

# Africo-American Presbyterian

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

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## THE FUNERAL OF DR. R. P. WYCHE

The funeral of Dr. Robert P. Wyche, pastor emeritus of Seventh Street Presbyterian church, who died at his home in Charlotte, Tuesday morning, Sept. 20, was held at Seventh Street church, Thursday afternoon, Sept. 22. The pastor of the church, Dr. S. Q. Mitchell, conducted the service, in which he was assisted by other ministers of Charlotte. Although Dr. Wyche had been shut in for several months because of failing health, he had not been forgotten, and a large congregation filled the church auditorium to do honor to one who, in the days of his strength, went in and out among the people as a servant of Jesus Christ and an ambassador of the King of Kings.

The body lay in state at the church Thursday from 11:00 o'clock A. M. until 3:30 P. M., the hour for the funeral service. There was a profusion of beautiful floral pieces, and these were artistically arranged about the metal casket. Completely covering the top of the casket was an exceptionally pretty design of Easter lilies and white rose buds from the family.

While the congregation was gathering before the service began, Prof. David Carroll, of Johnson C. Smith University, gave the following selections of organ music:

Andante Cantabile—Tschai-kowsky.

Melodie—Gluck.

Adagio—Mendelssohn.

Cantabile—Franck.

Meditation—Sturges.

Adagio from L'Arlesienne.

Suite—Bizet.

Largo—Handel.

The service began with Cardinal Newman's great hymn, "Lead, Kindly Light." This was followed by the first Scripture reading, the 90th Psalm, by Dr. C. H. Shute. Dr. F. C. Shirley read Selection IV from the Presbyterian Manual of Forms, and Dr. Yorke Jones read I Cor. 15:51-58. A prayer breathing a spirit of resignation to God and bringing consolation to the bereaved was offered by Dr. L. B. West.

The obituary was read by Dr. J. D. Martin, an elder of the church, and for many years a friend and associate of Dr. Wyche.

Dean T. E. McKinney read resolutions adopted by the Faculty of Johnson C. Smith University in recognition of Dr. Wyche's long service as President of the University's Board of Trustees.

Tribute was brought from the Charlotte Colored Ministerial Alliance by Dr. J. W. Heritage of St. Michaels and All Angels Protestant Episcopal church, and from the Mecklenburg Ministerial Alliance by the Rev. William W. Boyce, of the Associate Reformed Presbyterian Church. Others who made brief addresses were Dr. H. L. McCrorey, President of Johnson C. Smith University; Dr. A. B. McCoy, Field Secretary of the Unit of Work With Colored People in the Presbyterian Church, U. S. A.; Dr. J. M. Somerndike, Secretary of the Unit of Sabbath School Work, and Dr. H. C. Miller, Stated Clerk of Catawba Synod. These all spoke in appreciation of the high character of the deceased and of his long and eventful life.

Many letters and telegrams of condolence from friends of the family were read by the Rev. A. H. Prince. The last address was a beautiful eulogy of the late pastor, by his successor, the Rev. Dr. S. Q. Mitchell. It was a fitting close to a very impressive service, and an admirable expression of love and veneration such as might come from a young disciple upon whom the mantle of his master had fallen. The closing prayer was offered by Dr. George W. Long, President of Coulter Academy, Cheraw, S. C.

In addition to the opening number, other hymns sung with fine expression by the

church choir were: "Beneath the Cross of Jesus," "Dear Lord and Master Mine," "I'm But a Stranger Here." Mr. W. G. Lino was at the organ. Active pall bearers were: Revs. W. R. Mayberry, T. B. Hargrave, R. Z. Beatty, J. H. Gamble, A. P. Corley, and E. H. Hunt.

Honorary pall bearers were: Elders—A. E. Spears, I. M. Martin, J. D. Martin, E. A. Chisholm, Oscar Flowe, Wm. Bynum, P. H. Richardson, J. E. Hemphill and W. M. Yongue.

Ministers—Dr. H. Wilson, Concord, N. C.; Dr. W. H. Davidson, Rev. D. H. Sansom, Rev. C. F. Rush, Rev. F. T. Roberts, and Dr. H. M. Moore.

The interment was in the family plot, Pinewood Ceme-



REV. R. P. WYCHE, D. D.

ry, Charlotte. The Carolina Funeral Home, Mr. W. H. Pearson, Manager, was in charge.

Dr. Wyche is survived by his widow, Mrs. Sarah Long Wyche, and two sons, Mr. Robert P. Wyche, Jr., and Mr. Thomas Henry Wyche; three sisters, Mrs. Laura Wyche Harris, of Greensboro; Mrs. Lucinda Wyche Rogers, of Philadelphia, and Mrs. Anna Wyche, of Henderson, N. C.; and two brothers, Mr. Gaston Wyche, of Henderson, and Mr. Samuel Wyche, of Philadelphia.

