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

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CHRISTMAS GIFTS OF A CHURCH

By Cleland B. McAfee, Moderator of the General Assembly
In The Presbyterian Magazine.

Out of the first Bethlehem gift, by various stages, the Christian Church came into being. Its members came into it around Him who is the gift of God. And the Church is called each year to make new gifts for Him. Just now think of a handful of gifts which we may make, gifts in the field of the Spirit.

Let us give to Christ a new-born zeal for his world purpose. Our zeal sometimes sags. "Where is the blessedness I knew when first I saw the Lord?" The missionary enterprise lags in our own day. In recent years ideas have developed which have cut the nerve of many advocates and left them drooping and uninspired. No one imagines a change in Christ's desire to be known to all the world and to win disciples in all nations. It is only our zeal that has flagged. The visit of a Presbyterian elder, Premier J. Ramsay MacDonald, has given new courage to any who feared that nations would not sit down in candor and face their peaceful possibilities. Now we know that all we lack to make the world as devoted to peace as it has been to war is the spirit of the first Christmas gift.

Let us give to Christ a new-born patience with each other. We sometimes fall out with other believers and count it loyalty to Him, one group condemning another in his name! It is true that we tax the patience of each other sorely. But how must his patience be taxed with the best of us! If he can endure us with all our faults and failures, who are we to set ourselves against those who profess His name, because at some points that seem vital to us they are not like ourselves? One might think that we supposed we were what we ought to be and could sit in judgment on those who differ from us—whereas it might commend some of his followers to Christ that they are unlike us!

Let us give to Christ a new-born attention to childhood. This is the children's season, of course, but the Church must go far deeper than the incidental gifts. It must make childhood central in its program. There is fresh hope in the new church buildings now rising all over the land, with their enlarged provision for religious education and child-life. A faith born in the coming of a little child demands this logic. Let each church at this season ask if it has caught step with the modern movement magnifying the child, developing a really constructive program through which children may come into fine maturity.

Let us give to Christ a new-born devotion to the spiritual life. We are terribly crowded with sub-spiritual possessions and opportunities. Loss of spiritual assurance has given us gloomy books; re-assertion of it has given us bright and inspiring books. We have never been quite so widely disturbed in social life. Partly it is the outcome of loss of spiritual assets; partly it is the cause of that loss. For its corrective we offer the world a spiritual life which draws on wider and worthier sources of power. We ourselves must recover our lost spiritual joy.

Let us give to Christ a new-born appreciation of our gospel. What a marvel the Christmas gift was! It is more incredible as our knowledge widens. Some think we must abandon its widest interpretation because of the greatness of God. His incarnation cannot be. Over against this denial we need a new era of exultation, conquer-

ing by the very joy of our religion: all the more that so much of joy has gone out of the world in its rush for passing things. Our gospel is amazing beyond words. Let us enter again into its meaning.

"DOCTORS OF DIVINITY"

(From The Presbyterian Standard.)
There is a certain charm in these cabalistic symbols, especially to non-possessors, while to those who have experienced their emptiness, they are like "Dead Sea fruits that tempt the eye, but turn to ashes on the lips."

They have become so prevalent that the distinction lies in not possessing them, and they are like skill in spelling, no great credit that you can spell, but rather conspicuous when you cannot.

The strength of this attraction was shown a few years ago, when in response to an offer to confer the degree of "D. D." upon any minister sending \$25.00 in cash, in one week the school received more than \$1,200.

This is a remarkable showing when you remember how scarce is cash with the average preacher as a class.

It speaks volumes for the charm of this title.

Not only are we surprised that such an amount of cash could be raised at call, but we are the more surprised that this craving for an honorary title should be able to override the voice of conscience and persuade men to flaunt a lie in the face of the Church.

It is evident, then, that there is a strong temptation to strut in borrowed plumes and to imagine that the possession of a degree will add to their mental ability, or advance them in the eyes of the Church, however limited their ability may be.

If it were possible, it would be better to abolish such artificial honors, which in too many cases are undeserved, and do away with this invidious distinction between brethren, especially in the Presbyterian Church which believes in the parity of the ministry.

As one who has staggered under this fictitious honor for many years, the writer can testify that it is a liability rather than an asset, and that too often the wearer of it feels as if he were an ass strutting in a lion's skin.

When we meet one bearing "this blushing honor thick upon him," we are reminded of the remark of Cicero, in describing the decay of religion in old Rome, that one soothsayer could not look another in the face without laughter.

But whatever be our personal views, with which many will probably not agree, it is safe to say that \$25.00 is a high price for what is too often an empty honor, not to say a false one.

WORKERS' CONFERENCE

The Annual Workers' Conference of the Division of Missions for Colored People of the Board of National Missions, Presbyterian Church, U. S. A., will be held at Johnson C. Smith University, February 4 to 6, 1930.

JOHN M. GASTON,
Secretary of the Division.

We all need laughter to make life easy and labor to make it worthy.

