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All questions arising under the various subjects above indicated are discussed from a Christian point of view. Each number contains the freshest and best news from the Southern field and from the Church at large. There is carefully selected reading matter suited to all classes of our people—the farmer, the mechanic, the artisan and the professional man.

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THURSDAY, SEPT. 10, 1931.

CATAWBA PRESBYTERY

The Presbytery of Catawba, the oldest Negro Presbytery in the country, if not in the world, convened in Fall session today at Johnson C. Smith University church, Charlotte. The occasion promises to be of great historic interest. This Presbytery was formed in 1866 and its 65th anniversary will be celebrated at the meeting today. Among those who will give reminiscences of the pioneers who laid the foundation of Presbyterianism in this section will be Rev. M. G. Haskins, of Baltimore, who for many years was an active minister in the State, and Dr. John E. Ratley, of Washington, D. C.

OUR SUCCESS CONTEST

If you have not decided to enter our "Success Contest," do so today. Tell of some little adventure that carried you over some hard place, and put failure to rout—that turned apparent defeat into victory. Your story might win a prize, and, what is more, help another out of despair.

THE PLACE TO STOP

The following from The Presbyterian gives an interesting answer to a sometimes perplexing question. The answer has a sound basis in Holy Scripture:

"We are thinking of kindness, courtesy and fairness toward one whom we think has done us great injury. Where is the place to stop exercising patience and consideration? To put it in a more common phrase, when does patience cease to be a virtue? Every good person is bound in the course of his life to find a persistent enemy who, because of some difference, intellectual or otherwise, becomes an unrelenting foe. Because he is somewhat of a coward, or craves the respect of others, he may not exhibit his malicious spirit to the general public. But he acts upon it. Every time opportunity offers, he does some damage. He is never fair, he is enormously sure of his own opinion, and so is under the mistaken notion that he is fulfilling God's will. Paul was of that sort when he thought his duty to God demanded that he persecute the Christians. His kind, before his conversion, exists even today. Some are eminent in the Church. They never have the faintest shadow of doubt as to the rightness of their own thought and deed. Greater complacency cannot be found. We do not believe that one who is perfectly right will be quite so unbelievably "cock-sure."

"Now this person persists in his offenses. How long shall one endure it? We have been asked that question. At what point may we come back and let him and the world know

what a conceited, wrong-headed person he is?

The truth is, that as we have learned Christ, that point never comes. As forgiveness must be extended an indefinite number of times, even seventy times seven, so patience must be stretched and stretched beyond all human sense of right. Hard doctrine, we grant you. Probably our enemy in his complacent self-righteousness needs exposure for his own good, for at heart he is doubtless Christian, but it is not our business to do it. Such an enemy causes heartache, and is mean enough in soul to be glad of it; but still let patience have her perfect work. The Lord will deal with him. All we can do is to deal with ourselves, praying without ceasing to be in our dealings all that a true Christian ought to be."

THE FEDERATED YOUTH MOVEMENT OF CATAWBA SYNOD—WHAT IS IT?

By Frank C. Shirley

In fairness to the young people of Catawba Synod we take this opportunity to state briefly what the Federated Youth Movement of Catawba Synod is.

It is an organization that was formally set up on Saturday afternoon, August 29th, at three P. M., at Albion Academy in Franklinton, N. C. The organization binds by a Federal tie the seven Young People's Leagues of Catawba Synod. The purpose of the organization as set forth in the constitution adopted is as follows:

1. To deepen the spiritual life and develop the latent spiritual resources that are in the lives of the young people of the Synod.
2. To study the program, policy, organization and polity of the Presbyterian Church.
3. To attempt to adjust the program of the Church to meet the specific needs of the young people of our group.
4. To work conscientiously and very persistently towards enlarging the membership of our church.
5. To work towards the idea of establishing strong, centralized, self-supporting churches in our Synod.

The officers of the federated movement consist of a president, six vice-presidents, a secretary of minutes and a treasurer, all of which officers have specific duties. There is an adult advisory committee made up of one adult from each League represented in the Synod. The members of the advisory committee must be either ministers or ruling elders.

The official organ of the Federation will be "The Voice of Catawba Youth," with an editor and editorial staff made up from the young people of the Synod.

