

Africo-American Presbyterian

"AND YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—John viii, 35.

VOL. I.

CHARLOTTE, N. C., MARCH 1, 1928.

NO. 9.

THE CHURCH AND THE COMMUNITY

(Paper read at the Presbyterian Workers' Conference held at Haines Institute, Augusta, Ga., January 31st to February 3rd.)

By Rev. William Sample, Birmingham, Ala.

Since the church and the community are of souls that in common need the atoning blood of a crucified Saviour, the sequence of thought is that they are one, and in like manner need a program that is common in every respect. This common need is vital because it is impossible for the church and the community to be at swords' points respecting their programs or to differ to a very great extent and at the same time blend their voices in giving praise to the Lamb of God that taketh away the sin of the world. But a correlated interest of the church and the community means that there will be a spiritual concurrence of the two—the church and the community.

The Church and the Community as a Unit.

Since the church is in the community and is of the community the great problem that confronts us is removing that visible line of demarcation that has separated the church from the community for years and thereby resulted in a dual, weak force when unification would have been the synonym of power.

The first approach to this problem, namely, the removing of the aforementioned danger line of demarcation so as to make unification of the church and the community possible, would be to train—just as the every member canvassers are trained—a small, growing group of the community and to send them out as a nucleus.

The next approach will be for the church's program to be formed so that it will not only feed and cause to grow its immediate communicants but reach out to the community hillside, valleys and plains and feed the wandering sheep and lambs, for to be sure the Master meant these when He said, "Feed my sheep." This program must be such that it will not baffle the many minds that represent the church membership and the people of the community. All of these minds that represent various degrees of training must be drawn outward and upward so that their love may meet at the cross of Jesus.

Again, this program must be practical and attractive. The church has long since lost much of its power as a community force because it has offered the community a dull, impractical program of no program at all. Every community is composed of people as a whole who know but little about theory of every day religion and care less. But they—the community people—are intensely concerned about the practical problems that are daily before them. When the church becomes able to help the community with these practical problems—such as family altar, educating the children, and pointing out to them just how to use whatever little they may have to the greatest advantage—then there will no longer be a question mark behind the church's name respecting it as a community force for good.

Before a social, intellectual, moral or a spiritual indentation can be made in the community by the church, the program must not only be practical but must have a social aspect to it that is worth something. Here is the church's grave opener: a dull, dry, lifeless public program with speakers on who just dropped by on their way to some place, etc. And this program is followed by inviting all to the basement or to some place of convenience or inconvenience to be served with a spoonful of dressing on a cab-

bage leaf, two crackers with salmon between, and a sip of coffee, and home made cream half frozen. This says to the community that the church is a cheap organ. When the church will have real church banquets where its members can become acquainted with each other; when the church will put dollars rather than dimes in their social banquets, just as fraternal organizations do, then will the church attract the community. The church courts ought to taboo cheap church suppers.

These programs must be attractive and appealing to the development of the whole man. This program can not be formed by men who never think of it until they are in the church or are asked to serve on its committee. Neither can it be drafted in a call meeting of the session immediately after the Sabbath morning service when men are anxious to get home; but it must be the result of sane thought and prayer so that the organizations that are tangent to the community may be led by the best that the church has for Christ.

The Sabbath School Council

If the church responds to the community's programs, in turn the community will respond to the church's. These immortal words came from the Master's lips, "I must need go through Samaria." This need was urgent to the Master because He realized that Samaria needed His presence. He did not go to the churches of Samaria and pitch a revival, but sat on the community well and preached a wonderful sermon to a community woman, who, in return, caused many to be led to Jesus. In like manner will the community respond to the church if it shows community interest. Just a few months ago our church took interest in the community, and, to start with, was able to procure the services of Miss Julia Mae Kennedy, who is a very fine mezzo-soprano, and was one of the controlling powers of the Charles P. Williams Jubilee Singers of Chicago. She organized a community choir of 50 voices and gave them training 3 times a week. The record shows that there was an average of 60 persons at each gathering for practice. Three programs were rendered, each to a capacity house. From these programs our names were in every nook and corner of Birmingham, for both white and colored were there.

Now there are three community organizations that meet in our church: The Enon Ridge Civic Club, the Shop Men, composed of men who work in various shops and the Employees and Officials of the Frisco Railroad. This is because the church shows a community interest.

Not only is our church the headquarters for these community products but the community is responsible for the operating of the Miller Memorial Presbyterian School that was disbanded last year by the Board of National Missions. This school has 285 students and six teachers who have been together since last September. Every dollar that it has taken thus far to run this school came out of the community's pocket book; yes, the community will respond to the church's program if the church responds to the community.

The Church, The Community's Social and Recreational Center.

Before the community can be redeemed for Christ, "Back to the Church for its Social and

Recreational Center!" must be the slogan of the Christian people. The inadequacy of the present day institutions of religion is from the standpoint of social and recreational development for the youth. It is sad to relate that the majority of such institutions have no space in their religious programs for social and recreational development of the youth. Because of this condition, this phase of human development—social and recreational—is carried on according to the world's idea beyond the church zone. The aftermath is a moral and an ethical break down which chokes out the Master's Spirit and contributes to the defeat of the church in her chief objective—saving souls. O church, awake! Thou that sleepest and arise from the dead and inculcate into your religious program specifications for the social or recreational development of our youth! Then the community will be glad to transform its powers into yours.

