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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 PLACE OF THE PASTOR IN THE WORK OF THE CHURCH

(A paper read at the Twelfth Annual Presbyterian Workers' Conference, held at Johnson C. Smith University.)

By Rev. A. H. George

The primal duty of the church is to seek to establish the Kingdom of God in the hearts of men and women; to reconstruct society and religion into forms expressive of the will of Christ. Its mission is to touch every need of the human race. The pastor is an integral and inseparable part of this institution. No church, regardless of its equipment or the personnel of its membership, can function well for any length of time or attain a high degree of efficiency without a pastor. He should be the moving spirit of the church. His life should be interwoven into the very fabric and fibre of the life of the church with golden and scarlet threads of usefulness. His life should be tangent to every organization in the church, not as a dabbler or a disturber of the peace, but as one ready to work in a co-operative way with any project that an organization may put forth for the good of the church. He should be in position to give constructive advice freely when asked for. To define precisely his place in the activities of the church is a difficult task. His place is here, yonder and everywhere. His work is doing this and that not now and then, but continuously.

He is first of all a shepherd of the flock. As such his place is to lead his flock in the green pastures of life and besides the still waters. He must place his food where his flock can reach it. His mission is to feed my lambs, not my giraffes. As the shepherd knows every sheep in his flock by name, so should the pastor know every member of his church by name. Not only should he know them by name, but he should know something about their home life; he should know something about their interests and aspirations; about their economic life. As the shepherd of old living among his flock, was absorbed in their interest and welfare, felt for them more than he felt for himself, so should the pastor live among his human flock. It is indeed an unfortunate situation where the minister lives where he preaches not, and preaches where he lives not. He may see the throng of men more clearly than those who live among them. He cannot possibly so much feel for them. He cannot possibly lead them to the higher planes of living and remain detached from them, descending upon them at periodic intervals delivering his message and then departing. His message will be lacking in the elements of love and sympathy—two elements that are essential in welding together the pastor and church. The flock should be his first love and first work.

Let me suggest another place of the pastor in the activities of the church. He should be a teacher. This division may not entirely exclude the previous one. I prefer to treat it separately. A soldier is reputed to have said to a chaplain in the recent World War, "The duty of the pastor is to teach his people about God and His manifold revelations about Himself. He is to teach not as an hireling, working only for his salary, but as one who has received his commission from above. He is not so much to say what this theologian or that sociologist said, but 'thus saith the Lord,' must always be his authority. As a teacher, his task is great."

Many of our people have confused and jumbled ideas concerning what Christianity is. Many of them have unethical conceptions of life and conduct. Some of their conceptions of life are warped and crooked so

as to make a trap for the unsuspecting and innocent. Many perish for the lack of knowledge, for the lack of the right conception of life and conduct. The pastor, the head of the church, must bear the blame for leaving them in ignorance. His task is to teach them the right conception of life and conduct, their relation to God, their Father, and to their fellowmen; to teach them to direct their lives into practical Christian channels. As Jesus tried to train His disciples from the first day He met them how to connect every situation in which they found themselves with God, their living Father, so should the pastor teach his people how to connect the principles of Christ with every situation in which they may find themselves.

The pastor should instruct the people as to the general program of the church, so that when the claims of the Boards and agencies are put before them they will be in position to contribute intelligently and liberally, for they will know what they are doing. The place of the pastor is to develop a well-informed group, thoroughly familiar with the multiplied programs of the general Church. It is a compliment to the minister whose congregation possesses this information.

I would suggest another place of the pastor in the activities of the church; that is, he should strive to bring about a harmonious relationship between youth and age. In a very real sense it is the minister's attitude toward the youth of his church that determines in a large measure their character in the community. They are the index of the church's status in the development of the moral, spiritual and intellectual life. I am aware of the apparent antagonism between youth and age due chiefly to a lack of sympathetic understanding of each other. The result nevertheless has been a stifling of youthful aspirations, and a paralysis of their efforts to render effective service in the church. They are a component part of the church, and the task of the minister is to so corral the young and the old that age will approve of youth and youth of age; to unite these two potential forces in the church, that bright youth and snow-crowned age, strong men and maidens meek, will join hands and work harmoniously for the general well-being of the church.

