

The Africo - American Presbyterian

CONSOLIDATED WITH
THE SOUTHERN EVANGELIST

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THURSDAY, JULY 2, 1931.

AN APPRECIATED WORK

During the first week in June there were held in North Carolina, South Carolina, Alabama and perhaps other Southern States conferences for colored women under the auspices of the Women's Auxiliaries of the Synods of the Southern Presbyterian Church. These Conferences began about eight years ago, and grew out of a desire on the part of the women of the Southern Church to help their sisters of darker hue. Begun with some degree of misgiving on the part of many colored women, the conferences have grown into occasions of mutual understanding, and, therefore, of great helpfulness. In fact, many colored women now look forward to these annual meetings as seasons of real social enjoyment and spiritual uplift. As showing the attitude of the white women who are fostering this movement, a large-hearted, fine-spirited woman, who is deeply interested in these conferences and who teaches in a Sunday school for colored people, writes:

"We white women of the Southern Presbyterian Church are very proud of them. (The conferences.) They represent a perfectly unselfish attempt to help our Negro sisters to help their own people, and we make them as good as can be made. Every Southern Synod, I believe, now holds one annually, besides the General Conference held annually at Tuscaloosa, our own Negro center for the Church."

The Africo-American Presbyterian was pleased to publish a report of this year's conference for North Carolina, held at Winston-Salem, and will be glad to co-operate in this work in any way it can.

THE ORDINARY PASTOR

"The average pastor in the Presbyterian Church, U. S. A., gets very little consideration in our denominational organization. He out-numbers all others by a large majority. He works harder for smaller money rewards than others. He goes once or twice to the General Assembly, and lives in inferior places, while the "leaders" have the fine accommodations. He does the hard work, pressing his congregation for more money, part of which is wasted. He is often hard pressed, spiritually and materially, and in spite of all, he gets very little consideration from the "higher-ups." Even a committee chairmanship is seldom accorded him. If he serves in one of our seven thousand villages and country churches, he is named on no Board and is allowed nothing but the privilege of saying "aye" and "nay" on motions. It might be a good thing for the "average pastors" of village and country churches to com-

bine in order to get their due. Loyalty and orthodoxy, and, on the whole, the best fruitage for the cause of Christ, are found among these men who are overlooked when honors and responsibilities are allotted by those who plan such things. We are not thinking one thing to the discredit of our present Moderator when we say the average man showed something of his strength in the first vote at the recent Assembly. We hope the next Moderator will be some one whose name and face were not known by the Assembly of 1931. Get in some new ones."

The above is from The Presbyterian, of Philadelphia, of which the Rev. Dr. W. Courtland Robinson is the Editor. Of course, Dr. Robinson is thinking of the white pastor. But if the white pastor fares thus badly, what about the poor Negro pastor?

As the "average" layman observes the proceedings in our Presbyteries and Synods he is often led to think that the "average" pastor is about the whole thing. He rules in Presbytery and Synod, but it seems that he is checked at the Assembly. It may be he will soon come into his own there, if The Presbyterian's hopes are realized.

THE LYNCHING RECORD FOR THE FIRST SIX MONTHS OF THE YEAR

Dear Sir: I send you the following information concerning lynchings for the first six months of this year. I find according to the records compiled at Tuskegee Institute in the Department of Records and Research that in the first six months of 1931 there were 5 lynchings. This number is four less than the number 9 for the first six months of 1929; it is the same as the number 5 for the first six months of 1928; 6 less than the number 11 for the first six months of 1927 and is 4 less than the number 9 for the first six months of each of the years, 1926 and 1925; it is 4 less than the number 9 for the first six months of 1924; 10 less than the number 15 for the first six months of 1923; 25 less than the number 30 for the first six months of 1922 and 31 less than the number 36 for the first six months of 1921.

There were 32 instances in which officers of the law prevented lynchings. Of these 4 were in Northern and Western States. In the 6 other instances the prisoners were removed or the guards augmented. In the 6 other instances force was used. Thus a total of 55 persons, 10 whites and 45 Negroes were saved from death at the hands of mobs.

Of the persons lynched 1 was white and 4 were Negroes. The offenses charged were attempted rape, 3; murder, 2.

The States in which lynchings occurred and the number in each State are as follows: Mississippi, 2; Missouri, 1; North Dakota, 1; Tennessee, 1.

