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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 GENERAL ASSEMBLY

IN ITS 140TH ANNUAL MEETING AT TULSA, OKLAHOMA

(Report condensed from The Tulsa Tribune.)

They are all down here in Tulsa!

From the far-flung reaches of the earth, literally, from the byways and the highways of the world they have come to Tulsa to attend the 140th General Assembly of the Presbyterian Church in the U. S. A.

They are here from the isolated provinces of distant China; from the historical land of the Persians; from Mosul, the Turkish oil lands; from the frozen waste of our own Alaska; from far South Brazil; aye, there are those attending the General Assembly who come from the four corners of the earth.

They are all down here in Tulsa, and it is a curious, interesting diversity of humanity seen there at the First Presbyterian church, with the missionaries from life's crossroads, the famous pastors of the big city churches, the comparatively unknown preachers from the small towns, the laymen who are active in their denomination's affairs, the Indians from the Western plains, Negroes from the Old South, rubbing elbows the one with the other.

The General Assembly opened Thursday morning, May 24, in the First Presbyterian church, of Tulsa, Okla. So great was the gathering to witness the opening that an overflow meeting was held in a nearby chapel, addressed by Dr. John Timothy Stone of the Fourth Presbyterian church, of Chicago.

Dr. C. W. Kerr, pastor of the host church, gave the prayer which officially opened the Assembly. Dr. Warren H. Landon, of San Francisco, Vice-Moderator, read the Scripture.

The Sacrament of the Lord's Supper was administered to the congregation by Dr. Lewis S. Mudge, of Philadelphia, Stated Clerk, and Doctor Landon.

The Moderator's Sermon.

A synopsis of the sermon of Dr. Robert E. Speer, the retiring Moderator, follows:

Luke 11:45: "They turned back again to Jerusalem seeking Jesus," was the text Doctor Speer used, and the visit he recently made to Palestine, the gratification of 40 years' desire, during which time he has been associated with the Church's missionary work, furnished the theme of his sermon and illustrations for it.

He told of the caravan returning from Jerusalem after the Passover celebration, with Joseph and Mary on their way home in the twelfth year since "the miracle of Jesus had come to them at Bethlehem," and how they missed Jesus, but "supposed him to have been in the company."

"I suppose this can happen still," he said, "That Jesus may be missed and through our suppositions or preoccupations we may not be aware of His absence."

"A company of men and women from all lands and all races have just repeated it in their own experience in the meeting in Jerusalem," he said, referring to the missionary trip. "So the missionary enterprise returned again to Jerusalem, where it began, seeking Jesus, and it found him there."

However, "the conception is inadequate and even untrue if we think that we have to go back to Jerusalem to find Jesus," he said. "Christianity, unlike other faiths, has omitted the idea of an earthly pilgrimage. We do not need to go anywhere to find Jesus."

"And he said, How is it that

ye sought me? Knew ye not that I must be about my Father's business?" We can seek and find Him there today.

"There is a second sense in which the conception of returning to Jerusalem to find Jesus is inadequate and untrue. It is inadequate and true if it is a proposal to go back of John's gospel and Paul's epistles and to eliminate the miracle and mystery from the synoptic gospels and to reduce Jesus to the naturalistic figure of a good man who taught nobly but was self-deceived about some things, and around whom delusions soon grew up which transformed the simple human teacher of Galilee into a supernatural Saviour and a dying God. This is not returning to Jerusalem to find Jesus. It is returning to lose Him. If we do not need to go anywhere to find the true Jesus, still do we need to go anywhere afar to find the false one.

There are countless places where such an unreal Jesus can be found in our modern thought today—where men measure life and duty by what they themselves are rather than by what they are not but what God is, where human failure hides itself by unconsciousness of the purity that is pure light, where the human spirit, unlike Christ, sets something else than the child in the midst of life and judgment, where the mass of things made hides for men the mind and hand of the Maker, where movement can be conceived as self-moved and not as the motion of a Mover, where mystery faces from men's thoughts and the wonder of life as given is lost in the familiarity of the guilt—in these common places of our modern world, the real Jesus of history, the only Jesus there is, is lost and these are substituted for Him a fiction for which there is no warrant in the actual records and which leaves the history of the origin and nature of Christianity an unexplained and inexplicable enigma.

