NEGRO CHURCHES AND SUNDAY SCHOOLS

ORANGE COUNTY, NORTH CAROLINA.

A FIELD STUDY BY

WALTER PATTEN, CHAPEL HILL,

UNIVERSITY OF NORTH CAROLINA.

1915-1916.

Accepted
May 15/1916
E. C. Branson
Rural Economics and Sociology

The Methodist Episcopal Church, South,

Chapel Hill, North Carolina.

WALTER PATTEN, PASTOR

The University of North Carolina
Chapel Hill, N. C.

RURAL ECONOMICS AND SOCIOLOGY
E. C. BRANSON

May 27/16.

Dr. I. J. Wilson, Registrar
University of N. C.

Dear Sir:

I file herewith the Master's Thesis of Rev. Walter Patten, on Negro Churches and Sunday Schools in Orange County, N.C.

That is to say, I file the original copy. The Revised and Completed copy was sent on to Dr. Warren H. Wilson, Presbyterian Home Mission and County Church Board, 156, 5th ave. N.Y. City and was expected back here on yesterday. When it comes it will replace the copy herewith filed.

Yours --

E. C. Branson

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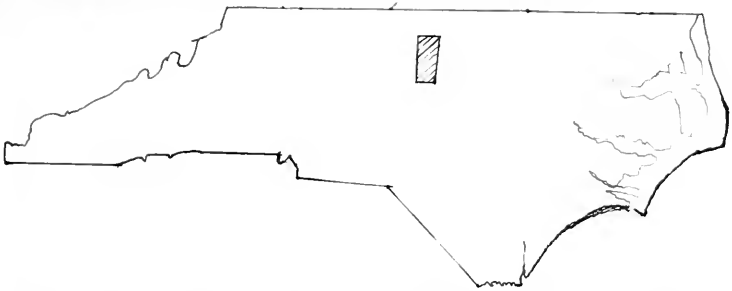
~~The~~ location of Orange County, North Carolina.



Outline map of North Carolina, showing the location of Orange County.

LOCATION

The location and topography of Orange County ~~is an~~ are important factors in determining the character of the negro life within its borders. ~~It~~ The County lies midway between the coastal plain and the Blue Ridge elevation in the western part of the state. It is ~~quite~~ near the center of the Piedmont section, and is characterized by ~~its~~ rolling hills. Because of its picturesque hills, its central location and its abundance of good water, it was chosen as the seat of the University of the State. Its eastern boundary is within eight miles of the city of Durham, and within twenty-five miles of the state capital.

THE TOPOGRAPHY.

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A WATER MILL.

Outline map of North Carolina, showing the location of Orange County.

LOCATION.

The location and topography of Orange County are important factors in determining the character of negro life within its borders. The county lies midway between the coastal plain and the Blue Ridge elevation in the western part of the state. It is near the centre of the Piedmont section, and is characterized by rolling hills wooded by cedar, pine and oak trees. Because of its picturesque hills, its central location, and its abundance of good water, it was chosen as the seat of the University of the State. Its eastern boundary is within eight miles of the city of Durham, and within twenty-five miles of Raleigh the state capital.

TOPOGRAPHY.

The land is rolling and in many places hilly with an abundance of rock. Unlike the Connecticut farmers, who in clearing their land piled the rocks in long massive walls, the Orange County farmers have permitted the rocks to remain in the fields to be rolled over and over year after year in the process of cultivation. In some cases they have been piled in large mounds in the middle of

A water mill. Cedar Grove Tp.

of the fields.Numerous running streams course their way around the hills and through the valleys,supplying an abundance of water for the stock and in some places furnishing power to run a small saw or grist mills. Several dilapidated water mills may be seen in the southern part of the county.In the upper section of the county some streams are also still used for milling purposes.

THE SIZE.

The area of Orange County is about 390 square miles: or 235,267 acres.Of the one hundred counties in the state,it ranks sixty-fifth in size.Of this area only 31% or 76,980 acres are under cultivation.The remaining 69% is woodland.In the state 29% of the land is cultivated.

A large part of this undeveloped land will remain in this condition for years to come owing to the quality of the soil,the difficulty of clearing,removing the rocks,and putting it into a condition for profitable cultivation.The young men of today seek the grapes that are easy to pick,but the more courageous will swing the axe,apply the torch and transform wooded hills into terraced cornfields.

