

Africo-American Presbyterian

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

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AN APPEAL TO REINSTATE THE ENGLISH BIBLE AS A CODE OF MORALS

FOR CHURCH, SCHOOL, STATE AND NATION

(Reprinted from a booklet by the Rev. Robert Elliott Flickinger, D. D., Rockwell City, Iowa.)

Article III.

"That they all may be one; as thou, Father, art in me and I in Thee; that they also may be one in us, that the world may believe that thou hast sent me." John 17:21.

Unity and union do not mean always the same thing. Union relates to a recognition of an organization.

Unity, as taught by our Lord Jesus, involves a recognition of a kinship with him, and an identity of purpose to serve and obey him. Unity may exist in fellowship and service by a natural recognition of the Scriptures as their bond of union. An army consists usually of several departments—the infantry, cavalry, commissary. Each is essential to the unity and use of the army.

The army of the Lord may have also a similar variety. Organic union has hitherto had a very limited application. To many it has seemed like a dream. Actual unity is attained to the extent Bible readers imbibe the mind and spirit of the Scriptures as their standard of good morals and religion.

Unity of Bullets

A boy having some bullets, all made from the same bar of lead, undertook to unite them by pounding them with a hammer. But the pounding merely made them flat. His father suggested—melt them, my son. Melted, they united and became one immediately.

In like manner, Bible readers who approve the standard of good morals and imbibe the spirit of Christ, become one—the invisible Church of God. Fused and enthused by the love of Christ exemplified in their lives, the world will eventually believe and know that Jesus, the Messiah, was sent of the Father to seek and to save that which was lost. Jesus emphasized obedience to the Commandments as the standard of good morals for all.

Commonwealth of Israel

This story of Christian unity and wonderful growth of the United States in three centuries presents an interesting contrast to the selfish greed for conquest on the part of the warring nations of Europe, and the periods of decay in the Commonwealth of Israel.

The periods of decay in the Kingdoms of Israel and Judah were characterized by a general disregard of the Commandments on the part of the rulers. When the name of the first king of the ten tribes, with Samaria as their capital city, was announced, several times it reads, "Jeroboam, the son of Sebat, who made Israel to sin." Ahab left a similar sinful and ignoble record. After a short succession of immoral rulers like Jeroboam and Ahab, an overruling Providence caused these lands to be invaded by the Assyrians, and the people to be carried into captivity, from which none ever returned.

Ezekiel

The prophet Ezekiel gave to the Jews this word of warning previous to the destruction of Jerusalem and the second captivity of the Jews:

"When the land sinneth against me by trespassing grievously, then will I stretch out my hand upon it; I will break the staff of bread thereof, and will send famine upon it, and will cut off man and beast from it."

Though these three men, Noah, Daniel and Job, were in it, they should deliver their own souls. Ezek. 12:12.

In this correction of nations, God made use of several plagues

and pestilences and they are called rods of correction. As Solomon explains it: "A whip for the horse, a bridle for the ass, and a rod for the loofs back—the back of him that is void of understanding." Prov. 10:13; 26:3.

Doom of Sodom

The wicked city of Sodom and its awful doom furnished a theme for a series of tearful reminders, in both the Old and the New Testaments. All the following prophecies and apostles sounded notes of warning: Abraham, Moses, Isaiah, Ezekiel, Amos, Zephaniah, Matthew, Mark, Luke, Peter, Paul, Jude, and John in Revelations.

The wickedness of Sodom was fearful, and its doom appalling. When the doom of Nineveh was imminent and proclaimed by Jonah, a prophet who lacked a loving sympathy for them, the king and people confessed their sins, repented of their ungodliness and the doom was postponed until another outbreak of wickedness.

When Abraham offered his intercessory prayer for Sodom, it was a day of grace for that city.

If Abraham could have found as few as ten upright, godly men among those doing business in Sodom, he was assured the awful doom of the city would not fall upon it. The men of that city lacked or were indifferent to the divine standard of good morals.

Innocent Suffer with Guilty
In the destruction of Sodom the innocent children suffered with the guilty.

It is difficult for any one to show that dissipation and unbelief are any more profitable now than in Sodom. The word to every American city is: "Godliness is profitable unto all things, having promise of that life which now is, and of that which is to come." "Godliness with contentment is great gain." I Tim. 1:8; 6:6.

It is not profitable for a State or city to lack a standard of good morals. As the Bible is the charter of our liberties and privileges, and its general use is the best preventive of evil doers, it is now available and should be used wisely and prudently wherever possible for the development of good morals and not merely to be reverently kissed when the President is inaugurated.

Juvenile Crime

Juvenile delinquency in New York City increased 50 per cent in 1933. The district attorneys of five boroughs are credited with saying, there are startling increases in the number of boys arrested, and that the menace of the street gang is increasing. Scores of boys 14 to 19 years of age are employed as spotters and gun carriers for older criminals. Young boys are the most persistent violators of the law. They need to be taught the Ten Commandments.

Professor Corrigan, of Boston College, speaking at a University recently, said: "We are pagans with little moral sense, and vague ideas of religious responsibility. The result will be a harvest of juvenile delinquency, of brazen standards of personal conduct, and a general let down in the quality of youthful ideals."

The lack of religious training is bad enough, but when to this is added the anti-religious training to which young men and women are now subjected in many of our secular colleges and universities, the destruction of good youthful ideals is complete.

To enjoy their rights and

privileges and make good citizens they need an approved standard of good morals. That standard has been divinely given for all, in the Authorized English Bible. For their sake, and the good of our great country, the Bible standard of good morals needs to be taught in all of our institutions of learning.

Youth Today, Public Officials Tomorrow

The importance of reaching all youth in the public schools today with the Bible as the divine standard of good morals looms up big when it is remembered they will be the teachers and public officials tomorrow, if the young are given in the public schools the high moral ideals in the Word of God, there is hope that they will prove like Joseph, Moses, Samuel and Daniel; they will prove upright, patriotic statesmen like Washington and Lincoln, instead of being expensive occupants of prisons.

The Wave of Crime

What can our government do to check the wave of crime?

Those whose duty it is to suppress vice, crime and corruption in our large cities are alarmed at its rapid increase. We are living at a time when the gangsters, gamblers and wealthy corrupters of good morals and government are organized for the purpose of violating the law.

Our jails and penitentiaries are full. To relieve them a new federal penitentiary has been built upon an island in the Pacific Ocean, near Los Angeles, to make it impossible for notorious criminals to escape from prison.

Every criminal, no matter what the crime may be, as soon as he is arrested and notorious ones, as soon as their crimes are committed, become a source of great expense to the State or nation. At the polls the criminal and corrupt elements vote for those of their ilk, both for legislators to make the laws, and the public officials whose duty it is to enforce them. In these ways the criminals and corrupters of good morals threaten the virtue and very life of our nation. Their vote at the primary and general elections counts for one, the same as the ballot of a minister, teacher or legislator.

(To be continued)

TIS SO

By Rev. Wm. Sample

The Birmingham Presbytery honors her first lady elder, Mrs. Minerva Helen Rice Murray.

Mrs. Minerva Helen Rice Murray, the unassuming, cultured and enthusiastic wife of the Rev. Vanhorn Murray, the far-famed and efficient Sabbath school missionary of Mississippi, was elected a lay commissioner to the 147th General Assembly meeting in Cincinnati, Ohio.

In order that our Church at large and the Christian forces everywhere might get a bird's-eye view of the Birmingham Presbytery and the Synod of East Tennessee's first lady elder, it is fitting as well as proper for us to scan for your benefit just a few pages of her history which reads like a tale that is told, but it is as true as fire-tested gold. Just here permit us to confess that this was written with difficulty and almost over the protest of our first lady elder because she is a woman who is extremely modest and who superlatively detests publicity. Because of this, only fragments of her work and worth could be had from her.

