

# Africo-American Presbyterian

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

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## LABOR DAY MESSAGE, 1938

(Issued by the Executive Committee of the Federal Council of the Churches of Christ in America, through its Department of the Church and Social Service.)

Requested to be read in the churches on Labor Day, Sunday, September 4, 1938, or on the first available Sunday thereafter.

The recent World Conference of Churches at Oxford described our day as "a time when mankind is oppressed with perplexity and fear. Men are burdened with evils almost insupportable and with problems apparently insoluble. Even in countries which are at peace, unemployment and malnutrition sap men's strength of body, mind, and spirit. In other countries war does its 'devil's work,' and threatens to overwhelm us all in its limitless catastrophe."

It is heartening in such a day that the Church is affirming the Word of God with new definiteness and courage, and that throughout the churches an increasing concern is felt about the problems of the social order, such as unemployment, the distribution of income, social security, the rights of labor, consumers' cooperation, and the relation of races and nations. It is heartening, too, that the churches are renewing their declarations that no human authority, not even the State, has a right to dictate to the conscience, since all authority is from God and the State also "stands under His judgment."

### The Duty of Christians

It is the duty of Christians to witness to their faith within the existing economic order, but also, as the Oxford Conference declared, "to test all economic institutions in the light of their understanding of God's will" and contribute to "the transformation, and if necessary, the thorough reconstruction of the present economic and political systems."

In pursuing these ends, Christian men and women in the same occupations should meet together for prayerful discussion as to how in their particular sphere of life the problems which arise can be dealt with in accordance with the mind of Christ. In their membership in political parties, employers' associations, trade unions, farmers' organizations, consumers' cooperatives and other similar groups, Christians have an opportunity to make their influence felt in practical activities.

As citizens we should reaffirm our faith in democracy. For democracy alone guarantees the liberty of the human spirit and, by placing responsibility on the individual, promotes character and develops human personality. In the realm of industrial relations, the basic idea of democracy finds expression in the organization of labor for collective dealing with employers. For employers of the great mass of industrial workers today are no longer individuals, as were the employers of a century ago, but large companies or corporations. In such circumstances there can be no genuine negotiation unless it be collective negotiation; no genuinely free contract unless it be a collective contract. Labor, therefore, must be organized as a necessary factor in the extension of democratic processes in American life. The responsible heads of some of our greatest industries, who have entered into collective bargaining relations with their employees, have exhibited industrial statesmanship. On the other hand, it is regrettable that some have used the misdeeds of labor organizations as an excuse for obscuring the major issue of democratic industrial relations. Labor, like the employer, must accept the

obligations that go with the democratic process, taking care that the affairs of its own organizations are democratically and responsibly conducted.

During industrial conflict, unethical and unjustifiable methods on the part of all parties too frequently prevail. In the public interest as well as their own, labor and employers should discontinue resorting to violence, racketeering, autocratic methods, internal dissension, refusal to participate in genuine collective bargaining, breaking of contracts, the use of industrial spies, and misleading propaganda. Organization and legislation alone will avail little if the right spirit be absent. The Church as a fellowship of the spirit dare never forget or cease to emphasize this fact.

### Religious and Civil Liberties

Liberty is one and indivisible. We cannot have freedom in one sphere and deny it in another. In the world today the right of labor to have a voice in determining the conditions of its work, and the right of the Church to have a voice in determining the conditions of its worship, stand or fall together. Under dictatorships, whether of the Right or of the Left, it is not alone the freedom of labor to organize independently of the employer and of the State which has been denied, but also free speech, free press, freedom of assemblage, and freedom of worship.

Concerned as we are for democracy, we must also be concerned for peace. For war is the enemy of democracy. If war should come, we would stand to lose in life and liberties all our hard won gains. We must therefore unite in opposing increased armaments, conscription and industrial mobilization; in supporting all measures for removing the basic economic causes of war; and in building a cooperative world-order.

Ominous as is the condition of the world, we would conclude this message in the words of the Oxford World Conference of Churches: "We are troubled yet we do not despair. Our hope is anchored in the living God. . . . In His Name we set our hands, as the servants of God and in Him of one another, to the task of proclaiming God's message of redemption, of living as His Children, and of combating injustice, cruelty and hate."

### ASKS U. S. TO EXPLAIN PASSPORT POLICY

New York, August 19.—Following receipt of several complaints from citizens recently that they were subjected to what they felt was unnecessary questioning, when they sought passports for travel abroad, the National Association for the Advancement of Colored People has asked the United States State Department to explain its passport policy.

Colored people report that they have been questioned closely and in great detail about their income and other matters not usually inquired into by government officials.

In a letter addressed to the State Department's passport division, E. Frederic Morrow, the association's branch coordinator, said in part:

"We are wondering if this is a general policy of the government, applied to all citizens who wish to travel, or if it is a policy used to discourage a certain group of people from booking passage on transatlantic liners."

An old gentleman observed a number of children on a curb, all crying. "What's the matter with you, children?" he inquired.

"We've all got a pain in Billy's stomach," was the answer.

## IN RE ATLANTIC SYNOD

By W. L. METZ,  
Stated Clerk of Atlantic Synod

It is a recorded fact that Atlantic Synod adjourned in Albany, Ga., October 29, 1937, to meet in Macon, Ga., the fourth Wednesday in October, the 26th day, 1938, at seven-thirty P. M. This change from the fourth Thursday to the fourth Wednesday in October allows a day more to do the work of the Synod.

It is earnestly hoped that all the brethren will manifest Synodical interest and therefore cause to grow the spirit of Synodical attendance. A Presbyterian Synod is called the larger Presbytery; and it does seem that a Presbyterian churchman—a minister of the Presbyterian persuasion, anxious to uphold the doctrines, polity, traditions, and general interest of this particular Church—should be sufficiently interested in the larger Presbytery to attend it at least once in twelve months.

### Financial Obligation of the Churches

It seems that a large number of our churches in the bounds of Atlantic Synod live and move and have their being on the assumption that the individual church has no financial responsibility to the Synod—some never pay their Synodical assessment, while quite a number pay a very small fraction of the five cents per capita. Most of our larger churches feel that they have done their full duty when they pay about one-third or sometimes half of their Synodical assessment. They do not seem to realize for a moment that

### The Synod Has Outstanding Obligations to Meet

These obligations have not been fully met since 1934—when we met in Cheraw, S. C. In '34, we met and adjourned in Anderson with even the Minutes of our Synod unpaid for; in Rome, Ga., we put over the same unpleasant job, and in Albany, Ga., last October, we pursued the same course of nodding assent to the delinquent.

Your Stated Clerk has not been paid in full since 1934. And it was only last October at Albany, Ga., that one young brother "moved" that the Stated Clerk's stipend be reduced to fifty per cent of the regular amount. This was quickly done; and the Stated Clerk—for the good of the local and general Church—had no objection to offer, but quickly agreed, while the present Synodical Evangelist and the one preceding him contended that they needed their money, and therefore felt that the amounts due them should not be cut as the amounts due the Stated Clerk, and the Stated Clerk's future salary. And I am informed that the two Evangelists—the present and the past servants—have been satisfied. I do not know this; but if not, they should have been last October—saying nothing about the Synod's obligation to the Stated Clerk. He has no fuss to make about the unsatisfied obligations of the Synod to him. He doesn't contend with his brethren for what they know they owe him. He never did and never does. Otherwise he would not be in the Master's class today, who could not match the fowls of the air with nests and the foxes with holes.