The movement is not a rebellion nor is it a revolt, but it is a reform movement that has a ten to fifteen year program mapped out. The leaders of the movement are convinced that we can never build up in the South a strong Church unless we work persistently along the lines suggested in the purpose of the Federation.

Many have lost sight of the significance of the movement because of their deep resentment to "Challenge" which was written upon request to formally launch the Larger Youth Movement. The critics of "Challenge" have altogether missed the point of the play. They have failed to analyze and digest its contents. The author, Mr. James, welcomes expressions from those who disagree with his point of view. He is well qualified to take care of himself on any point that may be raised on any part of the play. So feel free to attack it from any angle, but be sure you are prepared when you raise your issue.

The leaders of this Youth Movement believe that a reform is needed and must come if our work on the Southern field is to survive and grow. They further believe that it is far more respectable to have that reform start from "within" than to be thrust upon us from "without."

TWO SELF-EXPLANATORY LETTERS

Edisto Island, S. C.
 August 10, 1931.

Rev. Walter L. Lingle, D. D.,
 President of Davidson College,
 Davidson, N. C.

Dear Dr. Lingle:—

"What The Negro Thinks" over your name in the Christian Observer is the uncompromised truth written and spoken from the housetop without fear or trembling. I read it three times with accelerating interest; and at neither time have I been able to find a single word in your "What The Negro Thinks" with a string tied to it in order to be snatched back, in common parlance, at the first and slightest objection by men of your cloth.

Your strong deliverance on so delicate a subject—for it is loaded to the muzzle at all times and awaiting only the slightest touch of the trigger by the most sickly and feeble finger—places you in the minority class to be watched by the majority from under the rims of their hats, which is one of the peculiar traits of human nature. At things somewhat dubious. In your group the number is too small to rise above the group termed cranks; Negrophile; or a small class actuated by intemperate zeal. And to be viewed from such a standpoint is to be on a very unpopular side of your fellows, which caused the Prophet Elijah to cry out for death to come, for he felt alone thus expressed: "And, even I only am left." But there were seven thousand who had not bowed to Baal; and yet they were as quiet as a graveyard and as passive as the flowers on the graves. No doubt your even thousand are here and in the foreign fields, but afraid to be numbered among the delicate or ill balanced when considering the intellect, sensibility, and will of the Negro, or what the Negro thinks as a man. And, worst of all is, that the white brother is not the least concerned as to what the Negro thinks; but the Negro knows in most cases what his white brother thinks since thoughts are translated into forms of acts of behavior. And this behavior is not overburdened with the teaching of the Sermon on the Mount. You have spoken as few in your station and church relations. I must congratulate you.

I know quite a number of my white brother ministers here and near here who address me as brother or reverend when we are alone; but when in the presence of their white friends or parishioners they call me by my surname with an air of superiority that is humiliating beyond measure. But you seem to know this and more.

May you continue in this righteous course and attitude as they relate to the amelioration of mankind, or the things within, to be reflected in an environment that places in evidence the kingdom of God from above to earth into the hearts of men.

I love Davidson because God is there with you.

Yours most gratefully,
 W. L. METZ.

Rev. W. L. Metz,
 Edisto Island, S. C.

Dear Bro. Metz:—

Let me thank you very sincerely for your letter of August 10th. It is always helpful to a writer to get letters of commendation. Even letters of criticism help. You would be surprised to know how many letters of commendation I have received concerning the article, "What the Negro Thinks." A great many of them have come from ministers in our own Southern Presbyterian Church. Today I had an unusually good letter from one of our outstanding missionaries in China. All of these letters have commended my article. I have not had a single letter criticizing it. That has been surprising to me, and will probably be surprising to you. I hope it indicates that we are becoming more Christian and more thoughtful.

Let me thank you again for your good letter.

Very sincerely yours,
 WALTER L. LINGLE.

THE RURAL PREACHER

Perhaps no time has come around before now that tests out the rural preacher with greater satisfaction than the times we all are now confronting. It is true that the rural preacher's experiences have been many, but none like the experiences tied up by the days of the so-called "depression."

Fifty per cent of the expense for transportation can hardly be garnered in the monthly itinerary to most of the rural churches, which interferes greatly with the preacher's weekly budget and puts him in a field of much wonder and study as to how to meet pressing obligations. These conditions often bring to him a reputation that destroys his influence in the community as a man of God. In the melee of the complex he must rely and does rely on the never failing promise, "Lo, I am with you always." All, however, must suffer with the people; and the people suffer when there is improper functioning in the machinery of government. The relief undoubtedly that would come to all the people in a short time would be just prices to the farmers of the country and the world for their products. No people can properly live when the producers are muzzled and held down on their faces by unfair means of compensation.