There is a new era dawning among the Negro youth all over the land. Some of them are thinking more solidly. Their intelligence has been developed to the point where they want to examine religion to see if there is any pragmatic values in it. They say that there has been enough confusion, mystery, superstition and sham. They are clamoring to see the utility in the creeds we proclaim. The task of the minister to meet this attitude with the principles of the living Christ whose teachings are supremely adequate for all of the problems that may arise in the life of young or old. The minister should be able to let flaming youth know that they do not know it all.

From ancient China comes a significant proverb: "One Hundred Tellings Are Not So Good As One Seeing."

In the ancient Persian we find the same famed proverb: "When Will Hearing Be Seeing?"

We have it in the English: "Seeing is Believing."

And in the Americanese: "I'm from Missouri—Show Me!"

THERE IS A GOD

(Synopsis of a sermon delivered by the Rev. E. W. Carpenter, A. M., LL. B., to his congregation from Psalm 90:2.)

Dear friends and members of our church: I present this subject to you today, not because you have not had a chance to know God, but because I meet so many who by word and action deny the existence of God. I therefore desire to speak to you for a few minutes in a practical way.

I. There is a God. 1. The herbs of the valley, the cedars of the mountain, bless him; the insect sports in his beams; the birds sing him in the foliage; the thunder proclaims Him in the heavens; the ocean declares His immensity; man alone has said, There is no God.

2. The Object of Nature. Unite in thought at the same instant the most beautiful objects in nature. Suppose that you see at once all the hours of the day, and all the seasons of the year; a morning of spring and a morning of autumn; a night bespangled with stars, and a night darkened with clouds; meadows enameled with flowers; forests heavy with snow; fields gilded by the tints of autumn; then alone will you reach a just conception of the universe.

II. Let us Look at the Sun. 1. While you are gazing on that sun which is plunging into the vault of the West, another observer admires him emerging from the gilded gates of the East.

2. By what inconceivable power does that aged star, which is sinking, fatigued and burning, in the shades of the evening, reappear at the same instant fresh and humid with the rosy dew of the morning.

III. Look for God at Night. 1. Go out beneath the arched heavens at night, and say, if you can, "There is no God." Pronounce that dreadful blasphemy, and each star above will reproach the unbroken darkness of your intellect; every voice that floats upon the night winds will bewail your utter hopelessness and folly.

IV. Is There No God? 1. Who then, unrolled the blue scroll, and threw upon its high frontispiece the legible gleamings of immortality? Who fashioned this green earth, with its perpetual rolling waters, and its wide expanse of islands and of main? Who settled the foundations of the mountains? Who paved the heavens with clouds, and attuned amid the clamor of storms, the voice of thunders, and unchained the lightnings that flash in their gleam?

2. Who made the light pleasant to thee, and the darkness a covering, and a herald to the first gorgeous flashes of the morning?

V. There is a God. 1. All nature declares it in a language too plain to be misapprehended. The great truth is too legibly written over the face of the whole creation to be easily mistaken. Thou canst behold it in the tender blade just starting from the earth in the early spring, or in the sturdy oak that hath withstood the blasts of fourscore winters.

The purling rivulet, meandering through downy meads and verdant glens, and Niagara's tremendous torrent, leaping over its awful chasm, and rolling in majesty its broad sheet of waters onward to the ocean, unite in proclaiming "There is a God."

Lastly, there is seen or heard in everything that there is a God. This is heard in the whispering breeze and in the howling storms; in the deep-toned thunder, and in the earthquake shock; it is declared to us when the tempest lowers; when the hurricane sweeps over the land; when the winds moan around

our dwellings, and die in sullen murmurs on the plain; when the heavens, overcast with darkness, ever and anon, are illuminated by the lightning's glare. These all unite in one general proclamation of the eternal truth, there is a Being, infinite in wisdom, who reigns over all, undivided and supreme—the fountain of all life, the source of all light—from whom all blessings flow, and in whom all happiness centers.

"There is a God in science, a God in history, and a God in conscience, and these three are one."

Only "the fool hath said in his heart there is no God."

HODGE PRESBYTERY

By Rev. Thomas B. Hargrave

The Hodge Presbytery convened in Augusta, Ga., April 13, and lasted through the 15th. Every minister in the Presbytery was present and a large number of elders.