PREACHERS ARE NOT CALLED TO DO EVERYTHING

By Miss Nannie H. Burroughs

(Associated Negro Press)

Preachers, as a class, are just about as human as men in many other character building professions. Some of them get as much pay; many of them get more presents; all of them get more dissecting and analyzing. The best ones never get what they deserve and the crooked ones get away with too much. The fraternity as a whole gets more confidences and bury more secrets than the members of other International Orders of the Helpers of Men.

Ministers occupy a more responsible position than any other class of men. They should, therefore, be cleaner in character, more unselfish in purpose, qualified in training, progressive in ideals, social-minded in spirit, devout in heart, and not lazy.

Modern standards and conditions require that ministers fill their minds before they open their mouths. The blind cannot lead the blind, and those who have sight are not going to let the blind lead them. Ministers of today have super-human tasks to perform and they must not only be called of God and then trained in theology, but they must have special training in executive and administrative church work.

Their first duty, however, is to preach the gospel. To make their work effective they must know how to plan, adapt, manage, direct and develop a program of Christian service. They must be city preachers and at the same time, gospel farmers. They must plow the field, plant the seed and cultivate the crop. It requires intelligence, technical training, consecration, industry, love, sanctified common sense and vision to do it.

The minister stands in a large place of opportunity and obligation and no ordinary man can stand there. Character is the first qualification; without that the minister is a menace. We have thousands of men who say that God called them to preach. Well, we will have to take their word for it since it is God's business to do the calling, but since the churches must have prepared men, it might be their business to call the "called" to prepare.

The early ministers among Negroes had the spirit which was a fine substitute for their educational lack. They were marvelous men. Some of them are still going on gloriously, but we have a large army of young gospel hoppers who lack everything except lung power. Instead of going to school they make a bee-line for the pulpit and wade around misrepresenting the Lord. They should not be allowed to try to preach until they are prepared.

The day has come when ministers who are trained in Hebrew, Greek, and Theology should take courses in modern church management. Not many churches are able to employ assistant pastors. Many churches do not need assistant pastors, but all churches need good executives—not men who want to run everything themselves—but men who know how to parcel out the work, place responsibility, and get results. In this day when laymen are intelligent, it is only fair and sensible to let them help carry on the work of the church. It develops them and enriches the church. If the preachers would give the laymen more definite work to do the preachers would not have so much trouble. Laymen have to have some work

to do or they certainly will work on the preacher.

Of course, it is not the layman's business to run the church, but it is his business to help. Don't forget—while we are talking about training—that the deacons and trustees need training as well as the preachers. Dumb deacons have gone out of style, and trustees who cannot read and understand cannot be trusted.

Our churches are too loosely organized and that is why so many members are running wild. If the ministers were practical executives this condition would not prevail. Many of our preachers like to be the whole show in their churches. They do everything from raising the collection to raising sand. This is the kind of usurpation that will result in bad management and the reason why churches run down on the minister or run the minister down.

The fact of the matter is that when it comes to the work that is done by the pastor, the average church gets a great deal more than it pays for. This, of course, is partly the preacher's fault. In too many of our churches the preacher is the lawyer, doctor, real estate dealer, teacher, editor, social worker, taxi-driver, architect, builder, banker, special adviser, politician, and preacher—thirteen in one. He is consulted about everything. A jack of all trades in the pulpit is usually a "jackleg."

Every preacher should be interested in Community Welfare but no man can fill thirteen positions without running into some kind of bad luck in handling twelve of them. The sensible preacher preaches the gospel and directs the church program in which all deacons, trustees and members share with him, in a large way, all the other work of the church. This leaves him a little time to study, visit shut-ins, conduct marriages, bury the dead, direct the general work of the church and create the atmosphere in which all members are happy to work. The right kind of pastor knows how to make the people work while he steers the ship.

ST. JAMES CHURCH GREENSBORO

By Mrs. E. B. Meares

Several weeks have passed and we have not had anything to say. We have been busy, however, and our work in all departments is going on quite nicely. Services every Sunday have been well attended and very interesting.

During the week of November 11 the Ladies Aid and Lucy Lane Circle held their annual bazaar which was quite a success. A neat sum was realized from the sales of the week.

The Earnest Workers Sunday School class won in the membership contest rally and was given a big dinner at the home of Mrs. Lottie Morrow. The Up and Doing class was guest, also all Sunday school officers.

The Junior choir, under the leadership of Mrs. Sarah Barber, is really coming out. They will soon take the place of the regular choir. We are very happy that these young people have taken an interest in their church and hope they will continue.

A very pleasant surprise it was to have Rev. Dr. E. R. Smith pay us a visit last week. Dr. Smith, a former pastor of St. James, is now President of Mary Allen Seminary, Crockett, Texas. He stopped by on his way to Petersburg, Va., to visit his mother. While here he held the baptismal service of the infant son of Prof. and Mrs. T. B. Jones, on Wednesday

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LET'S QUIT PRETENDING! AN EDITORIAL

(From The Pittsburgh Courier)

The old American custom of trying to "keep up with the Joneses" continues without abatement among almost all classes of our citizenry. Negroes especially show themselves to be good-Americans in this regard. Most of us are living on futures when we ought to be spending as we go and saving up for a rainy day. We must all have radios, automobiles, overstuffed furniture, electric appliances and the latest styles in hats, shoes, dresses and suits, even though we commit ourselves to heavy installment payment for the next two years. We must all strut off to conventions or on vacations whether we can afford it or not just to show neighbors who are as bad off as we are that we are better than they are. We feel it necessary to "throw" occasional parties that eat up a week's wages.