A Negro Home.Chapel Hill,Tp.

A Renter's Home.
Chapel Hill,Tp.

THE POPULATION.

The population of the county in 1910 was 17,964. This is a density of 38.6 people per square mile.The white population is

more than double that of the negro;the former numbering 10,138; the latter,4926. There are 2937 famlies and 2075 dwellings.The population is fairly well distributed throughout the county.Chapel Hill township,however,is the most populous, having 4159 people. The character of the farming is not conducive to a large negro population.There is not much demand for negro labor on the farms owned by the white people. There are no large plantations and no great problem of farm tenancy as in many eastern counties of the state.

A Valuable Worker.
Chapel Hill.

CHARACTER OF THE NEGRO POPULATION.

The character of the negro population is more self-reliant and independent than in some of the eastern counties where the tenancy system prevails.There is not the problem of extreme poverty nor of gross ignorance.Nor is the e the problem of a massed negro population.These Orange County negroes may be characterized as a home-owning and a home-loving people.They are almoss devoid of that roaming,shifting spirit that prevails in the life of the race elsewhere. Hillsboro and Chapel Hill are the principle centers of the colored people.The latter being the seat of the State University offers quite a variety of work for the negroes.The women and older girls readily find employment in the homes of the white residents of the town,as cooks,housemaids, nurses,laundresses and general houseworkers. The men and older boys

Collecting Laundry in
Chapel Hill,Monday Morning.

are in demand as porters, waiters, delivery clerks, collectors of laundry, clothes pressers, janitors, lawn workers, gardeners and draymen. This contact with the white people has developed among the negroes a very respectable citizenship. The negro is a born imitator and an apt pupil of his employer.

Hillsboro being the county seat and the principal trading center for the upper part of the county, likewise offers special advantages to the negro. Here again is found a type of negro citizenship similar to that found in and around Chapel Hill.

FACTS OF FARM LIFE IN ORANGE COUNTY IN 1910.

Farm Ownership.

	Orange County.		North Carolina.	
	White.	Negro.	White.	Negro.
Farm Ownership	70%	30%	67%	33%
Farm Mortgages	13%	21%	17%	26%

Negro Woman Ploughing.
Cheeks Township.

Negro Farmer and Home.
Chapel Hill Tp.

Farm Wealth.

The total farm wealth of Orange County in 1910 was $3,205,748. This is a per capita farm wealth of $219. The total taxable wealth of the county in 1914 was $[illegible],017,329. In the period 1903-1913, the increase was 90%. The increase in white taxable wealth was 79%, but in the negro taxable property 136%. *

*Statistics from the office of Rural Economics, University of

Farm Production.

The average crop yielding power per acre in Orange County is $13.13, while in the state the average for 1914 was $20.18. Cotton and tobacco form 44% of the total crop wealth produced in the census year. The cotton crop of 1914 was 1403 bales. The tobacco production in 1910 was 1,770,103 pounds. The county did not raise sufficient food and feed supplies in the census year; the bill for imported foods stuffs was $407,000. *

Stock Raising.

Stock raising has been greatly encouraged in recent years until the county raises more beef than is necessary for home consumption. Professor H.H. Williams of Chapel Hill has been instrumental in developing better breeds of all kinds of stock. Likewise, the University through its Rural Economics Department is emphasizing the value of home production of stock of all kinds and all farm feeds. This encouragement will result in increased stock farming and food raising to the financial advantage of the people.

WOOD AND CROSS-TIE INDUSTRY.

The writer inquired of an aged negro farmer what his money crop was. He responded, "Wood". This is quite true of many farmers near Chapel Hill. The town offers a limited market for good season-

Cross-ties at Carrboro.
Chapel Hill Tp.

Negro Farmer with Wood for Sale.
Chapel Hill.

ed wood. The price varies. During the summer and the early fall

both pine and oak wood in eight feet lengths can be bought for $2.50 per cord.But the winter price from $3.00 to $3.50 per cord. Usually the custom is for the farmer to cut his wood during the winter months and sell it the following fall,but many for financial reasons are forced to offer green wood for sale.

The cross-tie industry during the last few years has been a source of much revenue for the farmers.It gives employment during the winter months.The ties sell for 40 to 50 cents each delivered at the railroad. The standing timber of the county is small and makes a low grade of lumber.This is true of both the oak and the pine timber.For this reason so many of the small oaks are cut into cross-ties. The farmers of Chapel Hill township have beenespecially active in this work.