NEGRO WOMEN ASK FULL OPPORTUNITY

Pittsburgh, July 2.—That Negro women in America ask not charity, but equal opportunity with all others for education and careers, was the statement last night of Mrs. Charlotte Hawkins Brown, head of Palmer Memorial Institute in Sedalia, N. C., who addressed the 22nd Annual Conference of the National Association for the Advancement of Colored People in session here through Sunday, July 5.

"The Negro woman does not ask charity, but an equal chance for self-expression with the white woman," said Mrs. Brown. "She asks respect for her judgment and intelligence. When the question of the white women of the South was put to a representative of the Negro women's group at an inter-racial meeting in Memphis a few years ago, as to what the Negro woman really wanted, it was my privilege to give the answer thus: 'According to her opportunity and training, she wants everything the white woman wants.'"

Mrs. Brown scored the practice

CAUSE AND CURE OF SICK CHURCHES

When an automobile or other machine fails to function efficiently, the operator instantly investigates the cause and applies the corrective. It would seem that this procedure would suggest itself in case of defective functioning of a church. It is surprising, therefore, how long a church will exist, inert, and how low it will let its efficiency fall before its disorder is diagnosed and correction undertaken.

Some congregations go on indefinitely suffering such ailments as ebbing attendance, failing finance, neglected records, monomanagement, functional inactivity, general indifference, nonpopularity, and inconsequential usefulness. As soon as either of these disorders appears, steps should be taken to find its cause and the means of its removal.

Habitual absence or tardiness must be due to either religious indifference in general, or to some objection in one's church in particular. In the first case, one should not have joined the church. In the second case, he should compose his difference or cancel his connection; for the most conspicuous injustice one can inflict upon his church or other interest is to neglect it. In no other way does he more frequently advertise his contempt for it. There exists no surer way of repelling people without the church than its disregard by those within it.

Withholding one's proportionate contribution to the church's support is a less public, but an equally paralyzing practice. When communicants can not contribute to the church's support, the church ought to contribute to theirs. Those who won't contribute to its maintenance should withdraw from its membership.

Notwithstanding that the prayermeeting has long been relegated to the desert of disuse, it is still incumbent upon the faithful to preserve this ancient and efficacious agency of spiritual nutrition.

It is a serious situation when an individual or a clique gets the idea that he or it is authorized to run affairs independently of other equally interested and efficient colleagues. A first rate inducement is thereby offered the ignored element to seek more congenial companionship.

One of the most reprehensible practices is for an official to cram the uncounted contents of the collection plate into his pocket. Another is for the fiscal statistics, if any, to be confined to the exclusive custody of the treasurer. If every one were like the writer, the only one holding the records would hold the records only.

The minister, as overseer, cannot escape censure if these conditions obtain. Besides his obligation to work for the correction of the church's ills, it is the minister's further obligation not to be the cause of them. Sometimes empty seats, outworn interest, congregational inactivity and lack of influence may be chargeable to him.

Long, monotonous, platitudinous sermons are peculiarly conducive to these conditions. A most successful method of reducing attendance is to harangue those present on the shortcomings of others. If the seminaries do not teach the follies of these practices, experience should. Following are offered some

Recuperative Recipes

1. Let the service be ceremonially complete. Do not employ too many abbreviations and eliminations. Empty service, empty seats.
2. Let it be judiciously varied. Monotony is mighty to move folks from it.
3. Don't devote it to discussion of delinquencies. Take them up with delinquents, or in congregational conference, or in Session.
4. Official and congregational conferences are as essential to a small church as to a large one. The organism of a mouse

is as complete as that of a mammoth.

5. Get congregational consent to congregational obligations.

6. Monomanagement irritates, collaboration pacifies.

7. Accurate financial records should be easily accessible to all whose interest they involve.

8. Let the sermon be pithy, peppy, prepared. And if you can not make it short, make it a serial. Give the folks enlightenment, not acrobatics; stimulation, not vociferation; an energetic, not an anesthetic.

O. B. ACTIVE—D. S. C.

DR. J. M. JOHNSON

The news of the death of Dr. J. M. Johnson, of Clinton, S. C., which occurred on the 12th, ult., at a hospital in Columbia, S. C., was quite a shock to most friends of his. Only a few of his relatives knew he was there.

