

The Afro - American Presbyterian

CONSOLIDATED WITH THE SOUTHERN EVANGELIST

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Devoted to the Educational, Material, Moral and Religious interests of our people in the South, and published at Charlotte, N. C., every Thursday.

All questions arising under the various subjects above indicated are discussed from a Christian point of 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, MARCH 31, 1932

WOMEN AND MISSIONS

The April number of "Women and Missions," the monthly magazine published by the Woman's Committees of the Boards of National and Foreign Missions, is always devoted to some phase of the Presbyterian Church's work among Negroes. For the most part the story of what is being accomplished by the Church is told by the Negroes themselves. The first article in the current issue of this very interesting magazine is by Dr. Thomas A. Long, of Johnson C. Smith University, who writes of the Negroes' achievement in land-buying, home building, in education and in business "After Three Score Years and Ten" of freedom. His review and summing up make a glowing picture. Rev. Arthur H. George tells of "The Negro Church and Its Service." "The Negro Church is not without fault or blemish," says Mr. George, "but it is easily the most potent force in the civilizing aspects of the group. The Christian Church is putting new soul into men of color." Miss Marjorie E. Wellborn Smith, the brilliant young Assistant Secretary of the Division of Missions for Colored People, writes interestingly of "The Dawn of a New Era" in the educational work of the Church for Negroes. Several of our schools have advanced to "A" rank within recent years, and an enlargement of facilities at Johnson C. Smith University is forecast for the near future. Mrs. Agnes Bell Snively, field representative of the Division, gives observations and incidents of her travels here and there, which show sympathetic understanding and appreciation. Miss Memolia Turner, a product of Barber-Scotia, tells of a summer of evangelistic work in Atlantic Synod. Her story of "Sharing Christ" with others is thrilling. There are also articles dealing with mission work in Africa. Many of our Church women read "Women and Missions" but it is not as widely circulated as it should be. Those who do not read it miss a great deal of information and inspiration that would be of incalculable help to them in carrying out the work of the women's societies.

"UNCLE BILLIE" MAKES EXPLANATION

"Uncle Billie" writes on a question that is of deep concern to every loyal Presbyterian. He offers explanation of the falling off in membership in many of the churches on our Southern field and gives figures in substantiation of his presentment.

The situation which confronts our ministers at this time calls for renewed faith and courage. "The mill can not grind with the water that has passed." The members who have gone away are not likely to return in any appreciable numbers. We should face this fact and set about to get others.

ers. It is no doubt discouraging to "watch the things you gave your life to, broken," and be called upon to "stoop and build 'em up with wornout tools, but this is a challenge to Christian manhood. As the great Apostle admonishes, "Forgetting the things that are behind," which would discourage us if dwelt upon, we should press on, and if possible retrieve our numerical losses. If our leaders will listen with hearts and ears "in tune with the Infinite," they will hear the command of Jehovah, "Speak unto the children of Israel that they go forward."

ASK PRAYER FOR ALBION

Albion Academy,
Franklinton, N. C.,
March 30, 1932.

Dear Friends: The eighth of April we are on the prayer calendar and we propose to pray for the success of Albion Academy at that time. Will you and friends join us in prayer on this occasion?

We need a combination school and chapel building. We need scholarship funds for worthy students who are sorely in need of help.

We have planted more than ten different kinds of seeds and vegetables. We have hundreds of little chicks and numbers of little pigs. We are doing our best so far as human agencies go, but we need Divine help.

Our special prayer this year is for God's blessing upon our crops. We shall need the sunshine and rain which God can send us. If our chickens and pigs are healthy, and if our crops are good, we will do much toward self-help and self-support at Albion Academy the coming year.

Do not fail to pray for us.

Very sincerely,
JOHN A. SAVAGE.

CLARENCE CAMERON WHITE TO HEAD MUSIC AT HAMPTON

By George A. Kuyper

Hampton Institute, Va., Mar. 31: An announcement of supreme interest not only to the alumni and friends of Hampton Institute but to all those interested in the development of the Negro musician was made today by President Arthur Howe when he stated that the new head of Hampton Institute's School of Music is to be Clarence Cameron White, noted Negro violinist and composer. He is at present studying in Paris on a Rosenwald fellowship and will return to the United States in the summer to begin his new duties on September first.