The past year marks the beginning of a wholesale cutting of the cedar in the lower part of the county. The operators of small saw mills receive $30.per thousand log run for one inch cedar boards. As boards of any size are bought the farmers can sell very small cedar sticks.This results in the cutting of small trees no more than six inches across the stump,with a small revenue for the farmer.He gets sixteen cents out of a cedar tree that has been growing twenty years or more.The largest cedars many years old do not yield him more than a dollar delivered at the mill. This cedar is used in the manufacture of lead pencils and cedar chests.

GENERAL SOCIAL CONDITIONS.

Illiteracy 1910.

Of the white population of Orange County ten years of age and over 8.5% are illiterate.The state average for both races is 12.3%.The United States average is 3%.

School Age and Attendance.

	Number 6 to 14 years.	Attend school.	Per cent.	State average.
White.	3397	2334	68.7	75.7
Negro.	1263	752	59.5	64.
Total.	4660	3086		

Negro Public School
Carrboro and Chapel Hill.

White Public School
Chapel Hill.

The percent of school attendance for Orange County is 66.2. One prevailing characteristic of the country negro school in Orange is its location about a quarter of a mile from the highway in some wooded section. This is due to the unwillingness of the white land owners along the highways to sell their land for negro school purposes believing that it would reduce the value of the surrounding property. Of course there are some negro schools on the highways but they are the exceptions. Such buildings as they have are very unfit for school purposes.

To reduce the illiteracy among the young men and women and the grown up people, the night and moonlight schools have become quite effective. The residents of Chapel Hill and the students of the University have willingly given of their time and talent to make this form of education profitable to those who looked

and night:-

St.Paul,A.M.E., Chapel Hill,Rev.W.M.Carter,pastor.

Dickerson's Chapel,A.M.E.,Hillsboro,Rev.W.E.A.Wilson,pastor.

Rock Hill,Col.M.B.,Chapel Hill,Rev.L.H.Hackney,pastor.

Mt.Bright,COL.M.B.,Hillsboro,Rev.W.H.Long,pastor.

The Baptist churches have union meetings on the fifth Sundays,no regular preaching that day.

One church has preaching three Sundays a month;--

Cotton's Chapel,C.M.E.,Chapel Hilll,Rev.L.S.Massey,pastor.

Four churches have preaching two Sundays a month:--

Mt.Moriah,Col.M.B.,Cheeks Township.Rev.J.M.Dunston,pastor.

Flat Rock.A.M.E.,Hillsboro,Rev.J.T.Tate,pastor.

Academy Presbyterian Ch.,Hillsboro,No pastor.

Efland Presbyterian Ch.,Efland,No pastor.

Eighteen country churches have preaching one Sunday a month:--

Atwater's Chapel,C.M.E.,Chapel Hill Tp.,Rev.W.C.Wilson,pastor.

Smith's Chapel,A.M.E.,Bingham Tp.,Rev.T.J.Tate,pastor.

Mt.Zion,A.M.E.,Cedar Grove Tp.,Rev.W.E.A.Wilson,pastor.

Payne's Chapel,A.M.E.,Little River Tp.,Rev.H.C.Nunn,pastor.

Hunter's Chapel.A.M.E.,Cheeks Tp.,Rev.J.P.S.Chalmers,pastor.

White Cross,A.M.E.,Cheeks Tp.,Rev.J.P.S.Chalmers,pastor.

Gaine's Chapel,A.M.E.,Cheeks Tp.,Rev.J.P.S.Chalmers,pastor.

Harvey's Chapel,A.M.E.,Hillsboro Tp.,Rev.J.P.S.Chalmers,pastor.

Hickory Grove,C.M.E.,Chapel Hill Tp.,Rev.[illegible].Hopkins,pastor.

Terrell's Creek,C.M.E.,Bingham Tp.,Rev.C.M.Caldwell,pastor.

Mt.Sinai,C.M.E.,Chapel Hill Tp.,Rev.J.H.Dunston,pastor.

Bethsaida.C.M.E.,Bingham Tp.,Rev.T.J.Edwards,pastor.

Piney Grove,C.M.E.,Eno Tp.,Rev.T.J.Edwards,pastor.

Mt.Gilead,C.M.E.,Eno Tp.,Rev.S.W.Richmond,pastor.

