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

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MORE ADEQUATE CHURCH BUILDINGS

By Rev. A. S. Meacham

(A paper read at the 24th Annual Workers' Conference, held at Johnson C. Smith University, March 7th to 11th.)

PART II

In view of these facts the question arises, How do these changes affect the Church and in what way are they related to an adequate church building program? Before going into that I will deviate a second time to show another relationship to the facts previously stated, and that is, a change in the forms of government in the world and their re-actions toward the Church of God. There was a time when we could speak of governments in two forms: Monarchies (restricted and absolute) and Democracies or Republican. But today new names have arisen on the governmental horizon and we see the Nazi, Communist, Fascist, and Democratic, particularly our own American Democracy. The Nazi form is truly a Totalitarian form. The Fuhrer of today is just another Kaiser of yesterday. Every institution must bow to the will of the Fuhrer and that includes the Church of God. The Nazi God is not the God who hung upon Calvary and died for all mankind, but he is supposed to be, according to Nazi principles, the apotheosis of the soul of the German people. Religious persecution and punishment is imposed upon those who strive to worship God and do not do so according to the dictates of the Nazi regime or Fuhrer Hitler.

Religion to the Communist is not only unnecessary, but is a hindrance and must be destroyed. Faith in science, genius and the ability of the human mind to master the secrets of the natural or material world is to the Communist a religion that supplants faith in God and a hope for eternal life. Instead of an omnipotent God, Fascism proclaims a Totalitarian state, an Omnipotent state, supreme above religion, God and the ideals of Christianity.

In our own democracy Church and State are politically separated. Religion among the American people is suffering from a division among its churches and the division makes it difficult to evolve an educational program that will give the necessary support to our religious structure. The youth of today is becoming materialistic in his views, which will in a short time threaten the moral and religious fabric of the nation. The Supreme Court invades the realm of human conscience and implies that under certain conditions man must obey men rather than God. Nothing is more strikingly brought out in this connection than the recent fight in the halls of Congress to allow Lynch Law and its punishment to remain in the hands of the very people who have for 70 years or more violated the laws of God and man in the name of racial supremacy. How can we be expected to look on in placid contentment at such practices and conditions when we know that such things are wrong and in direct opposition to the greatest of all Commandments, "Love thy neighbor as thyself" and "Do unto others as you would have them do unto you."

With a picture of these conditions before us and an apprehensive view of world conditions as they affect the daily life of mankind, let us see how these conditions might be helped by a more adequate building program. That these are serious and portentous times in the life of humanity cannot be denied nor evaded.

The next few years will be of supreme importance in the spiritual, social, economic and political life of mankind. There is a need for clear, clean thinking in the light of godly truths and ideals. With anarchy and worldly power running wild over the world today, there is no hope that a better world can ever be realized without Christ

and His love. Personalities are evolving with all these changes and if there are to be leaders it is obvious that for safe and constructive building Christ must be their guiding star. In building adequately for the future Church we must not overlook the fact that these personalities must find in the Church right leadership and teaching that will cause them to idealize and if possible improve upon the characteristics that sent the leaders of former years into the van of the Christian army. The leaders of former years were men and women of intelligence, dignity and sobriety. They were clear-eyed, level-headed, straightforward, self-respecting men and women—who exemplified the immortal principle in "Bobby" Burns' famous poem:

"The rank is but the guinea stamp,
A man's a man for a' that."

The church building should be of such proportions that it can adequately take care of the personal spiritual needs of the future Christian leaders. How often we want to get away from the companionship of others and indulge in quiet meditation and prayer. What is more helpful than to be able to go to some church building and commune with the Master and perhaps receive personal help from the minister? Again we might want Christian fellowship in groups, and again we find it in the church if the church has built adequately to support it. The women want their group meetings and can find expression in their weekly meetings. Children can be directed to the church for weekly meetings of a varied order, so directed as to build the young mind up and to direct it into right channels of Christian leadership. Such activities as choir rehearsal, outdoor and indoor recreation, and group meetings of all sorts help to keep the personal touch of the Master alive in the minds of the future leaders of the Church.

