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"AND YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—John viii, 26.

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SUPPORT THE CHURCH OR PAY MORE TAXES

(From The Presbyterian)

A few weeks ago, Rev. Arthur H. Simpson, pastor of the First church of Pottstown, Pa., preached a sermon on the rather striking theme, "Support the Church or Pay More Taxes." An interesting thing about this sermon was its effect upon the newspaper reading public. It was preached on the evening of the every-member canvass to a small congregation, so the pastor wrote out rather full notes for the Pottstown News. It was given a prominent place on the front page, and was read by hundreds of people. Next day the pastor received a letter from a man who does not go to church, saying: "I want to keep my taxes down, and since nobody has asked me for a pledge this year, I herewith send you my pledge of five dollars per week for the church." The next week a woman, who conducts a Sabbath school in a rural schoolhouse, telephoned to say that the people in her territory had read the sermon and were talking about its topic and wanted the pastor to come out to the schoolhouse and preach it to them. They would gather sixty or seventy people to hear it.

From the Pottstown News we take the following extracts from Mr. Simpson's sermon:

We read in St. Matthew's gospel, the twenty-second chapter, that the Pharisees consulted together how they might entrap Jesus in His conversation. So they went to Him and said: "Teacher, we know that you faithfully teach God's truth and that you fear no man; for you are not biased by men's wealth or rank. Give us your judgment therefore: is it allowable for us Jews to pay a poll-tax to Caesar, or not? He saw through their plans and replied: Why are you hypocrites trying to ensnare me? Show me a coin. They brought Him a piece of money that bore the image of the emperor. Whose likeness is this? Jesus asked. They replied: It is Caesar's. He astounded them by saying, "Pay therefore to Caesar what is Caesar's and to God what is God's." That is the verse I want to talk to you about. We might translate it freely this way: Pay to the government what is justly due to the government, but pay to God the money that is justly due to Him. I suppose most people would summarize the thought in this way: Pay your taxes to the government and give your free-will offerings to God. But that is not correct. It should be: Pay your taxes to the government and to God. This correct translation of Scripture shows that both are taxes, demanded and paid; for the very same reason the value received.

My subject is, "Support the Church or Pay Bigger Taxes," for the other. You take your choice. Either contribute largely to the church that the gospel of Jesus may be spread or you will be compelled to pay heavier taxes to meet the extra expense of the religious world. Do you believe it? Then listen to Babson, the business man's adviser. He will show you in dollars that if the churches of the United States had only been willing to spend more money—say, thousands of dollars—in true Christian education in Mexico, the United States would not have had to spend millions of dollars for border warfare.

Americans will not pay enough in benevolent offerings to the churches to evangelize Mexico; so they are compelled to pay very much more in direct taxes to the government to quell disturbances along the border. Christ said to the Jews: Pay your taxes to the government and to God. Babson, the business expert, says: It is either

taxes or benevolent offerings—pay a few dollars for benevolences through your churches or you will be compelled to pay many, many dollars in taxes. In the words of our topic, Support the church or pay bigger taxes. As our text says: Pay your taxes to government and to God. It is—contribute to the churches or pay bigger tribute to the State. It is the collection plate or the tax-gatherer. As a non-churchman said to me recently: "The church is the cheapest police-force in the world." The people in Pottstown who receive the blessings of this community and country without contributing generously to the church of their choice are a lot of cheap skates.

God as well as the State demands that the tax be paid. We foolishly call it a free-will offering, but Christ recognizes it as a tax, justly due and rightfully demanded.

Let us return to our text and notice the first part, which is: "The Justice of the National Tax." "Pay to Caesar what is Caesar's." The World War taught us the justice of the tax. It shows as the connection between the comforts and privileges of American citizenship and national taxes. When we get food and clothing from the store to keep us alive and to protect us from the weather, we pay money—that is natural. We realize now that when we get protection and comfort from the government, we must pay—that is what taxes are for. The people who enjoy the privileges are to pay for them. We want intelligent citizens, we must pay the school tax. We want police protection—then let us pay the tax. We do not expect insurance for nothing. Neither must we expect "life, liberty and the pursuit of happiness" without taxes. Jesus said: Pay to Caesar what is Caesar's."

