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AND YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE.—John viii:32.

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LEADERSHIP TRAINING

By Rev. D. Tammage Murray

(Paper read at Sunday School Missionaries' Conference at Albany, Ga.)

The church is the mold of human progress. Its main objective is to reform the lives of men and women and to inspire them to lead a life of Christian service.

As we study the Church program today we see that it is endeavoring through all of its departments to develop personalities in which Christian character will express itself in unselfish service. Therefore, the Christian Church, in extending its influence and perpetuating its own life, has used various means to produce in its members a vital experience of the meaning of life.

The Church School, a dynamic force in the local church, is the foundation upon which the church is built; and is the teaching agency, injecting into one's life the principles pertaining to life situations.

As we are now passing through this period of reconstruction, we notice that institutions of learning are modifying their educational programs in order to meet the varying needs of today. Likewise, the Church in all of its departments must put on an adequate program of religious education for the needs of life, believing that if we are to rebuild a better world in which to live, the Church with well trained leaders must lead the way with strong faith into a new day.

Hence, the Church School, realizing the magnitude of this responsibility in the light of this changing world, calls for trained leaders in order to guide safely and with security the destiny of the present generation.

The Presbyterian Church, ministering unto human needs, has designated a definite type of work to be administered through the various Boards of the Church. The Board of Christian Education is the fountain of knowledge supplied with rich sources of Christian subject-matter, sending out these streams in new form into local churches, reviving and refreshing the life of the church by unfolding those innate virtues and developing personality like that of Christ, the Way, the Truth and the Light.

The present program of the Board of Christian Education in its wide scope of leadership training does not primarily undertake to prepare professional workers, but it does seek directly and very definitely to give a system or a prescribed course or study to those who are to carry on the burden of teaching religion in the local church and to help them do a more constructive piece of work. So the approach in teaching religion should be child-centered and not material centered, with definite objectives in training in order to produce the most effective leadership.

The Board of Christian Education, in reviewing its work in religious education, says that our curriculum should be experimental in character by finding out what questions, what difficulties, what problems the students are facing, so that one will be able to teach them to think and to acquire ways of meeting life's situations rather than to fill them with knowledge. It is not so much to teach them something about religion, but to direct them in ways where they can experience religion in every day life as a way to life eternal.

The teacher, however, in directing these ways must be well versed in child psychology, and, especially, have a clear concep-

tion of the contents of the Bible and the literature of the Christian religion. He is to have a general background of his pupils so that the original nature of the child may be approached in a most fruitful way, bringing such pressure to bear upon the child's life that he will be able to master his experiences in a most Christian-like manner.

The Board of Christian Education, in its endeavor to promote the basic principles and purposes in leadership training in our great Church, no longer believes in the old proverb that the church school of today is the church of tomorrow, but with its advanced ideas of leadership training, experimental in character building, with trained leaders and a progressive program of religious instruction, serving in all departments of the church, administering unto human needs, means not the church of tomorrow, but the church of today serving the purpose for which it was established.

This type of leadership training is developed not only in our local church schools, but in a more extensive way in our summer conferences where young people gather to study the mission of the church and their personal responsibility to it. The following points are emphasized at these conferences: 1. Objectives in leadership. 2. Methods and materials. 3. Leadership. 4. Organization and administration. These traits of leadership training have been well directed by Drs. John M. Somerndike, William Ralph Hall, Albert B. McCoy, and Mrs. Agnes B. Snively. Along with these directors, ministers and other workers have given their moral support in building up a convention where the young people in our Church can be trained in service. And today as we look into our local churches we see the conference spirit in action where youth have openly expressed themselves by assuming such responsibility in the church as could only be shouldered with courage; and have taken the lead in the great march of imparting religious instruction, contributing, by clear thinking, solutions to many old church problems.

The Young People's Conference held at Wooster, Ohio, each summer, is, perhaps, the leading spirit in our Church. We are hoping the day will soon come when our Conference will be patterned after the Wooster Conference where we may be able to improve our present leadership.

Promoting leadership training in our mission schools, to my mind, is the burden of our task. February 11, 1903, a committee met in Chicago, Ill., for the express purpose of forming a religious council in order to study and plan the religious educational program of the Church. In that first meeting the following points were discussed: First, how to promote some special leadership training in the Sabbath school. Second, the development of more trained workers. Third, interdenominational cooperation. Fourth, the development of special institutions to meet the new needs in this field. This program of religious instruction was laid as a platform for all Protestant churches. Following this program up and making such changes and improvements each year as would be in keeping with modern and progressive methods, today we have almost a complete system of religious

instruction permeating all Protestant Churches.