There can be no church without a membership, which we all recognize as being true, and to my mind the church that succeeds in its building program should first interest itself to such an extent in itself that it will encourage the members to build comfortable family homes. There is no doubt in the minds of any of us that where there is a community of slipshod homes and un-kempt buildings, you will find a ramshackle church building. I come from a section of the country where good homes for the members of our group are few and far-between. They are built to meet the bare necessities of life. You will find very few churches that are anything but the four walls and the roof and sometimes hardly that. That this condition obtains is not due to the economic condition of the people, for most of them own homes and land, have jobs and are in shape to do better, but the leadership and training has been lacking, or, shall I say, the vision has not yet been seen.

If you will pardon a personal reference, I will say that in a little less than two years I have initiated plans whereby the membership has built two new church buildings: the church with a study for the pastor and a seven-room manse. Twelve other buildings have been added to the community or repaired, and we have in mind the construction of a community center for the community as a whole. The result of this effort is that the community has become community conscious and is looking forward to greater improvements in the near future.

To show you the self-satisfied air of the community, this particular place had gone without adequate buildings for more than a quarter of a century.

Why? Because they had the attitude that "This is good enough;" "We don't need anything better," or "We are not able to build; let's patch up."

This condition would not have obtained if the people had had comfortable homes, but where there is no home pride there is no church pride. It is obvious, then, that to foster an adequate building program we must arouse home pride in our membership and foster some program in the family that will later be felt in the member's activity in the church and community. Let the people read progressive literature and have the church building so built that a library may be put in where old and young may come at certain times to gain inspiration from good books devoted to Christian home and family life. The building should be arranged so that group meetings could be held simultaneously and yet not interfere with each other.

Again, we believe that from a social standpoint the church must not stand aloof. There are people in the rural areas that are in no position to evaluate their position in the economic life of the world. They need help and guidance, and as the church is probably the only community center, the social and economic problems of the community can easily be studied, solved and interwoven into the church program if we have the necessary buildings whereby these activities may be maintained. Not only in the rural community but in any center all forms of social problems may be met and solved.

Finally, having met local situations and solved them is it not clear, then, that we should foster in the minds of the people the importance of looking upon the world as a great Christian community and that it is essential in the Christian education of men and women to challenge them with the need of building a World Christian community, and the responsibility engendered in that task? We should acquaint the people, if possible, with world situations, economic, racial, and political, and how they affect the Christian world; for, after all, the Christian aim is to go into the world and win souls for Christ.

In conclusion, let me say that an adequate building program must recognize the existing conditions locally and how they affect the religious and economic life of the community. Then the financial and mechanical parts of the problem can be met along those lines, for no two situations are alike. Build, then, with the fixed purpose of meeting the needs of today and tomorrow.

The world of today should be moulded to appreciate the finest that there is in the major categories of human life; Health, Knowledge, Beauty, Government, Wealth, Morality and Religion, with Jesus Christ in the forefront. For in building adequately we must realize that the world is measuring the church by what it has to offer, which should be not a new way of life but life itself. Not preaching about Christ but preaching Christ Himself. Not building for man alone, but building for Christ and man and passing Christ on to our people.

Shall we let these times and conditions turn us aside from the opportunities of growth that they present? The Church of today may be walking, but if we build adequately tomorrow it will fly. The martyred Christ will one day see His Church prospering in His name. Let us not be afraid to wrestle with the powerful forces that confront us, and make his kingdom an Everlasting Kingdom, building safely, surely, steadily, strongly, adequately for the lowly Nazarene and his weaker earthly brother. For

"In Christ there is no East and West,
In Him no North and South;
But one great fellowship of love,
Throughout the whole wide world."

POPULAR ELECTION IN AMERICA AND IN GERMANY

By Dr. Kelly Miller

Adolph Hitler claims that his regime represents the most genuine Democracy on the face of the earth. In three successive elections he has submitted his policies to the arbitrament of the popular vote, by which they had been given approval as has been given to any administration since the foundation of our democratic government. It is not fair to claim that Hitler overrides the majority by might and leaves them no choice but to support himself and program. When he first began to run for office he was defeated again and again, and only gained the upper hand after repeated failure and fresh starts.