The funeral services were conducted June 16th in Calvary church, Newberry, S. C., where he pastored four years ago. A large number which came from various points were present. Several ministers of other denominations were present and took part in the services and made very commendable remarks touching the life of Dr. Johnson as a man, a teacher and a preacher.

I did not say much at the funeral, as the building was small and packed to its utmost capacity. I felt it would be an imposition on the people to speak at length, and I decided to make my expressions as I am now doing. I make this explanation as I did not do so at the funeral. It came to me afterwards that some people might think it a little strange that I did not say more.

I knew Dr. Johnson from a small boy. I was his first teacher in our little church school at Blackstock, S. C., and felt like saying much concerning his life as I knew it. Some one in his remarks at the funeral said Dr. Johnson was a man of few words. This was one of his characteristics from a boy, but often when he did speak it would cause you to think. He showed aptness from the beginning of his career at school. I learned from time to time of those who spoke to me about him that this was true of him during the entire time of his preparation for his life work.

At an early age Dr. J. M. Johnson joined my church from which time he conducted himself as a Christian and at various times such reports came to me, from one and another, during the whole time he was at Middle University.

Early in life Dr. Johnson took great interest in reading the Bible which I believe had much to do with shaping his life, which led me to read the 9th verse of the 119th Psalm as a basis of the few remarks I made at his funeral: "Where-withal shall a young man cleanse his way?" etc.

Another thing I admired him for, he was tenacious for the right on matters that came up at the Presbytery and Synod. Some thought he was too extreme; others of us did not think so as he contended for the right.

Aside from this he had other traits that not every young man has. Not many young men, I do not think, surpassed J. M. Johnson, in their attention to a widowed mother and fatherless sisters. Thoughtfulness and good intention seemed to have been at the bottom of his life, as I saw his life. I feel like saying, "Soldier of Christ, well done."

B. F. RUSSELL,

Blackstock, S. C.
June 14.

A Scotchman in planning his new home left ther oof off one room.

A friend asked the reason for this.

"Oh, that's the shower," replied the Scotchman.—Carolina Buccaneer.

City Slicker: "What does your son do?"

Farmer: "He's a bootblack in the city."

City Slicker: "Oh, I see, you make hay while the son sleeps."—Purple Cow.

ST. JAMES CHURCH

GREENSBORO

Sixty-Fourth Anniversary of St. James Church

St. James church, Greensboro, N. C., celebrated her 64th Anniversary, Sunday, June 28, 1931. Dr. Henry Louis Smith, President Emeritus of Washington and Lee University, preached the sermon. The speaker took as the basis for his sermon, Exodus 14:15, theme, "Go Forward."

Dr. Louis Smith is a son of Dr. Henry Smith under whose ministry in 1867 colored members of the First Presbyterian church (white) withdrew to form St. James Presbyterian church.

The music for the day was furnished by the combined Senior and Junior choirs of the church. Mr. L. C. McNair sang "The Lord Is My Light," before the sermon, and Mrs. E. B. Meares sang "The Voice in the Wilderness" after the discourse.

At 8 P. M. began what was called Historical Night. The church's history was given in three parts: History of the Church from 1867-1931, Rev. H. C. Miller; Sabbath School, Messrs. J. H. Biggs and Jacob Jones; Societies, Mrs. R. E. McNair; Reminiscences, Prof. C. H. Moore. Duett, Mrs. E. B. Meares and Miss Susie Miller.

Among the interesting features of the evening was calling the roll of all the ministers who had served the church from the beginning, giving the number of years they served and the persons joining the church under their ministries:

1. Rev. James A. Chresfield, 1872-1877; five years, 89 members joined.

2. Rev. L. R. Johnson, 1880-1883; 18 persons joined. He died on the field and is buried

3. Rev. E. R. Garland, 1884-1887; 3 years, 18 persons joined. (Hannah Chapel organized.)

4. Rev. W. R. Lawton, 1890; served 8 months, 12 persons joined.

5. Rev. C. J. Lawton, 1890-1891. One year, 6 persons joined.

6. Rev. A. J. Tate, 1892-1898. Served six years; 41 persons joined.

7. Rev. H. A. Gibson, 1898-1901; served 3 years, 30 persons joined.

8. Rev. J. J. Wilson, 1901-1905; served 4 years, 15 persons joined.

9. Rev. J. G. Walker, 1907-1919; served 12 years, 93 persons joined. Built new church. Remodelled manse. Church assumed self-support.