Relatives who attended the funeral were: Mrs. Lanell Martin Clark, Scotland Neck, N. C.; Dr. and Mrs. C. O. Lee and Miss Theresa Wyche Lee, Winston-Salem; Miss Roselyn T. Marshall, Chicago; Dr. Rudolph Wyche and Dr. Thos. A. Long, Charlotte; Rev. A. S. Long, of Lexington, N. C.; and Dr. Samuel A. Long, Cambridge, Mass.

Among friends present from out of town were:

Rev. J. B. Barber, D.D., Chattanooga, Tenn.; Rev. Thomas A. Jenkins, Dr. S. A. Downer, Rev. T. B. Hargrave and Dr. C. E. Tucker, Knoxville, Tenn.; Dr. W. L. Metz, Edisto Island, S. C.; Dean L. S. Cozart, Barber-Scotia College, and Dr. H. Wilson, Concord; Rev. E. E. Gregg, Gastonia; Rev. C. H. White, High Point; Dr. H. C. Miller, Greensboro; Dr. J. H. Hayswood, Lumberton; Dr. George W. Long, Cheraw, S. C.; Prof. L. S. Brown, Chester, S. C.; Rev. D. T. Murray, and Dr. A. B. McCoy, Atlanta, Ga.; Dr. J. M. Somerndike, New York City; Rev. E. H. Hunt, Monroe; Rev. J. P. Johnson, Salisbury; Rev. A. W. Foster, Shelby; Rev. O. J. Hawkins, Southern Pines; Rev. and Mrs. J. H. Toatley and Mrs. Louise F. Johnson, Chesterfield, S. C.; Dr. H. W. McNair, Ingleside-Fee Institute, Burkeville, Va.

**Obituary—Rev. Robert Pharaoh Wyche**

Rev. Robert Pharaoh Wyche was born near Oxford, N. C., July 13, 1854. He was a son of Mr. Norwich Wyche, Jr., and Mrs. Lucinda Bridges Wyche, both said to have been public spirited people whose counsels were eagerly sought by those who knew them. At an early age young Wyche attended a private school at Henderson, N. C. Coming to

Charlotte he entered the then Biddle Institute for his preparatory training to college entrance. The preparatory course completed, he matriculated in the College of Liberal Arts in Biddle, now Johnson C. Smith University, where he won his A. B. degree in 1877 and his B. D. degree in 1881.

**Conversion**  
Robert Pharaoh Wyche is reported to have been converted at an early age, and came into the work of the Presbyterian Church at about 15 years of age. He decided early to devote his life to the work of the gospel ministry. The work of his calling having been entered upon he soon became one of the prominent figures of his denomination.

**Work in Charlotte**  
Dr. Wyche began his pastoral work in the Seventh Street Presbyterian church 56 years ago, Jan. 1882. The Seventh Street church is in fact his first and only pastorate. Jan. 8, 1936, he resigned the pastorate and was made Pastor Emeritus for life by the congregation. By actual count the records of the Seventh Street church show that from the beginning of and throughout the pastorate of the Rev. Dr. Wyche there were received into this church on profession of faith, 1009 persons; on certificate, 145 persons. Grand total of accessions during his pastorate, 1,154.

It is said sometimes that figures in making certain reckonings do not stand for much, yet if these 1,154 persons brought into this church live up to their publicly expressed allegiance to God there will be a mighty host of members and pastor greeting each other some day, having crossed over the Mystic River and entered into the land of Heavenly Bliss.

When the Seventh Street Presbyterian church was organized in 1866 and for a number of years thereafter, it was the only colored Presbyterian church in Charlotte, and the official name was "The Charlotte Colored Presbyterian Church." Later through Dr. Wyche's general leadership, after years of planning and service, other churches were organized. First, the Biddleville Presbyterian church, then the Church Street church, the Brandon church, and the Brooklyn church, in the order named.

All of these churches started with members of the mother church, encouraged by their pastor, Rev. R. P. Wyche, in organizing Sunday schools from which churches developed. The mother church was, therefore, forced to get a name to designate itself other than "The Charlotte Colored Presbyterian Church." Each of the four churches which grew out of Seventh Street church constitutes a star in the Rev. R. P. Wyche's crown.

**Educational Work**

Dr. R. P. Wyche, in addition to his regular church work, was closely allied with the educational work of the Presbyterian Church schools. For more than a quarter of a century he was President of the Board of Trustees of Johnson C. Smith University, in Charlotte, and Barber-Scotia College, at Concord, N. C.

