. Jones, of Bennett College, and Dr. James H. Dillard, Director of the Jeanes and the Slater Foundations. The former spoke on "Tests of a Progressive School." "Responsiveness to the needs of the community is one of the most important of all tests," President Jones declared.

Dr. Dillard gave a straight-from-the-shoulder talk on "Characteristics of an Educated Person." Some of these characteristics are: he tries to be accurate and thorough, he realizes there is no short cut to any great accomplishment, he is free from prejudices, is not fooled by mere words, can size-up people and situations readily, can think steadily without yielding to mob psychology, and can distinguish between the true and the false.

Mr. N. C. Newbold, State Director of the Division of Negro Education, took for his subject: "Concrete Gains in Negro Education in North Carolina in the Past Decade—and a Look Ahead." Among the interesting and significant facts stated by

him are: there are 56 standard high schools in North Carolina for colored students and 75 in the process of being standardized; there are 15,000 students in the high schools, and 2,000 in the normal schools and colleges. In spite of the remarkable progress made thus far, there still remain inequalities which need to be leveled up, and Mr. Newbold recommended the appointment of a committee to study the condition of education in the State, and to make recommendations concerning them to the officials and the law-makers.

Thanksgiving evening was brought to a fitting close by the stimulating speech of Dean Edmund D. Soper, of Duke University, on "Ambition," delivered in his inimitable style.

Facts about higher education constituted the major portion of the address of Mr. Jackson Davis, of the General Education Board, on Friday afternoon. His revelation that one large denomination is paying sixteen times as much per capita as another large denomination, for support of the church colleges, was little short of amazing.

Bishop George C. Clement, of Louisville, Ky., a native of North Carolina, was given a hearty ovation as he arose to address the Association. The good Bishop was at his best.

The closing night brought a sensible talk on home-making and the rearing of children by Mrs. Jane S. McKimmon, State Home Demonstration Agent. She was followed by Dr. Mordecai W. Johnson, of Howard University, referred to above, whose plea for lives that contribute to the spiritual values in the world, and for the realization of human brotherhood, brought to a fitting end an extremely helpful meeting of the Association.

The mornings were given over to sectional meetings. The largest of these are the elementary section, Mrs. A. W. Holland, Director, and the High School Section, Mr. W. A. Robinson, Director.

The Association voted to change the time of the annual meeting. The next meeting will be held at Charlotte, Thursday before Easter, 1929.

The following officers were re-elected: Dr. S. G. Atkins, Winston-Salem Teachers' College, President; Dean W. S. Turner, Shaw University, Raleigh, Vice-President; Dr. H. L. McCrorey, Johnson C. Smith University, Charlotte, Treasurer; F. J. Rogers, Peabody School, Wilmington, Recording Secretary; J. W. Seabrook, State Normal School, Fayetteville, Corresponding Secretary.

F. J. ROGERS, Recording Secretary.  
J. W. SEABROOK, Corresponding Secretary.

### CEDAR GROVE COMMUNITY NOTES.

By Mrs. Hattie A. Russell

Sunday, November 27th, our pastor, Dr. L. J. Melton, came to us with a powerful sermon. The day was fine and we had a well filled house. Dr. Melton preached from Matthew 12:15. The theme of his discourse was "Jesus Christ, the World's Chief." This was indeed a powerful sermon and the minister seemed to be at his best; and the Spirit of God could not help but run from heart to heart. At the close of the service (Continued on page 3)

## THE GUIDING POWER OF PRAYER

By Rev. S. D. Thom, D. D., Atlantic Synodical Evangelist.

Those that traverse unknown regions before they set out seek a guide. This guide may be a compass, a map or sign post along the way. They must also acquaint themselves with the guide. They must know the number of the highway and observe well the point of the arrow that warns against crossroads. Those who carry guides depend solely upon them. The promise is, "When the Spirit of Truth is come, He will guide you into all truth."

The emptying of self. The Spirit does not take the helm of life that is manned by some other pilot; nor does He share the command with any. The craft must be put into his hands and everything that will interfere with his Lordship must be thrown overboard.

No room for pride. Pride is the seed-pot of all sin; it is tempting to take God from His throne and sit thereon. It was the sin of the devil, which caused him to be cast down from heaven. Pride causes one to feel that he is all-sufficient to go through life without a guide; and attribute everything that brings gain, honor or dishonor to him as good or bad luck. See how fallacious is this position! If man cannot fly around this ball without a guide, how can he find his way through the moral and spiritual world without a guide? Man without a guide is utterly lost—lost in sin, lost in regard to his God, lost to the home. It was Jesus who came to seek and to save that which was lost.

