

PRAYER MEETING METHODS

(Continued from page 1)
This idea not only increases spiritual strength, but prevents spiritual lagging and increases spiritual interest.

A prayer meeting is neither a success nor a failure because of numbers. A prayer meeting is a success when the greatest amount of good has been received by those attending. The main purpose of a prayer meeting is to help those who attend the meeting, and to solve our local problems if possible. A series of topics prepared for a church in Chicago, New York or some other large city, so to speak, will not meet local conditions in our community churches.

Experience has taught me that if we deal with local conditions such as are facing us day after day, great good will result regardless of the numbers that are working for the said cause. I recall an instance where about six other persons and myself had consecrated ourselves to a specific cause, praying for two unconverted persons day after day, going from house to house. At the close of the meeting, as a result of our effort, the two adults, heads of families, who had been carried to God at each meeting, came forward and gave themselves to God. This was a result of constant prayer for local conditions.

We should not become discouraged with our small numbers in our prayer circle, but only become concerned with consecrated men and women who are willing to make the sacrifices that are needed; with such men and women our prayer meetings will continue to grow in interest and in attendance. But there are cases where the ministers are largely responsible for the death of prayer meetings. That is done in this way: the minister uses up all of the time and good thoughts and leaves nothing in many cases for the members to say, unless they repeat some of the same thoughts. In many cases their prayers and talks are too long and dry; therefore the meetings die. Then it becomes our task to resurrect them.

The Rev. Maurice Griggs, Paw Paw, Mich., offers this suggestion for the resurrection of a prayer meeting: He said that his prayer meeting was dying. What was the wise thing to do? Have a funeral service. In place of the usual notice of the prayer meeting, the congregation sat up Sunday morning when he read the following from the pulpit: "The funeral service of the late Mrs. Prayer Meeting will be held in the church parlors on Thursday evening at 7:30 P. M. The doctor examined her pulse late Thursday and could hardly find it. Cause of death, heart disease and lack of exercise. Special notice: The elders are requested to act as pall bearers."

Some smiled. One lady, a little deaf, asked her neighbor, "Who is dead? I did not quite catch the name." There was a good attendance Thursday evening. They wondered what was up. The minister followed the funeral idea through the service. He read the account of the death of Dorcas and spoke from the words, "This woman was full of good works and almsdeeds which she did." He tried to show what a blessing Mrs. Prayer Meeting had been all these years to the church; her labors of love, the part she played in building up the church, in the formation of character. Mrs. Prayer Meeting was not buried. She came back to life. The attendance increased one hundred per cent. Try an announcement of a funeral service when Mrs. Prayer Meeting begins to get sick before her death.

And now I leave you with the following for your consideration in connection with the methods that are now being used in your local prayer meeting:

1. Preparedness.
2. Definite Theme.
3. Good Music.
4. Regularity and Punctuality.
5. Social Activities, and
6. Compulsory Methods.

Do not let casual criticism wear you down.

OUR PRESBYTERIAN WORK. SOME OF THE PROBLEMS

(Continued from page 1)
the regular roll. The clerk may leave; the book is turned over to Brother B., and in that same year Brother B. will give the number of names appearing on the roll. Church records should be left in the church as far as possible.

Third, and possibly the saddest of all: Ministers and elders making out reports on the floor of the Presbytery, when they should have made them out at home in a regular meeting of the session. What do they do? They cut down the roll to keep from paying for them; they pay for as many as they have the money for. We are not losing so many members; its simply neglect of duty and badly kept records.

But let us look and see just who is responsible for this. To a very large extent this is practiced by ministers coming into our Church who are not up on the Presbyterian law; they do not know the Presbyterian Church operates according to system; they do not know and they are not willing to pay the price to find out. I am more and more convinced that this is true when I see so much irregularity practiced by such men. The time has come when we should stop taking ministers into our Church until they have had a prescribed theological course in one of our schools. How are they to teach our doctrines without knowledge of what to teach? How can they execute the law of our Church without knowing what the law is? On the other hand, it is not fair to our young men in the seminaries. When they come before the Presbytery for examination, they are examined in Greek, Hebrew and Theology, and if they fail in Greek or Hebrew we send them back to the seminary for another year. Here comes a man into our Church who can not produce a high school certificate; we ask him a few questions from the Bible and then take him in as a regular Presbyterian minister. If our Church is to maintain its high educational standard we must see to it that ministers from other denominations comply with our educational standard.

The Laity in our Church
This, I am sure, is a very delicate spot, but as I am attempting to point out some of the handicaps affecting our work surely there are some handicaps as to the laity's attitude towards the Church. No church can be a forward-going church, a progressive church, without progressive and consecrated laymen linked up hand in hand with pastor and people. I believe that for what our churches are today much credit is due those old elders who stood by it in time of war and prayed with earnest hearts for her growth. Yes, they prayed for their pastor that God would let him down in wisdom's well so that he could preach in such a way as to compel sinners to be saved. But today, in this swift age in which we live, the average layman's attitude toward the church is no more than the average floor member's. He has no sense of his responsibility as an officer. Very seldom do you find them going in some secluded place and praying for the expansion of the church. They are not interested in the church as the early elders were.