Adolph Hitler, like other fanatics of history, has hypnotized the German people with a charm and spell under which they are constrained to do his bidding and uphold his decrees. They love to do his will more passionately than did the Hebrews of old The Lord, Nazism, notwithstanding the unanimous popular approval, cannot claim to represent true Democracy until the people have recovered from the delirium and frenzy of defeat and despair, and sufficiently regained their sobriety as to contemplate the Hitler regime in the light of calm and sober deliberation.

In the meantime we might pause to consider a comparison of methods and results of popular election as conducted by Democracy in America and Dictatorship in Germany. After our politicians have exhausted every device known to political ingenuity to arouse the populace to the importance and necessity of registering their wills at the polls, scarcely sixty percent of our eligible voters ever register and vote. On the other hand, Hitler's appeal to patriotic duty brings to the polls almost one hundred percent of the eligible German electorate. Seventy million Germans under a dictatorship cast a larger popular vote than a hundred and twenty-six million Americans under a Democracy. Millions of the American electorate are self-disfranchised through indifference and neglect; there are no shirkers in Germany.

Frequently in America each political party threatens the nation with dire calamity unless it is continued or restored to power. A distinguished President of the United States once indulged in the direful prediction that grass would be growing in the middle of the streets of our most popular cities, should the electorate chose his adversary instead of himself, to guide the helm of state. The persuasion or threat of Hitler, the Dictator, is more effective than that of the Democratic leaders.

There is no charge of corruption in the German elections, only that the will of the people was overborne by the compulsion of a powerfully surcharged personality. On the other hand, twenty million dollars was spent in the last election to influence, purchase or corrupt the American electorate, if we are to believe the charges which our rival political parties hurl at the head of each other. In Germany there is but one party. In America the contending rivals accuse each other of every form of corruption and sin.

Germany ruthlessly eliminates Jews who constitute one percent of the nation from the franchise without apology or shame. Theoretically American political procedure operates without regard to race, creed or color. And yet we manage by evasion or denial of law to disfranchise a greater proportion of the American electorate on account of race and color than Hitler does on account of race and creed. Comparisons are odious. The German kettle and the American pot may

indulge in the duel of mutual recrimination without edification of either. Whatever charge you may hurl at the head of Hitler on account of ruthlessness towards the Jews is easily off-set by the retort, you lynch Negroes in America.

The basis of true Democracy is contained in the doctrine laid down in the Declaration of Independence—"That all Governments derive their just powers from the consent of the governed." This consent is arrived at through popular election, in which all of the people, not some of the people, must participate on equal terms. Both America and Germany have far to go before they reach this ideal of Democracy.

MCCLELLAND PRESBYTERIAL

By Reporter

On Friday morning, April 8, the McClelland Presbyterian opened its Spring meeting, with the Woman's Missionary Society of Salem Presbyterian church, Anderson, S. C., as hostess. Although the weather was very unfavorable, a large group of loyal women wended their way to Thompson Centennial M. E. church, where the day sessions were to be held.

The theme of the meeting was, "Church Women Ready for Creative Work." The theme song was, "Take My Life and Let It Be." The worship service, consisting of songs, prayers, Scripture reading and talks, was conducted by Mrs. M. W. Cunningham. It was very impressive and all present seemed to have felt the spirit of the divine leader.

The opening remarks by the President made everybody catch the vision of the theme, and her message lingered on throughout the day.

Enrollment of delegates was very encouraging despite the unfavorable weather. Minutes of last meeting were read and approved.

The following named ladies were appointed on the Auditing Committee: Mesdames Young, Butler and Cunningham.

"If I Be His Disciple, I Will Serve," introduced the District Leaders. Their reports were encouraging, especially districts two and three. They brought up their full quotas. District one was unable to report on account of illness among the workers but promised a full report next year.