The dominating, baneful spirit that has characterized the church in its attempt to capture the community for Christ, is trying to do so at the expense of the clear-cut gospel. If the community is to be won to Christ the gospel must be preached in no uncertain terms, for it has no substitute. If the chief objective of the church is recreational and social development it will reduce itself to the level of a community playground instead of being an agency for soul salvation. We cannot play children into God's Kingdom. We must lead them into it. When the church wins the community we can join Kipling in these words:

"Those that are good shall be happy,
They shall sit in a golden chair.
They shall splash at a ten league canvass
With brushes of comet's hair.
None but the Master shall praise them,
None but the Master shall blame,
None shall work for fame.
All for the joy of working,
Each in its separate star,
Shall paint the things as he sees them,
For the glory of God as they are."

MEN MORE UNHAPPY THAN WOMEN.

It's a sadder world for men than for women—if 168 Canadian students who have taken a test of the emotional stability and fair samples of the sexes.

The students answered a long list of questions, such as "Can you do good work while people are looking on?" "Do ideas run in your head so that you cannot sleep?" and "Is it easy to get you cross and grouchy?"

Men appear to be more serious and unhappy than women, according to Dr. J. W. Bridges, psychologist of McGill University, who conducted the investigation, and who has just reported his results. Contrary to popular notion, men are more troubled by hearts thumping from excitement and nervousness than women.

On the other hand, Dr. Bridges reports that women are more subject to dreaming, are more abnormal in their sex life, have more fears and worries, are more undecided, more sensitive to pain and other unpleasant experiences. They are perhaps not such "good mixers" as men, since they are more bashful and have greater difficulty in making friends.

Students who are superior in academic work have more psycho-neurotic symptoms than average and inferior students, he found.

LAST WORD TO GOODWILL

My dear Mr. Editor:

No, I am not hurt; no, not even scared, nor hell-shocked; nor powder-burned by the small shot fired back by Elder Sanders Cain, the faithful clerk of the Session of Goodwill Presbyterian church. But I have had my cannon trained on bigger game. And now that Dr. James H. Speer has made a most successful tour through two of our colored Synods, and Mr. and Mrs. Ambrose C. Capron, of Booneville, N. Y., have finished a most satisfactory visit of inspection to the Coulter Memorial Academy, I am just a bit free to take another and, I hope, final pistol shot at the Goodwill situation.

In reading what the good clerk has to say, I am reminded of a very familiar story which the late Prof. S. B. Pride used to tell. He said a certain professor sought to try his students in the art of concentration, so he told them this story: there was a certain farmer who had a barn full of corn, and the squirrels often went into the barn and ate the corn. The farmer saw a squirrel in the barn one day and took his shot gun and fired into the barn at the squirrel. One student called out: "Did he set the barn on fire?" Another one, "Did the corn get burned?" Another, "Did he call the fire department?" Another, "Did the neighbors' houses get burned?" But after nearly all of the class had asked like questions there was one small boy, whom the professor noticed had not opened his mouth, so he said, "Well, Johnnie, what have you to say?" Johnnie replied, "Well, I just want to know what became of the squirrel." Now I have read all Brother Gain has had to say, but still he has given me and the public no reason why "It would not be possible for Goodwill church to entertain Presbytery in March." Don't say so much, but tell us why.

I was at the Presbytery which met in Fort Mill, S. C., in March, 1926, and some one on the floor of the Presbytery asked the Goodwill church to take the Presbytery at the Fall meeting of Presbytery which met in Camden, S. C., September, 1926. At this time some one asked if it were not Goodwill's time to entertain the Presbytery which March, 1927, and still no invitation came from Goodwill. So met with the Melina church, when we met at the Hermon church, Rock Hill, September, 1927, the Presbytery not having an invitation from any of its churches to hold its next meeting with them in accordance with the law of the Church, voted on its own adjournment to hold its next stated meeting with the Goodwill church, which is the largest in the Presbytery, and which had not entertained the Presbytery since 1902.

The good elder is right when he says that the Presbytery voted to hold its next meeting at the Goodwill church over the pastor's registered protest. This is true, but I was so ashamed of the pastor's position, under the circumstances, until I just did not want to tell the public about it; but since the elder has told it, why all I can say is, yes, it is true.

I might give a little personal experience here which can be easily verified by many of the ministers and elders of our Presbytery. I have invited the Presbytery on more than one occasion to meet on my field when the Presbytery had no invitation, and my session and congregation were glad to entertain them, and did entertain royally, so that Cheraw Second Presbyterian church is often called the "Home of the Fairfield Presbytery," and my people are mighty proud of me as their pastor. Isn't it strange what different

reasons people can have for being proud of their pastor?