Our next problem comes in the attempt to promote leadership training in our schools. In the first place, the words, leadership training should be viewed in the widest sense. Too often when we think of leadership training we confine our thinking to some one class in the church school conforming to a prescribed course as outlined by the Board, with a trained teacher standing before personalities trying to inject into them some stereotyped rule by which they are to proceed through life. While this is generally true, leadership training has yet a greater mission to perform than to confine itself to some one place in the church school. It starts with the child in the home, because, after all, church schools exist, because homes exist, and homes exist because children exist. For this reason in these homes there should be consecrated, trained leaders. But today, consecrated leadership in the home is neglected to a very large extent because of the economic demands upon the home life; hence, the double responsibility rests upon the church school to impart that type of training which is so vital in the rebuilding of a better world.

Dr. Covert, Moderator of our General Assembly, in addressing the General Council and in discussing the home life, said, "The perils threatening the home life of our day are too painfully well known to need any sort of description; only a sincere religious life in the home, giving a sacred purpose to its program will save to the Church and State the most dynamic moral unit in human life." If this be true, and it is true, this program should include the spiritual development or home life. It should not simply mean the dashing of a few pamphlets here and there in homes, but I believe that week day instruction should be given to parents in the community two or three hours out of each week; that the pastor should be the executive leader, because, after all, he is responsible for the religious life in the community; that he should plan his work with the week day idea and should bear in mind this thought: "It is my task to train and develop personalities in the Christ-way." This can only be done when we as pastors and missionaries catch the vastness of our mission—"Go Teach" knowing that the only way by which souls are to be brought into a deep consciousness of the need of salvation is through the proper understanding as the result of teaching, and that religious instruction based upon the idea and ideals of the Christ is the one unfailing remedy for every ill to which man is subject.

Courses in leadership training should be given in our institutions of learning, and especially in our theological seminaries where our young men are preparing for the gospel ministry. They should be well acquainted with the system of religious education and familiar with materials and authors so they will be able to carry on the work of the church in a progressive way.

Let us note briefly the required courses offered in leadership training. The curriculum calls for the completion of 12 units to receive a standard leadership diploma: six general, three special units, three elective units. A credit slip is given upon the completion of each unit. A certificate with one seal is given upon the completion of four units of work. A second seal is given upon the completion of the second group of four units, and the standard leader-

ship diploma upon the completion of the twelve required units of study. Some of the required subjects are as follows: "The Principles of Teaching," "Teaching Religion," by Myers; "Israel's Religious Development," by Oxtoby; "The New Testament," by Miller; "The Message and Program of the Christian Church," by McAfee, etc. Supplementary reading from other outstanding authors should be carried on with these courses. The following texts should prove very helpful: "What is Christian Education?" by Coe; "Dare the School to Build a New Social Order?" by Counts; "The Modern Sunday School in Principle and Practice," by Coe; "Objectives in Religious Education," by Vietti; "The Church and Adult Education," by Winchester; and "The School in Town and Country," by Dr. J. W. Somerndike. Most of these books may be rented from our Publication Board. Other books on religious work may be had from the Alexander Henry Circulating Library without charge to missionaries for a period of one month.

Leadership training, my friends, depends largely upon

(Continued on page 4)

INGLESIDE-FEE MEMORIAL INSTITUTE, BURKEVILLE, VA.

Commencement—May 26-29.

Sunday, May 26, 11:00 A. M.—Annual Sermon, Rev. Samuel G. Stevens, pastor First Presbyterian church, Richmond, Va.

8:00 P. M.—Christian Endeavor Program by a group of students.

Monday, May 27, 8:00 P. M.—Citizens' Night.

Tuesday, May 27, 11:30, A. M.—Alumnae meeting and uncheon.

8:00 P. M.—Class Night. (Senior Play.)

Wednesday, May 29, 10:30 A. M.—Graduating Exercises. Rev. Graham F. Campbell, President Mary Holmes Seminary, will give the annual address.

This is to be one of the greatest commencements the school has had for several years. We have been promised the presence of the largest number of graduates and former students ever to gather on the campus during a commencement season. We are asking that all graduates and former students who hope to be present during the commencement season will please let us know immediately, as we desire to have ample accommodations for all. Our local friends have promised to assist us in caring for our guests. Let all chapters rally as never before and come with the hope of assisting us in launching the greatest drive in the history of our growing institution.

Remember, during the occasion, Dr. Graham F. Campbell, son of the late Dr. G. C. Campbell, will not only deliver the annual address, but will present enlarged photos of his sainted father and mother.

From all indications we shall start our building for boys ere the summer is ended. Never before has a local community rallied to the cause of an institution as the local citizens are rallying to Ingleside-Fee Memorial Institute. They are raising money for the boys' building and at commencement we shall tell you what has been done locally, to say nothing of friends living at a distance.

We take this opportunity of thanking the Presbytery of Southern Virginia for donating to our fund fifty dollars cash. We thank every member of Presbytery for supporting the movement.

H. W. McNAIR.

POINTS SOUTH

By Dr. Kelly Miller

I was invited by Dr. R. R. Moton to deliver the Founder's Day address at Tuskegee Institute on April 17th. This is considered a gala occasion. The most distinguished statesmen, scholars and philanthropists, among them two Presidents of the United States, had hitherto been invited to commemorate the character and achievements of Booker T. Washington on Founder's Day. I was the first colored man selected for this high honor. I am not among those who deem it a superlative distinction to be the first colored man or the only colored man to function in any particular category, but the signal honor is worth mentioning as part of the record.