"And yet this is what a great deal of our modern education is offering us in its return to Jerusalem seeking Jesus. But this type of education represents a view of life and of the world fundamentally defective and untrue. It loses the ultimate fact of reality, the fact namely that the reality of life includes the mystery of life transcending our understanding of life.

Return to Jerusalem Needed.

"I wish to propose that we think simply of four aspects in which we need to return to Jerusalem to Jesus.

"First we need to return to the simplicity of Christ.

"One of our great difficulties always is awe of greatness, of bulk, of power. We exalt what is complex and massive and organized. And we set out in every enterprise to enlist influence and wealth.

"We need to rise to freedom by returning to the simplicity of Jesus and unlearning this reliance upon the great.

"And Jesus is the one bond of union. No agreements will hold us together without Him—no common fears, no combination, no organizations. And he alone will hold all men across the lines of race and nation and sex and condition, Jew and Gentile, Greek and barbarian, Roman and Scythian, black and white, rich and poor, bond and free, male and female.

In the second place let us return to the gentleness and love of Christ. There is no weakness in love. All the strength of the strong, all the violence of the

warrior on whatever battlefield of action or of opinion, are frailty and feebleness compared with love, the weak mother's love, the love of the strong Son of God.

"We need in the third place to return to Jerusalem to the absolute and complete authority of Jesus.

"There are no double loyalties for Christians.

"We are to bring every thought and action, all our attitudes and relationships in individual life in our homes and in the church into the obedience of Christ. All industry and legislation, economics and politics, the nation in itself and in all its relationships, art and literature and education, work and play, and all that there is or can be of life are to be brought under Christ's lordship.

"And lastly we go back today to Jerusalem to the finality and universality of Jesus.

"We will say about Jesus all that all the creeds have said and then we will say that He is more than this.

"If He were nothing but a good dead man who spoke and wrought as wisely as He knew long ago in Palestine, who died bravely on a cross with no hate of those who did such hateful wrong, and over whose undisturbed grave the Syrian stars look down, then we should wrong his memory with excess speech. Indeed long ago we should have found the adequate words to describe His humanity. But to us Jesus Christ is not a good dead man, but God, the living God, our risen and living Saviour, and we will use all language we have and deem it simple and poor to utter the wonder that is beyond all utterance."

Election of Moderator.

The election of a Moderator was the first business of the afternoon session, Thursday. Five commissioners had been mentioned for the honor—Dr. William Hiram Foulkes, of Newark, N. J.; Dr. Hugh K. Walker, of Los Angeles; Mr. J. Willison Smith, of Philadelphia; Dr. J. Ambrose Dunkel, of Indianapolis; and Dr. Cleland B. McAfee, of Chicago. As the time for the election drew near three of the candidates withdrew, leaving the contest to Dr. Walker and Dr. Dunkel. Dr. Walker was declared the choice of the Assembly. The new Moderator is pastor of the First church of Los Angeles, and a leader of Presbyterianism of the Pacific Coast.

Friday's Session—The Princeton Controversy.

The long-pending dispute over the manner in which Princeton Theological Seminary at Princeton, N. J., shall be controlled—whether one board of trustees shall take the place of the board of trustees and board of directors that now govern it, with resulting quarrels between them—reached the floor of the one hundred fortieth general assembly of the Presbyterian Church, U. S. A., at the First Presbyterian church at Tulsa today.

The Princeton dispute is between those who fear that one change in the control of the seminary will lead to others and that finally the seminary will depart from its traditional, conservative position, and those who believe only a change in the schools government can remedy conditions.

Frequent disputes have come to the General Assembly between the board of trustees of the school, in control of its physical properties and finances, and the board of directors, in control of its administration.