Now notice secondly: The equal justice of the church tax. Our Lord said: But pay to God what is God's.

The benefits you get from the church are just as real as the protection you get from the State. You pay the one, you must, or take the consequences. You ought to pay the other, the one to the church. Spiritual benefits are just as necessary and just as real as material blessings. We have talked too long about free-will offerings. We Protestants make our religion and our church too cheap. Some years ago I took an auto ride with a friend who was a traveling agent. Beyond Reading we met another agent of the firm, named Van, and as I was introduced as "Mr. Simpson," he thought I was a new agent learning the route. He swore so terribly that I said: "Cut out the cussing, Van; I am not used to it." He could not imagine an agent who did not swear, so he said to my friend: "Doesn't Simpson swear?" "No," was the reply. He then turned to me and asked: "What is your line?" I laughed and said, "I am not really selling anything. I am giving my line away, and, tell you the truth, Van, I have a hard job giving it away." That mystified him more than ever and he asked, "What is it?" I replied quietly, "It is the gospel of the Lord Jesus Christ. I am a minister." Then instantly with a wisdom that was born of keen business insight he said: "If you would charge for it, you would get rid of it better."

The more I preach, the more fully do I believe in the necessity of applying in the religious world, the business principle that keen agent gave me. Mr. Van "cussed" too much, to be sure; but he had discovered a great principle that the Protestant Church has failed to recog-

nize through all these years.

Jesus said: Pay your taxes to God. You have received full value; now pay. And modern life is showing us that if we will not pay through the church, we shall be compelled to pay much more through larger taxation by the State.

My non-church-going friends are the first to acknowledge to me the value of the church to the community. You would not live in a town without a church. You could not live safely, or even comfortably, if the town had been churchless for five or ten years. Then be honest and pay your tax to the church of your choice. You pay to the government—you have to. Pay to the church—you ought to.

SCOTIA CHAPTER MEETS AT SUMTER, S. C.

The regular meeting of the Sumter-Camden Chapter was held at the home of Miss H. N. Usher on Saturday afternoon, May 26th, with the President, Miss Usher, presiding. The minutes of the last meeting were read and approved. The recording secretary being absent, a substitute was appointed. We were glad to have with us Misses E. Jackson and J. Washington.

After the routine business the following program was rendered:

Dr. D. J. Satterfield as an Educator, by Mrs. S. S. Rice; As a Friend, by Miss C. E. Manoney; As a Minister, by Miss H. N. Usher, and as a Philanthropist, by Miss N. I. Davis. The ladies in a brief manner presented the various phases of Dr. Satterfield's life and the service he has rendered as one of the Presidents of Scotia College. On the mantle in the living room were the pictures of Dr. and Mrs. Satterfield.

The interest of the Chapter has grown to such a degree that several of the members were in favor of not disbanding for the summer. However, owing to so many going away it was decided to have no more meetings until August 26th, when Mrs. M. J. Jackson, of Dazell, will be the hostess.

A delicious salad course was served. The home was an ideal setting for the chapter. Here and there beautiful roses vied in color, while the dainty nasturtiums were wafted by the summer breeze. We had an unusual year in attendance and interest in the chapter.

ENTERTAINS WITH ANNI-VERSARY.

Rev. and Mrs. A. W. Rice entertained their many friends on the night of June 18th, with a house warming at their beautiful new home on the corner of South Highland Avenue and D Street in South Anniston, Ala.

The guests began arriving at eight o'clock and as they entered the lovely living room the women were directed upstairs where they removed their wraps and then to the dining room downstairs where the guests were served refreshing punch. They were then shown through the house by the reception committee, and the beauty and unusual taste in the furnishing of each room was a special attraction in itself.

After the guests had been shown through the house a course of delicious ice cream and cake was served.

There were approximately 150 guests present who enjoyed a delightful evening. Many beautiful and useful gifts were received by the host and hostess.

Rev. Rice, who is Principal of the South Highland High School, and his wife have worked faithfully among the people of Anniston for fifteen years and everyone is happy and rejoicing with them, for their home is one of the most attractive in the city.

WALTER CHRESFIELD COLES.