Will not seek His own glory. The way of the world is to seek glory. One is seeking to outdo the other, to get praise of men and say, like Pharaoh, "Who is the Lord that I should obey his voice?" It is listening for the whisper of the Spirit before undertaking anything in life. To the true child of God there is nothing secular. Whether he is called to wash dishes, to prepare meals for the family, to follow the plow early and late or to serve in the office, holding places of trust, all will be done as to the Lord and not to take advantage of the trust imposed. To listen for the whisper of the Spirit is to practice the presence of God. It is to live always in His sight and when tempted to do wrong, to say, "Thou God seest me."

As Paul went on his second missionary tour he was minded to preach the gospel in Asia but he was "forbidden by the Holy Spirit." "After they had come to Mysia they assayed to go into Bithinia but the Spirit suffered them not." There are voices in the world calling after men and women—voices of pleasure, of materialism, of worldly mindedness, but those whose hearts are attuned to the radiophone of heaven can distinguish between the "voices and" will listen only to and follow the leading of the Spirit.

Men of old have told of their experiences to encourage us to listen for the whisper of the Spirit, assuring us that He does guide.

In choosing a wife. We are living in an age when marriage relation is the sport of every passing breeze, when men are guided by lust instead of love and are making their choice from the color of the skin, the kind of hair on the head and the paint on the face. No wonder such marry in the morning and separate in the afternoon. To

make marriage lasting and loving God must be a partner. When Eleazer, the steward of Abraham, went on the most important errand to choose a wife for his young master, this choice depended not only upon the sanctity of the home, but also the perpetuation of the church and he asked God to take the matter into His own hands. Says he, "O Lord God of Abraham, I pray thee, send me good speed this day, and show kindness unto my master Abraham. Behold, I stand here by the well of water; and as the daughters of the men of the city come out to draw water, let it come to pass, that the damsel to whom I shall say, Let down the pitcher, I pray thee, that I may drink, and she shall say, Drink and I will give thy camels drink also; let the same be she that thou hast appointed for thy servant Isaac. And it came to pass before he had done speaking, that, behold, Rebekah came out. . . and the servant ran to meet her and said, Let me I pray thee drink a little water of thy pitcher, and she said, Drink, my lord. And she hastened and let down her pitcher upon her hand and gave him drink. And when she had done giving him drink, she said, I will draw water for thy camels also. And she hastened and emptied her pitcher into the trough and ran again unto the well to draw water and drew for all the camels. And the man wondering at her, held his peace to wit whether the Lord had made his journey prosperous or not." Rebekah was God's choice not only for Isaac, but Isaac also for Rebecca as well, and they both lived happily together to the days of their death and became a pattern to all who would seek the conjugal relation.

A guide in the unseen journey of life. As Jacob fled from the roof of his father to travel through an unknown country, here again we see encouragement for all who travel the road of distress, loneliness, privation and darkness, who may not have a pillow to rest their weary head, nor a friendly hand to minister to their needs, nor any to speak a cheerful word to bind up their broken hearts, yet God will whisper, "Behold, I am with thee and will help thee in all places whither thou goest and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of."

To undertake work in His name. In the vision of the night Paul saw a man beckoning to him, saying, "Come over into Macedonia and help us." Paul perceived that God was calling him to preach the gospel in Macedonia. The call of God to duty in a certain locality does not insure against sorrow, want and opposition, for Paul was arrested here, beaten and jailed. It is a challenge to our consecration—a calling to the heroic, to undertake for God with the assurance that He who calls will be with you to sustain you on through the arduous task, to make you a channel through which will flow blessings to the world. Livingstone blazed the way in Africa. His was not an easy road, but duty pointed that way, and being obedient to the heavenly vision he followed and planted the seed of life in darkest Africa which is destined to fill and claim it for his Lord and Master. In our field of labor, if we are sure of the guidance of the Spirit, no matter how hard the task, no matter who opposes, we should rise above fear, follow our Captain and charge against the stronghold of sin and capture it for our King.

A distrust of the senses. The senses deal with physical things and they make one master of

the physical world; they put earthly weapons into one's hand to use against physical laws and cause one to control lightning and make it an obedient servant. Though very useful in the physical world yet they are utterly useless in the realm of the Spiritual world. Faith becomes the great instrument to wield. There is a boundary some where in space that the senses do not cross; here faith begins and soars upward even to the throne of God. Faith sees God, hears His voice and propels one to go forward doing the task with the assurance that victory will crown his efforts.