**Foreign Field**

Two men, Frank B. Perry and John Walker, members of the Seventh Street Presbyterian church during Dr. Wyche's pastorate, went as missionaries to Africa and there gave their lives in missionary service.

**Travels**

Dr. Wyche traveled extensively, both in this country and abroad. In 1910 he toured Palestine and parts of Africa. In 1913 he attended the Presbyterian Alliance of the World, meeting at Aberdeen, Scotland, and also in 1913 he was a member of the World Sunday School Convention which met at Zurich, Switzerland.

**Church at Large**

Dr. Wyche served as Stated Clerk of Catawba Presbytery for 33 years, and Stated Clerk of Catawba Synod for 12 years.

## A LEADER WITH COURAGE

By Rev. C. A. Washington

Modern philosophy is fascinating, and the study of it makes one appear to be intellectual. There is a burning desire on the part of modern students to appear brilliant, and unfortunately they have drifted into the belief that to join the school of atheism and agnosticism will stamp them as belonging to a school of superior intellects.

Some years ago an eminent Baptist minister was supplying a fashionable Presbyterian church in New York City. He became rather radical in his theology. He preached a sermon in which he denied the virgin birth, the vicarious atonement, and the second coming of our Lord. It was surprising to the conservative Christians how wildly the young minds rushed to an acceptance of that radical teaching.

It is easy to accept the philosophy of Epicurus. According to his teaching, pleasure is the sole good, pain the sole evil. Epicurus explains his doctrine with a vicious expansion of his theory when he said, "The belief in the immortality of the soul is only a delusion, for both soul and both are only material things, which death dissolves into the atoms making up the universe." "If there are any gods," said he, "they do not concern themselves with human affairs." It is easy to accept this system of thinking and follow the lines of least resistance. There is in this philosophy a justification for the free indulgence of every appetite and passion.

The conservative thinker is branded as one who is intellectually dishonest or cannot understand modern philosophy. When the minister speaks of the miracle-working God and shows that he accepts the Bible in toto as a revelation from that God, he will be fortunate if he does not hear, even in his congregation, cries of "old fashioned," "ancient timey," and he will soon hear whispers of, "We want a modern pastor."

It takes great courage for a minister to stand up before the modern, critical minds and, like Philip, open his mouth and preach unto them Jesus. But what is courage? Confucius gives several definitions for courage. Says he: "Courage is akin to love." "Courage is without fear." "Courage without a sense of right makes rebels out of the great and robbers out of the poor."

Thomas Hobbs says: "Courage is honorable because it proceeds from the consciousness of power." Socrates said: "There is a virtue which is named courage."

If courage is a virtue, we need it as leaders to enable us to stand out boldly against modern evils. One of the evils afflicting us is luxury and wealth. Winston Churchill said: "America is suffering from a plague of prosperity."

Bacon said: "Prosperity doth best discover vice, adversity doth best discover virtue." New York spends daily for dissipation one million dollars. This is one of our modern evils. Another modern evil is the tendency to condemn a person who commits a light crime as worthy of severe punishment and consider the arch criminal as belonging to a class of master minds. The man who steals fifty dollars is a thief, but a man who steals five million dollars is not referred to as a thief but as a master of high finance.

We have become a nation of law breakers. This is another evil. Senator Borah said: "We are now in our youth the most lawless of any of the great civilized nations." And there are the evils of Bolshevism, nationalism, political corruption, and general ecclesiastical strife. These are a few of the evils of modern times confronting the Church. Only men of daring

courage will be able to fight and conquer these evils.

The world has been blessed with some men of high courage. Gideon, with his three hundred, marched boldly against the enemy and won a decisive victory and not one of his soldiers had to use a sword. John Huss was singing the praise of God while the flames were slowly scorching the flesh from his bones. He was dying the martyr's death because of the reforms which he tried to bring about among the Bohemians. Justin Martyr, with courage, faced his enemies until his head was severed from his body. A converted pagan girl with an infant in her arms, was imprisoned and tortured, and her weeping father begged her to give up the Christian religion and get out of the torture, but with undaunted courage she testified with her own blood for the religion of the Cross.

Hugh McKay went to an island of Cannibals to preach Jesus, and as soon as he arrived he was slain and eaten. His brother followed two weeks after and met the same fate. After all this, Hugh Robertson had the courage to go there. He remained and preached and the island is now Christian. Time fails me to tell about Stephen, Paul, Polycarp, Thomas a Beckett, and a long list of other men and women who were apostles of courage.

We cannot close this devotional period without reminding you that courage is the forerunner of self-sacrifice. We commonly speak of the sacrifice of Abraham as the evidence of faith, but I wonder if we have forgotten the tremendous amount of courage required to exercise that faith?

