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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 PLACE OF THE DAY SCHOOL IN THE LARGER PARISH PLAN

By Rev. W. L. Metz, D. D.

(A paper read at the Workers' Conference held in the University Church at Johnson C. Smith University, Feb. 5-8.)

In Great Britain, Ireland, and in some of the British colonies, the subdivision of a county often coincided with an original ecclesiastical parish, constituting the unit and most important district of local government; and it was chiefly constituted for local revenue purposes.

The parish idea and plan were brought over to this country in the making—the days of rugged individuality—and consequently parishes were organized and functioned in Charleston County as did those in Great Britain, Ireland and some of the British colonies. It is yet quite common in Charleston County to hear certain school districts designated as parishes, such as Saint Andrew's parish and Saint Paul's parish. The term is quite common around New Orleans.

But in its relation to the body ecclesiastic it can be properly called a local society or organization usually not bounded by territorial limits, but composed of those persons who choose to unite under the charge of a particular priest, clergyman or minister. Loosely, it is the territory in which the members of a congregation live. But, notwithstanding this far-backward reach into the archives of Great Britain, Ireland, and some of the British colonies, and even ancient Charleston, S. C., and demoralized New Orleans, the reach goes farther still: for we should bear in mind the fact that the parish idea in its aim and scope began with the dawn of human history, even though the organization was primitive and crude and reflected efforts growing out of occasions and needs in man's primitive state.

When God chooses leaders he chooses them to render service to the majority; and the majority are God's overgrown, mentally deficient, morally depraved, over-religious, ignis fatuus multitude.

When God created man he entered into a covenant of life with him upon condition of perfect obedience; and then God's request was that man should multiply and replenish the earth; for God is too wise and merciful to have his world replenished without a place in it for the development of his product under some wise, far-seeing leader.

Going a step further into sacred history we see Pharaoh's brick yard as Moses' first parish; and the whole horde of Israelites as his parishioners. But they were a pitiful, unrepentful, disorganized, humble group contending among themselves, and, perhaps, daily exhibiting the pugilistic spirit and antagonism. Moses, one of their number as to race, trained in Pharaoh's court, and an outstanding alumnus of the University of Memphis, attempted to exercise his God-given authority over his parishioners striving one against the other. Moses desired their behavior to function for the unification of hope and love for one another that their faith in the one God might be enlarged and continued, and thereby bring about an early deliverance from nearly five hundred years of bondage. Moses had a large, wholly an Israelitish parish; and it seems as if he lived within their midst or moved among them daily and watched their behavior. Perhaps this was his first attempt at correcting unbecoming behavior among his people. A step from the king's court to the brickyard and he is in the thick of his ignorant, hard-headed, short-sighted,

fleshpot-craving parishioners.

But, while it is not my purpose to discuss events and great characters in Israelitish history, it is not out of place to point out what great thing needful Moses lacked to hold him above a compromise with his unfortunate parishioners; and which, finally, caused him to become a fugitive from justice. It is necessary to say Moses lacked patience. But the thing needed most in that brick yard parish centuries before Moses was a day school to draw out the best in an Israelite in order to unify that best into love that they might be brothers in their hearts.

Of course, the Israelites had not receded from Godly, refined human principles completely. There is always a saving remnant of these principles left in mankind who once in life experienced the product of God's grace; and in Moses' parish, that which remained needed to be strengthened through God's grace.

Sacred history tells us plainly that this same race exhibited the spirit of rebellion against Moses forty years, in meandering paths and in deserts of starvation and in wildernesses of despair, and wished for Pharaoh's fleshpots in his brick yard.

This sad condition can be truly attributed to a cause whose effect is evident: a vacant spot in the day school house with its rabbi to draw out the inner life of those Israelites to develop it into the higher attributes to the end of unifying this group into a Godly, winning personality.

The cause of Moses' failure in his larger parish stands out as a warning to our group and to our great Church. When our Church attempts to enlarge our parish in Goodwill section, Sumter County, South Carolina; or the one in and about Cheraw, Chesterfield County, South Carolina; or James Island, Charleston County, South Carolina, and has no place for a well-operated, Christian day school in which to train the children—we as a Church shall soon see our work in the South among our group as a large ocean steamer drifting without a rudder; something bearing the name of a lost force after the expenditure of time and money and effort without results.