Mr. White first attracted attention as a gifted violinist at the Oberlin, Ohio, Conservatory of Music. He then spent several years abroad as a private pupil of M. Zacharewitsch, one of Russia's most famous violinists and studied composition with Coleridge-Taylor, noted Negro composer. On his return from Europe he settled in Boston, where he became one of the leading musicians of that city, both as concert soloist and as teacher. Since then he has gained an enviable reputation in this country both as soloist and composer, being acknowledged the most finished violinist his race has produced in America. For distinguished achievement as violinist and composer he was awarded a first prize and a gold medal by the Harmon Foundation of New York, and Atlanta University conferred upon him the Master of Arts degree. At the present time Mr. White is at work on an opera, "Ounga," based on Haitian history, which is expected to be presented with a complete Negro cast in Paris in the fall prior to the American production. The opera deals with Haitian history during the period of Dessalines, first king of the island. His arrangements of the Negro spirituals, for voice and piano, are widely used in both America and Europe, and his compositions have been programmed by Fritz Kreisler and many other world famous violinists. He has also contributed articles to the "Etude," "Musical Courier," and other well known magazines.

MISSION ON EVANGELISM IN ATLANTIC SYNOD.

By Rev. D. Talmage Murray, B. D.

One of the most interesting meetings held in Atlantic Synod on Mission and Evangelism was conducted at Brainerd Institute, Chester, S. C. March 13-19, under the Division of Evangelism in the Presbyterian Church, U. S. A. The sessions were uplifting and highly seasoned with the Spirit of Christ. Rev. William F. Klein, D. D., of New York City, Director of Evangelism in the Presbyterian Church, U. S. A., presided much grace and dignity, love and sympathy for the future development of the work.

The first session sounded the keynote of the conference, "Prayer and Confession." Dr. S. D. Thom, Synodical Evangelist, spoke from the text, II Chronicles 30:22, "And Hezekiah spoke comfortably unto all the Levites that taught the good knowledge of the Lord, and they did eat throughout the feast seven days, offering peace offering and making confession to the Lord God of their fathers." The speaker said, 1. These are days when we ought to think of the condition of the world. 2. Hezekiah was a man of vision. (a) He gave himself to prayer. (b) He called the people to consecrate their lives to the service of God. (c) He called them to action. Following the message all joined in singing, "Onward, Christian Soldiers."

At 3:00 P. M. President J. D. Martin gave words of welcome. This conference will not only be a great help to the workers, ministers and elders, but especially it will be a blessing to these students here in Brainerd Institute, being trained for future service.

At 3:15 the principal address was delivered by Dr. William F. Klein on "Rebuilt Shrines." In a most effective manner the speaker pointed out some of the sacred duties in the home, State and Church, and said if America is to come back into her own these sacred institutions must be safeguarded against sin.

4:00. The subject, "Consecration and Life Enlistment," was well discussed by the Rev. C. W. Francis, of Anderson, S. C. Rev. Francis said, (1) To be consecrated to the service of God is a personal duty. (2) All that we have, all that we do should be consecrated to the service of God. (3) The speaker made a strong appeal to the student body to make a decision for life's work while in school.

Evening Session

6:45: Pastoral Evangelism was outlined by the Rev. B. F. Russell, D. D., of Blackstock, S. C. Dr. Russell has done this fine type of work covering a period of more than forty-five years in one place, and has erected many family altars. He declares if our churches are to grow the ministers must do more personal work among the people.

7:30. After a brief song service Dr. G. W. Long introduced the speaker of the hour. Dr. Klein spoke from the Gospel of St. Luke 17:6, "And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto yon sycamine tree, Be thou plucked up by the root and be thou planted in the sea and it should obey you." His theme was: "An Adequate Gospel." I. We must anchor our faith in Christ. II. The just shall live by faith. III. We must have faith in ourselves. This message had its desired effect upon the entire conference.

Saturday Morning's Session

9:00 Prayer and confession were well discussed by the Rev. W. L. Metz, D. D., of Edisto Island, S. C. In a most effective way Dr. Metz showed how the Church has drifted from many of the old landmarks. He asked, I. What is prayer? II. Confession is the result of prayer. III. The man who prays injects confidence into the man who does not pray.