### What The Synod Should Know

I feel that in our financial dereliction Atlantic Synod should know that our General Assembly requires that our Minutes of Synod should be printed with restrictions in form. The General Assembly is not responsible for your Synod's Minutes—some big ledger, perhaps, eighteen by twelve—and therefore the Assembly requires all Synods to send to the Assembly printed minutes. Your Stated Clerk has done the best he could to cooperate with the Stated Clerk

of our Assembly. For the last twenty years your Stated Clerk has been having the Minutes of Atlantic Synod printed. But since 1934 the Minutes have been printed on borrowed money—money borrowed or advanced. The money to print the Minutes of 1934 was advanced by Drs. Long, Holley, and your Stated Clerk; the Minutes of 1935 were printed by Drs. J. W. Holley, J. G. Porter, G. W. Long, and your Stated Clerk; the Minutes of 1936 were printed by Dr. Porter (our Treasurer), Dr. J. W. Holley, and your Stated Clerk; and this year, the Stated Clerk had the Minutes printed with a small deficit due the Synod by Atlantic Presbytery which it failed to send up to the Synod as Synodical assessment.

Drs. Long, Holley, and Porter came to your Stated Clerk's relief in having the Minutes printed. But I am sorry to say that neither Dr. Holley nor Dr. Porter has been reimbursed—ten dollars each—for the printing of the Minutes of 1936; and I have not been reimbursed—the amount of twenty dollars—for the advanced money to print the Minutes of 1936.

Then, too, it is not imprudent to say, brethren, that after cutting the Stated Clerk's stipend in half none of that half has been paid hitherto; and just a part of it was paid for 1936.

Drs. Holley and Porter have not insinuated once the amount due them for advancing money to print our Minutes. I feel embarrassed to look them in the face while many of the brethren don't seem to know—and perhaps they don't—how much or what the Synod owes its Stated Clerk for service, which he has tried to render faithfully and carefully. He has kept your records in the best way possible in keeping with General Assembly requirements. Then your Stated Clerk has searched and found and placed in order every volume of Atlantic Synod—the oldest Negro Synod in the world, for that matter—which adds historical value to your archives concerning the Negro Presbyterian Church in its making in the world.

And such an art of keeping records of persons and things in their making seems to be somewhat foreign to our group. We fill out records of our humble deeds with God's subscription and throw them out the window and buy another record to write up and throw away.

It gives me chills sometimes to hear some of our outstanding Negro Presbyterian ministers "speechmaking" on the Negro Presbyterian wing of our Church; and most of their deliverances could be punctuated with question marks. I heard much of this and saw much of it at our last General Assembly; and Dr. Thomas H. Amos, of New York, and I made a little research in our large Negro Library in New York City last June just to see how far some of the colored Presbyterian historians at our Assembly, on the Negro's Day, missed the mark. And I am satisfied that such is the lack of carefully kept Sessional, Presbyterial, and Synodical records; and, too, I might say, for the lack of the path to such records, if they exist.

I have kept all your records of Atlantic safe. They contain facts long since forgotten, acts and deliverances of outstanding actors who long ago passed off the stage, but left their spirit, and rich and Godly personalities in some yet trying to carry on.

This release is only a reminder. It is not to press you to pay me off next October—that is left to those who sing: "I want to be a Christian in my heart." But I do pray that you pay your full Synodical assess-

ment at Macon, Ga., in October, between the 26 and 29. Then you may be able to pay Drs. Holley and Porter. And, too, you may be able to pay in full for the printing of your Minutes without having your Stated Clerk—embarrassed by calling on some good brothers like Drs. Holley, Porter and Long to help your Stated Clerk to have the Minutes printed.

I thoroughly believe that we should pay our Evangelist; and if we have bitten off more than we can chew, we should expectorate; and if we are chewing more than we can swallow in employing a Stated Clerk, then it is wise to reduce the amount or make a complete leave.

### ATTY. TELLS OF GROSS DISCRIMINATION AT THE TVA

Knoxville, Tenn., Aug. 19.—White cement finishers and flagmen receive from fifty to fifty-five cents more per hour for their work, under the Tennessee Valley Authority than colored men doing the same work; it was disclosed here this week, when Charles H. Houston testified before the Joint Congressional Committee investigating the TVA, on discrimination practiced against Negro workers on TVA.

According to information gathered by Mr. Houston and Thurgood Marshall, both national legal representatives of the National Association for the Advancement of Colored People, which has delved into discriminatory tactics practiced under TVA since 1933, colored cement finishers at the Chickamauga dam site, about nine miles from Chattanooga, Tenn., receive seventy-five cents per hour, while white workers in this category receive \$1.25 per hour.

According to a report furnished the committee by Houston and Marshall, not only do colored flagmen receive \$.62½ per hour against \$1.10 for white workers doing the same work, but they are classified as signalmen. A flagman, according to the report, has the exacting job of guiding huge cranes carrying cement so that the cement is dumped into the proper place without touching the intricate maze of wires, cables, and pipes near the dam foundation.

The only colored foreman on the entire TVA, who worked at Chickamauga dam site, has been fired, it was revealed, without any specific charges against him, and despite the fact that he has long been engaged in this type of work in and around Chattanooga, Tenn., where he directed white and colored workers in building a municipal highway tunnel for the city of Chattanooga.

Signed statements from a score of workers telling how they were beaten, and otherwise intimidated by construction foremen, working under TVA, when it was found that labor unions were recruiting them, were contained in the reports of the N. A. A. C. P. investigators.

Houston testified before the Committee August 18 and 19. So glaring were the N. A. A. C. P. charges that the committee ordered Personnel Director Gordon R. Clapp to prepare a report on the complaints. The basic grievances of Negro workers as outlined by the N. A. A. C. P. lawyer were:

After five years of operation, TVA has evolved no integrated policy for dealing with questions affecting Negro workers; TVA regards Negro workers primarily as a labor commodity rather than as citizens; TVA has introduced new patterns of segregation hitherto unknown in the Tennessee Valley, and has increased segregation beyond the usual sectional pattern; at Chickamauga Dam TVA has tolerated abuse and mistreatment of Negro workers, and some TVA officials have been guilty of coercion against Negro workers to keep them from joining labor organizations; TVA policies have re-

sulted in closing the doors of opportunity to Negro workers both for employment in skilled crafts, and for general enjoyment of the benefits which TVA is bringing to the Tennessee Valley, and this despite the public statements of Dr. Arthur E. Morgan, deposed head of TVA, and Gordon R. Clapp, to the contrary.

Negroes are not permitted to live in the government-built town of Norris, Tenn., at the Norris dam, the N. A. A. C. P. report declares. Furthermore, Negroes are not admitted to the apprenticeship program of the TVA which is designed to fit the people for life in the TVA area after the actual construction work is finished.

### PSYCHOLOGICALLY SPEAKING

There is something about man too obscure for the casual look to observe, too still for the busy life to recognize, and too universal for narrowness to comprehend, which means that if you could look steadily enough, become still enough, and be broad enough you might come in possession of that God-given heritage which justly belongs to you. This something is a way, a force, the soul.

The soul does not use its power to direct you because your will is against it, but it influences more or less according to your attitude toward life. If God has given you this something, you are a part of Him. As such you have great power to will and to do. You do not understand this, neither do you understand how you see, hear, sleep and digest food because of your sinful nature, which is larger in you than your goodness, and blinds you to your right possession, and to the realization that you are His and He is yours. You are craving after the things of the world—so carnal-minded that God in you is hid and your life has no Godly expression. You should withdraw your craving hand and let God in you shine forth and be seen because the world of darkness needs your light. The light of God is obscure in you and the world is full of confusion. To the extent you let your light shine you are a creator. Then create a way for the world of darkness that it may walk therein on the Highway of Holiness. Use your God-given heritage to light this dark world of sin and greed and prejudice and the world will be a better place in which to live. When a student in Bible, now Johnson C. Smith, in the days of the late Dr. D. J. Sanders, and even before that time in my childhood days, it was my custom to observe the actions and habits of birds, animals and mankind. I watched for some time the movements of bugs and worms.