10. Rev. B. R. Smith, 1920-1924; served three years, 32 persons joined. Basement completed, heating system installed; budget system adopted.

11. Rev. H. C. Miller, 1924-1931; served 7 years, 140 persons joined. Pews installed; Sabbath school enlarged to more than 300.

Outstanding events in the history of the church are: First college trained minister to our group in Greensboro, and the only Negro church all of whose ministers have been trained for the work.

Beginning of Graded School in Greensboro.

First Daily Vacation Bible School for our group.

During 64 years 11 ministers have served, 16 young men have entered the ministry, and 461 persons passed through the Session into the church.

The Daily Vacation (church) School was begun Monday morning with a splendid enrollment. Mrs. R. E. McNair is Principal. She is assisted by Mrs. H. C. Miller, G. A. Bridges, S. W. Carter and Miss Lorie Holmes.

Rev. F. C. Shirley spoke to a large gathering last Wednesday night on "Leadership Training."

Mrs. Yorke Jones, of Charlotte, is visiting in the home of Rev. and Mrs. H. C. Miller.

Mrs. W. H. Holmes, of Atlanta, was a week-end visitor in the home of Mrs. A. E. Spears, of East Seventh St.

GRACE PRESBYTERIAN CHURCH, WINSTON-SALEM,

By Mrs. C. A. Eaton

Dear Readers: You will know by this writing that Grace is still active and is developing other activities. Though we have been without a shepherd for the last six months our work has not entirely ceased. You shall hear from us weekly.

The missionary and social service departments have kept up the ebb and flow. They have had their weekly and monthly meetings. The two organizations have worked together in these times of depression in relieving some of the unfortunate. They have given more than a hundred garments and have aided several families with provisions, under the supervision of Mrs. Jessie C. Young, the church social worker.

The month of June has meant supreme happiness to us because it has brought to us something that every one is trying to get—a Fortune. This month has been a very interesting and inspirational one for the members and friends of this church. Every Sabbath Gospel messages has been presented to us very effectively. Every one has caught the spirit of the message, "Go Forward," delivered by the new pastor, the Rev. A. E. Fortune. The text was Exodus 14:15.

Much enthusiasm is being manifested by the auxiliaries. Mrs. A. M. Fortune, an accomplished leader among young people, as well as old, has already organized the children up to 12 years of age. These children meet every Sunday afternoon at 5:30. This organization promises to be one of the most outstanding ones of the church, having the able Miss Ruth Young as their adviser of "The Children's Hour."

The Young People's Forum, under the direction of Mrs. L. B. Turner, is progressing in electrifying steps. Mr. J. B. Eggleston, the President, is an energetic young man, who is leaving no stones unturned to put their programs over. Every Sunday evening at 7 o'clock, these young people gather to do work for the Master. During the week many festivities are sponsored for raising money for the Forum. The entertainments are held on the spacious lawns of different members.

Sunday, June 28, "How I Must Spend My Leisure Time" was the theme for discussion in the Forum of the young people. They are to be commended for the masterful way in which they handled this subject and others.

A very beautiful affair was given on the spacious lawn of Mr. and Mrs. Bert Matthews, 1117, East 14th Street, in honor of the "Back from College" students. The scene was most dramatic as well as romantic. We had this on a beautiful night in June while the roses were in full bloom. The lawn was very picturesque. Miss Ruth Young made a most charming hostess, guiding the exquisitely, gorgeously dressed young ladies in lawn games and croquet under arbors of pink and red roses. The lawn was beautifully decorated with colored lights, while the young men were handsomely groomed in black and white. Under the rose arbor sat a white table festooned with lace linen, holding a beautiful bowl of sparkling punch. The following colleges were represented:

Talladega College, William Hairston; Winston-Salem Teachers' College, Vinnie Eggleston; Shaw, Leslie McClendon; Atlanta University, Prof. A. L. Williams; Smith University, Rembert Malloy; Bennett College, Miss Lee Belle Black; Atkins High, Canetta McLain. Solos were rendered by Misses Esther Young and Willie Mae Vaughn; piano solo by Canetta McLain. The reception was enjoyed by all who attended.

Mrs. Spencer, a member of Mt. Pleasant M. E. church, was hostess to our Missionary Society, Thursday afternoon at 6 o'clock. A large number attended this meeting. Six guests

(Continued on page 3)