Walter Chresfield Coles died at Charleston, S. C., Saturday, June 30th, at the age of 26, just 26 years after the death of his father.

His father, the late Walter Coles, the son of the Rev. W. R. Coles, founder of Immanuel Mission School, Aiken, S. C., was a graduate of Biddle University, and upon graduation became Secretary of the Colored Branch of the N. Y. M. C. A., which position he held until his death in 1902.

His mother, Mrs. Mattie Coles Miller, formerly Miss Mattie Belk, a graduate of Scotia and niece of Dr. B. F. McDowell, of Greenville, S. C.

His step father is a prominent physician of Charleston. Dr. Miller's care and devotion for young Walter since he was seven years of age was all that any one could hope from a father. He had planned for him to study abroad upon the completion of his course at Howard.

Walter began his early training at Aiken, S. C. At the age of seven his mother moved to Boston, Mass., and for two years he attended the public schools of that city. Later moving to Charleston Walter was sent to Haines Institute, in Augusta, Ga., from which he graduated in 1920.

He was converted while at Haines, joined the Presbyterian church, and connected himself with all the religious activities of the school church, and became one of the most outstanding students of the Institution. He was a true friend and loyal Hainesite, always responsive to her appeals and liberal to her cause. He was an athlete and gave his best for the honor of the Red and Black.

In the fall of 1920 he entered Lincoln University and maintained a high standard of scholarship, and was one of the student instructors in chemistry during his Senior year. He organized the Beta Chi Scientific Society at Lincoln, was a member of the Nu Chapter of the Alpha Phi Alpha Fraternity, and graduated in 1924 an honor student with the degree of Bachelor of Liberal Arts.

He accepted a position at Avery Institute, in 1925, but gave up teaching in the fall of 1926 to take up the study of medicine at Howard University, where he was a student until stricken with pneumonia in February last. After a courageous fight for life lasting over a period of four months he was brought to Charleston, where he calmly awaited, like a true and hopeful warrior, the fate of all flesh. In the midst of preparation for greater service he was suddenly taken and ushered into the presence of Him beyond whose love and care we cannot drift.

He leaves to mourn a devoted wife, Mrs. Catherine Beaubain Coles; a loving mother, Mrs. Mattie Coles Miller; a kind step-father, Dr. Wm. Miller; an aunt, Mrs. H. C. Dugas, of Augusta, Ga.; an uncle, Mr. W. R. Coles, of Memphis, and a host of other relatives and friends.

His funeral took place from his late residence, 70½ Bogard Street, Charleston, S. C. Rev. A. C. Griggs, Treasurer of Haines Institute, in delivering the eulogy paid a fitting tribute to the deceased. Rev. C. S. Ledbetter, of Plymouth Congregational church, and Rev. G. E. Henderson, of Mother Zion Presbyterian church, made remarks. The body was taken to Aiken and entered in the family plot in Aiken Cemetery.

"This is the verse you gave to me: Here he lies where he longed to be; Home is the sailor, home from the sea, And the hunter home from the hill."

THE NEGRO DOES NOT WANT POLITICAL REPRESENTATION.

(From The Independent, Atlanta, Ga., Benj. J. Davis, Editor.)

The more we study our economic and political problems the more convinced we become that the Negro does not want political representation. The race is further today from economic and political solidarity than it was 30 years ago. We are more divided among ourselves, one against the other, each pulling for himself and against everybody else, than we were in the days of Bruce, Lynch, Lyons, Cheatham, Hill, Cuney and White.

There is no organized effort among us to build a leadership with a view of securing representation in Congress, legislatures, city councils and local governments. We do not want a place in the economy of party council; we would far rather see a white man filling every place in the party council than to see one another fill these places. We do not want such positions in the party organizations as chairman, secretary or central committeeman. We fret and foam at the mouth about representation on the national committee, when in truth, our activities are empty camouflage. Our game is purely one of "If I can't get it, you shan't have it, and I'd rather see a white man with it."

All of the racket about our race representation is bunk. What the average Negro leader wants is a place for himself. It is to h— with the race if I can't get what I want, and I'm not particular about the methods or means used to reach the coveted end."