The records and history of our ecclesiastical group in the South reveal the fact, that the rude forerunner of the larger parish in North and South Carolina produced the pioneer Negro Presbyterian preachers, teachers and outstanding Christian workers of these two States. But there is a reason: a strong day school went up in the midst of the parishioners; and its influence radiated and made a progressive, upward-looking, dependable community in human uplift.

The late Willis L. Miller, once a slave holder; once one of the aldermen of Charlotte, N. C., returned from the Civil War, and in March, 1866, with Rev. S. S. Murkland (he was affectionately called Father Murkland) and Rev. S. C. Alexander, pastor of a large church out from Charlotte, set up a Presbytery and called it Catawba; but there were no Negro churches in North Carolina except Freedom, and, perhaps, one at Milton, North Carolina. Rev. Miller had Mecklenburg and Cabarrus counties as his parish. In these counties he organized churches rapidly; Rocky River, Bethpage, Char-

lotte (now Seventh Street), Poplar Tent, McClintock, Catawba River, Back Creek, Murkland Chapel, Lloyd, Woodland, Mt. Olive, and Concord (now Westminster). Rev. Dr. Miller organized a number of white congregations into churches within the bounds of Catawba Presbytery: Duncan's Creek, 30 members; Beuia, 14 members; Davidson River, 40 members; Reem's Creek, 40 members; and Swannanoa, 15 members. This rapidity of church organizing by Rev. Miller, and the bringing into the church daily such as should be saved seemed to have drawn on the Board of Domestic Missions (that was what it was called then) negative spirit; for this Board wrote these words to Rev. Miller: "Please do not organize any more churches, for the Board hasn't the money to carry on the work." But in 1867 Rev. Miller founded and set up a day school in which to train ministers and parishioners; then he said the young men should have trained wives, and another day school was set up for girls. See what these two schools as the forerunners of the larger parish have done!

Biddle Memorial Institute and Scotia Seminary! Without this wise set-up of these two day schools in our making as a church group, very likely our church among our group in this State would be very weak, if it existed at all. And North Carolina would be poorer in Christian virtues and endeavors worth while in upholding a civilized country.

The history of our church in the South shows that the day school in the larger parish has a place that can not be supplemented by meeting on the Lord's Day in our mission school chapels, with a large group of Negro children singing and trying to study God's Word. Our background of training is yet too much in the making to attempt Christian training, in the larger parish, of our children without a day school. The worth of a day school in our primitive parishes nearly seventy years ago was productive of rich results. This is outstanding in Sumter and Fairfield counties; for Fairfield county was Rev. Willard Richardson's parish; and Sumter and Clarendon counties were Rev. W. R. Miller's. The day school of Ebenezer church, six miles out from Sumter, made Ebenezer section and all of Northwestern Sumter county (Ebenezer parish) the most progressive in Christian living and intelligence in Northwestern Sumter county.

The old Goodwill day school under Rev. W. R. Miller sent a light over entire Sumter and Clarendon counties and produced more Presbyterian Negroes than any one county in South Carolina. ((See Minutes of the General Assembly.))

When I entered Biddle nearly forty-seven years ago I met about one hundred boarding students there; and over twenty-five per cent of them were from Sumter, Clarendon and Fairfield counties; and of this number all were candidates for the ministry except three. Calling the roll from memory, they were:

Fairfield County—H. L. McGrorey, Eli McGriff, S. C. Thompson, W. A. Byrd, D. W. Aiken, C. L. Sawyer, T. H. Ayers, Robert Miller, E. W. Allen, T. L. Toatley, Means, R. L. Douglass, Charlie Bell (not ministerial candidate), S. M. Plair (not ministerial candidate.)

Sumter County—I. M. Muldrow, H. L. Peterson, Neptune N. Gregg, A. J. Jefferson, Sumter Frierson, S. P. Mitchell, J. Q. Moses, Alexander L. Martin, H. H. Muldrow (not ministerial candidate.)

Clarendon County—J. H. Cooper, C. S. McFadden, B. B. Benjamin.