In a measure preachers of every rank could do their country more good by preaching the new commandment, "Love ye one another," than by engaging in other forms of juggled politics. Today hundreds of preachers, rural and even in towns and larger cities, are at sea for the week; and yet in a measure one can see what manner of men they are: It is said "that man shall not live by bread alone," but the body annoys the soul when it is without bread.

The greatest thing of all in these times is, the people are attending the church. They come without money and worship fervently. Well, they feel it is a time for praying and drawing near up to God. Continue to go to it, preachers, and remember that the children of the righteous are never beggars of bread.

J. BURTON HARPER,
 Rocky Mount, N. C.

THE PRESBYTERY OF McCLELLAND IN FALL SESSION

The Presbytery of McClelland convened with Immanuel Presbyterian church, Aiken, S. C., September 3, 1931. The opening sermon was preached by Rev. D. T. Murray, retiring Moderator, text, St. John 18:36.

Rev. Pindar A. Flack was chosen Moderator and Rev. H. Y. Kennedy was made Temporary Clerk.

Rev. W. T. Arnold and Mr. D. A. Jones tendered words of welcome on behalf of the Ministerial Union and laymen respectively. Rev. B. H. McFadden made the response for the Presbytery. Rev. B. L. Glenn was received as a member of Presbytery on his letter of dismissal from the Presbytery of Hodge.

Revs. J. M. Miller, D. D., and H. McFadden, of the Presbytery of Atlantic; W. T. Arnold and J. A. Jones, of Stone Branch Baptist Association, and P. E. Mungo, of the M. E. South Carolina Conference, were extended the courtesies of corresponding members.

Mr. Ollie Pratt was taken under the care of the Presbytery with a view of studying for the gospel ministry. He was recommended to the Board of Christian Education for aid to pursue his course of study at Johnson C. Smith University.

Rev. J. H. Toatley and Elder D. C. Kennedy, commissioners to the last General Assembly, made splendid reports. They were given a vote of thanks and commended for their fidelity.

Rev. P. A. Flack, D. T. Murray, H. Y. Kennedy, C. W. Francis and J. G. Porter, Chairmen of the various Standing Committees, made brief and well written reports.

Rev. J. S. Williams, D. D., and Elder M. L. Pope (Jr.) were nominated ministerial and lay commissioners, respectively, to the next General Assembly.

On Friday evening, the Woman's Presbyterial rendered a very excellent program in the form of a popular meeting. Mrs. J. H. Toatley, President, presided. A number of ladies from the various fields and talent from the city of Aiken made the program high class.

The Rev. Mr. Ginn and his good and competent wife are doing fine work at Aiken, both in church and school. They are fine types of workers and unassuming, but one could tell by expressions of commendations coming from the lips of representative men that they are doing their "bit" in the line of education and kingdom building.

The Presbytery is greatly indebted to Rev. and Mrs. Ginn, their congregation and friends for the excellent manner in which they entertained the Presbytery.

The Presbytery closed to meet in an adjourned meeting with Ebenezer Presbyterian church, September 13, 1931.

J. H. TOATLEY,
 Stated Clerk.

SHADY SIDE PRESBYTERIAN CHURCH, LEXINGTON, N. C.

Sunday morning at 11 o'clock our pastor, Rev. A. W. Waddell, preached from St. John 12:21, "Sirs, we would see Jesus."

Sunday evening at 8 o'clock our pastor preached again. His text was "Be ye followers of God." (Galatians 6:1.)

Monday evening Rev. Charles B. Dusenbury, pastor of the Presbyterian church at Youngstown, Ohio, preached for us. His text was Hebrews 2:1, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

Tuesday evening Rev. R. B. Bitting preached from Joel 6:10.

Wednesday evening the sermon was delivered by Rev. A. B. Miller, of Lexington, text, Hebrews 2:3, "How shall we escape if we neglect so great salvation?"

Thursday evening Rev. W. G. Anderson, an ex-pastor of this church, who is now engaged in school work at Mary Potter School, Oxford, N. C., preached from St. John 1:22, "Then said they unto him, Who art thou?"