Mrs. Minerva Rice Murray is a graduate of Roger Williams University, then at Nashville, Tenn., and now located at Memphis, Tenn. She taught school for a number of years in the rural districts so success-

fully each community, inspired by her radiant personality and thrilled by her complete mastery of class-room technique, would unanimously welcome her return.

Notwithstanding the fact that she is the mother of six children she has always played a leading role in the program of the church. In the Trinity Presbyterian church of West Point, Miss., Mrs. Murray served very satisfactorily and successfully for fifteen years as Sabbath school Superintendent. During a period ten years the church was unfortunate in that it did not have in it an active man and was also without a minister. Mrs. Murray became the Molly Pitcher of the occasion by coming to the front and almost single-handed held the church together and put over a program that was not only praiseworthy to the members of the local church but to the Presbytery as well. In addition to her domestic, church and school duties, Mrs. Murray makes a worthwhile contribution to the civic, social and charitable efforts initiated by her community. Her profound sympathy and deep longing for the racial group's advancement in or along all lines commensurate with good citizenship and her ability to adapt herself to the most peculiar social environment and to interpret culture, education and Christianity so that the under-church as well as the lower social strata might appreciate these virtues and will look up and live, have caused Mrs. Murray to become the common denominator of all denominations of her city.

Periodically this first lady elder makes missionary journeys with her husband to the interior parts of Mississippi, where the triumvirate—ignorance, poverty and superstition—are afoot, racing for honors. Among these—our responsibility—she works like a trojan in the capacity of a Daily Vacation Bible School director without even the promise of that which looks like pay.

In the fullness of time the Rev. T. B. Bailey was called to supply the church at West Point, Miss. He was not long on the field before he discovered in Mrs. Murray sterling qualities that are to be found in all true elders. He, in using good judgment, which is Bailey-like, ordained her as an elder, thereby giving the Presbytery its first lady elder.

As we further peruse the history that circumscribes the activities of our first lady elder, we find that she is not only first from the standpoint of an elder in this Presbytery, but is its first lady to serve as temporary clerk. I happened to be the Moderator the year our first lady elder was chosen temporary clerk. She served in this capacity with grace, dignity and a degree of efficiency that is seldom if ever equalled. As far as I know she is the first lady elder in the whole history of our great Church who has ever been elected as lay commissioner to accompany her husband as ministerial commissioner to the General Assembly. We salute them, for this, indeed, is a great year for the Murrays in our section. The two Murrays are as useful in our Presbytery and are as indispensable as Charles E. Hughes is in the Supreme Court, as popular as the Fergusons of Texas, and as dependable as the stars above. As they chatter, chatter, chatter, to join the flowing river, some may come, some may go; but the Murrays go on forever.

Birmingham, Ala.

He who allows oppression shares the crime.—Judge Darling.

In trouble to be troubled Is to have your trouble doubled.—Daniel Defoe.

RACE DISTINCTION VERSUS RACE DISCRIMINATION

By Dr. Kelly Miller

The National Association for the Advancement of Colored People has decided to concentrate its efforts upon race discrimination rather than race distinction. Race prejudice is so strong a passion with the American people that it exacts separate handling of the two races in matters involving intimacy of social contact, but under the 14th Amendment differentiated treatment on account of race or color is forbidden. Hitherto the National Association for the Advancement of Colored People has devoted much of its strength and resources in combatting race distinction, but now prudently treads softly on that pedal. Thus much time and energy was spent on combatting residential segregation with little or no effectuality. Much money and talent were wasted in attempting to force the attendance of colored students in a particular high school in Gary, Ind., in face of the fact that under the constitution of the State separate schools are permissible. The July number of The Journal of Negro Education, published at Howard University, under the Editorship of C. H. Thompson, contains a most interesting analysis of the results of testing the legality of separate schools before the courts. The general conclusion is that a frontal attack on separate schools as such is apt to fail since the Supreme Court has sanctioned such provisions, but every case competently brought to test the requirement of substantial equal accommodations for both races is likely to obtain a favorable verdict.

The recent victory for the National Association for the Advancement of Colored People in the Maryland case is in harmony with this principle. A similar test was made in North Carolina but the case was thrown out on a technicality. The State of Maryland makes no provision for the professional education of Negro youth against the opportunities of white youth in the University of Maryland. The Maryland court has ordered the admission of a colored applicant to the University of Maryland pending legislation forbidding co-education of the races or providing an equivalent offset for qualified Negro applicants. West Virginia and Missouri have set aside a sum of money to defray the expenses of Negro applicants, in more liberal States, for that type of education afforded white youth in the State but from which Negro applicants are excluded. There is little doubt that if this issue is judicially and judiciously tested similar arrangements can be effected in all States forbidding co-education of the races. This is a task to which the National Association for the Advancement of Colored People might well devote its chief energies and resources with the hope of constructive results.

Maryland is a border State and seems to be the battleground on which racial issues are tested. It was at Antietam in Maryland and Gettysburg near the border of that State that the Confederate forces were routed in their Northward movement and the tide was turned in favor of Union and freedom of the Negro race. The Court of Appeals of Maryland was first to declare the grandfather clause in the revised constitution of that State unconstitutional. It was this same Court of Appeals which outlawed jim crow cars for interstate passengers in the famous William H. H. Hart case. This is the only instance in which a definite and effective decision has been reg-

istered affecting the rights of Negro passengers. And now this same Court of Appeals will shortly be called upon to pass on the University of Maryland's case which, we may take for granted, will be decided in the Negro's favor. No thoughtful or sensible person will suppose for a moment that either Maryland, North Carolina or any other Southern State will establish co-education of the races in the present state of public mind but equal accommodation of educational facilities or at least a semblance of equality will be the outcome.

Delaware is a border State and further North than Maryland. This diminutive State has never had separate cars or attempted the disfranchisement of the Negro, but like all other Southern States and, indeed, all Northern and Western States with a considerable Negro element, Delaware has separate scholastic provisions for Negroes. The issue of a Negro entering the University of Delaware has never been raised. It was only in the past two years that a Negro has been admitted to the Bar in the State of Delaware. I remember distinctly when the admission to the Bar was fought out in the City of Baltimore more than forty years ago. I can also remember that about this time white teachers were supplanted by Negro teachers in the public schools of that city. The State of Maryland has been consistently progressive in its attitude towards the rights and privileges of Negro citizens when the issue has been competently and persistently pressed.

The Negro in Maryland, as elsewhere, has been sleeping on his rights, and has lacked courage and organized purpose to contend for equality before the law which is guaranteed to all citizens without regard to race or color. It is encouraging to note that the National Association for the Advancement of Colored People will now undertake to stir the race to a realizing sense of its rights, opportunities and privileges under the law which it has so long let lapse by default.

MT. PISGAH PRESBYTERIAN CHURCH, ROCKY MOUNT, N. C.

By Marguerite P. Wimberly

The fact that nothing has appeared in this paper lately concerning Mt. Pisgah church is no indication that we are not up and doing. Since I have written any news quite a few things have happened among us and should I take the time to "catch up" through the medium of writing it would perhaps be stale to most of the readers.

I sometimes feel that truly the Presbyterians, U. S. A., are just one big family. I wish here to apologize to Dr. L. B. West for being personal, but I recall having heard him say once that he felt that the grandest thing in the world was to be a Christian, and next to that was being a Presbyterian. I most wholeheartedly agree with Dr. West.