These parishes with their day school caused this fact to stand out: Sumter and Fairfield counties have sent out more Presbyterian preachers than any other counties in South Carolina; and Chester County comes next because of Brainerd Institute. These primitive parishes in Sumter and Fairfield counties stand head and shoulders above any of the other counties in South Carolina in church membership.

It stands out as a bold fact that a parish that attempts to extend its bounds to reach a greater number must have its day school to draw out the moral and spiritual values for man's development. Without this, nothing is produced other than an object for every wind of doctrine.

Of course, the Gospel of Christ, singing hymns, and Negro spirituals should be firmly fixed and appreciated in the hearts of the young parishioners in the larger parish. The Gospel of Christ and hymns extol the attributes of the Man of Galilee; his active and passive obedience—these are the embodiment of moral and spiritual values, which should have our highest appreciation. But the outstanding fact remains: we find it beyond the power of human effort to appreciate the value of moral and spiritual life without being trained to see and appreciate the product of moral and spiritual values. No man is fully able to appreciate the beauty in a language without being well trained in this art; and this is true along all lines of laudable endeavor.

The youth in the larger parish must be taught that moral and spiritual values have no substitute. They have no intrinsic value that man can calculate; and they have no relative value that man can compare with something else. Your attempt is folly when you try to calculate the cost of their production; and it is equally simple when you try to compare something else with them in value.

Where this foundation work should begin points directly to the larger parish. Surely our great Church is not initiating an experiment among Negroes contrary to reason? I am sure not. The day school in the larger parish plan is the light to give growth, strength and beauty to its product.

There is a group in our great Church whose background of training and ancestral extraction reach back to the brown hills of educated Scotland, and, too, among soldiers who won fame and died on the battlefield of Bannockburn—they needed this day school in their parishes less than one hundred years ago. Then why not we? Why not we whose plight along all lines of human endeavor has no equal?

In an address to the Presbyterian Ministerial Association at the First Presbyterian church (Charlotte) Monday morning, February 4th, the Rev. J. C. Grier, pastor of Mulberry Presbyterian church, made clear and stressed the fact that pioneer ministers were educators as well as citizens and preachers of the gospel; and to prove his claim, he pointed out four outstanding pioneer Presbyterian ministers: Rev. Alexander Craighead, of Mecklenburg County; Dr. David Caldwell, of Guilford County; Dr. James Hall, of Iredell County, and Dr. James E. McCorkle, of Rowan County. The Rev. Grier said these pioneer ministers taught and preached either before or during the Revolutionary War. He states further that the teaching and preaching of Rev. Craighead led to the Declaration of Mecklenburg Independence. Dr. McCorkle prepared

(Continued on page 4)

## THE LIGHTHOUSE ON THE HILL, KNOXVILLE, TENNESSEE

Looking eastward from the heart of the city, one may see the Shiloh Presbyterian church standing upon a hill and thereby conclude that the slogan, "The Lighthouse on the Hill," is justifiable. As a Lighthouse, the church has endeavored to radiate the Light of Christ to the community and to all people. For the past six months a new watchman has directed the focus and the light has been projected through a definite program, comprehending a major portion of all the facilities of the church. Emphasis has been centered upon specific objects, including: Missions, Evangelism, Stewardship, The Christian Home, Organization and Attendance. The results have been encouraging and inspiring. In the Semi-Annual program the following goals were set up:

To add 25 members to the church (41 have been added); to secure hymnals for the church (100 are now in use); to increase Sunday school attendance 50 per cent (an increase of 65 per cent recorded). Other objectives reached in the program include: the organization of a church council of Religious Education and a Young People's Cabinet, a School of Missions, an Evangelistic Service, adoption of the Youth Budget Plan, Week Day School of Religion (with classes for children and adults) and an Every Member Canvass. In the evangelistic service 15 were added to the church. In the Week Day School, units of credit of two Standard Training Courses have been awarded by the Board of Christian Education and 15 children have attended the Pastor's Instruction Class.