This habit of studying God's handiwork caused me to choose my present profession. To know what kind of man a boy will be, physically, mentally and spiritually, you must be directed by a higher, unseen hand. You must not only know that God did it, but why, not only know that God made man, but why he made him.

Information as to your health, success and happiness can be gathered by the observer to a surprising extent. Men are growing more and more in the knowledge of God and their fellowmen because they are praying more, and more concerned about the welfare of their neighbor. Duty to God and to your neighbor is the basis of Christ's teaching.

A woman in New York writes in part: "I have been reading your letters in the Africo-American Presbyterian. They have meant a world to me. I cannot afford to miss one of them. Please include me on your prayer list." In this letter came her picture and a free will offering, which presented her poise and expression. Many letters of this kind come to me from time to time.

J. J. SHEPPERSON,  
Bristol, Tenn.

## The Africo - American Presbyterian

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THURSDAY, AUG. 25, 1938

### DR. KELLY MILLER'S GENEROUS APPRAISAL

The announcement last May that Johnson C. Smith University had been granted a status independent of the Presbyterian Board of National Missions, followed by announcement, two weeks ago, that the Africo-American Presbyterian will cease publication after September 30th, so impressed Dr. Kelly Miller that he devotes this week's release to the newspapers of the country to a review and appraisal of the service of the paper and the University. Dr. Miller's position in the provinces of authorship and education qualify him as an expert in these fields. Therefore what he says is of more than ordinary significance.

Dr. Miller is extremely generous in his evaluation of the work of the paper and of the University. It is compensation for years of toil and sacrifices for so eminent an authority to say our labors have been worthwhile and that we have achieved something. We are deeply grateful to God and to the friends who have helped us. Without His and their help we could not have done anything enduring. The work of "propagating the Presbyterian faith among the colored people" will still go on. As we relinquish a part of the task, other hands will bear the torch.

As respect to the University Dr. Miller is mistaken in assuming that the institution has withdrawn from the Presbyterian Church. It is still under Presbyterian auspices and is pledged to abide in the "faith of our fathers."

The University has not been set adrift from the Presbyterian Church. It has simply been allowed to transfer from the Presbyterian Board of National Missions to the Presbyterian Board of Christian Education, and thus assume its logical place among the sisterhood of the 53 standard Presbyterian colleges. To make the University's position clear to its friends, perhaps we can not do better than to quote from the report of this transition sent out from the offices of the Board of National Missions after its annual meeting in May. The report says:

"Johnson C. Smith University will assume as of October 1st the status of a University independent of the Board of National Missions, and reporting directly to the General Assembly through the Board of Christian Education. . . . This action is in accord with past actions of the Board granting to colleges established and supported by the Board a status independent of the Board when they have attained a certain standard of education, equipment and recognition."

### CATAWBA SYNOD

The Synod of Catawba will meet with Carver Memorial Presbyterian church, Newport News, Va., Wednesday, Oct. 12, 1938, 7:30 P. M.

Delegates are requested to pay the entertainment fee, \$1.50 for the session, through the Stated Clerk's Office prior to or by the close of the first day of the session.

H. C. MILLER,  
Stated Clerk.

A fair amount of intelligence, plus a large amount of determination is better than a large amount of intelligence and little determination.—E. T. Meredith.

Some people have three hands—a right hand, a left hand, and a little behind-hand.—John B. Gough.

### STATISTICS FOR THE PAST CHURCH YEAR

Philadelphia, August 20.—An increase of more than \$1,500,000 in contributions of Presbyterian churches was made by the Presbyterian Church in the United States of America during the past year, according to the annual statistics of the Church made public today by the Office of the General Assembly, Philadelphia. The figures cover the year ended March 31, 1938, and are released by the Rev. Lewis Seymour Mudge, the Stated Clerk of the General Assembly, as he retires from office. He will become Stated Clerk Emeritus August 24.

Contributions of the 8,883 Presbyterian churches totaled \$40,551,108. They represent an increase of \$1,523,303 over those of the preceding year, which were \$2,226,331 more than the contributions of the year ended March 31, 1936. Each year's report since 1934 has shown a gain of at least \$1,000,000 over that of the year before.

Every Church agency and other organization to which contributions were made by the Presbyterian churches received more than during the preceding year except one. The exception, the Board of Foreign Missions, showed a decrease of less than three per cent in the regular current gifts from living givers. The total income of this Board from all sources, however, revealed a decided increase. A part of this increase was a Centennial fund of almost a half-million dollars contributed by the churches in connection with observance of the 100th anniversary of the beginning of Presbyterian foreign missions in 1837. The Centennial fund is enabling the Board to send to the foreign field an increased number of missionaries, to restore salaries of missionaries to pre-depression levels, and to expand its medical and educational work on the foreign field.

Per capita giving of the Church during the year increased by \$1.04, to a total of \$21.24.

A communicant Church membership of 1,953,734 is reported. This is 21,112 less than that of the year ended March 31, 1937. This decrease is, however, solely a "bookkeeping" figure. It is accounted for by the fact that no Easter, a season of membership accessions totaling 25,000 or more annually, occurred during the Church year ended March 31, 1938.

All Presbyterian membership statistics are based solely on the number of communicants remaining in full standing, according to the strict rules of the Church relating to membership. They are based neither on the number of baptized members nor on the Presbyterian population. This broader constituency of the Church is estimated at 5,000,000. In addition to the net communicant membership of 1,953,734, the Church includes 9,632 ordained clergymen. The Sunday school membership is 1,483,191.

With local churches situated in every State in the Union, the Presbyterian Church in the United States of America continued during the past year to be, as it has been since its formal organization early in the 18th century, the national Presbyterian body. The 8,883 churches are supervised by 42 Synods and 276 Presbyteries, and have 51,605 ruling elders and 24,304 deacons.

Of the \$40,551,108 contributed by the local churches, \$33,353,706 was used for local congregational expenses. Contributions to benevolence budget causes made by living givers amounted to \$4,894,520, and were distributed among the official benevolence agencies as follows:

National Missions (maintaining work throughout the United States and its territorial possessions), \$2,213,879.

Foreign Missions (maintaining missions in 16 foreign countries), \$2,011,665.

Christian Education (promoting educational work in churches, schools, colleges and theological seminaries), \$489,426.

Pensions (relief and pensions

(Continued on Page 3)

## A LOSS TO NEGRO JOURNALISM

By DR. KELLY MILLER

The Africo-American Presbyterian in the issue of August 11, 1938, announces its discontinuance after September 30. The Johnson C. Smith University, under the auspices of the Board of National Missions of the Presbyterian Church, has assumed the responsibility for its publication since 1891. Now that the university is asserting its independence from the Board of National Missions it does not feel able to continue the enterprise out of its own financial resources. The publication under a change of name—"The Advance"—will be continued by the Unit of Work With Colored People of the Presbyterian Church. It is greatly to be regretted that the name of the Africo-American Presbyterian will not be perpetuated and carried forward. It will be difficult to transfer tradition, the loyalty and endearment which have gathered around the original title during the past sixty years to a heteronymic successor.

This announcement comes as a sudden surprise and a sad disappointment to those who, like myself, have been its constant or occasional readers since its beginning. The Africo-American Presbyterian is the oldest existing Negro weekly journal of continuous issue. Its purposes were clearly set forth in the first number, January, 1879, as a journal:

"Devoted to the Educational, Material, Moral and Religious interests of our people in the South. . . . All questions arising under the various subjects above indicated are discussed from a Christian point of view. Each number contains the freshest and best news from our Southern field and from the Church at large."