Must use Spiritual Ammunition. Physical battles are fought with physical weapons—things that come in the province of the senses, but it is impossible to depend upon these to win spiritual battles. The apostles discovered this; and one of them says, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places." Not only must spiritual ammunition be used but the kind suited for every occasion. In war there are guns, swords, poison gas, etc., and there are times and places to use them; in like manner one must be guided to take and apply the weapons best suited to every individual case.

In waiting upon God. In this restless age one does not wish to wait. He is anxious for results overnight. This may do for one—guiding himself and marking out his own course, but he who is to follow a course mapped out must wait until it is given him.

It will bring patience. Though He seems to tarry long, it is standing upon one's watch tower and waiting to hear what God would speak, believing He will speak peace to one's soul.

## BARBER COLLEGE NOTES

By Joetta Stinson

When Dean Foresman made the announcement about Christmas vacation there was a great uproar in the dining hall for a few minutes. The student-body cheered and applauded strenuously. Miss Foresman said that the holidays would extend over a period of ten days beginning with the 24th of December and ending the 2nd of January. A number of both teachers and students plan to go home.

The Quartet sang in an afternoon program Sunday at Mt. Zion Baptist church. Misses Fox and Smith filled the President's place, who was away, by making short talks on Barber at the pastor's request.

The Dramatic Club presented "Anne, of Old Salem," a story of the early New Englanders, on Thanksgiving night.

Teachers who attended the "Science Conference" recently at Talladega, reported a very interesting visit. Each visitor on returning to Barber was given an opportunity to tell about it in chapel. These teachers from their talks were greatly impressed with Talladega—its buildings, campus, faculty, students, equipment, especially the new Science building and Science Department, and the other visitors who were from the schools and departments of education.

The pageant, "Sixty Yester-Years," was beautifully described by the Misses Ternent, Hammond and Burritt. The expressive, heartfelt enthusiasm

that must have been felt by all who saw it; the spirituals that were sung so well, and the vivid primitive Negro scenes which constituted a large part of the pageant were made very real as these teachers told about it. One of the students, Louise Moses, also told of the lovely day spent in Talladega at this time.

Barber has celebrated Negro Achievement Week by listening to different talks about the Negro, in chapel. On Tuesday and Wednesday accounts were given of the Conference at Talladega. The talks on Wednesday illustrated the Negro in drama. On Thursday a representative from the Senior College class spoke of the "Negro in Business." Friday morning the Quartet sang Negro Spirituals. The speaker from Talladega failed to come. Saturday morning Rev. Holloway of Anniston, a Negro poet and minister, spoke on "The Negro in Literature." All of the students at Barber appreciated this recognition of the Negro by the school during the week.

The Quartette last Sunday again went out on a missionary journey, having been requested by Rev. Martin, of Hobson City, to sing in the Baptist church, of which he is pastor. A large mixed audience filled the church. The young Men's Quartette, of Anniston, also sang at this time, and Rev. Holloway read some of his selections from his book of poems. Two of the white visitors from Oxford spoke on the education of young people, stressing the religious element in schools and colleges. An offering of something over a hundred dollars was taken. This offering is to be used to help secure new equipment for Barber University.

Thanksgiving Day was gloriously sunshiny and cheerful. At breakfast greetings of all sorts were laid at every place. Services at eleven o'clock were attended by a body of thankful students and faculty. At one o'clock, dinner! "Turkey, turkey everywhere, plenty of it to eat!" Everything that heart could wish was piled upon the tables. With strong effort and great will power each girl set herself to the task of obliterating much food. It was hard but pleasurable work. For a while there was no sound except that which usually attends eating. Then cheering began. Pep songs grew and swelled forth. The foot ball games of Johnson C. Smith vs. Livingstone and Talladega vs. Tuskegee were introduced and cheered. The interest of J. C. S. U. was unanimous, but the dining room was divided between Talladega and Tuskegee. The faculty were requested to sing. The request was complied with graciously to the delight of all. The meal ended as everybody stood to sing "Barber College" and "We Got the Best Faculty That Can Be Found."

In the afternoon those who wished to, went to the Noble Theater, to see "The Harvester" by Gene Stratton Porter. But the big event was the volley ball contest between the First Senior and Third Junior High classes. In the first game the Juniors were successful with a score of 21-7, but the Seniors outdid them in the second and third games, the scores being 21-19, and 22-20 in their favor.

At 7:30 in the evening the auditorium was filled with student body, faculty and visitors to see "Anne, of Old Salem," a play given by the dramatic club of Barber. After the play many expressions of appreciation were given the cast by those who attended. The club was glad that "practices" were over for the

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