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

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THE SOCIAL LIFE OF MEN IN THE CHURCH; ITS INSPIRATION, PURPOSE AND PROGRAM

Prepared for the Afro-American Presbyterian Council at Detroit, Michigan, October 14, 1926, by Rev. James G. Carlile, Troy, N. Y.

In compliance with the request of the Chairman of Men's Work, the Rev. William L. Imes, I prepared this paper on the Social Life of Men in the Church, with the understanding that Mr. Imes will present a paper on "The Spiritual Life of Men in the Church," and that Dr. G. L. Winstead will present a paper on "The Moral Standard of Men in the Church."

As the social life of men in the Church is properly subordinated to the spiritual life of men in the Church, and to the moral standards which men in the Church seek to uphold and embody, what I shall present must appear as a sort of appendix to what Rev. Imes and Dr. Winstead will offer for your consideration. While this is true, it is also true that the topic assigned to me has, within its own sphere, many matters of the most serious sort in the general program of Men's Work.

That this is the case cannot be doubted when we understand the social assumptions of the Christian Religion. Christianity finds men living in groups. It has no plan to scatter these groups, but, on the other hand, while it contemplates the continuance of the group life, it aims to introduce and make operative in the individual members of those groups elements of knowledge and power which are designed by God to ennoble and perfect, through force of re-born individuals, the social life of those groups. Hermits are not the product of a pure Christianity, nor does the hermit life afford the needed opportunity for Christianity to produce its most perfect fruit. The good seed are the children of the world of human beings.

Christian men, then, as Christian men, must have a social life that differs in some points, at least, from the social life of men who are not Christians. They must have a social life that recognizes both Christian moral ideals and Christian moral standards. Christian men fall as Christian men in so far as their social life fails to promote the cause of Christ among men, and they fail utterly when they operate a social program which in any way hinders the cause of Christ in the hearts of men and in the church and world.

From these considerations, it is evident, you will concede that the unaided social instincts of men cannot inspire a social life suited to the high demands of the Church of Jesus Christ. The social instinct of the men of the Church must be subjected to the authority of the Lord, if the social life of the men of the Church is to be as becometh saints. Men of the Church are to be social to save, not simply social to please, or social to win. The inspiration of the social life of men in the Church must be the product of faith working by love for the Lord's sake that other men may be converted and edified.

As the truth goes into the minds of men, corresponding desires must go out for its fulfilling. It is commonly said, "Inspiration begets aspiration." But aspiration is nebulous, visionary until resolution crystallizes it into purpose. Purpose carries a two-fold meaning, involving both the determination of the will to do a certain thing, and also the objective or goal, which we have decided to reach by the performance of the task to which we have set ourselves. What is the purpose of the men in the Church concerning their social life? What is their decision relating to it? What is the goal they have set themselves to attain?

The social instinct leads in every man's organization. "We will promote social activities." But it does not lead in every case to a clear understanding and to a definite statement of the reasons why those social activities are engaged in. There are social clubs that operate successfully, only to minister to the social nature what it craves, but these could not pass muster as church clubs or Brotherhoods. Fraternal organizations there are, the chief declared object of which is far broader than the term social will cover, which, in many cases, operate a social program of rather large proportions, but the men of the church, as men of the church, can neither adopt their purpose nor imitate their methods. The craft Unions have prudently, in many places, provided a social program for their members, finding it very helpful to their main purpose; but the purpose of the social activities of men in the Church differs widely from the purpose back of the social activities of the Labor Unions, and rightly so.

Men in the Church may be social to please both themselves and their guests, but they must be extremely watchful that the social diversions in which they engage, not only do not offend, but positively please their Chief Guest, the Lord Jesus. The men of the Church may be social to win the approval of the men whom they seek to enlist in the membership of their organizations, but it would be the crudest folly in so doing to jeopardize their prospects of winning the approval of those men for their religion, and at the same time to forfeit the approbation of the Lord. The organized men of the Church are more and more coming to regard the purpose of their social activities as a very important part of their primary purpose, made when they surrendered to the Lord Jesus Christ their souls and their bodies, to love Him and to serve Him by serving their fellow men in the highest aims of their present and future life.