For the past fifty-nine years it has been a faithful and efficient organ for propagating the Presbyterian faith among colored people. Perhaps no other Northern Missionary agency has succeeded in building up a more intensely devoted following among its colored members. It has promoted a uniformly educated ministry and held them unwaveringly to religious ideals and high moral standards. It enjoys an enviable record among other denominations in this field of Christian endeavor.

For the past sixty years this paper has had but two editors, the Rev. Dr. D. J. Sanders and the Rev. Dr. H. L. McCrorey. It happens that both of these distinguished educators were natives of Fairfield County, South Carolina, and received their early education in Fairfield Institute at Winnsboro, South Carolina, under Rev. Willard Richardson, a devoted Presbyterian missionary. It was in Fairfield Institute at the feet of Rev. Willard Richardson that I received my start and inspiration for the upward path of life. I narrowly missed being a student of Biddle, which is only 72 miles north of Winnsboro, and was switched to Howard because Rev. Richardson had made some advantageous contacts with the faculty of that institution.

Dr. D. J. Sanders completed his education at Western Theological Seminary and was the first colored President of Biddle University. Indeed, this was the first instance where the management of a Negro institution of higher learning was transferred from a white to a colored administration. For forty years under these two Negro Presidents Biddle (or Johnson C. Smith) University has been efficiently administered, and has been signally free from outbreaks, strikes, and uprisings which form the perpetual scandal of too many of our colleges and universities.

Biddle University became a beneficiary of two good angels, Mrs. Johnson C. Smith, whom it honored by a change of name, and Mr. Duke, a North Carolina tobaccoist, who endowed it with over a million and a half dollars. Johnson C. Smith University is now the only Negro college which is adequately endowed to cover the field and to do the work which it set out to accomplish.

Dr. D. J. Sanders, the editor and founder of the Africo-

American Presbyterian, appears to be the originator of the term Africo to designate the American Negro. T. Thomas Fortune, editor of the New York Age, abridged this to Afro-American, which has since gained wide currency. However, the term Africo has a more regular grammatical derivation.

The reason given for discontinuance of the Africo-American Presbyterian, is that the Johnson C. Smith University has withdrawn from the support of the Presbyterian Church and will henceforth operate on its own independent basis. This has been the story of most of our colleges and universities. Hampton, Atlanta, Fisk, and Howard were founded and first supported by religious denominations, but as soon as the infant was able to shift for himself he cut loose from his religious parentage and proceeded to operate on a purely secular basis. This is not only true of Negro institutions, but of white institutions as well. Harvard, Yale, Columbia, Princeton, and Chicago have passed through the same experience. This shift from religious to purely secular support has entailed a change of religious and moral significance. It is widely charged that our schools and colleges have become Godless or pagan. They are for the most part non-religious if not un-religious. Let us hope that this will not be the fate of Johnson C. Smith University, but rather that it will persevere upon the foundation laid by the Presbyterian Church in the good old days of faith and loyalty to God and humanity.

We are told that the Africo-American Presbyterian will be succeeded by "The Advance," which will be under the support and management of the Presbyterian Church, though not of Johnson C. Smith University. Let us hope that the enduring foundation laid by the Africo-American Presbyterian and Biddle will continue stimulating zeal and enthusiasm for education and religion.

The Africo-American Presbyterian, unlike most of its Negro contemporaries, has adhered to its original purpose and confined its energies to religious and educational topics. It has not gone afield into the domain of politics, business and industrial enterprise which has beguiled so many Negro publications. Discontinuance of this paper will constitute a moral and spiritual loss to the race which it will be difficult to replace.

\* Dr. F. J. Anderson was editor for several years.

### THE STATED CLERK OF THE GENERAL ASSEMBLY

Philadelphia, August 24.—The Rev. Dr. Lewis Seymour Mudge of Philadelphia retires today, on reaching the age of 70, from 17 years of service as the Stated Clerk of the General Assembly of the Presbyterian Church in the United States of America. By action of the 150th General Assembly at its meeting in Philadelphia in May, Dr. Mudge becomes Stated Clerk Emeritus. He will continue to live at Gulph and Pennswood Roads, Bryn Mawr, and to be active in many Presbyterian and interdenominational organizations.

Succeeding Dr. Mudge, the Rev. Dr. William Barrow Pugh, who was elected Stated Clerk for the usual five-year term by the 150th General Assembly, will take office August 25. His resignation as pastor of the First Presbyterian church of Chester, Pennsylvania, becomes effective today. He will maintain his present residence, on Providence Road, Wallingford, Pennsylvania.

In May, 1938, the retiring Stated Clerk was an American delegate to the world conference at Utrecht, Holland, which formally organized the World Council of Churches. He was one of the leaders in drafting the constitution of this ecumenical body which is designed to federate all the non-Roman Christian Churches of the World. On returning to America, Dr. Mudge presented his report to the 150th General

Assembly, and at once the Assembly by unanimous vote entered the World Council of Churches as its first charter member.

Dr. Pugh, the new Stated Clerk, has been the pastor of the First church of Chester since 1929. His only other pastorate was that of the Beacon Presbyterian church of Philadelphia, which he served 1915-28. Since 1935 he has been the American Secretary of the World Alliance of Presbyterian and Reformed Churches. Dr. Pugh is a graduate of the University of Pennsylvania and of Princeton Theological Seminary. He is 49 years old.

The Stated Clerk is the chief permanent executive officer of a Church which has nearly 2,000,000 communicant members, who live in every State of the Union and in 16 foreign countries. He is the executive head of the Office of the General Assembly and its five departments, and is the Secretary of the National General Council of the Church.

### BRYAN-McIVER

On Wednesday morning at eight o'clock, August 17th, nineteen hundred thirty-eight, Mrs. Mary Robertson Bryan became the bride of the Rev. Ernest Thomas McIver, D. D., of New Bern, N. C. Dr. J. G. Porter, pastor of the Irmo, S. C., First Presbyterian church, performed the ceremony in the presence of the bride's family and a few friends.

The wedding was simple but beautiful. Promptly at eight o'clock Mrs. R. W. Bouliware began playing "At Dawn" was sung by Miss Birdie Pompey, of Columbia, S. C.

The bride entered to the tune of Lohengrin's Wedding March on the arm of her brother-in-law, Prof. A. P. Butler, of Harbison Institute, Irmo. The bridegroom came in with his best man, the Rev. J. S. Rutledge, of New Bern. The vows were spoken before an embankment of ferns and flowers, the ring ceremony being used.

The bride wore a British tan crepe suit with brown accessories and a corsage of white asters.

Immediately following the ceremony an appetizing breakfast was served the wedding party and out-of-town guests at the home of Prof and Mrs. A. P. Butler, the latter the bride's sister.

After breakfast the couple left for New Bern, where they will make their home.

Mrs. McIver is a graduate of Scotia Seminary and a teacher in the public schools of New Bern. The Rev. McIver is a graduate of both the collegiate and Theological Departments of Livingstone College at Salisbury, N. C. He is pastor of the St. Peters A. M. E. Zion church at New Bern.

Out-of-town guests included Mrs. Mabel Closson and little Mabel Robertson, of New York City, cousins of the bride; the Rev. J. S. Rutledge, of New Bern; Mr. J. W. McDougald, of Blackstone, Va., and Miss Birdie Pompey, of Columbia, S. C.

On Monday night preceding the wedding a kitchen shower was given, honoring the bride-elect, by Mrs. H. D. Hall and Miss Mary Rice at the home of Mrs. S. L. Rice. A game of "Grab Bag" was played, at the conclusion of which the bride-elect was presented a basket of useful kitchen utensils and cooking supplies.

Tuesday night an informal reception was held at the home of Mrs. C. M. Young, at which members of the family and a few friends were present.