At Kansas City there was a great campaign about race representation and there was not a single organized effort among the Negro men and women present to secure representation for the race or to increase its economic and political influence in party councils. There was a bunch of self-constituted leaders propagating race representation every day and there was no organization among these propagandists. What they were trying to put over was to make themselves important and create a market in which they might sell an influence which they never had.

Perry Howard was trying to preserve the integrity of his own organization on one hand and to fight lily-whites on the other, and he never received any help outside of Mississippi. Every other Negro leader was either fighting to preserve his own hide or was trying to impress the white man with his own importance with a view to selling himself to the highest bidder. Bob Church, of Tennessee, was too busy trying to maintain his seat in the convention to help Ben Davis, of Georgia, or Perry Howard, of Mississippi. Walter Cohen had all he could do to retain his seat and had no assistance outside of Louisiana. There were a lot of Negro leaders talking about Davis and Howard voting against Cohen, but these propagandists made no effort to render Cohen any assistance. Ben Davis was overloaded trying to maintain regularity in Georgia and was kept so busy fighting the traitors in and out of the State who were trying to defeat him and elect a lily-white for a lousy dollar to help his neighbors. McGill, in Florida, and McDonald, in Texas, were so busy fighting the lily-whites that they had no time to look after the race.

The Negro press was so busy propagating yellow journalism and misrepresenting the Negro, delegates that it never thought of promoting race representation. And those of the race not strictly engaged in politics were so busy socializing, dancing and

having a good time that they never thought of the welfare of their kith and kin. They were out for a red letter night and never had time to think of little things like economic opportunity and political freedom.

Taking our observations at Kansas City in consideration together with the drift of the Negro towards a good time and the strife, envy, dissension and jealousy among us we can hardly escape the conclusion that the present educated Negro leadership does not want any place in the councils of the party, doesn't want to be members of the national committee or county committee or to hold places of political preferment or economic advantage.

A race of people divided into selfish groups and individuals makes no progress and in like manner the individual who loses himself in selfishness may earn money and prestige but success will be short-lived. Kansas City tells the story of race consciousness, race pride, and individual selfishness among the present-day Negro leadership. There was absolutely no effort at Kansas City by the Negroes who were not in trouble to help those out who were in trouble in order to give them race prestige and to promote the common good of all. Neither were there any efforts among those who were in trouble to make common cause among themselves to win for all. Each tried to win for self, and, in a way, each lost for all. Yes, we lost prestige at Kansas City, but it was not because of any prejudice without the race, but because of our down-right selfishness, nonsense and short-sightedness within the race. No Negroes do not want real political representation; they would rather see the white folks with it.

CHESTNUT STREET PRESBYTERIAN CHURCH, WILMINGTON, N. C.

On Sunday morning, July 15, Rev. N. A. Johnson preached from the text Isaiah 1:3, the latter part of the verse, "But Israel doth not know, my people doth not consider." The subject was "The Folly of Inconsiderateness."

On Monday, July 9th, at 9:00 A. M., our Church Vacation Bible School was organized with the following departments and teachers:

Kindergarten and Primary Departments, Miss Louise Hargrave.

Junior Department, Mrs. Susie Howard.

Intermediate (Girls), Miss Carrie Hargrave, assisted by Mrs. George M. Fox.

Intermediate (Boys) Department, Rev. N. A. Johnson.

On Tuesday morning Mrs. K. T. Boland, one of our music teachers, took charge of our music period and taught our school many beautiful, lively songs. Others assisting us are Mrs. Polly King, Misses Lucile McRae and Katie Allen.

Our enrollment for the first week was 95 pupils with an average daily attendance of \$75. We are hoping to double that number this week, as we hope the heavy rain storms are over.

On Thursday and Friday we were happy to have Miss Susan Peacock, of Wilson, one of our field workers, with us. She brought us greetings from many other schools she had visited. Friday morning Miss Peacock conducted the Worship Period which was indeed very impressive. She also took charge of the games on Thursday and Friday which were greatly enjoyed by the children.

On June 29th our Tuxis Girls' Club gave a Flower Pageant in the church grove. We had a splendid audience. Our full receipt, including sale of

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