We ought to call a halt on that sort of thing. We just cannot afford it. The salary of the average Negro, even in the highest class, does not warrant the expenditures made for show and we are not fooling each other as we foolishly believe we are. We're just making fools out of ourselves.

Let us consider what the American white collar or so-called brain worker annually gets for his labor on an average. For bank employees, it is \$2,179; government employees, \$1,585; school teachers, from \$870 to around \$1,600; clergymen, \$785; bank tellers, \$1,800; department store clerks, \$520 to \$1,800. The overwhelming majority of what are called white-collar workers do not average more than \$2,000 a year, even including the very highly paid professional workers. Associate professors in the largest colleges get but \$4,000 after fourteen years' service, while full professors average but \$7,000 annually after twenty-five years' service. The majority of independent storekeepers do a total daily business of less than \$10! Only 543,000 people in the United States have incomes in excess of \$5,000, and we are referring to all of the people: white, black, yellow, red and brown.

The average income for middle-class Negroes is much lower than that for whites of the same class. Indeed, the average income of the middle class Negro is on a par with that of the white mechanic class: printers, painters, chauffeurs and the like. Even in the most prosperous parts of the North it probably averages less than \$1,600 a year. There are many Negroes who earn more than \$1,600 but they are by no means plentiful as autumn leaves in Vallombrosa. On the contrary it would probably be very difficult to muster more than 25,000 Negroes who average more than \$1,600 a year. Not one-third of that number earn over \$2,000 a year. The black men and women who average over \$3,000 annually could be easily accommodated at once on the majestic or the Leviathan, and our \$5,000 people are scarcer yet. According to the United States Department of Labor an income of over \$2,000 annually is needed to support a family of five according to the American standard of living and without any luxuries.

This being the case, why should so many of us pretend that we are better off than we are? And try to live up to our pretensions? We are not fool-

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RALEIGH NEWS LETTER

By Mrs. Edith Mabry Easterling

Our silence is not indicative of aloofness, for many incidents worthy of mention have occurred in the past few months showing activity on the part of the members in our church.

The word has been preached to us with power by our pastor and visiting ministers, strengthening and comforting those who believe.

Revs. O. E. Sanders and A. H. Prince, of Charlotte, were in our midst Sunday, November 10th. Rev. Sanders preached at the morning service, his subject being "The Gate Beautiful." He made an impression upon his hearers as he explained his subject, using illustrations which caused them to see so clearly the truth he wished to impress upon their minds.

Rev. Prince spoke a few words of encouragement at the close of the service. The congregation was pleased to have them in their midst.

The various schools of the city being in session we have each Sunday visitors from the following named schools to worship with us: Shaw University, D. D. and B. Institute, High School and Graded Schools.

Miss Dorothy Lane, Superintendent of the Sabbath school, labors zealously to bring the work up to the required standard.

The Tuxis Club has been re-organized by Mrs. Cozart with a membership of 15 members, young girls. The first social function was a Halloween Party which was a success. On Sunday, November 17th, they made their first appearance before the public in the form of a worship service and an inspirational service. This program was arranged by Mrs. Cozart and carried out by the girls, the President, Miss Helen Bailey, presiding.

The inspirational address was made by Miss Helen Hunter, of Boston, Mass. Miss Hunter studied in the School of Religion in Boston and is now an instructor in the Bishop Tuttle Training School for Social Service Workers. The address was to the point and inspiring to all.

Members of the congregation who are teaching out of the city are Elder Anderson James, Mesdames Odessa Roberts and Edith Easterling. Those teaching in the city are Mrs. Marie Gorham, Misses Lucille McRae and Dorothy Lane.

Young people who have entered the various schools are as follows: Misses Margaret Lightner, Mary Potter School; Lillian Ancrum, Lydia Pope and Gladys Hill, St. Augustine College; Messrs. Nicholas Lightner, Johnson C. Smith University, and Charles Williams, Shaw University.

Mr. Charles Williams, who served as organist during the winter, is again at his post of duty. Miss Ancrum, organist of the Sunday school, was organist for the church during his absence.

Prof. Maak, of the D. D. and B. Institute, has been ill and confined to his room for several days. He is a regular attendant at church and a supporter of our church work. He has the sympathy of all the church members.

The amount of money raised in our fall rally was \$232. Club No. 1, Mrs. Burroughs, captain, went over the top.

The pastor and congregation were delighted to have Professor and Mrs. R. W. Boulware, and Mrs. Butler, instructors in Harbison College, Irmo, S. C.,

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