The bride-elect was the recipient of a number of useful gifts.

The happy couple are at home, 75 Queen St., New Bern, N. C.

### ETTA MOTEN

Miss Etta Moten of radio and screen fame, appeared on the Lyceum Program at Johnson C. Smith University, Thursday, August 18, 1938.

The program was excellent and entertaining. It was enjoyed by all present. A large number of city friends and out-of-town visitors were present.

This program was the final number on the State Lyceum Program for the Summer sessions.

### O SCOTTSBORO!

(From The Montgomery Advertiser)

The Advertiser's respect for the three members of the Pardon Board as persons and its respect for their official position in particular is such that under ordinary circumstances it would have no comment to make upon the board's "unanimous" vote against clemency for two of the remaining five "Scottsboro" defendants—the fate of but two of the five being at issue at the moment—but the circumstances are extraordinary indeed, probably without precedent. The issue involved is of such importance that the Advertiser does not hesitate to express its regret that the Pardon Board is unwilling to advise the Governor to grant clemency.

Of the nine, four were long since set free at the instance of the attorney-general, who noll-prossed their cases!

It seems obvious to the Advertiser that "the boys"—some of whom, as we said above, have now grown old in the service of our excellent penal system—are all of them guilty or that none of them are guilty. Surely they are not half innocent and half guilty; they should not be half free and half something else—but not half "slave." There are no "slaves" involved. Indeed only the lowest elements of two races are involved—that accounts for the present difficulty.

What is involved? The "honor" and "dignity" of two hook-wormy Magdalenes who had an encounter with a gang of hobo Negroes and a number of white men whom they fought and drove off the famous train—incidentally, where are those white men now? Can any official of Alabama account for them?—or the honor and dignity of a sovereign State whose officials from the beginning have deported themselves honorably and faithfully and now face another turn in the course of their duty?

How can the State of Alabama, now that at last it has had its way, face a jarring world and explain why it noll-prosses the cases against four men and denies clemency to the remaining five, when all of them are plainly guilty or innocent?

How can the executive branch of the State government of Alabama quibble over the question of guilt or innocence for all—in view of the four noll-prosses—when Judge James E. Horton who tried these cases in the earlier years and Judge W. W. Callahan who tried them in the later years are hopelessly divided in their opinions as to the question of guilt or innocence?

We turn now to Governor David Bibb Graves, who was a silent witness to the hearing as of last Tuesday, who knows all about this nasty affair. In the end he must decide what shall be the pattern of Alabama's face before the world. It is his constitutional responsibility to make the final decision. He is as free to act in the light of his convictions as any court or any advisory board before him. Nothing that any court or any board has done before him can bind him. He is, as Forney Johnston said Tuesday, the "final repository of justice" in Alabama.

Without prejudice to the intelligence or the integrity of the three gentlemen who compose his advisory committee, the Pardon Board, the Advertiser appeals to Governor Graves to broaden the perspective that has been drawn, to consult, not so much his warm heart as his ample imagination as the leader of a people and the exponent of a civilization!

As we said more than a year ago, "Let Alabama Throw Away This Body of Death" that is "Scottsboro!"

### NOTICE

The Presbytery of Fairfield will convene with the Cheraw Second Presbyterian church, of Cheraw, S. C., Sept. 8th, 1938, at 8 o'clock P. M.

All churches are requested to send in the full assessment of 10c per capita without failure.

M. J. JACKSON,  
Stated Clerk.

## BROOKLYN CHURCH NOTES

By Mrs. D. W. McGill

We were delighted to have the Rev. W. S. Plair, minister of the Green Street and Trinity churches in Morganton and Marion, respectively, to preach for us last Sunday in the absence of our pastor, Rev. A. H. Prince, who preached at the St. James church in Greensboro. Rev. Mr. Plair delivered a very eloquent sermon from the beautiful story of the Prodigal Son. His text was based upon Luke 15:18-19.

Quite a large audience was present at the morning service, including many visitors. Among them were Mrs. Nettie Moore and children, Misses Elmira and Geneva and Robert, of Concord; Prof. McKinley Oglesby, of Brainerd Institute; Miss Geneva Plair, daughter of Rev. W. S. Plair; Mr. W. M. Crowe, Mr. and Mrs. Phelps Davis and Mr. T. A. James, of the city.

Mrs. Prince had charge of the Children's Service, 6:30 P. M.

The Young People's Forum was held on the lawn of the Manse. The delegates who attended the Young People's League at Davidson last Friday gave very interesting reports. The delegates were Misses Idelle Rhyne, Margaret Ray, and Ruby Rhyne, Mr. Scottie Friday and Mr. James Barnhardt. The service was very interesting with Mrs. Carrie Robertson presiding. Rev. Plair was present and gave some helpful remarks.

Mrs. James Maxwell has returned from New York City, after spending several weeks with relatives.

Miss Evelyn Wright, who has been spending some time in New York City, is at home again with her mother, Mrs. Cora Wright, 609 S. McDowell Street.

At our regular evening service Rev. Plair delivered another helpful message from the text I Kings 10:6-7.

Mrs. J. E. Ratley, of Washington, D. C., and sister, Mrs. S. A. Downer, of Knoxville, Tenn., were pleasant visitors in our evening service, and also Mrs. Currence, of the city.

Monday afternoon at 4:30 the Junior boys held their meeting at the Manse. The pastor, Rev. Prince, has charge of the group.

Tuesday evening at 7:30 the Young Men's Fellowship held its meeting at the church.

The Woman's Missionary Society will hold its monthly business meeting Thursday at 8 P. M. at the church.

Our sympathy goes out to Mrs. Florence Jefferson in the death of her sister, and to Miss Taanquill Carter in the death of her niece, Miss Janie Carter. Funeral services for Miss Janie Carter, a member of our church who died last Sunday at Huntersville, will be held on Thursday from the church, with the pastor officiating.

The City Sunday School will meet with us on next Sunday afternoon.

Good-Bye Services for students returning to school will be held at the Young People's hour on the first Sunday in September. The reception will be given on Thursday evening, September 1, on the lawn of the Manse.

Callers recently at the Manse were: Miss Naomi Freeman, Wilson; Rev. W. S. Plair, Morganton; Rev. E. E. Gregg, Gastonia; Rev. F. D. Battle, Lenoir.

## PRESBYTERY NOTICE

The Presbytery of Catawba will convene in its 86th Stated Session, Thursday evening, September 8, 1938, at 7:30 o'clock, with the Wilson Street Presbyterian church, Shelby, N. C.

Reports from the Standing Committees will be called for. All persons desiring entertainment will notify promptly Rev. A. W. Foster, 615 Buffalo St., Shelby, N. C.

A. H. PRINCE,  
Stated Clerk.

## STATISTICS

(Continued from Page 2)

to ministers, missionaries and their dependents), \$150,665.

American Bible Society, \$21,819.

Federal Council of Churches, \$7,066.

## MEETING OF THE GENERAL ALUMNI ASSOCIATION OF SMITH UNIVERSITY

The last meeting of the General Alumni Association of Johnson C. Smith University was made conspicuous by the absence of members from a distance. The area from which the very large majority came was very small.

Interest in the meetings, however, was quickened and kept alive by pointed addresses by the Alumni President and the President of the University. Interest centered in the outstanding objective, viz.: the raising of a building fund for the erection of a girls' dormitory.

Officers for the ensuing year are Dean H. Liston, Knoxville College, Knoxville, Tenn., re-elected President; First Vice-President, Dr. S. Q. Mitchell, Charlotte, N. C.; Second Vice-President, Mr. E. A. Armstrong, Fayetteville, N. C.; Dr. Chas. H. Shute, Recording Secretary; Mrs. E. L. Rann, Assistant Secretary; Mrs. T. E. McKinney, Corresponding Secretary; and Mr. W. H. Stinson, Treasurer.