By the way, we certainly hope that Dr. West will come again. I am reminded here of the time when Dr. West conducted services here. We have an elderly lady in our city who is a full-fledged Baptist (whatever that is). Well, this kind lady heard about the meeting that was being held at Mt. Pisgah and she decided she would go to see what it was all about. However, I think that ere the services were over she found out because immediately

(Continued on page 4)

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ITALY AND ETHIOPIA

The eyes of the world are turned towards Africa where Italy seems "hell-bent" on making war on Ethiopia. It has been hoped that these two nations would reach a settlement of their differences by arbitration, but Italy spurns all friendly overtures, choosing the arbitration of the sword. It is not a grievance simply, but a greed that she wishes to satisfy, and the only terms she submits is for Ethiopia to surrender all. She wants to establish complete Italian domination over Ethiopia. To this Ethiopia refuses to yield. And unless something unforeseen transpires war is inevitable.

The King of Ethiopia has appealed to England, to the League of Nations, and to the United States to use their good offices for the maintenance of peace. But since Italy seems determined in its avowed purpose to seize control of Ethiopia, and is not disposed to listen to any protest from other nations, the outlook for peace is not reassuring.

If Italy goes to war in Africa it will be solely a war of conquest, and without a scintilla of moral justification. Surely the Christianity of the twentieth century should voice disapproval of this practice of the ages of barbarism. In this trying hour may Ethiopia "Stretch out her hands unto God" and may he "Rebuke the company of spearmen" and "Scatter the people that delight in war."

THE GREGGS

Speaking of Dr. E. J. Gregg, who was recently honored by election as Vice-Chairman of the National Staff, and whose picture was printed in our last paper, we are reminded that one family of the Greggs has furnished five preachers to our Church—four brothers and a nephew, namely: The late Revs. Neptune Newton and Junius Gregg; the Revs. E. J. and Franklin Gregg; and the Rev. Ellis E. Gregg. The first two and the last one were educated at Johnson C. Smith University, and the other two at Lincoln University. The deceased brothers were able and eloquent preachers, and those who remain are maintaining the Gregg tradition.

PASTOR'S FOURTH ANNIVERSARY AT CAMDEN, ARK.

From June 25th to June 30th the Second Presbyterian church of Camden, Ark., will celebrate the fourth anniversary of Dr. W. E. Houston as minister of that church. An interesting program of exercises has been arranged for each night during the week. The anniversary sermon will be preached on the Sabbath by the Rev. Wm. C. Upshaw.

There is what is called art for art's sake. There is the effort to see beauty, and to portray it, in order to show forth real beauty. But there is something better than this. It is life, a beautiful and true and holy life. We need it. We should strive for it. We should pray for it. We should seek to live it.—Ex.

PRESIDENT ROOSEVELT SENDS LETTER TO N. A. A. C. P.

A message of greeting from President Franklin D. Roosevelt was read at the opening session of the 26th annual conference in St. Louis in which he hailed its "important service in focusing attention on the needs and problems of the Negro race." The complete message follows:

"The White House, Washington,
June 24, 1935.

"To the National Association for the Advancement of Colored People:

"I wish to take this opportunity to extend greetings to the National Association for the Advancement of Colored People and through it to all those throughout the country who are working in the interest of our Negro citizens. The kind of voluntary activity in which this organization is engaged has helped to develop a channel for the free discussion of important issues and problems, and to increase public enlightenment.

"The National Association for the Advancement of Colored People has rendered an important service in focusing attention on the needs and problems of the Negro race."

"FRANKLIN D. ROOSEVELT"

THE LYNCHING RECORD FOR THE FIRST SIX MONTHS, 1935

Office of the President, Tuskegee Institute, Ala., July 3, 1935.

Dear Sir:

I send you the following information concerning lynchings for the first six months of this year. I find according to the records compiled at Tuskegee Institute in the Department of Records and Research that in the first six months of 1935 there were four lynchings. This is two less than the number six for the first six months of 1934; and 4 less than the number 8 for the first six months of 1933.

All of the persons lynched were Negroes. The offenses charged were: wounding man in altercation, 1; rape, 1; murder, 2.

The States in which lynchings occurred and the number in each State are as follows: Louisiana, 2, and Mississippi, 2.

Yours very truly,
F. D. PATTERSON,
President.

"T'WILL BE TOO LATE"
By H. S. Tool

(From The Presbyterian)

Perhaps some day they'll say of me
The things folks say when men are gone,
How kind, how true, how brave I've been,
And how I struggled on
When life was hard and trials great;
But, when I'm gone, 'twill be too late.

How few there are who tell me here
They love me well, they think I'm strong;
How few who seem to understand
How hard the way and long;
O some might help me if they would,
But, when I'm gone, 'twill be too late.

Sometimes I wonder do I speak
A word to cheer the traveler on?
Or, do I wait to say kind things
Until our friends are gone?
They linger while I hesitate,
But when they're gone, 'twill be too late.

DR. McCROREY TO PREACH AT MACON AND ROANOKE

On the first Sabbath in July President H. L. McCrorey, of Johnson C. Smith University, will preach the sermon at the installation of his son, the Rev. H. L. McCrorey, Jr., as pastor of the Washington Avenue church, Macon, Ga. Young Mr. McCrorey has been serving this church acceptably for more than a year.

On the second Sabbath Dr. McCrorey will preach the sermon at the celebration of the 41st anniversary of Dr. L. L. Downing's pastorate at the Fifth Avenue Presbyterian church, Roanoke, Va.

DR. ASHBY JONES MAKES A NOTABLE ADDRESS

The 67th anniversary of the founding of Hampton Institute was commemorated some weeks ago with exercises in keeping with Hampton's brilliant way of doing things:

On the evening preceding Anniversary Day Hampton students sang a number of spirituals; Mrs. Othelia Hoffman Brown, an outstanding graduate of Hampton, presented the work of the Extension Department of the school, speaking of "Hampton in the Rural Home;" and Miss Dorothy Minor, a Hampton girl who has won national distinction as a singer, gave a Song Recital. Miss Minor thrilled the audience and was accorded an ovation.

The anniversary speaker, Rev. M. Ashby Jones, D. D., of Atlanta, Ga., was presented by President Arthur Howe, and eulogized for his long years of notable service in the nation at large. Outstanding clergyman and pulpit orator, one of the little group of Southern white and colored men who founded the Commission on Interracial Cooperation in 1919 and its second chairman, and now an honorary chairman, he has spent years in pleading for peace among men. Dr. Jones is the son of the chaplain of Gen. Robert E. Lee, and has always taken a lively interest in the relations between his own Southern people and the colored race throughout the country.

Thoughts Toward Peace
The whole address was toward the forces and spirit which make for peace; and an outline of agencies which keep nations with swords in their hands. The supreme question which the graduates must face "out there in life," he said, is how to meet the evil of life.

Premising that he came back to Hampton to renew his faith in the triumph of the spirit, he addressed himself with powerful eloquence to the whole undermining influence of group hatreds and the sovereign power of the spirit to win victories for men. He said:

"People are telling us today that we have fallen upon evil times. One may well gain a pessimistic view of life as he looks out upon a world barring and barricading themselves into groups, into nationalities, and into races, with all the evidence of enmity toward one another.

"My friends, every age is an evil age. Aye, but let me say, evil and good, because every age has presented the fight between good and evil. I would not try to whitewash the age in which you come upon the arena of life. I would not try to have you ignore the fact that you will meet evil; that there are liars and liars; that there are injustices, which mean unjust people; that in life you will meet those who betray trusts; those who fail to stand to their promises. There will be evil out there in life, as you go to meet it, and sometimes you will bow your head in shame, sometimes stung by its cruelty, disappointed by its injustice. You will feel all the shadows of despair in life.

"I am asking this evening, How are you going to meet the evil in life? I am talking for the moment about the evil that you shall do yourselves. I am talking about the evil that shall come to you. Yes, I am talking about the enemies of life. How shall you meet the enemies of life?"