The morning session closed with prayer at eleven fifty-five to join the men in their noonday devotions at Salem Presbyterian church.

The afternoon session was held in the home of Mrs. Eloise Williams. The warm glow of the fire-light added much to the meeting. The worship service, consisting of Bible verses, songs, prayers, a wonderful message and Scripture reading, was conducted by Mrs. A. H. Reasoner and was enjoyed by all present.

"If I Be His Disciple I Will Be Ready With Reports" introduced the local societies' reports. Thirteen societies reported and all showed progress. The goal of missionary societies in the Presbyterian is twenty and we are looking forward to reaching that goal in a few more meetings.

The "Prepared Heart" introduced the secretaries of Spiritual Life Groups, Stewardship and Membership. The "Prepared Mind" introduced the secretaries of Missionary Education, Literature and Program Building. The "Prepared Hand" introduced the secretaries of Overseas and National Missions Sewing, the Treasurer and the Corresponding Secretary. All reports were encourag-

ing, yet we lack a little punctuality in sending in the reports to the proper persons.

The Secretary of Young People made an appeal to the women to encourage the young people on their respective fields.

The Synodical delegate carried the Presbyterian to Albany, Ga., where the Synodical was held, with her splendid report, and all of us felt that we were there. Mesdames R. W. Boulware and M. V. Marion also commented on the Synodical.

The following officers were chosen: Mrs. Janie Ellis, Box 83, Due West, S. C., Corresponding Secretary; Mrs. Dorothy Jenkins, 100 Goodwin St., Greenville, S. C., 2nd Vice-President; Mrs. M. B. Cunningham, Rte. 1, Greer, S. C., 3rd Vice-President. Mrs. A. P. Butler closed the afternoon session with prayer.

The evening program was held at Salem Presbyterian church at 8 o'clock. The following program was rendered:

Worship Service—Miss Lois Brook.

Chorus by Church Choir—The Song of Wonderful Love. President's Address—Mrs. B. F. McDowell.

Messages from Foreign Fields—Miss Eva Dillard.

Quartette by local talent—"He'll Understand, Some Day." A Playlet—"A Blessing Center"—Local talent.

Solo—"Somebody Did A Golden Deed"—Rev. E. L. McAdams.

Address—"Witnessing His Name"—Dr. L. B. West.

Solo—"Who Shall Roll the Stone Away?"—Mr. C. L. Brown.

Offering.

The program as a whole was very excellent. All participants need to feel that they played their parts and a worthwhile evening was spent very profitably. Miss Brooks used as her worship service message, "Be ye also ready." It was very inspirational. The President's message was in poster form, and using the theme "Church Women Ready for Creative Work," she pictured the pioneers of McClelland Presbyterian who through faith, patience, courage and prayer started this wonderful work, and we who are following should be candles and let our lights shine.

Messages from the Foreign Fields by Miss Dillard were very impressive and uplifting. The local quartette composed of Miss Katherine Jackson, Messrs. Walter Thompson, Sammie Sherard and Marvin Groves held the audience spellbound with their sweet voices. This was their "debut" and we are sure that our only regret was, "they didn't give us enough."

The playlet, "A Blessing Center," was a challenge to the societies "to win new members" and their societies would grow.

Rev. E. L. McAdams always delights his audience with his voice whether his song is a hymn or classic. Dr. West needs no comment, because all who know him, know that a wonderful message, filled with information and inspiration, was given and we were challenged to witness for Christ in all of our walks of life.

Mr. C. L. Brown, a student of Reed St. High School, rendered a lovely vision of the tomb in his solo, "Who Shall Roll the Stone Away?"

The hospitality of Salem's congregation and their friends was shown as usual in the wonderful dinner that was given at the home of Mr. and Mrs. Patrick Burriss. They spared no pains in making us comfortable and all the delegates expressed themselves as desiring to return soon to Anderson.

GOT SOMETHING OUT OF IT

A little boy attended church service for the first time. On the way home he said to his father: "Daddy, wasn't that nice of the man to pass money around to us on a plate? I got seventy-six cents; what did you get?"—The Christian Recorder.