This finally caused the appointment of a special committee to arrange a new plan. In San Francisco last year this commit-

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THE PRESBYTERIAL OF CATAWBA

The annual meeting of the Catawba Presbyterial was held with the Seventh Street Presbyterian church, Charlotte, May 10th-11th. This was the 35th anniversary meeting and each one seemed to have caught the spirit of celebration.

We had a grand opening song service led by the church choir. Dr. L. M. Meiton gave the invocation. Mrs. P. W. Russell read the Scripture lesson.

A beautiful anthem, "I Heard the Voice of Jesus Say," was sung by the choir. Following the President gave her annual address. It was always full of helpful suggestions and information. Mrs. Davis spoke of the early struggles of the Presbyterial in its early history, its development, and present day success.

Mrs. M. C. J. McCrorey, our Synodical President, told in her address how the Presbyterials of Cape Fear, Yadkin, Southern Virginia and Catawba, stood together in making the Synodical a success. But she felt especially proud of Catawba Presbyterial for the rapid strides it had made in the last ten years.

Mrs. Davis introduced Miss Roberts C. Barr, our representative from the Board of National Missions. This was the first time in the 35 years of the Presbyterial we have had this honor of having a national representative meet with us. It was a peculiar honor, coming on the 35th anniversary of the Society. Miss Barr said in her address that Catawba Presbyterial ought to be a good Presbyterial, ought to be the best Presbyterial, because it has in its midst Johnson C. Smith University, and Scotia Woman's College, two schools that are known from coast to coast—for the wonderful work they have done for our boys and girls.

The deficit of the boards was plainly laid before us by Miss Barr, and each one was asked to go back home and begin the first Sunday to reduce the budget. So many good things were said by Miss Barr that neither time nor space will permit me to record them. It was a wonderful address.

An offering was taken and the benediction was pronounced by Rev. R. Z. Beatty. Just before the benediction the assignment of homes was made by Mrs. Russell.

Friday Morning, May 11th.

Mrs. C. M. Stafford led a spiritual praise service.

The regular order of business was the reports of the delegates. Twenty-five societies, two Little Light Bearers, one Guild and one Ladies' Aid reported. When the amount of \$307.10 was brought in Dr. Wyche came forward and offered the thanksgiving prayer.

Committees were next appointed.

Miss Barr then asked the audience to rise and face Porto Rico (South) and pledge our support to help our Porto Rican sisters and also our Alaskan sisters in their struggles.

Mrs. Katie O. Alexander gave a brief report of her work and asked for more subscriptions to "Women and Missions." She received a number of subscriptions for same.

Drs. Wyche, Long, West, Jenkins and Revs. Sanders, Wilson, Hairston, Mayberry, Ward and Bell were accorded seats as corresponding members and each made brief statements.

The Presbyterial adjourned for dinner which was served in the basement of the church.

At 2:30 P. M. after a few songs and prayers, the regular

work of the society was taken up.

A very interesting report was given from Scotia by Miss Viola Graham, a Senior.

The young people came forward by special request from Young People's Secretary, Miss Annie Chresfield, who spoke to them for a few minutes by way of instruction. She asked that in each Young People's Society some consecrated woman act as counsellor.

This address was reinforced by Miss Barr. Miss Barr said our young people must have material with which to work. Quite a bit of young people's literature was distributed among them.

Mrs. S. L. Rollins, Synodical delegate, reported a pleasant trip and gave much information in her report.

Mrs. M. J. Alexander reported that she had been very successful during the past year and asked that the local secretaries of missionary education co-operate with her in making her report to the Boards.

The Stewardship secretary urged that a local stewardship secretary be appointed to serve in each society.

The Secretary of Overseas sewing said she had not been able to send a box since 1926, and owing to conditions she was powerless to control. Mrs. A. L. Spencer is secretary.

Mrs. H. Wilson's and Mrs. Rollins' reports were given. Mrs. Wilson is Secretary of Missions for Colored People and Mrs. Rollins is Treasurer.

The Social Service Secretary, Mrs. J. H. Gamble, was not present.

All the committee reports and those of the secretaries were approved.

Miss Barr's visit to us meant more than words can express. We thank God for sending her to us at this time and trust she will come again.