Speaking of the suggestive power of either good or evil, Dr. Jones said:

"I profoundly believe that where good calls to good, good answers. But I am talking for the moment about evil. There is a deadly danger that when evil calls for evil, ah, so often evil answers. A lie so often calls for a lie; injustice for injustice, cruelty for cruelty—something of that sense of self-defense within us; a blow, a stinging blow, a libel upon your character, a cruel injustice done to you and instantly the whole nature is at arms and by all the instincts of generations past there comes the response of 'an eye for an eye' and 'a tooth for a tooth,' a blow for a

blow. As we say, 'We will give him as good as he sends.' What you mean is, you will give him as evil as he sends.

"I am not talking about what that evil can do to your body or to your property or to your good name, but what can that evil do to you and to your personality? He can make you mad. Sometimes you say, 'We see red.' Some injustices, my friends, will arouse all the bitterness and all the resentment there is in human life. But why not strike back? Because you are mad, and when you are mad, you are blind. When anger takes possession of the human personality, you do not see red—you do not see at all. You are unreasonable. Reason has resigned for the moment, the throne, and you can not see clearly either the nature of the offence or of the offended, and you are in no condition to act.

"You know, you and I live not so much in this physical world that somebody else might describe to you. You and I live, each of us, in his own soul world. You live in the world of your thoughts, of your sentiments, of your emotions, of your aspirations. It is a world that you see, and it is just as beautiful as you see it. I am saying, don't let some evil from without strike into that soul world of yours, into the very source-springs of your life or thought or sentiments or emotions, and embitter or poison and darken and shadow the sources of your life. Or, do not let them silence your song or put out your smile or lower your standard of honor. Do not let somebody from without make you go blind and deaf and turn you loose an irresponsible somebody upon the world.

One Hundred Per Cent Americans

Don't try to cure evil with evil. Don't try to fight the devil with fear. That is his weapon. I am thinking about the world today, as so many of us do, with deep and anxious thought about tomorrow. We are saying that tomorrow all the nations of the world may be springing at each other's throats again, and once again we may be upon the brink of a great catastrophe or the ruination of civilization, because men are tearing each other to pieces. Why? Why should we fear that,—because in some way somebody is teaching the nations of the world that other nations are their enemies, and they are teaching people to hate each other. They are doing it in America. I do not know who is going to be the 100 per cent American, but I know who will be the 100 per cent enemy of America. He is that man or that group or that super-political group that teaches some Americans to hate other Americans. I care not in what name he does it; but people who are teaching other people to hate each other. Out of hatred and out of anger wars are born.

How Breed War

"You know, I think it is a tribute to human nature—in a sense it is true—that you can not get people to fight until you get them to hate. I think we can put it down as a tribute to human nature that you never could get—I do not believe you could ever get—people in overalls or the business clothes of civilians to draw rank on rank and then try to destroy each other. You have got to put them in uniform and number them and call them by names—they are Huns, they are Yankees, they are rebels, they are barbarians; now go to it! Not until they believe they are their enemies, not until they are blindly mad, will they fight.

"That is the reason for Government propaganda. I do not believe we could ever have sent our boys across the seas in the Great War, unless we had believed that the Germans cut off little children's hands, spread infection of disease among their enemies. Unless we had had the propaganda to make them out very terrible; unless they had been taught to hate, unless we had felt that we were fighting the enemies of the world.

Great American Tragedy

"Mr. James Truslow Adams

has called the Civil War the great American tragedy. The American tragedy was that Northern people came to look upon Southern people as slave drivers, every man with a whip and a bloody whip in his hand; and the Southern people were taught to look upon the Northern people as industrial tyrants who were seeking to take away their civilization and rob them of their leadership in the country. Then they fought. They fought each other with deadly and growing hatred, and every battlefield deepened that hatred, and every campaign inflamed that anger.

"Then there followed afterwards the freedom of the Negro race—not yet. Seventy-five, eight years after Appomattox and after the men who died at Gettysburg for the freedom of the race—not yet. We come to face the truth, and you must face it as you go out, that there never has been fought a bloody fight on the battlefield that can free people.

"The deepening hatreds that grew out of the Civil War have left their marks on both races; and the very fact that that war was fought for the freedom of the Negro people inflamed prejudice first, lit the flame of racial hatred and hostility. Reconstruction days followed, to add to that deepening gulf between races. Conscienceless politicians organized newly enfranchised Negroes into a mass of resentment and hostility to vote en bloc, and that very challenge made of the Southern white people a solidarity of race and party. The white people robbed themselves of their political freedom, for when the South went solidly Democratic, it lost its democracy.

"I am trying to say that you can not force freedom; you can not win freedom by force; and that from 1865 on, or all these years since, the Southern people in holding their race control, if you please, have lost their own political freedom. You can not curtail the freedom of one people without, in the very doing of it, curtailing your own freedom.

"I look back sometimes and think of the incalculable loss to the South in material wealth; loss in the spiritual value of civilization; loss in political freedom for themselves in the very effort to subordinate the rights of the Negroes to the rights of the whites. For seventy-five years in the South we have not been able to vote. We have not been able to think freely economically, socially or politically without shadow of the fear of the Negro across our thoughts. Our votes have been for generations counted—counted on one side before we ever went to the ballot box.

The Challenge

Dr. Jones closed his address with a ringing challenge to the graduates as to the ordering of their lives. He said:

"I am declaring to you, then, the gospel that good can overcome evil and thinking of you as you go out into life representing your race, in meeting injustices, even its cruelties—I am thinking that you will have to decide in what way you are going to meet them. Many a voice is calling today, not simply to you, but to everyone who has suffered injustice, calling for direct action and force. You will hear the impatient call—those who are impatient with the social forces that are making for peace and righteousness in the world—calling for force and the direct action of force.

"I call upon you from this vantage ground of Hampton. I call upon you to tell them in the story of your race and mine in the past fifty years, by what method have we made progress? What built Hampton? No mob could have built it; no police power or military power in all the world can protect it. The unconquerable souls of an Armstrong and a Frissell, the indomitable spirits of men who believed in this unconquerable power of the spirit built this institution against all the historic prejudice and all the environment of hatred and doubt; and others who followed. The Booker Washingtons and Motons have preserved and developed it out of their faith that evil is mortal and good is immortal.

ST. LOUIS MAYOR WELCOMES CONFERENCE

St. Louis, June 28.—Mayor Bernard P. Dickmann, of this city, welcomed the delegates and visitors to the twenty-sixth annual conference of the National Association for the Advancement of Colored People Tuesday evening in the auditorium of Vashon High School. In a short and straightforward speech he assured them that St. Louis was happy to entertain an association whose purpose was "to make 14,000,000 Americans economically, politically and socially free."

He outlined what St. Louis was trying to do for its colored citizens, stressing particularly the new hospital and nurses training school now under construction. Henry D. Espy, President of the St. Louis branch, welcomed the association on behalf of the colored citizens and the branch.

Delegates were present from 26 States and the District of Columbia.

"Nation-Within-Nation" Fantastical

Urging the colored workers to ally themselves with the organized trades union movement, A. Philip Randolph, of the Brotherhood of Sleeping Car Porters, speaking Tuesday night at the National Association for the Advancement of Colored People's 26th Annual Conference ridiculed the segregationists' nation-within-a-nation philosophy as "superficial, fantastical and unfeasible." He declared that the nation within the nation would suffer the same troubles as are now being suffered by the States in the nation. He especially warned the Conference against the program of Father Coughlin and Senator Huey P. Long which he said were not feasible, and held that colored workers could not afford to stay out of organized labor movements because some prejudice was manifest. Politically he urged the colored people to support the building of an independent working class party to fight for the rights and security of all labor, black and white.

"Association Will Change Program," Spingarn Promised

J. E. Spingarn, President of the Association, received an ovation when he was introduced at the opening session Tuesday night following the address of Mr. Randolph. In his opening remarks he recalled that he had spoken in St. Louis twenty-one years ago at a luncheon at the City Club and when he began in his frank fashion to speak in behalf of the Negro his audience deliberately left the room until at the end of his speech only about one-fourth remained.