I had the pleasure two years ago to attend a conference of more than five hundred ministers from every denomination. Church problems were discussed. One problem was that the educated layman should be of great service to the church and in the church but almost in every case he is the greatest handicap in the church. He opposes every constructive plan; he is an obstructive force in the church. He simply rides through on his office. Such statements were made by church experts. Some of us did not agree with all of these charges because we know we have consecrated laymen in our churches whose motto is "Onward, Christian Soldiers," giving of their means for her spiritual growth. I refer to

such men as Dr. George L. Winstead, A. R. Donnelly, A. E. Spears, G. E. Davis and a number of others whose names we can not call. I may add, however, in most cases where you find educated elders in our churches (not these I have just named) most of them think of what they mean to the church rather than what the church means to them. The laity of our church should be spiritually aroused by attending our church courts so as to be informed on all lines regarding our work. A church can advance only as far as the vision of pastors and officers. "Where there is no vision the people perish." I am anxious to see the day when our laymen will organize a laymen's council and come together and discuss our work and formulate plans which will add to the same.

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short experience is that people will give when they know what they are giving for, and it is the minister's job to instruct his flock along this very important line.
Finally
What is the solution to some of these problems? First, as ministers we need to pray for a deeper insight of God's word and preach only Jesus and His love. Second, in pastors, elders and church members prayer life must be awakened. Third, we must not be satisfied with our present condition, but seek for greater expansion. Fourth, we must seek to maintain our intellectual ministerial standard. Fifth, we all should take on new zeal at the beginning of the new church year to do our full duty, realizing that we are laborers together with God, and that God is working through us to establish His church, which is built upon faith in every human heart.

BORDENTOWN SCHOOL BAND TO TOUR STATE OF NEW JERSEY
Bordentown, March 16.—The band and glee club of the Bordentown School for Colored Youth, a State institution, are to tour New Jersey, during April, it was announced today by W. R. Valentine, Principal.
A number of engagements have already been made, both band and glee club being scheduled to play in Englewood on April 16th. Another concert will be given on April 17th in Belleville for the Veterans' fund to aid the unemployed.
Prior to the tour of the State of New Jersey, the Bordentown School Band will go on April 12 to Washington, D. C., to give a performance in aid of the National Training School for Girls headed by Miss Nannie Burroughs.

THE STADIUM FUND

The following is a list of the persons who have paid on or subscribed to the Stadium project at Johnson C. Smith University:

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CEDAR GROVE CHURCH NOTES

By Mrs. Hattie A. Russell
Sunday, March 22nd, was very cold and rainy but our services were warm and inspiring. Dr. Melton came to us with a message from Acts 21:14, theme, "The Will of the Lord Be Done." Sunday school was observed at the regular hour with a good attendance.
On the fifth Sunday Rev. Diggs and congregation, of Rock Hill A. M. E. Zion church, will worship with us.
We are glad to say that Mr. and Mrs. G. W. Forney and daughter, Eugenia, are able to be out again after being shut in for two weeks with influenza. Mr. E. C. Lytle, who has been very sick, shows a little improvement.
We were delighted to have with us again Mrs. Julia Alexander, who spent several weeks in Durham undergoing treatment for her eyes. Mrs. Alexander is President of our Missionary Society, so we are glad to have her take her regular place. The ladies will give an April Fool Party on the first night in April at the home of Mrs. Dona Davidson.
March 14th Miss Olelia Russell, a student of Barber-Scotia College, was the week-end guest of her parents, Mr. and Mrs. J. S. Russell.
Teachers of the Cedar Grove School are making special plans for a group commencement to be held on April 10th. The following schools will group with them: Bethpage, Meadow View and Pleasant Grove.
MRS. MARY JOHNSON MORGAN DIES
Mrs. Mary J. Morgan, of Charlotte, died March 12, 1931. She was born near Mooresville in Iredell County, North Carolina, in the year 1833. She came to Charlotte 28 years ago. Shortly after she came she took up nurse training at the Good Samaritan Hospital as her life's profession. For twenty years she practiced her profession in and about Charlotte. She was very efficient and faithful and served both races. So it can be truly said of her that she lived for others.
In her early life she became a Christian and joined the A. M. E. Zion church at her old home near Mooresville. After coming to Charlotte she connected with the Little Rock A. M. E. Zion church. A few years ago she bought a home in North Greenville. She thought it would be better for her to move her membership to the Greenville A. M. E. Zion church, near her home.
On Sunday, March 15, at 2 o'clock Rev. D. L. Conyers, pastor of the Greenville A. M. E. Zion church, preached her funeral at Bethesda church at her old home. He took for his text Job 16:22, "When a few years are come then I shall go the way whence I shall not return." The funeral was largely attended. The floral designs were many and very beautiful. The casket was a beautiful gray wash and was covered with flowers. Four trained nurses acted as flower girls.
Mrs. Morgan leaves to mourn their loss two sisters, three brothers and a host of relatives and friends.
Mr. W. H. Pearson, Charlotte's most popular undertaker, had charge of the remains. The body was laid to rest in the family plot at Bethesda cemetery.
ROSA E. TURNER FULWOOD.
Waxhaw, N. C.