Abraham was a man, he was a father. He added faith to the promise which God had already given him and he was filled with love and zeal for his son. The act which he was called on to perform seemed to violate all these relations and absolutely to annihilate all these qualities. All the affections of the father, the faith of the believer and the zeal of the saint are opposed to his design of offering up his son. The very soul of Abraham is occupied with the thoughts of his Isaac; he is concentrated upon projects and schemes of paternal love. He has no apprehension that any accident will take from him a child which heaven gave. Nor does he think he can express his gratitude sufficiently when suddenly his ears are struck with these words: "Take thy son and offer him a burnt offering upon one of the mountains which I will tell thee of."

I wonder if you could put yourselves in the place of Abraham for a moment? Let me voice what you would say if it were you: "Am I Abraham? Is that the voice of my God? Is it my son that he demands of me? What! My only son Isaac? Shall I see thee stretched upon a pyre and shall I bind thee myself and stain my hands with thy blood? If it be necessary to make the sacrifice, is there no priest to be found for the task than myself? Cannot my son die without being slain by the hand of his father? Is it my God that gives the command, and can God command me to commit a crime? What will become of the Glory of the God whom I serve? Will not all the nations have cause to blaspheme the name of God? Oh, if this should be the case I would rather perish with my son. Let my God launch his thunder upon this mountain and reduce me and my son to powder, rather than that my obedience should bring such dishonor upon His Holy Name.

"But have I forgotten that I am but dust and ashes, that I should not speak thus to my Creator? His understanding is infinite and mine is limited. I return from my wanderings,

Isaac will receive death from the hand of his father. Is God less able to bring him from the tomb than He was to bring him from the bosom of nothing?" "And Abraham stretched forth his hand and took the knife to slay his son." That Was Courage! When you get like that I want to see you.

Courage will enable you to sacrifice to God whatever is most dear to you. Courage will enable you to renounce all those vain reasonings and pretexts which flesh and blood employ to prevent them from doing the will of God. Courage will enable us to promptly renounce our vices and sacrifice our passions and self-love. If the crisis of this age is going to terminate in favor of virtue and the Christian religion, we must have leaders of unwavering courage.

## MCCLELLAND PRESBYTERY

By L. E. Ginn,  
Stated Clerk

The Presbytery of McClelland met in its Fall session with Walker Chapel Presbyterian church, Reidville, S. C., Thursday evening, Sept. 1, at 7:30 o'clock.

The opening sermon was preached by Rev. B. H. McFadden, retiring Moderator. This was a very forceful message and was enjoyed by all who heard it.

The roll having been called after Presbytery had been constituted with prayer, and a quorum being present, Presbytery proceeded to elect its Moderator. Elder R. W. Boulware was nominated and by motion was made the unanimous choice of the house.

Rev. A. H. Reasoner was made the temporary clerk. The docket presented by the Stated Clerk was adopted.

The Rev. Mr. Flack introduced Rev. W. H. Denby, of Enoree Presbytery, who delivered the address of welcome. Words of welcome were also tendered Presbytery by Rev. B. M. Wilson, representing the churches and people of Reidville, S. C.

The Moderator called on Dr. J. G. Porter, President of Harbor Institute, to respond to these addresses of welcome on behalf of McClelland Presbytery. Dr. Porter in his usual manner made a most befitting response.

An offering was taken by Rev. B. H. McFadden and turned over to the local church.

The following ministers were accorded seats as corresponding members: Revs. W. H. Denby of the Presbytery of Enoree; A. A. Thompson of Hodge Presbytery, and B. W. Wilson of the Methodist Episcopal Church.

The report of the Committee on Christian Education was made by its Chairman, Dr. J. G. Porter. The report on National Missions was made through its Chairman, Elder R. W. Boulware.

The Stated Clerk read a letter from Dr. B. F. McDowell of Greenville, S. C., admonishing the Presbytery to hold up the standards of McClelland Presbytery. Presbytery requested the Stated Clerk to send a letter of thanks to Dr. McDowell.

A letter of dismissal was granted Rev. B. R. Richardson to the Presbytery of Cape Fear.

The report of the Committee on Pensions was made by the Chairman, Rev. B. H. McFadden. The report of the Committee on United Promotion was made by the Chairman, Rev. E. L. McAdams.

The hour having arrived for our devotions, Rev. A. A. Thompson gave us a very strong and thoughtful message, using as his subject, "Visions From God." By this message we were urged to go forth and do more for the advancement of the Kingdom of God.

Very interesting reports were given by the commissioners to the last General Assembly, Rev. J. G. Porter, D. D.,

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