What the good brother has to say about the Goodwill church standing back and letting the weaker churches entertain the Presbytery so as to help them and help to establish Presbyterianism to me is a real joke. Now, what makes a church weak or strong? Numbers surely have something to do with it, but certainly not all. Take, if you please, the matter of benevolence. It would be hard to find a weaker church anywhere in our Presbytery than the Goodwill church. Not once since 1918, the first year we had a Benevolence Quota, has this strong Goodwill church raised its full Benevolence Quota. You have never seen their name on the "Honor Roll," yet many of the smaller churches have raised their entire quotas from year to year. My own church happens to be one of them.

I have been the Treasurer of Fairfield Presbytery since 1920 and the Goodwill church has only paid its full General Assembly and Presbyterial assessments twice since I have been Treasurer, whereas most of the smaller churches pay in full every year.

In 1922 the Goodwill church reported 600 communicants to the General Assembly. But in 1927 they reported only 500. These facts would seem to indicate that, after all, this church is not so strong as possibly she imagines herself to be, and the Presbytery might be a good thing even for Goodwill. Yes, Brother Gain, I think it is time your church was entertaining Presbytery. And I am glad to have the intimation that you will possibly do so at the next meeting next September. I am not "praying," I am "facting."

You say you have quite a large congregation, and that it is growing numerically, spiritually and financially. What do you mean? How do you count? Last year you reported 576 communicants to the General Assembly and this year you report only 500. What have you to say for yourself? "Guilty" or "Not guilty?" If you do not believe me look in your General Assembly Minutes. What did you do with the souls you gathered in? We added 52 to our church roll last year and hope to add 100 this year.

I quite agree with you when you say wise men make their speeches after they have inquired into facts and know what they are talking about. Do the above facts convince you that I know what I am talking about? If they don't I have a few more I can pass in, but since this is only my "pistol" and not my "cannon" I think I have said enough.

I wish, finally, to plead guilty to the insinuation that I do make a little noise sometimes and incidentally attract some attention. I am inclined to believe that Colored Presbyterians in general ought to make a little more "noise" and "attract" a little more attention by undertaking real big things for God and the Church.

Now, Mr. Editor, remember that this is my first newspaper "scrap." I submit my case to your readers. I do not think I shall have more to say on the subject.

G. W. LONG.

Cheraw, S. C.

NOTICE.

The annual meeting of Yadin Presbyterian will be with the Pine Street Presbyterian church, Durham, N. C., April 11, at 7:30 P. M. Every church is expected to pay its General Assembly assessment in full. All church records must be on hand for examination and approval.

J. L. HOLLOWELL, S. C.

SWIFT MEMORIAL COLLEGE LIFE.

Our Sunday school sent ten dollars to the Board of National Missions as their Lincoln Day offering. Considering the condition of the students from a financial standpoint, they are doing excellently.

The health of the students continues to be very good. The past week we had only one girl sick for two days.

The musical department has begun to show the results of the intensive training it has been undergoing. It is an evident fact that the colored student is inherently constructed to be musical.

We had as our very pleasant visitor from the Board of National Missions office Miss Roberta Barr, of Los Angeles, Cal. The President and Miss Barr visited the class rooms while they were in session, the dormitories of both boys and girls, the kitchen, store rooms, campus, and all other places which are used for the work. She made a very inspiring talk at the lunch hour. Dr. Tucker arranged a nice musical program for her at the music appreciation period at which time she spoke to the whole student body. In her message she spoke of the many places she had been and the general tendency to a lethargy in Christian work. She appealed to the students to prepare themselves to do a greater work than their parents were doing and said the training of the and heart is necessary to accomplish it. She showed by the censuses taken in schools that the Presbyterians were not a seism people because the majority of the students were from other denominations and that they received the same intensive intellectual training without trying to be coerced in their religious choice. This is to be one of the redeeming features of a religious institution for world good, because, she said, "If you are a good Christian in your own denomination and nothing else, you fail to be a twentieth century Christian, but you must be a Christian of the world." She spoke of the work in Alaska, the Navajo Indians, India, China and Africa and the mountain districts as well as among the colored people of the South.

In the evening Miss Barr met the women of the St. Mark's Presbyterian church and gave them an outline of the work of missions and the part they have to play to put the program over. The church was well filled and the women seemed to be inspired with the remarks of the speaker.

All of the auxiliaries of the school met with Miss Barr and outlined the work of the Board to them. The school, the community and the whole town seemed to be lifted up by this good ambassador of the King.

CREAM FROM SUGAR CANE

Washington, Feb. 18.—Cane cream, a new sugar by-product developed by the bureau of chemistry, has proved to be such a popular delicacy in the South that the government is now introducing it to Northern cookery experts. A deep brown in color, the new offering is more or less of a medium flavor between the Canadian Maple cream, a thick spread made from maple sugar, and the molasses syrup popular for use on pancakes.

Experts say the flavor retains to an unusual degree the taste of the original sugar juice. Molasses is the juice remaining after the making of sugar by crystallization of the cane sap, but cane cream is the whole juice, thick, creamy and syrupy.