All the officers were elected for another year. Miss Barr inducted them into office and offered the consecration prayer.

President, Mrs. Geo. E. Davis. 1st Vice-President, Mrs. Chas. H. Shute.

2nd Vice-President, Mrs. M. L. Harrison.

3rd Vice-President, Mrs. Alice Jewell.

4th Vice-President, Mrs. M. J. Phifer.

5th Vice-President, Mrs. Irma Grier.

Treasurer, Mrs. S. L. Rollins.

Recording Secretary, Mrs. R. Z. Beatty.

Corresponding Secretary, Mrs. P. W. Russell.

Secretary Literature, Mrs. K. O. Alexander.

Associate Members, Mrs. N. Bell.

Assistant Secretary Literature, Mrs. E. B. White.

Secretary Missionary Education, Mrs. M. J. Alexander.

Secretary Young People, Miss Annie Chresfield.

Secretary Stewardship, Mrs. H. L. McCrorey.

Secretary Overseas, Mrs. A. L. Spencer.

Secretary Division of Missions, Mrs. H. Wilson.

Secretary Social Service, Mrs. J. H. Gamble.

We adjourned to meet in May, 1929, with the Brooklyn church, Charlotte.

The most beautiful resolutions of thanks were read by Mrs. Hallie Q. Mayberry.

MRS. R. Z. BEATTY,

Recording Secretary.

DAILY VACATION BIBLE CLASS AT BELLINGER, S. C.

During the week from May 13th to 18th Mrs. V. J. McFadden and Miss N. R. Patterson conducted a very successful Daily Vacation Bible School at Mt.

Zion Presbyterian church, Bellinger, S. C.

The children were taught all phases of Sunday school work and the Bible, handicraft, games and sports. On Friday night a demonstration of these was given and the parents of the children expressed themselves as being well pleased and asked these good women to come back as soon as possible and do some more of this good work. The enrollment was 44.

MRS. V. J. McFADDEN.

THE SOUTHERN GENERAL ASSEMBLY

Atlanta, May 23.—(AP)—

Passage of measures bearing on union or closer relations with other Presbyterian Churches and creation of an ad interim committee to study the whole question of divorce stood out among the actions of the sixty-eighth General Assembly of the Presbyterian Church in the United States which adjourned here today.

Scarcely less important was the decision to make no cut in the amounts to be paid beneficiaries of the ministerial relief fund during the coming year as was the case last year when a ten per cent reduction was necessary.

Final action on a proposed basis of union with the United Presbyterian Church (Northern) was deferred and the matter informally sent down to the Presbyteries for reaction. The committee which helped draft the basis for union was continued and will gather the reaction from Presbyteries for report to the next General Assembly which convenes May 16, 1929, at Montreat, N. C.

The committee on divorce, headed by Dr. William Crowe, St. Louis, Mo., will search out scriptures bearing on biblical grounds for divorce with especial attention to the question whether the Church will continue to recognize desertion as proper grounds.

The action was taken by overtures from the Presbyteries of West Texas, Central Texas, Mangum, Okla., and New Orleans, which deplored a threefold increase in divorces in the past 40 years and asserted that the Church was being criticized for solemnizing marriages where principals had been divorced for desertion.

Measures were adopted looking toward closer relations with the Cumberland Presbyterian Church and the Presbyterian Church in the United States of America.

Evolution was treated technically in pronouncement of the assembly that man's belief was to be taken from the Scriptures and Presbyterian ministers were to be guided by the book of faith and the articles of creedal pronouncement made by the Church and its General Assembly.

So swiftly did Dr. Harris E. Kirk, Baltimore, the new Moderator, guide the assembly through its transactions that all business was completed a whole day in advance of the schedule.

The committee on thanks resolved that The Associated Press be commended for the "courteous and respectful manner" in which the proceedings had been reported.

A review of the past year showed that the church experienced a net increase of 5,000 in membership; increase in gifts to all causes of more than half a million dollars, a gain of 90 cents per capita.

If you do not enjoy your work, then happiness is not for you.