The meeting opened in Haines Auditorium with a large and appreciative audience, including the Haines students and faculty.

Rev. T. L. Kennedy, of Conyers, Ga., the retiring Moderator, preached a flowery and inspiring sermon from Isaiah 48: 18. The Presbytery was then called to order and Rev. W. D. Wood, Sunday School Missionary, was elected Moderator, and Rev. T. B. Hargrave, clerk pro tem.

Dr. Locket, of Augusta, made a fervent welcome address in behalf of the citizens of Augusta and presented the Presbytery a key to the city. Mrs. Johnson, the charming wife of Dr. S. S. Johnson, gave the welcome address on behalf of the ladies. Mrs. John L. Phelps, of Boggs Academy and Dr. W. H. Bryant, an elder of Westminster at Waynesboro, made the response.

The following visitors were made corresponding members: Dr. G. W. Long, of Cheraw, S. C.; Rev. D. T. Murray, of Columbia, S. C.; and Dr. Provine, of Tennessee, all of whom made timely remarks.

The Haines choir rendered beautiful music and every one took great interest in the opening meeting.

Thursday Morning.

At 8:45 the members of the Presbytery assembled in Haines chapel for devotions. Many of the brethren made timely remarks to the student body.

The Presbytery opened for business at 9:15 with prayer. The docket was revised so as to allow Drs. Provine and Long to speak as they were anxious to visit other fields. Dr. Provine spoke at length on the pension plan. We feel that this plan is very constructive and it met the approval of the entire body.

Dr. G. W. Long, in his usual calm and clever way, put his plan of benevolence before the Presbytery. Never before in the history of the Church has our constituency shown as much interest. Rev. A. A. Wilson, of Decatur, showed what the Presbytery had done during the year and also told what we were planning to do in the future. Our Presbytery may be the "baby" Presbytery, but even babies can be heard. Dr. Long is full of information on all phases of church work and knows how to impart it. The quota of each church for the ensuing year was adopted and each minister pledged himself to put his program over.

2:00 P. M.

The afternoon session opened with prayer by the Stated Clerk. Committees were appointed and records examined. Rev. A. A. Wilson and Rev. F. Gregg were appointed as a committee on resolutions.

Rev. Franklin Gregg made an inspiring address on National Missions. Rev. T. L. Kennedy also made

a strong statement of hope and confidence. Rev. Griggs, of Augusta, read a pathetic letter from Elder A. B. Fortune, of Rome, who is ill. Elder Fortune has always shown his love and interest in the work.

Rev. S. D. Thom, D. D., made the report on Bills and Overtures.

Rev. Dr. Harris asked the Presbytery to contribute to Haines Institute as an appreciation of the work done and the great assistance the school has rendered in helping the Presbytery. Each minister gave \$1 and the total was given to our dear Miss Laney.

After the session we were greeted by the members of Christ church who took the Presbytery over the beautiful, historic city, and also across the Savannah River into South Carolina. Much credit is due Mrs. S. S. Johnson and Dr. Locket and their friends. Those high-powered sedans were palaces on wheels.

8:00 P. M.

We assembled in Haines chapel for the night services. Dr. S. D. Thom, Synodical Evangelist, was at his best. He spoke from Ephesians on the subject, "The Unsearchable Riches of Christ." The sermon was full of power.

Friday, 9:15 A. M.

We entered Christ church and after prayer we heard an excellent report by Dr. Harris on Christian Education and Rev. Hargrave made a report on Foreign Missions.

A committee, composed of Rev. Gregg, Rev. A. A. Wilson, and Rev. Griggs, was appointed to meet Rev. Johnson who has been supplying the pulpit at Rome. It was recommended and passed that Rev. Johnson continue to labor within the bounds of the Presbytery.

Mr. Howard Givvins, of Boggs Academy, was taken in as a candidate for the gospel ministry.

Dr. Harris made a report on Vacancies and Supplies and expressed a desire that all our vacant churches be supplied.

The following named brethren were elected as commissioners to the General Assembly: Rev. A. A. Wilson, principal; Rev. A. C. Grigg, alternate; Elder S. S. Johnson, M. D., principal, and alternate, J. M. Rowe, of Newnan.