Bethany Hill,C.M.E.,Hillsboro Tp.,Rev.K.M.Bradshaw,pastor.

Lee's Chapel,C.M.E.,Cedar Grove Tp.,

Orange Cross Roads,C.M.E.,Cheeks Tp.,Rev.J.W.Senford,pastor.

Cost of Services.

The amount for preaching during the year was $3868.40 for 720 services.Or $5.37 was the average paid for each service. The cost for repairs,improvements and current expenses for the year was $1653.19,an average of $61.23 per congregation.

Members Received.

During the year 1914-15, 113 adults have been baptised and received into the church;--

Colored M.E. Church,	6
African M.E. Church,	46
Colored Miss.Baptist,	61
Total	113

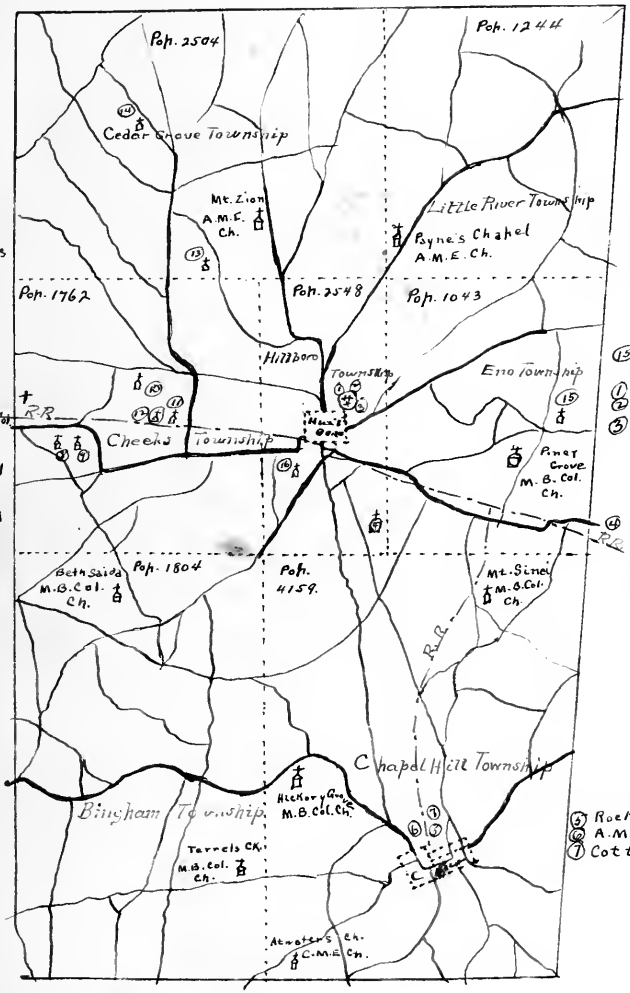
SUNDAY SCHOOLS.

Twenty-one Sunday Schools were reported from the twenty-seven church organizations. Sixteen are in session every Sunday. Five country schools suspended during the cold weather.

The total enrollment of officers,teachers,and pupils is 1007, which is 56% of the church membership.The average attendance was 573 or about 57% of the total Sunday School enrollment.The enrollment of those over 21 years of age is 253.

By denominations we have the following enrollment;--

Colored Methodist Episcopal	55



Orange County, North Carolina.
Showing Negro Churches.

The Methodist Episcopal Church, South,

Chapel Hill, North Carolina.

WALTER PATTEN, PASTOR

African Methodist Episcopal	460
Colored Missionary Baptist	564
Colored Presbyterian	28

SUNDAY SCHOOL CONVENTION.

In promoting the Sunday School work of the church, probably the African Methodist Episcopal Church is taking the lead. The minutes of the Sunday School Convention of the Durham District held in the St. Paul W.M.E. Church, Chapel Hill, July 14-16, 1915, show that committees were appointed to report upon the following subjects;- 1. On Finance; 2. On Educational Card Collections; 3. On Apportionment of Connectional Days Money; 4. ON District Concert; 5. On woman's Home and Foreign Missionary money; 6. On How to Improve our Sunday School Work; 7. On Memorials; 8. On Moral Moral Condition of our People; 9. On What Influence has "Round-the-Table Conversation" on Children; 10. On Saving Children to the Church; 11. On Conditions of our Public Schools; 12. On Resolutions; 13. ON New work. The following special papers had been prepared for this Convention;-

"Look Forward", Miss Georgia Swan.
"The Sunday School, Its Origen and Its Duties", Miss Katie Farmer.
"The Importance of Education", Miss Nannie Williams.
"Disobedience Destroys and Decrades", Miss Mabel Hardin.
"Why Parents Should Attend Sunday School", Miss Cassie Swan.