9:30. Bible study was conducted by Dr. G. W. Long, of Cheraw, S. C. Dr. Long used as a suggestive guide, "What

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BY THE WAY

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the Methodist or to the Baptist Church. But in what State in the South are the majority of the people—do not mention the color of their skin—not Baptists and Methodists? Take Virginia (once the home of the Church of England in the New World); North Carolina (the State whose ancestral extraction runs back to Scotland among soldiers who died on the battlefield of Bannockburn); South Carolina (whose master class were Presbyterians, Episcopalians and French Huguenots); and Georgia. In the days before the civil strife, two of the wealthiest churches in the South were Lee Presbyterian church on Edisto Island and Mid-way Presbyterian church in Liberty County, Georgia. But today white Baptists and Methodists outnumber other denominations in Virginia; the same is true in North Carolina; she is equally as guilty. Lee Presbyterian church on Edisto Island can not raise twenty-five members including babies and visitors. Midway in Liberty County, Georgia, has a homecoming once a year and closes her doors for the next twelve months, I was told three years ago when I stopped there to look over her lost glory. But white people live hard by this once large and wealthy church in dense numbers; but they are Methodists and Baptists. Just like Lee church on Edisto Island. No, I think it would be in keeping with the facts to say: "Just like Negroes." But this is the "et tu quoque" argument which is an admission of guilt on the part of the defense. And, as our statistician says, we are quite guilty of falling off in membership in the South. Our colored Presbyterian church in Midway, Liberty County, Georgia, has or reported last year 160 members; but years ago when I was a boy or a college student in Biddle the colored Presbyterian church at Midway had over 800 members. It does seem at this rate that while we are taking into the church daily such as should be saved, we are losing annually in large numbers.

A Stubborn Fact

The Church should not lose sight of the fact that the colored group, somewhat like the Jew, is a migratory group from sheer necessity. In cutting down overhead expenses in all business activities the Negro is first to be relieved of his poorly paying job on account of his color. Then he must needs to seek other parts of the world many miles from his church and place of his birth. This often breaks up his entire congregation. This has been going on with rapid speed and with radical results since 1914, when the World War breathed the spirit of migration into Southern black men and white alike and closed the doors of many churches.

But note this remarkable fact: If our Church membership has greatly decreased in the South it has greatly increased in the North where the membership of the colored group was very small where it did exist in 1914 according to the Minutes of our General Assembly for last year.

This is the relative membership of a few of our colored Presbyterian churches from Washington, D. C., and beyond in the years of 1914 and 1931:

| Year | Membership |
|---|------------|
| 1914 | 70 |
| 1931 | 166 |
| Grace, Toledo, Ohio | |
| 1914 | 45 |
| 1931 | 171 |
| Bethany, Columbus, Ohio | |
| 1914 | 171 |
| 1931 | 39 |
| St. John, Detroit, Mich. | |
| 1914 | 150 |
| 1931 | 397 |
| Westminster, Los Angeles, Cal. | |
| 1914 | 512 |
| 1931 | 150 |
| Fifteenth St., Washington, D. C. | |
| 1914 | 397 |
| 1931 | 512 |
| Tabor, Washington, D. C. | |
| 1914 | 101 |
| 1931 | 101 |

| LaFayette, Jersey City, N. J. | |
|---|------|
| 1914 | 77 |
| 1931 | 615 |
| First African Presbyterian Church, Philadelphia, Pa. | |
| 1914 | 317 |
| 1931 | 567 |
| Bethesda, Pittsburgh, Pa. | |
| 1914 | 314 |
| 1931 | 314 |
| Bidwell, Pittsburgh, Pa. | |
| 1914 | 492 |
| 1931 | 492 |
| St. James, New York, N. Y. | |
| 1914 | 302 |
| 1931 | 1536 |
| Rendall, New York, N. Y. | |
| 1914 | 278 |
| 1931 | 278 |

An accurate checking will show that more than 90 per cent of the membership of our colored Presbyterian group in the North and West migrated from the South, and that the charter members are from some one of our colored Presbyterian churches in the South. Seventh Street Presbyterian church in Charlotte gave Westminster in Los Angeles, California the late Frank Alexander and his wife, 1903, when this church was being discussed as a possibility. It was my privilege to be there at that time.

If space would allow me I could call many in these churches in the North and West by name, who were Presbyterians here before they were Presbyterians beyond Mason and Dixon's Line. And in this connection I have to say that this looks as if some Negroes can be Presbyterians like some white folks.