He reviewed briefly the history of the Association and its victories. He pointed out that times were changed and the association would change its program to conform to the new condition confronting the masses of black and white people alike. He said he believed the adjustment necessary under our present constitutional democracy. He pledged that the Association would not relax its efforts in fighting for full equality for colored Americans because white America could not be free until black America was free.

Southern White Man Cheered

On Wednesday night, Howard Kester, a young Southern white man of Nashville, Tenn., who has been investigating conditions of black and white sharecroppers in Eastern Arkansas, received the greatest amount of applause of any speaker up to that time when he assailed the Southern agricultural system as ill-disguised slavery. His dramatic address contained many of his personal observations, and he gave a graphic picture of the plight of the white and black sharecroppers. He called for aggressive action by all organizations interested in the building of a more just and secure society.

Be honest, but hate no one; overturn a man's wrong doing, but do not overturn him unless it must be done in overturning the wrong. Stand with anybody that stands aright. Stand with him while he is right and help him when he goes wrong.—Abraham Lincoln.

TENTH ANNUAL SESSION OF THE VACATION BIBLE SCHOOL

The tenth annual session of the Vacation Bible School of the Brooklyn Presbyterian church, Charlotte, closed Friday evening, June 28, in the auditorium of the church. The attendance this year was not as large as heretofore, but more intense training was in evidence in the work of the pupils. Children from every denomination in the city were in attendance and the benefits were community wide.

The teachers who served so acceptably this year in the school were Mrs. Susan Prince, Principal; Miss Helen Brodie, Assistant Principal; Misses Elva Mae Jacobs, Idell Rhyne, Novella Ray, Ruby Rhyne, Geneva Ray, and Mrs. Avonella Gandy Morgan.

At the end of the session the permanent faculty on Vacation School was perfected through the Director, Rev. A. H. Prince, which faculty will meet once every three months for the furtherance of Vacation Bible School work and training in the local church. The school is definite in its aims and the workers are enthusiastic for its further progression during another year. The faculty for another year will need fourteen trained workers and efforts to secure these leaders are in progress now.

The program of the closing this year was indicative of real work done on the part of the teachers in their daily procedure. We were glad to have Dr. J. A. Rollins, of Newport News, Va., and Dr. Frank C. Snirley, of the Biddleville church, Charlotte, present at the closing.

CATAWBA SUNDAY SCHOOL CONFERENCE

The Sabbath School Conference of Catawba Presbytery will convene with the Bethpage Presbyterian church, near Concord, N. C., Thursday morning, Aug. 8. The full assessment of five cents per capita will be called for. The records of the Sabbath schools will be brought to this conference together with the annual report from each Sabbath school in the Presbytery.

Persons desiring to come and stay over the night will notify Mr. J. N. F. Brown, Route 2, Box 150, Concord, N. C.

A. H. PRINCE,
Executive Secretary, Catawba, Sabbath School Conference.

POWELL - DAVIDSON NUP-TIALS

Miss Ruth Marie Davidson became the wife of the Reverend John Lewis Powell, Wednesday afternoon, June 26th, at five-thirty o'clock. The marriage was solemnized at the Mount Carmel Baptist church, Charlotte, before more than two hundred people. The ceremony was performed by the Reverend W. H. Davidson, D. D., pastor of the Mt. Carmel church, assisted by the Reverend A. H. Prince, pastor of Brooklyn Presbyterian church.

The bride is the eldest daughter of Mr. and Mrs. John Davidson, of the city of Charlotte, and was educated in the schools of West Kentucky, and at present is a teacher in the public schools of Kings Mountain. The Rev. Powell is a graduate of the college and seminary of Johnson C. Smith University and is now the pastor of Friendship Baptist church, Charlotte.

Rev. and Mrs. Powell will live in the parsonage, 434 Liberty Street. They have the best wishes of a host of friends.

TO HAVE HOME-COMING AT BETHEL CHURCH

The minister, Rev. S. L. Fulwood, and members of Bethel church, at Waxhaw in Union County, are planning to observe the second Sabbath in August as Home-Coming Day. Special services will begin on Wednesday evening before the second Sabbath. All members are asked to come home during the observance. Former pastors are especially invited to return and preach at some one of the services.

BROOKLYN CHURCH NOTES

By Mrs. D. W. McGill

Sunday morning a wonderful sermon was preached by the pastor, Rev. A. H. Prince. The sermon theme was: "Jesus Bids Us Go Higher." The words of Jesus to Christians is, climb higher. We were glad to have Rev. C. P. Pitchford worship with us in the services Sunday morning.

The Children's Hour, as usual, was at 6:30 o'clock. A large group of children was present.

The Young People's Forum was largely attended Sunday evening and the meeting was interesting. This was a consecration service. Mr. B. T. Bailey presided.

At the regular evening service we were pleased to have Rev. N. A. Johnson, minister of Miranda and Bethesda churches, preach for us. Rev. Mr. Johnson brought a splendid message from the theme: "Here and There." He told how Christians should live at all times. A special offering sponsored by the Trustees of the church was had during the service. Sixty dollars was raised from the effort. Rev. F. D. Battle was present, and assisted in the evening service.

Thursday evening, July 11th, will be Fellowship Night. We are expecting all members of our church to be present.

Our sympathy goes out to Mrs. Nancy Stitt and Mrs. Susanna Woodard in the death of their husband and son-in-law, Mr. James Stitt.

MRS. HAZEL JONES PASSES IN LOUISVILLE, KY.

Mrs. Hazel Jones, the wife of the Rev. Edward W. Jones, of the Ferguson Memorial Presbyterian church, Louisville, Kentucky, passed away Sunday, June 30th, at Louisville, Ky. Mrs. Jones was ill properly for only four days and went to her reward suddenly.

Although a young woman in her early twenties she spent her entire life in the service of the church, being at the time of her death Vice-President of the Woman's Missionary Society in the Ferguson Memorial church at Louisville, and also a member of the choir and leader of the Forward Group in the church. She assisted her husband in the many and varied things which concerned him for the promotion of the work.

The funeral was held Thursday afternoon, July 4, at two o'clock from the Brooklyn Presbyterian church, Charlotte. The Rev. A. H. Prince, pastor, officiated, assisted by the Revs. F. C. Shirley, D. D., pastor of the Biddleville Presbyterian church; Lionel B. West, D. D., Field Representative of the Board of National Missions; William R. Mayberry, pastor of McClintock and Love's Chapel churches; John Powell, pastor of Friendship Baptist church; B. J. Ivey, pastor of Rural Baptist church, and Dr. Yorke Jones.

The floral designs were beautiful and the testimonial of the good people of Louisville was indicative of their love and confidence in Mrs. Jones. Mrs. Jones was a lovable character and sought to do those things which would reflect credit upon her Christian life.

She is survived by a husband, the Rev. Edward W. Jones; a mother and father and two brothers.

The pallbearers were Mr. A. T. James, Reverend F. D. Battle, Mr. Jackson Benson, and Reverend J. James Stokes. Interment was in the India Community Cemetery, Fort Mill, S. C.

"Even as she trod that day of God,

So walked she from her birth, in gentleness, in honor, And in clean mirth."

A. H. P.

NOTICE

All persons expecting to attend the twenty-seventh annual meeting of the Yadkin Presbyterial Western District, July 25-26, will please notify Mrs. M. J. Onque, Box 65, Mocksville, N. C., so that entertainment may be provided. MRS. M. J. ONQUE, Cor. Secretary.

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Rev. H. S. Davis, Principal,
Oxford, N. C.

A VACATION WITH STUDY, FELLOWSHIP AND PLAY

AT THE
FOUR SUNDAY SCHOOL AND YOUNG PEOPLES CONFERENCES

Canadian at Valliant, Okla., Elliott Academy, Aug. 5-11.
East Tennessee, at Rogersville, Tenn., Swift Memorial College, Aug. 12-18.

