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THE MISSIONARY SURVEY

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NOVEMBER, 1915



Class In Basket Making, Lees-McRae Institute, Banner Elk, N. C.



HOME
MISSIONS

CHRISTIAN
EDUCATION
AND
MINISTERIAL
RELIEF



FOREIGN
MISSIONS

PUBLICATION
AND
SABBATH
SCHOOL
WORK

THE PRESBYTERIAN CHURCH IN THE U.S. AT HOME AND ABROAD

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sight of each other, and some insight into the practical working of Presbyterianism among the Colored people. Above all, to learn to stand upright on their ecclesiastical feet, and to solve their own problems. This does not mean that they will not have the sympathy, advice and financial help of their white brethren. But we know that no people will ever develop who do not work out their own problems, fight their own battles—they must be thrown on their own responsibility.

THE PLAN.

A Presbytery will be organized in each State. Or, if there are not enough ministers and churches in one state, two will be put together. In two of our states there are Presbyteries doing a very good work—Central Alabama and Ethel Presbytery, in Mississippi. It is in the bounds of these Presbyteries, meeting regularly, that our colored work is making the most progress. These Presbyteries are loosely attached to the Synods of Alabama and Mississippi.

When these separate Colored Presbyteries have been organized, instead of being attached to the Synods in which they lie, they will be gathered up into one Synod, called the Afro-American Synod of the Presbyterian Church in the U. S.

These bodies will be regularly organized, and the Home Mission Committee stands pledged to assist in the traveling expenses of the members, thus insuring attendance and regularity.

The Afro-American Synod will prob-

ably meet each year at Stillman Institute, and hold a Conference of a week or more at that time.

ADVANTAGES OF THE PLAN.

It will give our colored ministers and elders a chance to show their gifts. As it is now, most of them belong to white Presbyteries and Synods, and never open their mouths unless to vote. They have little part or lot with the General Assembly, Synod, or Presbytery. They cannot develop under such circumstances: but under their own "vine and fig tree," they will be more at home, and will take a more active part in Presbyterian work. Our colored ministers are for the most part evangelistic men, and will no doubt devote much time to this all-important branch of their work.

In the Synod especially, they can get through their own eyes, the larger vision of the Presbyterian work. Their representation in the Assembly will insure their necessary connection with us as long as it is needed. They will be encouraged in their church fellowship. We have known colored Presbyterian ministers so isolated that they had not seen the face of a fellow Presbyterian minister of their race in ten years. By bringing them together, they will learn to know each other, to share each other's troubles, and to encourage one another in their difficult work as colored Presbyterians.

It will be a long step toward an Afro-American Presbyterian Church.

Atlanta, Ga.

STILLMAN INSTITUTE.

JAMES G. SNEDECOR, LL. D.

AS ANNOUNCED by the Church papers, I am permitted hereafter to have charge as Dean of this cherished institution of the Church, an institution in behalf of whose maintenance I have frequently appealed to Christian friends.

While the need of money is always urgent, and will exist as long as Still-

man Institute is conducted by our Church, I am just now seeking to increase the number of personal friends of this chief effort that we Southern Presbyterians are making to improve the intelligence and morals of our colored neighbors.

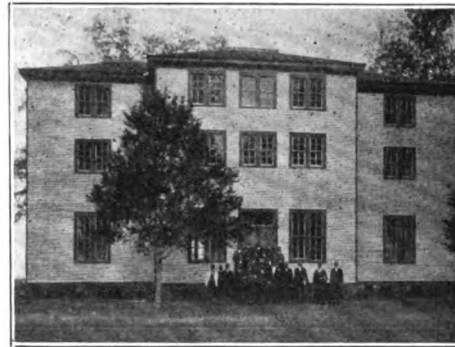
We want such friends as will not only give money through the Execu-

tive Committee of Home Missions, which the General Assembly has made responsible for the conduct of the school; but friends who are so vitally interested in its success that they will pray without ceasing to the Head of the Church for blessings upon it, and who are so alive to the interests it stands for, that they will constantly seek to send such students to the school as will best use its advantages.

It is well to keep the last-named condition in mind. We need better material at Stillman for the development of colored religious leaders for their race. Therefore, we want young men of maturer years, and settled habits of industry and earnestness. The age limit is put at sixteen, for we are aware of the scarcity of colored homes where the children receive proper parental training. We wish that we had sufficient teaching force to care for younger boys, and it is very hard to convince some of our friends that we are right in refusing to accept their little charges.

Another requisite insisted upon is that entrants must be further advanced in their studies. We are beset by applicants who can scarcely read, and some of these are of advanced years, which renders it hard indeed to reject them. To teach these men privately offers a wide missionary field to our Christian men and women.

How inhuman it appears that the past summer has been marked in Alabama and Georgia by an effort to pass laws to forbid the white race from sharing its richest blessings with the



The Dormitory at Stillman. Built by student Labor.

Negroes by teaching them in schools, public or private. I should say Christianity and civilization would rather propose a bill, as did Governor Jelks some years ago, to prohibit Negroes attending any school except those conducted by white teachers.

A last and prime condition for admission of students is that they shall be candidates for the ministry of some denomination, or at least shall have shown such elements of character as will render hopeful the efforts of the teachers at Stillman to develop them into useful religious leaders of their race.

Our Presbyterian people seem to require constant reminders of the need of money to pay the cost of this unselfish work at Stillman. The Institute is conducted by the Home Mission Committee of our Assembly, and this Committee of course, can give only as it is given to by our churches.

Tuscaloosa, Ala.

THE BIBLE CONFERENCE AT STILLMAN.

REV. I. C. H. CHAMPNEY.

IT WAS a treat to be at Stillman Institute during commencement week, and to witness the well-rendered closing exercises of one of the best schools in the South for Negroes. We all revere the name of Dr. C. A. Stillman, the founder of this noble school, which has united two conti-

nents. More than that, it is showing to the colored man here in the South that the Southern white people are his friends.

The thing that brought so many of us to Tuscaloosa at that time, however, was the Second Bible Conference held in connection with the