Executive Committee: Dean, H. Liston, Chas. H. Shute, Mrs. T. E. McKinney, W. H. Stinson, J. D. Martin, Sr., W. R. Mayberry and L. B. West.

Committee of Arrangements: Rev. J. H. Ward, Chairman; Mrs. Janie W. Hemphill, W. H. Stinson, A. H. Prince and Chas. H. Shute.

Annual Orator, Miss Evelyn D. Hill, with Dr. A. W. White as alternate.

The Rev. Howard W. Givens was elected to represent the Alumni at the formal opening of the school session of 1938-1939. Rev. A. H. Prince was elected as alternate.

The foregoing is from the records of the Alumni Secretary.

CHAS. H. SHUTE, Secretary,  
Charlotte, Aug. 18.

## PLANS FOR NEGRO ADULT EDUCATION DAY, SEPTEMBER 1, AT MANTEO

Negro Adult Education Day will be observed at Manteo, Roanoke Island, Thursday, September 1, under the auspices of the North Carolina Works Progress Administration in cooperation with the State Department of Education.

An interesting program will be presented in the Waterside Theatre from 6:30 to 7:45 in the evening. Mrs. Morriss and Dr. N. C. Newbold, Director of the Division of Negro Education, State Department of Public Instruction, will preside. Mrs. Nell Hunter, Choral Director of the Federal Music Project in Durham, will lead the entire audience in the singing of three spirituals. Other spirituals will be led by the Deep River Chorus from Raleigh and the Community School Singers of Durham. Mrs. Mozelle P. Lane, Area Supervisor of the WPA Education Program, will direct a short literary dramatization. Mr. W. T. Murphy, Area Supervisor of the WPA Education Program, will lead the group in singing the Negro National Anthem.

Mr. George W. Coan, Jr., Administrator North Carolina Works Progress Administration, will be the chief speaker of the day.

Mr. R. Bruce Etheridge, as a member of the Governor's official family, will bring a message from Governor Hoey who keenly regrets that it is impossible for him to be present.

Mr. D. Bradford Fearing, Chairman of the Roanoke Island Memorial Association, has been invited to welcome the group. Dr. James E. Shepard, President of the North Carolina College for Negroes and Chairman of the North Carolina Negro Adult Education Council, and Mr. James A. Atkins, Specialist in Negro Education, Division of Education, Works Progress Administration, have been asked to respond. Dr. J. H. Bias, President of the Elizabeth City Normal School, has been asked to pronounce the benediction.

## CAPE FEAR PRESBYTERY

Cape Fear Presbytery will meet in Fall Session in the Lillington Presbyterian church, Lillington, N. C., September the 15th, at 10 A. M.

J. H. HAYSWOOD,  
Stated Clerk.

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## CHAPEL HILL CHURCH, LAURINBURG, N. C.

This is the A. A. P. Broadcasting System, Station CHP, and C. A. P. F. before the "mike."

August 7, 11 A. M.

Rev. H. O. Walker spoke to us from Psalm 61:2: "From the end of the earth will I cry unto thee when my heart is overwhelmed: lead me to the rock that is higher than I."

Our pastor said that man's life is similar to plant life. The four seasons play a large part in the life of plants and man.

Spring finds man coming out, taking on form and growth. Summer is the time when man blossoms out into a life of spiritual usefulness. Fall sees him winding up his Christian work because Winter is God's time to call man home to his reward. Rev. Walker said that during these four seasons in man's life, he has need to cry unto the Lord as David did. For his heart is often overwhelmed. The crosses of life are heavier than man can bear, therefore he must ask God to lead him to the rock that is higher than himself.

What is this rock? It is our only hiding place—Christ Jesus.

August 21, 11 A. M.

Our pastor brought to us a sermon that should give us the courage and spiritual strength we so terribly need. For death and sickness are taking their toll in Old Chapel Hill.

Rev. Walker's text was Joshua 1:9: "Have not I commanded thee? Be strong and of a good courage: be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

Our pastor said that Joshua gives us the art of living. Times are hard. The way is not clear, but we must put our trust in God and do the right.

We have physical and spiritual battles to fight in this world. But God is asking us the same question, Have not I commanded you? Then let us be strong, have good courage, and not be afraid or dismayed for the Lord is with us the same as he was with Joshua.

### Deaths

Mr. Horace McCall, a former member of Chapel Hill church, died at his home July 25th at noon. He was a member of Marsh Memorial church, but the funeral was held at Chapel Hill.

Resolutions were read by Mr. McDuffie, Jr., of the Laurinburg Institute.

Mr. McCall leaves a wife, one daughter and four sons to mourn his passing.

Mr. John Wesley Dockery, an elder of Chapel Hill church, departed this life, August 14, at 3:15 P. M., at the Laurinburg Hospital. He was a devoted father and a faithful member of the church. His wife passed on June 12th and it seems that he never made any effort to live during his illness. He leaves twelve children to mourn his and his wife's deaths.

We feel the loss of all who have passed, but we know that God is able to care for the fatherless and motherless at all times. Let us trust him, for what a friend we have in Jesus!

### Personal News

Miss Bessie Adair, of Jacksonville, Fla., worshipped with us while visiting her aunt, Mrs. Hortense McCall.

Miss Mamie Dockery, of Fayetteville Normal Summer School, was called home because of the death of her father, Mr. J. W. Dockery.

Misses Mamie and Estelle McMillan spent the week-end in Raleigh.

Mr. Theodus Strother, of New York City, is visiting his parents, Mr. and Mrs. Wm. Strother.

Mr. W. H. McMillan returned Saturday P. M. after visiting friends and relatives in New Rochelle, Jamaica, New York City, and Brooklyn, N. Y.

Mr. Walter McNair, Jr., of Greensboro, worshipped with us Sunday and rendered two beautiful songs, namely, "The Crucifixion" and "The City Called Heaven." The audience was deeply moved by Mr. McNair's rendition of these numbers.

Mr. and Mrs. James Wade and daughter, Miss Alta Wade, of Bowers Chapel church,

Laurinburg, also worshipped with us Sunday.

Mrs. Sallie F. Williams, of Jonesboro, is spending some time with relatives.

Mr. Dalton Dockery is here with his family since the death of his parents. Mr. Dockery is from Raleigh but he is still a member of Chapel Hill.

The out-of-town relatives and friends who attended Mr. J. W. Dockery's funeral were Mrs. Cora P. Ringer and family, of Rocky Point; Rev. and Mrs. J. E. McMillan, of Sanford; Miss Rebecca Simpson, of Rocky Point, and a host of friends.

Miss Allene Strother, a member of our church, but now a beautician of Kinston, is at home for a few days.

Well, I see that my time is up, so "Cheerio" until next month.

## HOME-COMING AT CALDWELL AND HUNTERSVILLE CHURCHES

On the third Sunday in September at Caldwell, and on the fourth Sunday in September at Huntersville, we are planning to hold our annual Home-Coming Services.

There will be several visiting choirs at both places, and visiting ministers will fill our pulpits on those days. We invite the public in general to worship with us on those occasions.

Don't worry about something to eat. We are laying plans to serve dinner on the grounds at both churches, so come on and worship and eat with us.

R. L. MOORE, Pastor.

## PERSONALS

Mrs. Ruth N. Freeman, of Utica, N. Y., spent two weeks with her mother, Mrs. Millie Neeley, of Barber, N. C. She returned to Utica last week.

Miss Maggie L. Knox, of Barber, is visiting relatives and school-mates in Washington, Philadelphia, and Atlantic City. Miss Knox is a member of the faculty of the Cleveland (N. C.) High School. She is being entertained at many dinner parties and other social functions, while on her vacation.