Atlantic, at Chester, S. C., Brainerd Institute, Aug. 19-25.

Catawba, at Oxford, N. C., Mary Potter School, Aug. 26-September 1.

C. N. SHROPSHIRE, Registrar. G. W. LONG, Registrar.
Texarkana, Ark. Cheraw, S. C.

VANHORN MURRAY, Registrar F. C. SHIRLEY, Reg.
West Point, Miss. Charlotte, N. C.

A. B. McCOY, Director, Atlanta, Ga.

HODGE PRESBYTERIAL SCHOOL OF METHODS

The Presbyterial Sunday School Convention and School of Methods of Hodge Presbytery will be in session at Bogg's Academy, Keyville, Ga., July 31-August 2.

We are urging each church school and Young People's organization to send a large delegation. The sessions, classes, etc., will be very instructive and inspirational, and the time will be well spent, so plan to be there.

Each school is assessed five cents per member. This will be the first session of our Presbyterial School of Methods; let us make it a success in every way.

Dr. and Mrs. J. L. Phelps assure us that they will do all they can to make our stay pleasant. Write them at Keyville, Ga., Rt. 1, of your intention to be present.

LILLIE B. HARRIS, Cor. Sec.

DISTRICT MEETING NOTICE

The Eastern District Presbyterial of the Yadkin Presbytery will convene in its regular annual meeting August 2nd, 1935, with Emanuel Presbyterial church, Southern Pines, N. C. The opening session will begin at 2:30 P. M.

We are especially urging that each of the local societies report by President and delegate in order that we may have a one hundred per cent meeting. We have been doing well at meeting, but let us do better. Let each church and pastor feel that it is their indispensable duty to help put over this particular program.

The missionary societies which failed to send in one dollar to the Efland Home for Delinquent Girls, please send it to the District meeting.

MRS. L. K. WALLS, Secretary.

NOTICE

The Young People's League of Catawba Presbytery will meet Friday, July 19th, 1935, at Wadesboro, N. C. The session will begin at 12 o'clock, noon. We are expecting to see a large number of young people at this summer League. We hope to finish up all the back work.

GEORGE A. BARBOUR, President.
L. KIBLER, Secretary,
A. ALEXANDER, Assist. Sec.

WORSE THAN SLAVERY

(From The Cincinnati Post)
With tragic futility, Southern sharecroppers petition Washington officials to right the wrongs of the plantation-tenant system. There is little the government can do for them under a system first built on slavery and then maintained by exploitation worse than slavery. They ask that the Agricultural Adjustment Administration force landlords to share the acreage reduction payments with the croppers. This much the government can and should do, despite administrative difficulties. But their other just demands—fixed minimum wages, prohibition of child labor, and protection in organizing unions and against the violence of armed vigilantes—must be fought out chiefly in their home communities. If the croppers had political power they might force their State governments to correct their abuses. But, disfranchised by racial discrimination and by poll taxes, they are powerless in State political arenas.

Even if they possessed political power, our Southern croppers might find their efforts largely frustrated by the economy of the world's cotton industry. To a substantial degree, the purchasing power of the peoples of the world and the wages paid in the cotton fields of Egypt and India determine the living standards of those who plod down the rows of a Georgia or Arkansas.

Mere reforms in the plantation-tenant system cannot solve our cotton belt's economic and social problems. The tenancy system itself must be abolished, if millions who toil in Dixie are to have a chance at an American living standard.

To destroy this system, the government should make it possible for impoverished tenants to become freeholders. The Bankhead tenant-aid bill—if strengthened and safeguarded by amendment—points a way to some economic freedom for the 60 per cent of cotton belt farmers now dispossessed.

The government can not move too rapidly. A fate worse than exploitation threatens plantation tenants. Those who have tested the new mechanical cotton picker say it gathers more cotton in eight hours than a good farm laborer can pick in four months. If that is true, three million men, women and children will no longer stoop and crawl over our cotton acres. They will be emancipated from that drudgery.

But at the same time they will be cut off from the landlord's "furnish" of salt pork, beans and flour. Then—unless in the meantime they get hoes and small farms of their own—they will be on the dole or starving.

LATEST DUBOIS BOOK STIRS LITERARY CRITICS

New York, June 14.—"Black Reconstruction," a monumental work by Dr. W. E. B. DuBois on the part played by colored Americans in reorganizing Southern Society following the Civil War, was unanimously praised by critics on the big Metropolitan dailies here Thursday when it was released. Well-documented, brilliant and devastating in its arraignment and criticism of prejudiced white historians who for decades have glorified the white South at the expense of the Negro, it drew fulsome commendation from such critics as John Chamberlain of the New York Times, Lewis Gannett, of the Herald Tribune, and Harry Hansen, of the World-Telegram.

In "Black Reconstruction" Dr. DuBois is said to be at his best. Every falsehood, canard and misrepresentation circulated by the traducers of the Negro is analyzed, ridiculed and demolished by solid facts from contemporary documents. The entire role of the colored people in the development of capitalist economy in America and throughout the world is reviewed, the actual status of the white worker and his relation to the Negro from colonial days to the present is examined, and the solid contributions of colored people to American civili-

zation before and following the Civil War are set forth in exquisite prose and with withering logic.

It is widely stated that after this book, the works of most white historians of the Reconstruction Period are rendered worthless.

The book is published by Harcourt, Brace and Co., and with its exhaustive bibliography and index runs to 746 pages. The publishers hail it as "A brilliantly new version of America's tragic era."

HOPKINS URGED TO APPOINT NEGRO DEPUTY ADMINISTRATORS

New York, June 14.—Stressing the urgent need of American Negroes for work relief and scoring the flagrant discrimination to which they have been subjected, the National Association for the Advancement of Colored People this week urged upon Harry L. Hopkins, Federal Emergency Relief Administrator at Washington, the appointment of qualified Negro Deputy Administrators in every State where there is any appreciable number of Negro citizens and the integration of qualified Negroes throughout the administrative personnel of the Works Progress Administration in each of these States. Mr. Hopkins was also asked to specifically charge each local Works Administration with the responsibility of proportional integration of Negroes in each project.

"It is of the highest importance," the letter stated, "that these steps be taken."

"ON TO EDISTO"

To the Sunday school workers of the Presbytery of Atlantic:

This calls your attention to the fact that the Atlantic Junior School of Methods and Sunday School Convention will meet on Edisto Island, S. C., July 24-27, 1935.

Read the program to see what is what and who is who. Of course, every "Tru-blue" is expected to be there.

MISS ALMA FRASIER,
President.
E. MURIELLE PEARSON,
Secretary.

PERSONAL MENTION

Mrs. Hardy Liston and sons, Hugh Hoskins and David Julian Liston, were the guests of Rev. and Mrs. A. H. George a few days ago. Mrs. Liston is the wife of Prof. Hardy Liston, Dean of Knoxville College, Knoxville, Tenn., and was on the way to visit Prof. Liston's father and mother in North Carolina.

Rev. A. H. George left on July 4th for New York City where he will attend the summer session at Union Theological Seminary. Rev. George will be the guest preacher at the 13th Avenue Presbyterian church, Newark, N. J., on July 14th. On August 11th he will be the guest preacher at the St. James Presbyterian church in New York City.

Mrs. M. B. Greenlee, dietitian at Johnson C. Smith University, is spending a while at her old home in Tennessee, where she was living at the time of the death of her husband, Dr. Greenlee.

Miss Susan E. Prince, of Washington, D. C., sister of the Rev. A. H. Prince, pastor of Brooklyn Presbyterian church, is visiting in the home of her brother, 1927 Oaklawn Ave.