Not a Boast But a Fact

I heard, among other things, Dr. Henry Van Dyke, one of our great men, nationally known, say at our General Assembly last May in Pittsburgh, Pa., "I am a good Presbyterian." No doubt this great man has much in his favor to cause him to say in this instance what he feels and to feel what he says, but I, like all of my group and race, am yet about the hole of the pit whence I was dug, and I can yet touch the stone whence I was hewn. Our ancestral extraction produces no family tree of which we can boast. But I feel that I can say with Dr. Van Dyke: I am a good Presbyterian, if a church meant anything to a Negro in Pharaoh's brickyard; for my great paternal grandparents were Presbyterians and so were my mother and father. My maternal grand parents were Associate Reformed Presbyterians. And as Horace says about nature, or how true it is to its course, I say about myself: "If you drive" me "out of the door with a sharp stick" I "will come back through the window." There are many others of color who, if you drive them out of the Presbyterian door with a sharp stick, will come back through the window and stand up among the members, if they have to stand up in their "own hired house," like the man who preached in Mars' Hill.

Edisto Island, S. C.

WHITE RIVER PRESBYTERIAL

Dear Presidents and Co-workers of White River Presbyterian:

It is with earnest prayer and thought of our duty to God, our Church and our own lives that we are now in the closing period of our work for 1931-1932. We are herewith looking forward to our Spring meeting with great expectancy of having each local President with her representatives from the Women, Y. P. and Children's societies, present.

Perhaps we will not all come with full reports as we would desire, but let us come with prayerful, consecrated hearts to gather more information and inspiration to do more another year.

We hope, however, that as March 10th rolled into oblivion each local was able to say: I've paid my full apportionment on the quota this year.

Let us remember we are God's stewards and we must do His command. Our work cannot be accomplished unless each society does its share. We are making this appeal to every minister as well to help foster this auxiliary of the Church.

Hoping to meet a full co-operative body of Christian workers

BARBER-SCOTIA COLLEGE

Easter was celebrated in Barber-Scotia College first by several of the chapel exercises during the preceding week. On Sunday morning the worship service was conducted by Bessie Means, Catherine Mitchell, Miriam Litaker, Lucy Jones and Ollie Johnson, representing the Teacher Training class in Sunday School Methods. A special feature of the program was a solo by Evelyn Simpson. Church service was attended at Westminster church, Rev. H. Wilson conducting the service, and as there was no Christian Endeavor meeting, a number of students attended also the evening service, which included a moving picture of some of the events of the life and death of Christ. The event of the day was the Easter cantata, "The Risen Lord," given by the Glee Club of the college department, under the direction of Miss Cruson. The cantata was preceded by the singing of spirituals. Plans for Easter Monday include attendance at the Johnson C. Smith-Shaw game by a number of students, and an egg hunt at Sunderland Hall for everybody. Negro Health Week will be observed April 3 to 10, under the direction of a student committee, the chairman of which is Claudia Hargrave. Plans include special health talks in the chapel services by students, and, if possible, by a visiting nurse. One day will be set aside for a clean-up campaign on the campus, participated in by the students who will work in groups. Celebration of the week will be concluded by the presentation of pageants of an appropriate nature on Monday night following.

April 9 has been set as the date for the Junior Prize Essay Contest this year. We think that the subjects chosen will be especially interesting to the audience. Work has been going forward on the preparation of the essays for some time, but has been greatly impeded by illness among the participants. We hope that there will be no more cases of bad colds or other illness in order that the speakers may be at their best on this occasion. The girls are being trained by Miss Yorlan, who also had charge of the "Negro in the World War" contest.

On Tuesday night we had the honor of having Miss Chapman and Miss Cathcart as guests of the faculty at dinner. The evening was spent in conversation and by music which Miss Cathcart was kind enough to play for us.

Thursday night the band of A. and T. College, of Greensboro, appeared at Logan School under the auspices of the Young People's Forum of Westminster church, and a number of the student body attended the concert. The program was well balanced with popular numbers and marches from Sousa and other composers. Brief remarks were made by Prof. James and officials of the group. They stressed the idea that one should get a college education if at all possible, and that A. and T. was there for the purpose of serving the people.

County commencement exercises were held at Logan School on Saturday, and were attended by Dean Foresman, Miss Worrall, of the Teacher Training Department, and a number of students from the same department. All were greatly interested in what they were able to see and hear.

April 16-19 at Westminster Presbyterian church, Cotton Plant, Ark, I am yours for the cause,
MRS. L. STINSON, President

KIAMICHI PRESBYTERY

The Presbytery of Kiamichi will hold its Spring meeting at Eagletown, Okla., with St. Paul Presbyterian church, April 14, 1932, at 7:30 o'clock P. M. The opening sermon will be preached by the retiring Moderator. A full attendance is expected to meet in connection with the Presbytery.

G. A. MORROW,
Stated Clerk.