Concerning a program for the social activities of men in the Church, much can be said—a great deal more than can be utilized in the work of the men in any single church. Let me venture a few practical suggestions.

Not to frown on others, is, perhaps, social obligation reduced to its lowest terms. And yet, both in the men's organizations and in the wider field of the Church, men have been encountered whose frowns repelled venturing friendship, as the lowering night or the darkening storm sends silent to their nests the birds of song. If the voice with the smile wins, the face with a smile wins more, and the Christian professor who knows that he has neither the smiling face nor the smiling voice, should entertain serious doubts as to the genuineness of his conversion.

The extended hand is the symbol of friendship. There is need for a greater number of converted hands; hands that can show by a general hearty grip the diligence and fervency of the Lord-serving personality. Hand-shaking Christian men are worth more to a church than an endowment. In the Judgment, I have no doubt that there will be somewhere near the givers of the cup of cold water, a group, not small, of those persons who in early life did not neglect to extend the converted hand.

Some wicked folks say that women talk too much. I am sure that the men of the Church do not converse sufficiently. Talking in meeting is one thing, conversation is an entirely dif-

ferent thing. Just to sit down with an uninteresting person, for the Lord's sake, and for that person's sake, finding out skillfully what he can talk about best, gives him the chance of his life to express himself. He will love you for that opportunity, and he will gladly listen after that to any thing you have to say.

Then, there are the interesting persons, like yourself, who have need of new and extended conversational opportunities. It is really a thing not to be regretted occasionally, when the speaker of the evening fails to appear, and the men of the church are forced to engage in a little informal conversation, for some at least will imitate the example of Jesus at the Well of Sychar and that conversation may lead to conversion.

Games have their place; perhaps not the larger place, but a very genuine place. If checkers or dominoes and similar "innocent" plays can be made of service in promoting a Christian program of men's social activities, there is, so far as I know, no law against them. Some men's church organizations have to do in the parish, where there is no Y. M. C. A., much of the work which is normally done by those serviceable institutions and where this is the case, there should be no shrinking from adopting similar approved methods.

The Brotherhood dinner, yearly or even monthly, if the good sisters will it so, cannot be overlooked as a social means of grace to both the sisters who prepare and the brethren who consume. But it should be remembered that restaurant methods ought not to prevail. Do not have a cashier. Provide for the dinner by some more wisely social means; a lump sum from the treasury, or season tickets or even passing the hat before the dessert.

Of course, there is need to be alert, that the Brotherhood dinner does not degenerate into what has been described as "a meet, and eat with a sad retreat." After dinner fellowship is fine, if the men who fellowship are keen to keep it fine.

But many church men are stimulated by the organized social purpose of the Brotherhood and Men's Bible Class to extend their social activities beyond the limits of the meeting room, and beyond even the neighborhood of the church building. Naturally, the men of the church aid in making the Every Member Financial Canvass, which, of course, has its social side; not so generally, however, do they conduct a purely social every member visitation, or as some have characterized it, "make a call without a haul," and yet there is no reason why it should not become a more general practice, for those who have tried it affirm that it produces more valuable returns, of another sort, of course, than the financial canvass. One pastor boasts that such social visitation carried on by about sixty men of his church really furnished him with about sixty assistant pastors. And, strange though it may seem, several of these assistant pastors claim that the training and the fellowship which they have had in such a "call without a haul," more than repaid them for the time and energy thus expended.

Some church men have even found social outlets in calling in pairs on the unchurched during the evenings of the late Autumn an early Winter, in a well organized effort to build up the attendance on the Sunday night church service, and with the most satisfactory results. Others have formed themselves into quartettes and singing groups and have furnished to weak churches both social pleasure and gospel truth through song. Others still have cooperated with the church deacons in bringing comfort and help to the poor of the church and neighborhood. Though it may appear

to be a work of evangelization and properly belonging to the spiritual life of church men, still, since it has its social aspect, I mention it, that there are some men of our churches who, on Sunday afternoons and on summer evenings, go into neglected slums of their cities and there conduct Street Meetings with telling effect for the social as well as the spiritual welfare of the church.