All special days were observed and programs have been rendered by the Guild, the Fellowship, the Men's Brotherhood, the Missionary Circles, the church choir, and the Young People's Cabinet. The church has received a Rotary Duplicate that was donated by Circle No. 2, and a new church register donated by the Sunday school. Circle No. 1 and the Men's Brotherhood have given clothing and shoes to less fortunate school children. Distinguished visitors who were cordially presented as guests were: Rev. A. H. George, a former pastor, now teacher of Homiletics and Church History in the Theological Seminary of Johnson C. Smith University, Charlotte, N. C.; Mr. George Matthews, lyric tenor, of Detroit, Mich.; Rev. Thomas B. Hargrave, of Hot Springs, Ark.; Rev. J. B. Barber, of Chattanooga, Tenn.; Rev. Oliver Wallace, of Maryville, Tenn.; Mrs. Agnes B. Snively, of Pittsburgh, Pa.; Mr. Lester Granger, Secretary of the Urban League of New York City; Rev. Ralph W. Lloyd, D. D., President of Maryville College, of Maryville, Tenn.; and Mrs. Reba M. Graham, Field Secretary of the Board of Foreign Missions, Chicago, Ill. The pastors and choirs of the Mt. Zion Baptist church, the East Vin M. E., and the Bethel A. M. F. have exchanged profitable services. The Austin High School Glee Club and the Green School Sextette have appeared on entertaining programs.

The Lighthouse has focussed its rays toward another Semi-annual program that has recently been outlined in 14 projects: a Five Year Program for the church excluding the annual program is: 1. To reach a membership of 500; 2. to provide a playground for children; 3. to establish an extension project or mission outpost; 4. to create a department of so-

cial welfare; 5. to send forth a missionary worker or a candidate for the ministry; 6. to secure an illuminated bulletin board; 7. to operate a full time Week-Day School of Religion.

"God forbid that we should glory save in the cross of our Lord Jesus Christ."

THE WATCHMAN.

## THE YOUNG PEOPLE'S LEAGUE MEETING

By Miss Edith Durham

The first quarterly meeting of the Young People's League of District No. 3, Cape Fear Presbytery, met in Elizabethtown, N. C., Saturday, March 16 at 10 o'clock A. M.

### Morning Program

10:00 — Recreation Period which was to be carried out by Miss Mildred Moore, of Whiteville, N. C., but for some reason she was not present.

11—Topics for discussion and quizzes.

Is the League accomplishing its aim in the church? If so, how? If not, why? This discussion was to have been led by Miss L. F. Williams, of Fayetteville. Miss Williams was unable to come, but Miss Freeman, of Lumberton, willingly consented to take her place, and the topic was well discussed. She encouraged the members of the League very much by her talk, telling them they were accomplishing some aim in their efforts. She made it plain to them how they would be able to help the future church. Other members of the League and visitors took part in the discussion. Mr. Leroy McLaurin, a Senior of Bladen County Training School, gave a very interesting talk on the subject.

11:30—The topic was: "What Would You Suggest to Increase the Interest and Attendance of Our League?" Discussion was led by Miss Edith Durham, of Elizabethtown. Miss Durham made mention of a few points to the League and explained them. Some of the suggestions were as follows: Have well planned meetings; select competent leaders; bring interesting speakers to the meeting, and have some type of social hour, well planned and supervised. Others gave good suggestions on this topic.

12—Business Session. There was little business to be attended to. Each church will get out a program, and so the next program of the League of District No. 3 is to be gotten out by the League of Elizabethtown. The next place of meeting is Chadbourne, N. C.

12:30—Dinner and exchange of greetings.

### Afternoon Program

2:00—Closing Vesper Services. Theme, "Making the League More Interesting and Finding Our Place in the Church."

Beautiful music was sung by the Junior choir of Elizabethtown.

Scripture Lesson—27th Psa. 1:14.

Address: "Reaching the Objectives of the League," by Miss Wallie Crump, Fayetteville.

Solo — Mr. Leroy McLaurin, of Elizabethtown.

Worship Message: "How May the Minister Help the Young People to Find Their Place in the Church?" This question was well answered by Rev. B. H. Brown, of Elizabethtown, after which we had silent prayer by all. Then the offering and the closing hymn.

Exhortation in unison: "Lord, make me happy in my youth, as I follow thy voice

(Continued on page 3)