A spirit of thankfulness in ourselves and others brings to us our greatest happiness. We know a father who received a letter written by his son on his twenty-first birthday. In it the boy spoke of all he owed his parents, a debt which he could never repay and which he could never forget. The father said: "That letter is the most precious thing I possess. It makes me feel that all the love and sacrifice of the years have not been in vain." It was far more to him than any pay.

Edward Ellsworth Hipsher, who has known every great singer of his generation, says, "Almost every prominent orator or opera singer has come up through a church (choir) somewhere."

WINGS

A Program for Young People's Meeting

By Miss Annie A. Chresfield

A short prayer service of ten minutes. The leader, the prayer committee and all the officers of the Young People's Society should be present.

Singing for ten minutes.

Opening words by the leader: "How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings."

Response: "Keep me as the apple of thine eye: hide me under the shadow of thy wings."

Prayer.

Announcement of the topic and Bible reading from the 55th Psalm 1-8, and I Corinthians 10:6-15.

The leader's message.

Prayer by the leader.

Singing: "My Faith Looks Up to Thee."

Discussion of the topic.

Wings.

Use Your Wings.

Flying from Youthful Lusts.

Escaping from Snares.

1. Tell the story of the moth in the spider's web.

2. Why did the moth fly into the spider's web?

3. What does the expression, "Use your wings," mean to a Christian?

4. Explain "webs of idolatry," and tell us how to use our wings to get out.

5. Explain "webs of fornication," and tell us how to use our wings to get out.

6. What sin is there which pulls down the largest number of Christian young people? How can we get rid of it?

7. When the devil has trapped us in sin, who alone can break the trap and set us free?

Prayer: Help us, O Lord, to have faith in Thee and Thy plan of salvation, for Jesus sake, Amen.

Singing: "Jesus, Lover of My Soul."

Report of Committees.

Report of the Secretary.

Singing: "O That I Had Wings Like Angels."

Benediction.

The Leader's Message

It was a pretty little moth with bright, silvery wings. A spider had spun a web like a wheel. The little moth fluttered in and out of the spaces between the lines of the web. Sometimes it would fly away but it would come back. At last it got caught in the web. The spider began at once to wind threads around and around the little moth till it could not move. I felt sorry for the foolish little moth and with a small stick soon freed it from the web. It could no longer fly, however. A part of its wing was broken. Little threads of the web still clung to its body. As it crawled away I mused thus: Poor little moth; you will never fly again. Why did you play with the spider's web? Didn't you know it was dangerous? Didn't you know the spider wanted its web to kill you? You had wings. Why didn't you use them to fly far away from the spider's web?

Wings

In his 55th Psalm David was in great need of help. He asked God not to hide from him as he mourned in his complaint. The voice of the enemy was raised against him. The wicked were oppressing him. People hated him. His heart was pained within him. Then he felt an awful fright at the thought of death. Fear and trembling had come upon him. Then he cried out saying, "Oh that I had wings that I might fly away from all trouble." But David did have wings. He had just forgotten about them at the time. All those who love and trust God may fly at any time on the wings of faith. In the Bible God tells us: "I am never far away. I will never leave thee alone. The eternal God is thy refuge and underneath are the everlasting arms. When thou walkest through the fire thou shalt not be burned. Cast all your cares on him, for he careth for you." These are not just words but real wings for all those who have faith to believe and trust God.

Use Your Wings

As we read the 10th chapter of I Corinthians and the 6th

and 15th verses we seem to hear a clear command: "Use your wings." If the moth had used his wings wisely he would not have been caught by the spider's web. There is the web of idolatry when we love each other, and beautiful homes and fine clothes, and fast automobiles and expensive radios better than we love God. There is the web of fornication when for money or false ideas of love one uses his or her body in an unclean way. There are the webs of temptation, webs of discontent and webs of deceit. God expects us to keep out of these webs. He expects us to use our wings; that is, faith in Him. He says: "But God is faithful, who will not suffer you to be tempted above that ye are able, but with the temptation will also make a way of escape." Therefore by earnest, constant prayer one may keep away from these evils. Use your wings.

Flying From Youthful Lust

We may think of lust as a very strong desire after sinful things. One would not be surprised to see a lion, a horse or a cow or any of the lower animals trying to satisfy their desires no matter what they are, but it should not be so with men who have souls from God. There are some desires, some things one may want to do, that are not good. To do these things would lower one's worth. The great Apostle Paul in one of his letters to young Timothy advised him to fly from youthful lusts. Let Christian youth fly from this sinful lust of passion.

Escaping from Snares

A snare is a wire or cord arranged in such a way as to trap or entangle an animal. Birds are sometimes caught in this way. The Psalmist, in writing about how God had delivered the church, said: "Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken and we are escaped."

How many times when we have decided to go straight do we find ourselves caught in some trap of sin? We did not mean to go there. No; but the devil, our great enemy, is sly and sharp. He knows about our weak spots. So he sets his traps and often catches us. He, like the spider, spins webs about us that entangle us more and more until we are held fast. The devil laughs at our struggles to get free, but Jesus, our Friend, is sorry for us. He tears the web or breaks the trap, saying to us, "Sin no more lest a worse thing come unto thee."

"WORK STORIES" CONTEST

Atlanta, Ga., July 1.—The Rosenwald offer of one thousand dollars for "work stories of living Negroes" is exciting wide interest and has already brought in a large number of stories, according to the Commission on Interracial Cooperation, which is conducting the contest. The closing date for entry of stories will be October first, by which time it is expected that hundreds of interesting life stories will be awaiting the attention of the judges. The stories already submitted come from all parts of the country and cover a wide range of activity. Some tell of success; some of struggle and failure; others of heroic effort still in progress. A boy just entering college recounts his long struggle through elementary and high school; an undertaker tells how he beat the depression; a farmer recounts his successful efforts to buy land; a preacher tells of his work and his ideals. There are stories of a successful real estate operator, a cook and laundress who is also a community leader, a teacher working for a graduate degree, a woman undertaker, an aviator, a blind man who fells trees, cuts cordwood, and bottoms chairs; and so on through a most interesting cross section of economic struggle.

The Commission points out that there is still ample time to prepare and submit stories and will send full information to anyone writing to its headquarters, 703 Standard Building, Atlanta.

Convey thy love to thy friend, as an arrow to the mark, to stick there; and not as a ball against the wall to rebound back to thee.—Francis Quarles.

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Individual attention to every student in every department.

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Stressing daily devoted love for "Others."

Engrossed in developing winsome, womanly "home makers"—woman's highest vocation.

Molding leaders for school, church and home, and helpers for the leaders.

Instilling the law of love and the love of law.

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Reaching out for girls who covet the Master's words: "She hath done what she could."

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For further information, write L. S. COZART, Dean,

Barber-Scotia Junior College, Concord, North Carolina.

A NEW FRATERNAL ORGANIZATION

(From The Ohio State News, Columbus, Ohio)

Out of the hearts of those who are interested in Negro welfare, a new fraternal organization has been formed—The United Sons and Daughters of America. Those who participated elected capable and reliable officers at the meeting, which was held Thursday evening, June 6, 1935, in the Masonic Temple.

Many of those who are experienced in the work of fraternal organizations expressed the opinion that this was the most harmonious election in which they had ever taken part.

The following grand officers were chosen by popular vote:

Attorney Joseph E. Bowman, Grand Adviser; Col. Fred D. Lowery, Grand Vice-Adviser; Messrs. James O. Robinson, Grand Keeper of Records; Ira W. Newsome, Grand Keeper of Finance; Albert L. Brooks, Grand Keeper of Chest; Messdames Amaylia Smith, Grand Noble Princess; Fay Hamilton, Grand Examiner of Records; Hattie Covington, Grand Right Supporter; Messrs. C. B. Guthrie, Grand Left Supporter; James Jackson, Grand Inner Guard; Jerry Johnson, Grand Outer Guard, and Mrs. Sallie P. Lash, Grand Chaplain.