Friday evening Rev. H. N. Sullivan, pastor of Allen's Temple Presbyterian church, Cleveland, N. C., preached from Hebrews 11:16, "But now they desire a better country, for God hath prepared for them a city."

The revival was a success. Five persons professed faith in Christ.

Rev. Charles B. Dusenbury and family, who spent a week with his mother who is not well, left Thursday for Youngstown, Ohio. We are glad to say Mrs. Dusenbury is better.

We were glad to have Rev. and Mrs. W. G. Anderson, of Oxford, who were visiting in the city Thursday and Friday.

Prof. and Mrs. Thomas Hicks and their little daughter, Lois, of Oxford, were the guests of Miss Mamie Sullivan on Friday; and Mrs. G. C. Shaw, Miss Mabel Wilson, of M. P. M. School, Oxford, and her sister, Mrs. A. J. Overby, of Philadelphia, were the guests of Rev. and Mrs. A. W. Waddell.

The Explorer's Club met Monday afternoon from 4 to 5 o'clock and brought material to make a primary orchestra under the supervision of Mrs. Waddell. The children were served lemonade.

CATAWBA SYNOD

The Synod of Catawba meets October 14, 1931, at 7:30 P. M., at Martinsville, Va. The Rev. George P. Watkins and session will look after the comforts of the commissioners. Please write him. The meeting will be short, deeply informing and spiritual. Don't fail to come and send or bring an elder.

J. A. SAVAGE,
 Stated Clerk.

SUCCESS CONTEST

As announced in the Africo recently, a friend of the paper who is sincerely interested in the material as well as the spiritual well being of the colored people is willing to give through the paper \$25 in prizes for the best letters telling of what the writers have done through individual initiative and enterprise, to meet household needs while out of employment or to supplement a meager income. The donor states her reasons for making the offer and we are giving them in her own words. By careful reading of these reasons those desiring to enter the contest will know the sort of "story" that is desired. This contest should prove highly interesting and profitable in exchange of ideas. The donor says:

"Why should a race that has always known work, has had to work, has been taught to work, be fearful of starving when there is a world of work to do? Is it not the same reason that afflicts the white man who prates about the necessity for the coming of 'industries,' or the advertising of a place in order to 'get tourists,' or just any old thing that will hand him money without too much exertion?"

"I have in mind one Negro friend after another in this my beloved town, which nobody can say has not been hit by the present depression, who is still living and not in immediate danger of starving. I have in mind others who had their hands full of opportunity and threw it away to grasp at something that promised easier going. I see mental pictures of Negroes to whom all, white and colored, are ready to give a boost; others who have earned only repulsion for themselves. I believe all the 'highly educated' and all the 'unskilled' would do well to think hard and earnestly on these subjects and find out the reasons for the above facts."

"The Negroes I know who are making a measure of success are farmers, plumbers, gardeners, school teachers, social workers, blacksmiths, carpenters, dressmakers. You could add to this list many more occupations, I am sure. Why not let us try to get at the secrets of their success? I would like to offer, say, twenty-five dollars in prizes for bona-fide letters from these modestly successful ones, to be distributed by you and judged by people chosen by you."

"Now, you know that what Negroes and whites need most is not 'industries' as much as individual industry; not people to come to them with their artificial needs to be supplied, but people who want something done and will pay for it to be done right, something good and necessary. A man I know had a pressing club. He went North to better himself, throw his business away, came back without any, and sick to boot. Now he can still open again if he wants to."

Rules of the Contest

- (1) Letters should be written or dictated by the person who is telling of his or her own experience. Thus one can give his own reasons for whatever success he has had.
- (2) Contestants may be of any age, sex or denomination.
- (3) Letters may be from 300 to 400 words long. They should be neat, clearly written or typed, on one side of pages.
- (4) The letters are to be judged by five persons to be named by the Editor.
- (5) All letters to be sent to the Editor of "Success Contest," care Africo American Presbyterian.
- (6) The prize money will be awarded as follows: First prize, for best letter, \$10. Second prize, \$5; third prize, \$3; fourth prize, \$2; one dollar each for the five next best letters.
- (7) The contest will close October 25. Letters received after that date will not be considered for the contest.

There are riches invisible as well as visible. There are heart treasures as well as hand treasures.