The Following is one of the reports submitted to this Convention;-

"On Ways and Weans of Interesting Parents in Sunday School Work".

"To the Presiding Elder and Delegates of the Durham District:

We, the Committee on Ways and Weans of Interesting Parents in Sunday School Work beg to make our report.

This is a question over which the Sunday School workers of the world have puzzeled over and the fact that this discussion has such a place in bodies of this kind is an evidence of its importance.

Unfortunately in many churches parents have the impression that the Sunday School is for the children alone, therefore elder persons have no place there.

In the first place to start with each Sunday School should be well regulated, that is first properly organized by having the necessary departments-cradle roll, primary, intermediate, adult and home departments over which should be placed efficient and active superintendents, then the school should be graded so that as near as possible persons of the same age and grade are placed together. You will find that the enrollment of a child upon the cradle roll will act as an incentive to cause persons who are neither members of the church and Sunday school to become interested in both. After a well regulated Sunday School comes your well regulated adult class, with first of all a live teacher, who has a personal magnetism, is resourceful, and ever on the alert. Your class should have its president, secretary and treasurer and various committees, such as Lookout, Social and Sick committees, composed of persons who will take pride and interst and be active. Again the class should have a weekly meeting and not be confined alone to its Sunday gathering. Keep in touch with your members by noting absentees and following them up with committees who make inquiries into the cause. Now the when and why absent and such interest will bring home to the parent that you have a personal interest in the individual and they will in turn show a personal interest in the class. Find something for different ones of your class to do as near and as much as possible; for after all it is the busy man helping to bear the burdens who sizes the situation properly.

In conclusion have a competent teacher ever on the alert competent in personality, ability and resourcefulness.

Humbly submitted,

Miss Ruth O'Daniel,
Miss Alice Foust,
Rev. W. T. Cornish,
J. B. Buchanan."

OTHER ORGAIZATIONS.

YOUNG PEOPLE'S SOCIETIES.

The Church and the Sunday School are the main organizations, yet within them there are important young people's societies, such as organized Sunday School classes, African Christian Endeavor League, Young People's Society, Literary Society, Juvinile Missionary Society. Those exist usually in the town churches.

MISSIONARY SOCIETIES.

Nearly all the church Organizations have some form of missionary Society. In the Baptist churches there is usually a general "Missionary Society", while in the Methodist Churches there are usually two Societies, "The Woman's Home and Foreign Missioary Society" and "TheLadies' Aid Society", which usually cares for furnishing the parsonage.

UNION MEETING.

Among the Baptist churches, there is the Union Meeting which convenes on the fifth Sundays of the months. These meetings are well organized and well attended by the preachers. The accompanying shows the Baptist preachers attending a Union Meeting at the Rock Hill Baptist Church of Chapel. The session began Friday and continued through Sunday. This frequent getting together of the preachers to confer in a brotherly way about the methods of work, to discuss the problems that come

to them,and to give them a chance to become well acquainted with each other is a decided value to the Baptist preachers and to the churches as a whole. The membership of these Union Meetings is not determined by county lines.The New Hope Missionary Baptist Association is the organization to which the Baptist churches of Orange County belong.The following Article taken from the Constitution of this Association reveals its character;-

"1. This Association shall be known as the New Hope Missionary Baptist Association.

2. The Association shall meet annually,to be composed of ordained ministers belonging to said Association;any member belonging to the Association who,by presenting letters from their respective churches certifying to their appointment,shall be entitled to seats.

3.The number of delegates from each church shall not exceed two.

4.The letters from the churches shall state the number baptized and the whole number of members.

6.In its decisions and acts, the church must recognize Christ as the only law-giver in Zion;and every individual church is an independent body,with executive (but not legislative) powers.

8.The Association shall have the power to withdraw from any church that knowingly and wilfully departs from the orthodox principles of religion as taught by the Bible and held by regular Baptists as the true teaching thereof.