Mrs. Miller accompanied me on this occasion, it being her first trip South. She greatly enjoyed the trip and the occasion and returned convinced that it is possible to visit in the South without incurring any incivility or discomfort.

It was most interesting to re-visit the great institution, the surviving monument of Booker Washington's character and achievements. It is by all odds, the greatest concrete embodiment of a Negro's achievements, under his own captaincy, since or before emancipation. The institutions developed by Negroes too often lack permanency. The Negro churches are the only social institutions which stand out from generation to generation. Private enterprises too frequently perish with their originators. It is hard to find a business establishment of any type which has been handed down from father to son, and from son to grandson.

Tuskegee was founded by Booker T. Washington, who committed his friends and supporters to the proposition that this institution must be captained, manned and managed by Negroes in all of its departments and operations.

Philanthropists were perfectly willing to encourage this idea, and have put behind Tuskegee an endowment of seven million dollars to vindicate it. Booker Washington dedicated thirty-five years of his life to this proposition and was succeeded by Dr. R. R. Moton who built on the same foundation and who is now in turn to be succeeded by Frederick Douglass Patterson who takes up the work where he lays it down. The united prayers and good wishes go with Dr. Moton after twenty years of faithful and efficient service. The same hopes and prayers are extended to Frederick Douglas Patterson, now committed to the same task in the same spirit. Thus we have the succession of three men who organized, developed and carried on this great educational enterprise successfully fifty-five years. This is a concrete refutation of the reproach so often hurled into our teeth that the Negro is unable to manage his own affairs when they assume large proportions.

But I must not indulge in general considerations so far as to neglect the more delicate duty of expressing appreciation and gratitude for the gracious hospitality of Dr. and Mrs. Moton extended to Mrs. Miller and myself. I might as well take this occasion to state that Tuskegee is not merely an industrial school based upon crude ideas carried out by crude people. There is not to be found anywhere in the country a group of colored men and women of higher talent, finer cultural tastes than the group centered about this great institution. The social life is not with-

out charm and allurements. The location of the Veterans' Hospital on an adjacent campus served to fulfill the idea that Tuskegee is looked upon by the nation not only as a national laboratory of race relations, but in many respects as the capital of the Negro race.

My address, in which I undertook to analyze the character and achievements of the great founder, seems to have met with appreciation and approval of the vast audience who listened to it.

I left Mrs. Miller at Tuskegee as the house guest of Dr. and Mrs. Moton while I made a little journey to Selma University at Selma, Ala., as guest of Dr. Jenkins, acting President of that institution. I may later on write a release of my observations and impressions of this interesting city and its surroundings. I visited all the schools in the city and the county high school in the heart of the county and made seven addresses in one day. As the same committee followed me from place to place, I was stopped from making the same speech seven times as the perambulating orator is wont to do. Selma University is the only institution in Alabama devoted to the training of Baptist preachers. This denomination comprises the bulk of the Negro population of that State and the need of trained ministers is as urgent as any need now pressing upon the Negro race. The teachers are struggling manfully under heavy trial and sacrifice to perpetuate and carry on his great work. But I must return to Tuskegee and rejoice Mrs. Miller on our homeward way.

In going from Tuskegee to Washington we must needs go through Atlanta, Ga., and, of course, must stop over and visit Atlanta University and the group of schools to be found in this great center. President and Mrs. John Hope became our gracious hosts in Atlanta as Dr. and Mrs. Moton had been at Tuskegee. We visited and observed some of the activities of Atlanta University, winding up with the Founder's Day address at Spellman Seminary delivered by Miss Woolly, President of Mt. Holyoke College. I made a hasty trip to Clark University, Gammon Theological Seminary and Morris Brown College. While at Atlanta University I was glad to shake hands and chat a while with my old friend, Dr. DuBois, and with Stanley Braithwaite, now Professor of Creative Literature at Atlanta University. We left Atlanta on Saturday afternoon, just one week after leaving for Tuskegee. We were delighted with the trip and the observations and experiences gained therefrom.

BRAINERD INSTITUTE COMMENCEMENT

Sunday, May 19, 4 P. M.—Annual Sermon, Rev. J. R. Dungee.

Monday, May 20, 8 P. M.—Grammar Grades Exercises.

Tuesday, May 21, 8 P. M.—Junior Prize Oratorical Contest.

Wednesday, May 22, 10 A. M.—Class Day Exercises.

Wednesday, May 22, 3 P. M.—Alumni Business Meeting.

Wednesday, May 22, 8 P. M.—Alumni Banquet.

Thursday, May 23, 10 A. M.—Commencement Finals.

(a) Two addresses by representatives of the Graduating Class.

(b) Annual Address to Class and School, Rev. D. C. Crosby, Chester, S. C.