Mr. Taylor, of Haines Institute, was presented to the Presbytery by Dr. Johnson. He was appointed to supply Madison and Greensboro fields. Rev. Campbell was also appointed Stated Supply of Union Point.

After Rev. Gregg made his report on Ministerial Relief and Sustentation Rev. Harris asked that all candidates for the ministry be retained. Rev. Wood then made a full report of Sunday School Mission Work and urged the ministers to place more efforts on the Daily Vacation Bible Schools.

We go to Waynesboro, Ga., for our next meeting. Rev. J. L. Phelps had a large delegation from his field. Elders Davis, Wigfall and Jenkins made timely remarks.

8:00 P. M.

The ladies took charge of the night. Mrs. L. A. Gregg presided as the President. Mrs. J. R. Harris was confined to her bed was very ill. We all enjoyed the great reports which were rendered and are proud of our ladies.

Mrs. Gregg, Mrs. S. S. Johnson and Mrs. Tutt all made wonderful addresses. Miss Amada Harris, of Washington, and many others sang like angels. We can always depend upon the ladies to go far over the top.

Rev. W. D. Wood, our young and energetic Moderator, was at his best on Sunday. We are sorry that his bride was not there to hear his powerful message, but her inspiration was with him, I am sure.

DEATH OF MR. WESLEY WILLIAMS.

Mr. Wesley Williams, a highly respected citizen of St. Charles, S. C., passed to the great beyond April 15th after an illness of about five months.

At the advice of his physician the deceased was carried to the hospital in Florence, S. C., where strenuous efforts to regain his lost health were made, but to no avail.

There have been few, if any other men who have exercised more energy and devotion in church work than did the deceased.

Mr. Williams, though deprived of educational advantages, was intelligent and stood for education. He accumulated much property and was regarded as a model in his community. His exceptionally pleasant personality won for him an unusually large circle of friends.

Mr. Williams was exceptionally broad-hearted, in that he would never say no to any one who would seek his aid in time of trouble, and it seemed to be real pleasure to him to minister to the comforts of all who needed his help. It can be truly said of Mr. Williams that "He lived in a house by the side of the road and was a friend to man."

The funeral service was conducted at Mt. Sinai Presbyterian church, Monday, April the 11th, at 12 o'clock, in the presence of a host of sorrowing relatives and friends.

The pastor, Rev. I. D. Davis, officiated, assisted by Rev. I. P. Pogue, of Mayesville, Rev. M. J. Jackson, of Dalzell, Rev. M. C. Martin, of Sumter, Rev. J. C. James, of St. Charles. "Asleep in Jesus" was sung by the congregation. Prayer was then offered and short eulogistic addresses were made as follows: "The Life of Mr. Williams as an Elder," by Mr. Milton Montgomery; "As a Sunday School Superintendent," by Mr. Laddie Charles; "As a Citizen," by Judge Wells, (white); "As a Mason," by Prof. C. A. Lawson, President of Lincoln Graded School, Sumter. Remarks which were striking evidence of the useful life of the deceased were made by several others. Each spoke in the highest terms of the Christian life the deceased had lived.

A solo, "Life's Railway," was sung by Mrs. Sarah Charles.

Dr. Davis spoke, from Hebrews 4th chapter and 9th verse, "There remaineth therefore a rest to the people of God."

"Face to Face" was then sung by Misses Nannie Davis, Lila Campbell, Mrs. M. J. Jackson and Pink Scriven.

Mr. Williams was buried with Masonic and Joint Stock honors, having been a faithful member of these two orders for several years.

He was interred in Mt. Sinai cemetery and leaves to mourn their loss a loving wife, two brothers, an adopted son, a daughter, a grand-daughter, and a host of relatives and friends.

"The ships sail over the harbor bar, away and away to sea; The ships sail in with the evening star, away and away to sea; To the port where no tempest be; The harvest waves on the summer hills, and the bands go forth to reap; And all is right, as our Father wills, whether we wake or sleep."

A FRIEND.

Dalzell, S. C.

Tommy's Sister: "Tommy, what is a synonym?"

Tommy: "A synonym is a word you use when you can't spell the other one."

Wallie: "Papa, why do you call our language the 'mother tongue'?"

Father: "Well, just see who uses it most."