9. The officers of the Association shall be a Moderator and Clerk,to be elected by the suffrages of the members present.

11. Baptist churches,upon application for admission into this Association,shall be received and their delegate seated if satisfactory evidence be given that they are truly of our faith and order.

14. No minister shall be ordained without first being qualified to read the Scriptures with an understanding and have a gift for the ministry. This section shall not be changed except by a two-thirds vote of the members present.

17."This Association shall meet annually on Wednesday after the first Sunday in October and adjourn on Friday of the same week."

THE MINISTERS.

In Orange County there are sixteen colored ministers at work. They live on the average 7 ½ miles from the churches they serve. This is the mean of those who live next door to the church and the one who lives farthest away, which is 35 miles. The system in the Baptist Churches encourages the minister to own his own home or farm. The accompanying pictures show some of the preachers and their homes. In the Methodist system the churches own the parsonages, so the preachers are not encouraged to own a home. The itinerant system is against home owning, but it has some strong features in its favor both in behalf of the churches and the preachers themselves.

The average amount that each church paid for preaching for the year 1914-15 was $148.78. The average salary paid the A. M. E. preachers in Orange County was $476.10. The average salary of the Colored Missionary Baptist preachers working in Orange County and some having churches outside the county was $417.

The salary of all the colored preachers is supplemented by money they earn at other work. School teaching is a favorite work with them. For this they get on the average $25. per month.

One preacher runs a saw-mill; another is a chef and general caretaker of a home; another does gardening and light work;

another conducts a school of his own, which is a blessing to his community; several have farms. So by varied work the preachers make a living, and by economy save to buy a home of their own.

Some of the preachers are trained in the higher schools of learning, but others have not passed beyond the grammar school work.

WORK ACCOMPLISHED FOR 1914-15.

The work that was accomplished by the churches of Orange for the year 1914-15 as far as can be measured by figures was about as follows;--

			Average per member.
Preaching services held,	720		
Members received,	115		
Collected for Missions,		$251.29	.13
Collected for Building & Expenses,		1653.19	.88
Collected for Preaching		3868.40	2.05
Grand Total		$5772.88	$3.06

Of course there was much work done that is not shown in figures. In fact figures indicate only a small part of a preacher's work. The life of the preacher among the people is after all probably equal in importance to his sermons in counting for the establishment of His Kingdom.

INTRA-CHURCH ORGANIZATIONS.

Young People's Societies.

The Church and the Sunday School are the two main organizations of the average congregation, yet there are other important societies. For the young people there are organized classes in the Sunday School, African Christian Endeavor Leagues, Young People's Literary Societies, Juvenile Missionary Societies, and Clubs for the purpose of raising money for church improvements. These societies exist usually in the town Churches.

Missionary Societies.

Nearly every Church has some form of Missionary Society. In the Baptist Churches there is a general Missionary Society to do all forms of missionary work. In the Methodist Churches there are two missionary societies usually, The Woman's Home and Foreign Missionary Society, and the Ladies Aid Society. The distinctive work of the latter organization is to maintain and furnish the parsonage.

INTER-CHURCH ORGANIZATIONS.

Union Meeting.

Among the Baptist Churches there is an Inter-Church organization known as a Union. The Union Meeting is held on fifth

Sundays. These meetings are well organized and well attended by the preachers. The above pictures show Baptist preachers attending such a meeting at the Rock Hill Baptist Church, Chapel Hill, Rev. I. H. Hackney, pastor. The session began Friday and continued through Sunday.

The Methodist Churches of the county have membership in the Durham District Conference which meets annually.This corresponds to the Baptist district organization ,The New Hope Baptist Association. In the Union Meeting which assembles four times a year the Baptist preachers have a decided advantage over the Methodist preachers to become acquainted,and to discuss plans and methods of work.

THE MINISTERS.

There are sixteen colored ministers who serve Orange County Churches. Twelve of them live within the county.On the average the ministers serving in the county live seven and a half miles from their churches.This is the mean of those who live next door in the towns and the one who lives farthest away,which is thirty-five miles. The system in the Baptist Churches encourages the

Rev.R.F.Hopkins,Family and Home,Carrboro,Chapel Hill,Tp.

minister to own his home or farm.The above pictures show a Baptist minister and his home.In the Methodist system the Churches own the parsonages,and the preachers are not encouraged to own homes.The itinerant system is against home owning,but it has some strong features in its favor both in behalf of the Churches and the preachers themselves.