Perhaps, too, we may be able to expand the term social to include in part, at least, the activities of some of our men who work with the boys of the church, teaching intermediate and Senior boys in the church school, inspiring, directing and supervising the athletics and the Scout activities of the young men and the boys of the church and neighborhood. It seems, also, not amiss to reckon as a part of the program of the social work of church men the entire task of ushering in the church, both the active usher service for the present, and also the wise training of the young men and boys for that service in the future.

In conclusion, when Scripturally inspired and resolutely and wisely purposed, the social life of men in the church offers, not only a great opportunity for self-expression and development, but also the only means by which men in the church, and multitudes outside the church, may be approached for their edification and for their conversion. Church men who are leaders must beware of using and of allowing to be used, as though these things were an end in themselves rather than a means to an infinitely higher end, the social privileges and opportunities of the Brotherhood and of the other social organizations of the church.

A PROGRESSIVE COLORED FARMER.

One of the most successful farmers of Standard, Louisiana, is Philip Barnes. His annual income is approximately \$1750; his assets \$6491. He owns 45 acres of land valued at \$3000, which is improved as follows: residence \$1700, three quarters of a mile of wire fencing \$179, one quarter of a mile of miscellaneous fencing \$50, and miscellaneous buildings \$250. He has steel fencing, brick and other material for future improvement worth \$50, farm implements, wagons, etc., valued at \$200, and livestock worth \$375.

Although he bought the place only four years ago—a dense mass of saplings, briars and vines—today he has a modern farm with seventeen acres of cleared land. His orchard, an excellent young one, consists of thirty-five trees—apple, peach, and pear—to which he is expecting to add at least thirty trees this fall.

"My success is due largely to my at-home program," he said, "not to my efforts alone, but also to those of my family. From my potatoes, peanuts, peas, cane, garden truck, poultry, hogs and cows I obtain the major portion of our food, as well as considerable revenue. Aside from these I get some money from wood and other timber products which I market occasionally."

"At present there are upon our store shelves one hundred cans of vegetables and ample home-made jellies, jams and preserves to tide us over the slack season. In this we owe our success to the untiring efforts of our colored home-demonstration agent, Miss Stazia Hutson."

—Southern Workman.

NOTICE

The Annual Workers' Conference is to be held at Johnson C. Smith University, Charlotte, N. C., January 25-28, 1927. JOHN M. GASTON, Secretary and Assist. Treas.

ATLANTIC SYNODICAL SOCIETY.

The Atlantic Synodical Missionary Society of the Atlantic Synod, met in Zion Presbyterian Church, Charleston, S. C., Rev. G. E. Henderson, pastor, October 28, 10:30 A. M., with the President, Mrs. A. A. Jones, presiding.

Devotional service was conducted by Mrs. J. R. Pearson, of Charleston, S. C., topic, "Prayer," Acts 1:14. The value of prayer was well emphasized. The President introduced Miss Roberts C. Barr, Field Secretary and representative of the Woman's National and Foreign Mission Boards. She brought greetings to us from other workers and delighted the Synodical with a helpful and instructive address.

All the Presbyterian societies were well represented but Knox, and the Synodical trusts that at the next meeting Knox will send a large delegation. Miss Barr introduced Mrs. J. M. Gaston and Mrs. A. G. Lamont, of Pittsburgh, Pa. They were accorded seats as corresponding members. They stated that they were impressed with the meeting and hope to visit us again.

Mrs. J. Harris, of Augusta, Ga., delivered a well prepared address on the subject, "Each Member Win Another." Miss Roberts C. Barr and Mesdames G. W. Long and J. G. Porter also spoke on the subject.

The President made her annual address which was full of thought and inspiration.

Thursday Afternoon Mrs. M. A. Robinson, of Bamberg, was not present at this hour and Mrs. J. R. Harris conducted the devotional service. The theme was "Power," Acts 1:8.

A well prepared and thoughtful paper was read by Mrs. G. W. Long, of Cheraw, S. C., subject, "Spiritual Advance." She emphasized the importance of reading more missionary literature and urged the ladies to purchase the "Year Book of Prayer," "Woman's Missions," and other magazines. This subject was ably discussed by Miss H. N. Usher, Miss R. C. Barr and Mesdames A. A. Jones, R. W. Boulware and M. V. Frasier.

Mrs. S. E. Gray, of Johns Island, S. C., read an interesting paper, subject, "A Call to All Presbyterian Women."