Mrs. Josephine Steele, of Philadelphia, spent several weeks recently in Salisbury, Barber, and Mocksville, N. C., with relatives. She has returned to her home in Philadelphia, and reports a pleasant visit.

## THE PASSING OF DEACON JOHN CRAIG AT WAXHAW

By Mrs. W. B. Norwood

On July 19th the death angel called away one of Shiloh church's beloved men, Deacon John Craig. He was 58 years old. He leaves to mourn their loss 7 daughters and 2 sons, 13 grandchildren, and a host of relatives and friends.

His funeral was held at Ebenezer church by his pastor, Rev. W. A. Grigg. Other ministers that participated in the funeral were Rev. S. L. Fulwood and Rev. Culbertson.

Mr. Craig was a deacon for 30 years and was always ready to do his part. He was a loving man and could always make you smile. He was a good Christian and a faithful worker. He was loved by all. We shall miss him. He was a hard working man and loved his home and family.

Mr. S. J. Dunlap who knew Mr. Craig from his boyhood, made a wonderful talk about him. Deacon Dunlap spoke of John Craig's loveliness in the church work.

Pall bearers were Samuel Hood, Leroy Higgin, Hazel Hood, Edwin Norwood. Honorary pall bearers were Elders W. B. Norwood, A. P. Craig, H. H. Hood, E. Heggins, S. J. Dunlap, S. L. Massey, B. J. Crow.

Mr. Craig leaves the following brothers: Mr. Hugh Craig, Waxhaw; Rev. Calvin Craig, Mineral Springs; Amzie Craig, Monroe; David Craig and Tom Craig, Hamlet; Rev. James Craig, West Chester, Pa.; and one sister, Sallie Davis, Waxhaw. His children are Mrs. Marie Cureton, and Misses Sallie and Dorothy Craig, Waxhaw; Mrs. Johnnie Foster, Houston; Mrs. Elizabeth Foster, Mrs. Annie Miller and Summie Craig and Dorothy Craig.

## YOUNG PEOPLE'S COLUMN

### A PROGRAM FOR YOUNG PEOPLE'S MEETINGS

By Miss Annie Chreffield

#### WHEN WE MEET THE GIANTS

A prayer service of ten minutes by the Prayer Committee, all the officers of the society and the leader.

Singing or other music for ten minutes.

Opening words: "And the Philistine said to David, 'Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.'"

... Thou comest to me with a sword and with a spear and with a shield: but I come to thee in the name of the Lord." (Make several copies of this response so that all may read it.)

Prayer.

Announcement of the topic and Bible reading from Numbers 13:26-33.

The leader's message.

Prayer by the leader.

Singing, "Soldiers of Christ, Arise."

Discussion of the topic.

Giant Greed.

Giant Prostitution.

Giant Whiskey.

How We Meet the Giants.

1. Was it natural for the men of Israel to be afraid of the giant Goliath?

2. Give some reasons why they should not have been afraid.

3. Why were Caleb and Joshua different from the other spies?

4. How did Winfield Gordon meet Giant Greed?

5. How did Lucile Harmon meet Giant Prostitution?

6. Tell how Grace Allison met Giant Whiskey.

7. Give some ways in which Giant Selfishness tries to separate us from Christ.

8. Name some other giants we must fight as we pass along life's way.

9. Why do people yield to sin and wine?

10. How did David overcome a giant?

Prayer: There are many evils which constantly beset our pathway. Help us, O Heavenly Father, to fight these evils in thy name. Amen.

Singing, (Spiritual) "I'll Overcome Some Day."

Reports from committees.

Offering and prayer.

Report of the Secretary.

Announcements.

Singing, "Be Strong."

Benediction.

#### The Leader's Message

A group of God's men had been sent out to see the land of Canaan. They were to report on the features of the land. Was it mountainous or low, was it barren or fertile? They were to give a description of the people and of the cities. This was the land which God had promised to the children of Israel when He took them out of Egypt. He had promised Abraham, Isaac, Jacob and all the forefathers and leaders of Israel that this land would be theirs.

God had directed Moses to get a ruler of each of the twelve tribes of Israel. This group was therefore composed of the very best of the people of Israel. These men made a complete search of the land. In their report when they returned home, they spoke of the land they had visited as "flowing with milk and honey," meaning that it was a rich, fruitful country. "But," they said, "we saw giants. They are men of great stature before whom we seemed like grasshoppers." So we see that these men forgot God's promise and His infinite power; all but two did. They were afraid of the giants and caused the people to be afraid. God was displeased with these ten men and with the people.

#### Giant Greed

Winfield Gordon was a young man of the church. His parents were Christians. Winfield had a flourishing store in a busy section of the city of L—. All went well till Giant Greed came. "You can make more money," he said to Winfield. "Put in whiskey and some other things people want. Put on a pool room here in the back. And hot dogs, hambur-

gers, etc., so you can be open on Sundays. If you will do this you will make much more money."

But Winfield was strong. He had prayed. He refused to obey the suggestion of Greed. "I'll get a man who will," said Greed, "and he will run you out of business." Greed did find a man who would do anything. He took many of Winfield's customers. Winfield prayed and the church prayed. Winfield was able to keep his store open but he did not make much. This went on for two years when failure, murder and prison stopped the other place. Winfield's place is large and flourishing again and has been so for years. His is a dependable place where there is honesty, truth and kindness.

#### Giant Prostitution

Lucile Harmon, seventeen, bright-minded and beautiful, met this hideous, awful giant who leads girls to shame, dishonor, misery, crime, disease, death and destruction. But he didn't look awful to Lucile that moonlit June night. He came in the person of a nice looking college boy. Lucile recognized him, though, for she had been reared in a fine Christian home and she had been warned so that she did not yield to the giant.

But he came again and again in different forms. He offered her money, a good job, fun, a swell time and beautiful things such as girls love. The giant told Lucile that she could get by as well as other girls did. He pointed out several girls that society ranked high though they belonged to his class. The giant told Lucile that she had sense. She would not get into a mess like some girls did. His temptations were cunning and human nature is weak. It was only because Lucile was a Christian, because she had wisdom and strength greater than her own that she won in the fight.

#### Giant Whiskey

"Don't be queer and green at the party. I know how our folks at home feel about some things that people in the city never question." It was Julia Allison speaking to her sister Grace, who had come to the city to visit her.

Grace stood still a minute in thoughtful silence. Then she spoke. "I like the way mother and dad reared me and I like our home folks at Eden. Perhaps I'd better not go to this party." "Wouldn't that be a mess," replied Julia, angrily. "The party is being given in your honor by one of my best friends and you talk about not even attending it." "I'll go in that case," replied Grace, "but I shall act like myself."

Grace from the country town of Eden was not prepared for the big, crowded room, the gaily dressed girls, the soft voiced men, the noisy orchestra, but she flatly refused to drink the whiskey offered to her in the pretty red glasses. She knew that she was being queer, that the people stared at her, that the young man with her was embarrassed, that Julia was almost in tears, but she would not drink the whiskey.

#### How We Meet Giants

They come to us daily, these big temptations to sin that hinder or stop us on our way to God. Selfishness is one of the big, strong giants we must face and fight often, many times each day. How do we deal with our selfish desires? "I want this. I like that. This will be fine for me." We know that such thoughts lead us into a life that is not Christ like. He lived to help others.

How do we meet the desires to lie, to steal, to be rude, unfriendly and impatient. As soon as we recognize these hurtful desires and realize that they are harmful to us as Christians we should fight against them and not continue to yield until they get a grip on us.