The Military Department was established by the election of Col. Fred D. Lowery, unanimously. Capital City Band, which is being directed by Captain Albert Jones, was also unanimously chosen for music. Five local chapters were formed which will be under the guidance and direction of Mes-

dames Anna Robinson, Rosa Guthrie, Amaylia Smith, (Ida Early and Susie Leftwich.

Mr. Joseph Bowman, who is Assistant Prosecutor of Franklin County, was chosen to head the organization as Grand Adviser. He is well fitted for the position, as he has been a prominent attorney in this city for many years, active in civic and welfare work among our race of people, and a member of Bethany Presbyterian church.

Col. Fred D. Lowery, as Grand Vice-Adviser and Brigadier General, has long been active in the fraternal world. At one time he was Col. of the Second Regiment of Ohio A. U. K. and D. of A., and also active as Major of the First Battalion of Second Regiment Knights of Pythias. He belongs to Bethany Baptist church.

We feel confident that with the leadership of these eminent gentlemen officers, the organization will be carried on with great success.

The main objects of this fraternal group are to assist, provide relief for, and promote the general welfare of the Negro race, to receive funds by gift or bequest and disburse the same into the proper channels, to provide adequate facilities for social, physical and civic education, moral instruction and improvement, the general dissemination of knowledge, and to perform whatever else may be necessary for the upbuilding of this organization.

The Gospel is more than a book; it is a living thing, active, powerful, overcoming every obstacle in its way. — Napoleon Bonaparte.

CHERRY STREET CHURCH, HIGH POINT

By Mrs. J. H. Clement

Sunday, June 23, was a high day at Cherry Street church. The eleven o'clock services were well attended and the pastor, Rev. C. H. White, delivered a very able sermon. It was graduates' day and the graduates of the city attended well, as the sermon was a special one for them.

Our Sunday school is progressing. The attendance is good. Mr. C. W. Robinson is a wide awake superintendent, and with a splendid group of teachers success is compelled to be.

At 7:30 the graduates from the elementary schools of the city rendered a program which was a credit to the teachers in those schools. Miss Lucy Mae Williamson was mistress of ceremonies.

At 8:30 the college and high school graduates were favored with a very large audience. Their program was good. Prof. W. L. McNair was the speaker of the evening. His address to the young people was one that will be long remembered by all who heard him. Miss Josephine Griffin was mistress of ceremonies and presided with grace and dignity.

Our Daily Vacation Bible School is now in session with a large attendance.

Miss Virginia Harris is a lucky girl and the members of Cherry Street church feel proud of her. She won a scholarship to Barber-Scotia College. Three cheers for her!

Our group of young people is increasing. The two Misses Pipher, of Mooresville, the Perry sisters, of the city; Mr. Pipher, of Mooresville, and Mr. Brodie, recently became members of the church. We are very glad to have them.

The financial drive is still on. The members are trying to reach the goal of \$400.

The Children's Day program was a success.

Miss Atlanta Byrd, of Aberdeen, is attending summer school at Teachers' College. She worshipped with us Sunday. Miss Byrd was the weekend guest of Mrs. J. H. Clement.

Miss Dorothy May Boags, Miss Georgianna Phoenix and Miss E. C. Lewis, of Charleston, S. C., are attending summer school at A. and T. College, Greensboro. They, too, were guests of Mrs. Clement Sunday.

The Ushers' Board is planning a womanless wedding.

The Woman's Missionary Society has on a drive. It is an interdenominational presidents' contest.

Mrs. Alice White, who has been with her daughters, Mrs. A. Snipe and Mrs. E. C. Boger, left Sunday for Salisbury to spend some time with her son, Mr. Sweet White.

Mrs. William H. Clement and daughter, Miss Miriam, spent several days in the city recently.

We are glad to have the little Misses Geraldine Morgan and Sadie Greenwood out again. They spent some days in the Richardson Hospital in Greensboro where their tonsils were removed. They are the daughters of Drs. Morgan and Greenwood.

Little Miss Pauline Turner played a piano selection at the Washington Terrace Congregational church Sunday afternoon.

Mr. E. D. Evans has been confined to his home for several days on account of illness.

FAIRFIELD CONVENTION

The Presbyterian Sunday School Convention and School of Methods of the Fairfield Presbytery will meet at Kendall Institute, Sumter, S. C., July 10th-13th.

Each Sunday school is asked to send a delegate and 10 cents per capita.

Each Christian Endeavor Society is asked to send a delegate and ten cents per capita.

Any other organizations responding are asked to send 10c per capita and a delegate.

A. S. POWE, President.
T. L. FRIERSON, Sec.

MT. PISGAH CHURCH

(Continued from page 1)

after the services, I went up to say, "Howdy" to the lady I have in mind, and she said this to me: "You know his name is west, and he is better than any the rest. I thought this was a very fine tribute to Dr. West."

We have a new minister and his good wife, the Rev. and Mrs. H. B. Williams, and we are doing splendidly under their leadership.

The third Sunday in June Rev. Williams chose for his text, "He saith unto the man, Strengthen thine hand, and he strengthened it out; and his hand was restored whole as the other. St. Mark 5:21. He chose for his subject, "The Withered Hand." This sermon was well received by those of us who listened to Rev. Williams. It was really a sermon full of richness and one which deserved re-preaching.

For the first quarter we have sent to the board \$13.00 for benevolence.

For the week of June 10-14 we had services which were conducted by the Revs. J. W. Lucas, C. L. Alexander, J. H. Canton, T. V. Foster and E. M. S. Ball. These ministers were accompanied by their respective choirs and congregations.

Our former pastor, Rev. W. D. Burgess, is attending the Ministers' Conference at Hampton Institute, Va.

The wedding of Miss Annie Lee Whitehead and Mr. Andrew Neville was solemnized in the Presbyterian church, June 8. The Rev. W. D. Burgess performed the ceremony.

Mrs. Neville is the daughter of Mrs. Nellie W. Hopkins and the late James Whitehead. Mrs. Neville is an instructor in the city school system, and Mr. Neville is an inspector for the Winston Life Insurance Company.

Miss Elizabeth Rawlins, a faithful member of our church, is attending summer school at the University of Pennsylvania.

Mrs. S. C. Baskerville, a devoted member of our church, is in Baltimore, Md., where she has been for several months taking treatment at Johns Hopkins Hospital.

Mrs. R. J. Person, who has been ill at her home, 401 North Main Street, is much improved at this writing.

YADKIN YOUNG PEOPLE'S LEAGUE

The Young People's League of the Yadkin Presbytery will hold their next meeting at Cameron church, Elmwood, N. C., July 19, 1935. This meeting is from 3 o'clock until 5 o'clock. This is a picnic meeting and we hope all the churches will be represented.

RALPH HALL, President.
MARKON SMITH, Secretary.
C. V. THOMAS, Program Committee.
MR. G. R. MARSH, S. S. Missionary.
P. W. FALLS, Reporter.

NOTICE

To the Ladies of the Yadkin Presbyterial, Western District:

The twenty-seventh annual District Meeting will be held in Mocksville Presbyterian church, Rev. L. M. Onque, D. D., pastor, July 25-26, 1935. On the first day the meeting will open at 10 o'clock A. M. Please send names of delegates as early as possible to the Corresponding Secretary, Mrs. M. S. Cowan, 626 Walker Street, Statesville, N. C., so programs can be arranged.

MRS. M. S. COWAN, 626 Walker St., Statesville, N. C.

To the Ministers, Superintendents and Sabbath School Workers of the McClelland Presbytery:

The Sunday School Convention and School of Methods of McClelland Presbytery will meet at Harbison Institute, Irmo, S. C., July 16-19. We are urging all leaders of church work to be present. Our aim is to have 100 per cent of delegates and contingent fee. Come, and you will enjoy the contact of fellow-workers.

MRS. M. V. MARION, Pres.