Cost of Preaching.

The average amount each colored Church paid for preaching

for the year 1914-15 was $148.78. The average salary paid the African Methodist Episcopal preachers in Orange County was $406.10. The average salary of the Colored Missionary Baptist preachers working in Orange County and some having Churches outside the county was $417.

It will be interesting to note that the average payment in 1914 for preaching by the white Churches of the county was $243. The country Churches paid $159, while the town Churches averaged $502. The average salary of the white preachers in Orange County for 1914 was $712.35. They served also 25 Churches outside the county, and had $4100. contributed as mission money in the support of the Churches in Chapel Hill.

The salary of all the colored preachers is supplemented by money earned at other work. School teaching is a favorite occupation with them. For this they receive about $25 per month.

One preacher runs a saw-mill; another is a chef and general caretaker of a home; another does gardening and light work; another conducts a school of his own, which is of marked value to his community; several have farms. So by varied work the preachers make a living, and by economy save to buy homes of their own.

Some of the preachers are trained in the higher schools of learning, but others have not passed beyond the grammar school work.

organs and have rudely made benches and reading-desks. The town churches usually have organs, but also have home made benches, which are most uncomfortable for the congregation.

The Sunday School seems to be a mired wheel in most of these churches, although in some it is helping pull the load. As a whole, the Sunday School is not aggressive, is attended by but a very few people over 21 years of age. But the Sunday School Conference held by the A.M.E. Church promises to be a power to create interest and to stimulate effective Sunday School methods. These Conferences could be made more effective if they should be more of an institute where Sunday School methods were discussed by leaders of Sunday School work, rather than such subjects as were for the most part noted in an earlier part of this paper. There is a lack of appliances with which to do effective work. Teachers that can hold the attention of the people and can properly impart the Bible truths are needed. The Sunday Schools already organized are atatic rather than dynamic; they need life, and that life must come from the minister. He is the key man in all church work, and from him must radiate inspiration and power of organization.

Of course the preacher cannot do the work alone. He needs the help and cooperation of leaders in his constituency. Unless there are these leaders, the preacher may be ever so capable and yet the work of the church will lag, under the present system of having one minister for several churches and of having preaching services once a month in each church. Churches for the colored, nor for the white, as far as that is concerned, can possibly hope to make advancement or even hold their own without more pastoral attention than this. In order to make a living, these colored preachers of necessity must devote a larger part of his week to other occupa-

WORK ACCOMPLISHED 1914-15.

Colored Churches.

The work that was accomplished by the negro Churches of Orange County for the year 1914-15 as far as can be determined by figures was about as follows:

Preaching services held	720		
Members received	113		Average amt. per member.
Collected for Missions		$251.29	.13
Collected for Building & Expenses		1,653.19	.88
Collected for Preaching		3,868.40	2.05
Grand Total		$5,772.88	$3.06

It will be interesting to compare these figures with corresponding figures for the white Churches of the county. There are 47 white and 27 negro Churches.

White Churches.

Preaching services held	1236		
Members received	470		Average amt. per member.
Collected for Missions		$4,876.	.91
Collected for Building & Expenses		5,557.	1.04
Collected for Preaching		10,931.	2.05
Grand Total.		$21,364.	$4.00

Of course there was much more work done by the Churches than these figures indicate. In fact figures tell only a small part of the story. The life of the preacher among his people is after all probably equal in importance to his sermons in counting for the establishment of His Kingdom.

Family and Home of
Rev T.J.Edwards.
Chapel Hill Tn.

THE PROBLEMS.

Reports.

The most difficult problem the writerhas faced in this study was to get full reports of the Churches.In many items covered by the reports the data secured was very meager and cannot be used in any general way.But the principal items of membership, additions,finance,were quite fully reported.When reports were lacking the needed data was secured from the minutes of the annual reports of the Churches.But these annual reports are deficient in some important respects.The financial aspect of the work has the largest place.The Sunday School work is neglected in the Baptist reports,while in the Methodist minutes a charge of one or moreChurches is reported as a whole.The individual Church is not reported unless it is a station charge.

Church Buildings.