The bad habits that hold us now need not have been started and could have easily been broken at first. Jesus who gives us the high standards of the Christian life also will give us strength to live in this way if we have faith in Him. Like David, we can overcome these giants of sin. We need not be afraid. Jesus reminds us that He has overcome the world. Therefore let us be of good cheer.

In public life keep your friends and win your enemies.

## THE CONFERENCE OF THE ATLANTIC PRESBYTERY

By Dorothy Saunders, Corresponding Secretary

The Sunday School Convention and Junior School of Methods of the Atlantic Presbytery was held at Zion Presbyterian church, Charleston, S. C., July 21-24.

On Thursday, July 21, a number of faithful and enthusiastic persons met at Avery Institute to partake of the flood of worthwhile material that their instructors had to offer. The Young People's Bible Class was taught by Rev. U. L. Brewer. He took as his theme, "God Revealing Himself in the Lives of Men." The Adult Bible Class was taught by Rev. Paden. The other courses offered by the Conference were the following: Methods on Young People's Work, Sunday School Management, Teaching Children in the Church School, and How to Conduct a Vacation Bible School.

During the open Forum all of the members and visitors were benefited by the reports of the delegates from each class.

On Thursday evening everyone joined in singing songs sponsored by Mr. H. R. Pinckney. After which the welcome address was given by Miss Pearl Singleton, of Zion Presbyterian church, Charleston, and the response was given by Miss Francis of Hopewell Presbyterian church.

We were then brought our devotional message by Mrs. H. Paden, of Adams Run, S. C. Miss A. G. Frasier, who is the President of the Atlantic Presbyterial Conference, made a very excellent address. Her subject was, "Saved For Service." The offering was taken, announcements were made, and the benediction pronounced.

Friday night a very inspiring program was rendered by the three local churches.

On Saturday night members of the Conference and the visitors were entertained by the Sabbath school and Young People's Forum of Zion church.

Sunday morning at 11 o'clock the music was rendered by the local choirs and a very helpful and inspiring message was brought to us by Rev. W. L. Riley.

On Sunday afternoon a very excellent message was delivered by Dr. L. B. West. Throughout his message he kept the audience spell-bound.

Each day a business meeting was held from 2 to 3 o'clock. On Saturday the officers for the next conference which is to be held at Beaufort, S. C., were chosen. They are: Miss A. G. Frasier, President; Miss A. B. Singleton, Vice-President; Miss Ella Pearson, Secretary; Rev. S. H. Scott, Treasurer; Mrs. U. L. Brewer, Registrar; Rev. J. F. Henderson, Dean; Miss Dorothy Saunders, Corresponding Secretary.

A change has been made in the assessment from 12 cents to 7 cents per capita.

Everybody left Sunday afternoon with the hope of returning next year to do bigger and better things.

## PEE DEE PRESBYTERIAN CHURCH

By Mrs. Charlotte Robinson

We were very sorry to learn that the Africo is to be discontinued. We hope that there will soon be another paper in its place as we will feel very lonesome without this wonderful way of hearing from our friends and what the grand old Presbyterian Church is doing.

The Presbyterian church at Pee Dee, N. C., is doing nicely. We are few in number but are trying to do our duty to our church. We have painted the outside, and we have started a nice library for our young folks.

Elder S. T. Ellerbe has been on the sick list for two weeks but is improving nicely.

Mrs. Texas Mials, Mrs. Sallie Sneed and Mr. Norman Ellerbe, of New York, were called home on account of the illness of their father, Elder Ellerbe. Mrs. Ida Jones and sister, of Raleigh, were visitors at the home of Mr. and Mrs. Ellerbe last week.

Miss Thomasenia Robinson, of Raleigh, is spending a few days in Pee Dee.

We were delighted to have in our midst a few days ago Mr. and Mrs. T. F. Brewer and daughters, and Mr. and Mrs. H. E. Brewer and daughter, of Pageland, S. C.

We are glad to know that Miss Dorothy Diggs is able to be out again after a few weeks' illness.

Miss Lois A. McCoy is at home with her parents for a few days. At the end of her visit she will return to Coulter Memorial Academy at Cheraw, S. C. We hope for her a pleasant term and much success.

## FAITH CHURCH, ABERDEEN, N. C.

Sunday morning at 11 o'clock our pastor, Rev. O. J. Hawkins, brought us no doubt one of his masterpieces as a sermon. His subject was, "Create Within Us a New Heart." He said David had reached the height of his career, the acme of his ambition physically. The church reaches the acme, and becomes self-satisfied. Then something will come in and steal the heart out. We should be so grounded and rooted as not to let these things come into our hearts. He stressed many points along this line, that we really enjoyed.

God knows our hearts. He knew David's heart. David took the condemnation of Nathan. In the final analysis David prayed. We should check up on ourselves and ask God to create within us clean hearts and God will bless us.

The night services were conducted by Dr. W. E. Houston, who is here to engage in a week's revival. Everyone seemed to have been in a very cooperative spirit as we sat and heard his message on "Consideration." The text was, Eccles. 7:13. He said these were his opening words to us, and it was for us to consider. He discussed the subject under the following points: God's Power, Wisdom and Love; God's Redemptive Power; Power to Work, Willingness to Work; Purpose of God's Work; Consider the World, and Ways and Results.

We are praying and hoping for a successful week's meeting that it may be productive of much good and the saving of souls.

J. B. L.

## FARMERS GET READY TO HARVEST COTTON

All over North Carolina, farmers are getting ready to harvest their cotton crop, described as below normal this year by J. C. Ferguson, extension cotton gin specialist at State College.

In western and certain Piedmont counties, the crop is 80 to 85 per cent of normal, in the more central regions about 70 per cent, and in the coastal counties, the crop is fair, although boll weevils have wreaked considerable damage.

Ginning of the 1938 crop will start about September 15. At least a half-dozen completely new gin outfits have been placed in the State this Summer, Ferguson said. Also, several of the older gins have added new equipment.

Because of the better class work which the modern gins turn out, many of the older, more obsolete outfits are being forced out of business. Last year there were about 950 active gins in the State; this year, if the reduction trend of the past ten years continues, the number will be smaller.

Ferguson pointed out that ginner's dread the first few bales of cotton to go through their outfits, because growers usually haul in green pickings. This results in excessive wear on the gins, as well as rough preparation of the cotton.

Several ginner's have indicated they may not open their outfits this year until green cotton has had a chance to dry out.

Approximately ten driers have been added in North Carolina this Summer, bringing the total of these devices to 20. The driers have not been added to encourage growers to haul in wet cotton, but to accommodate those farmers whose cotton could not be handled in any other way.

Both the ministry and laity ought to combine against the empty pew.—Sel.

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## FALL MEETING OF McCLELLAND PRESBYTERY

The Presbytery of McClelland will convene with Walker Chapel Presbyterian church, Reidville, S. C., Thursday, Sept. 1, 1938, at 7:30 P. M. The opening sermon will be preached by Rev. B. H. McFadden, retiring Moderator.

The chairmen of all Standing Committees will be expected to make their reports. The session of each church is hereby notified to collect five cents per capita for each member on roll for Synodical assessment, and remit the same to Dr. J. G. Porter, Treasurer of the Synod, on or before September 1, 1938.

All persons planning to attend and expecting entertainment, should notify Mrs. M. W. Cunningham, Route 1, Box 117, Greer, S. C. Rev. P. A. Flack, pastor.

L. E. GINN,  
Stated Clerk.

## NOTICE

The Sumter District Missionary Society will convene Saturday, August 27, 1938, at 11 o'clock. The meeting will be held at Sumter Second Presbyterian church, Sumter, S. C. Each local Society is urged to pay five cents per member.

MISS C. E. MANONEY,  
President.  
MRS. R. M. GREGG,  
Secretary.