Thursday Evening A popular meeting was held. Devotionals were led by Mrs. M. A. Sanders, of Charleston, theme, "Personality." The President, Mrs. Jones, presided. The Synodical received a most cordial welcome to the grand and historical city of Charleston by Mrs. N. M. Miller which was very ably responded to by Mrs. J. G. Porter, of Irmo.

The President made a short address on the financial needs of the Woman's Boards. Miss Roberts C. Barr, representative of the Woman's Boards, was the principal speaker of the evening, choosing for her subject, "Building Highways—Removing Stones." This was indeed an inspirational and instructive address. In connection with the address the pageant, "The Distribution of Literature," was beautifully presented by the people of the Atlantic Synodical, under the direction of Mrs. W. T. Frasier.

Friday Morning Devotionals were led by Miss Helen N. Usher, of Sumter, theme, "Prayer."

The reports of the different secretaries and delegates were very encouraging. Several goals were set up for the local Presbyterian and the Synodical Missionary Societies for 1927. A few of the important objectives are:

1. Subscriptions to the Women and Missions' Magazine.
2. A Prayer List in each Society. The societies are asked to offer special prayers for the following institutions: Arkadelphia Academy, Hot Springs Academy and a station in Bar-tango, Africo.

The members of Zion church entertained the entire Synod Friday evening with a most elaborate reception consisting of several courses.

Mrs. A. A. Jones, our beloved and esteemed President, was given a basket of lovely flowers and a service pin by the Atlantic Synodical Society, which was presented to her in very appropriate words by Mrs. G. W. Long, first Vice-President of the Synodical.

The Synodical adjourned to meet with Newnan First church, Newnan, Ga., October, 1927.

MRS. A. A. JONES, Pres.
MISS LUCINDA H. WHITE, Recording Secretary.

WESTMINSTER CHURCH, CONCORD.

By Miss Ruth Little

At the communion services held at Westminster church Sunday more than 200 persons received the sacrament. The service was very impressive. Dr. R. R. Lewis, President of Scotia Women's College, assisted the pastor.

Sunday night we listened to a very touching after communion sermon by our pastor, the Rev. H. Wilson. He used as a text Galatians 2:20: "And the life which I now live in the flesh I live by faith of the Son of God who loved me and gave himself for me." After reminding us of the memorial table of our Lord and the nature of the sacrament Rev. Wilson pointed out to us the necessity of having faith in our Lord regardless of conditions.

We were all glad to see Elder and Mrs. I. M. Martin present for the morning service.

Sunday morning, November 7th, we were delighted to have with us the Rev. O. E. Sanders, pastor of Brandon church, Charlotte, who preached a most inspiring sermon to a large audience. In his message Mr. Sanders forcefully impressed the need of "pressing on the mark." Every one felt that the Spirit of God was with the speaker and hearers. After the sermon Miss Carpenter (white) of the Scotia faculty, rendered a very beautiful solo.

At 3 o'clock P. M., Dr. F. T. Logan, pastor of Bellefonte and Hampton churches, preached a soul-stirring sermon in the interest of group No. 5, Mrs. Montrose Biggers, leader. Although the audience was small, a liberal collection was lifted.

Mrs. Sallie Caldwell In answer to the call of her beloved Master, Mrs. Sallie W. Caldwell, aged 56, passed to her reward Wednesday evening, November 10, 10:45 o'clock. Her passing was very sudden. She had not been well for several days but had recovered her health well enough to resume her household duties. Before she was stricken she was in excellent spirit. While preparing to retire her nose began to bleed. She passed into the next room for a remedy to stop the bleeding but fell unconscious as she was returning to her bed room, stricken with apoplexy. She did not regain consciousness and passed quietly while her husband and a few friends stood at her bedside.

She was richly endowed with a loving heart and a broad and deep sympathy. She was a very faithful member of the church and was interested in the work of the church.

She is survived by her husband and nine step-children. The funeral services were held at Westminster Presbyterian church of which she was a member. Rev. H. Wilson, her pastor, officiating. The pastor was assisted by Dr. N. S. Harris, Rev. Kiser and Rev. Chambers. An appropriate solo was sung by Mr. I. M. Martin.

(Continued on page 3)