There are enough colored church buildings in Orange County to seat the whole colored population at any one service.The buildings for the usual service have room and to spare. The distribution of the churches is such that no colored family has to go more than eight miles to preaching,except those living in the upper part of Little River township. In this township only one very poor church was reported,namely,Payne's Chapel. The upper part of the township is accessible to a church just over the line in Durham County. The churches are fairly well distributed throughout the rest of the county.

Condition of Buildings.

The colored church buildings of the county do not appeal to any one with an aesthetic sense.Improvements are needed badly on the exterior and the interior.The town churches have a more

attractive than those of the country. In the towns there exists a church rivalry usually which expresses itself inkeeping the church and grounds in fair condition, but even here much neglect is shown. The congregations as a whole has but little interest in making the church building places to be loved and respected. This is not a matter of poverty so much as one of negligence and indifference.

Church Furnishings.

The town churches usually have organs but the country churches do not. The seats are generally home made and quite uncomfortable. Some of the town buildings have carpet on the isles and on the rostrum floor, but this would be a luxury for the churches of the country.

Sunday Schools.

The Sunday School seems to be a mired wheel in most of the Churches, although at some points it is helping pull the load. Generally it is not aggressive, and is not supported by many of the Church members over 21 years of age. The African Methodist Episcopal Church through its Sunday School Conference is stimulating some interest in the Sunday School work and methods. These Conferences could be made still more practical by using institute methods where the school at work is the central idea. The school are quite devoid of any sort of appliances to aid the teachers in presenting the Bible stories. Probably the most crying need is that for efficient teachers. The Sunday School already organized are static rather than dynamic; they need life, and that life must come from the Church leader, the minister. He is the key man in all Church work, and from him must radiate inspiration and power of organization.

Cooperation.

Of course the preacher cannot do the work alone. He needs the help and cooperation of the leaders of his membership. Unless there are these leaders who live in the community of the Church, the preacher may be ever so capable and yet the work of th e Church will lag under the system of an absentee leader, and once a month services. Churches for the colored people, and for the white, as far as that is concerned, cannot possibly hope to make advancement or even hold their own without more pastoral attention than that given during a once a month service. In order to make a living the colored preachers of necessity must devote much of their to other occupations. Preaching becomes a side line to teaching, farming, or some other work.

Cooperation of White Preachers.

A cooperation of colored leaders and colored preachers has done much in the advancement of the negro race. But this is not enough. If the colored Church is to be effective in moulding the ideals and morals of the colored race the preachers must find in their white colaborers a spirit of sympathy and cooperation. There is very little interest on the part of the white minister or laity for religious and educational work among the negroes. They are left largely to work out their own salvation. If they do it it all right, if not, it is all the same. But what a suicidal policy! Many of us say we have an interest but our actions do not show it. The writer himself during the first four years of his ministry was in touch with several colored Churches but did not put himself out to preach to them, or in any direct way cooperate with the colored preachers in their work. Once in awhile a man is

found who does have real interest in the negro situation.That man realizes that no race can advance very far itself with a dear weight of ignarance and superatition upon it.Even from a selfish standpoint,the white man,and especially the white preacher who is interested in the development of his own people should become interested in the advancement of the colored people about him. Segregation laws have no connection with Christianity.They may serve as a blind to cover the responsibility of the white leader.

Institutes for Colored Church Workers.

The greatest problem,probably,in the negro Church question is the state of advancement of the ministers themselves.The average colored preacher in not a trained worker,although a ready and willing,and courteous minister.He has no had the advantages of a high school education.The few that have had advantages show a remarkable ability to meet the needs of their congregations. Why could not this deficiency be met bynthe white ministers of Orange County through Institutes for colored Church workers on problems of Church and Sunday School work? Why should we not bring to them whatever advantages we have gained through our training? We talk of Mission work in Africa,in Korea,in Mexico,in India.We become enthusiastic about it while,behold, a race is at our very doors looking for the light and for them the light of our lives does not shine.

The negro is ready to be taught.Teaching would rob him of no spirit of initiative or independence.But it would arouse him to the fact that the white people had an interest in him beyond that of using his services; an interest that touches his welfare here and now.With such a consciousness a new zeal to make good

and to be a good citizen would possess the race.

It is well to go to the heart of Africa and there establish in the colored race the ideals and standards of our Lord ,but it is equally as good for us to take a hand in bringing these same standards and ideals to the colored people of Orange County. If the colored people are to come into their spiritual inheritance, they must have the cooperation of their white friends and neighbors.