

The Star of Zion.

THE OFFICIAL ORGAN OF THE METHODIST EPISCOPAL ZION CHURCH

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VOLUME FORTY-TWO

AN OPEN LETTER TO THE FEDERAL COUNCIL OF BISHOPS

By Bishop L. H. Holsey, Senior Bishop C M E Church

To the Federal Council of Bishops of the A M E; the A M E Zion and the C M E Churches to be held in Louisville, Ky, February 15-16, 1918:

Dear Fathers, Brethren and Colleagues of the three Negro Methodisms now in Federal Council assembled. I present the following memorial and petition for your serious thought and consideration, in the name of our Father and Jesus Christ our Savior, to-wit:

It appears to me that the time has come for the scattered and broken family of Negro Methodism to have not only a Federal Union and Episcopal co-operation, but the time has come, in the will and decree of God, that the sacred functions and high prerogatives should no longer operate in separate and single organic relations, but that there should be but one distinct, unified organization made up of the three great Methodisms represented in this Federal Council of Bishops. Years of contemplation, investigation and study reveal the indisputable fact that our three great Methodist bodies are in all essentials the same.

1. In doctrine, faith and practice.
2. In origin and historic relation.
3. In organic constitutionality.
4. In inherent and constituent qualities, faculties and attributes.
5. In evangelical practice and fundamentals.
6. In official and prelatical appointment and ordination.
7. In itinerant pre-acy and ministerial appointment.
8. In ritualistic usages and sacerdotal policy and design.
9. In denominational units and individualities and in all of the great God given and Divine elements and qualities that make up and constitute universal Methodism.

Now, therefore, Whereas: The three great Methodisms of the Negro race represented in this Federal Council of the Bishops here assembled, memorialize and petition the respective General Conferences at their next sessions, that a joint commission on organic union be appointed with full and plenipotentiary powers authority and prerogatives to formulate, propagate, define and establish one organic connection and perfectly unified Methodism composed of the African Methodist Episcopal church, the African Methodist Episcopal Zion Church and the Colored Methodist Episcopal Church in America. And whereas, the three methodisms are the same and one in mission.

I. Resolved; that we petition the respective General Conferences to make them one, full and complete, through and by the aforesaid joint Commission.

II. Resolved; that the united and complete organization shall take the name of "The Union Methodist Episcopal Church."

III. Resolved; That the Council of Bishops meet in Washington City or some place fixed by the Senior Bishops, on the 18th (eighteenth) of September 1918 for the purpose of framing articles of agreement on unification and complete organization, and that said articles of agreement be submitted to the General Conferences for approval and adoption.

IV. Resolved. That as the General Conference of the C M E Church meets this year, that body is hereby petitioned to appoint its number of commissioners with plenipotentiary

powers to be a part with the commissioners of the A M E and the A M E Zion churches so as to obviate delays in the unification process.

V. Resolved, that the Federal Council of Bishops, in their meeting in September gather together such materials and parts of disciplines of the respective churches and from them, formulate and select such parts of statutory law and polity as may be thought to be agreeable with the united connection, these to be submitted to the General Conferences of the A M E; the A M E Zion churches and to the Commission of the C M E Church in America.

ATLANTIC CITY GETS NEXT

SESSION OF BUSINESS LEAGUE

Mayor of New Jersey City Wires

Secretary Scott Cordial Invitation Offering City Keys

And Unequaled Hospitality

Tuskegee Alabama, Jan. 25. Em-

national Negro Business League, has been authorized by the Hon. J. C. Napier, President, and Dr. Robert L. Moton, Chairman of the Executive Committee to announce that it has been decided to hold the next meeting of the National Negro Business League at Atlantic City, New Jersey, August 21-22-23, 1918.

During the meeting at Chattanooga Tennessee, 1917, invitations were read from various cities including Atlantic City and it was decided then to leave the matter of selection of the meeting place for 1918 to a special committee consisting of the President, Chairman of Executive Committee and the Secretary of the League.

In the telegram which came from the Mayor of Atlantic City to the Secretary of the League, he said: "We cordially extend you invitation and offer the city keys and unequal hospitality for next meeting of National Negro Business League." A committee consisting of some of the officers of the Local Negro Business League at Atlantic City went to Washington recently and conferred with Mr. Scott the Secretary of the League, where he is temporarily located as Special Assistant to the Secretary of War. They outlined their plans for the entertainment of the guests, and the outlook is most promising for a good and helpful meeting. The meeting will afford an unusual opportunity for combining business and pleasure, Atlantic City being known as the "world's playground."

MONEY TO LOAN.

I have ten thousand dollars to loan at once. Will loan it anywhere in North Carolina on first mortgage, high class property. Will split it but not less than one thousand dollars in a place. Prefer long term loan. Col. Bank Bldg., P.O. Box 701, Winston-Salem, N. C. C. H. JONES, Real Estate Broker.

YOUR

By Rev. J. H. Robinson, Why I belong to the A. M. E.

The A. M. E. Church has cautioned us to be "bible" in our reason for our hope that we can with this instruction in mind, I can briefly state "Why I belong to the A. M. E. Zion Church." I am now enthralled with her, I am now aboard the Old Ship of Zion in that eternal heaven, happiness will be complete.

I belong to the A. M. E. Zion Church, first because I admire its spirit of independence and conviction to follow God in that epochal movement with admiration toward such a cause. As with many other institutions, the A. M. E. Zion Church was the first to lift its head into the light of progress and to describe to the cause of justice and freedom from such oppression and tyranny. The Zion Church was the first to say "I can't compromise with the proper time, I will name with you, I will serve God with you, I will ship and battle with you."

The A. M. E. Zion Church stands today as an eternal rebuke to discrimination, segregation, and Jim-Crowism in the church. She stands today as the representative of a courage, faith and fortitude that came from trust in God. For this reason I love her.

I belong to the A. M. E. Zion Church because she fostered and is still fostering racial pride. Not only did she strike a fatal blow to churchlyocracy, but she put a song of confidence and belief on the lips of our people that will never die out. We have our own Churches, we have our own schools, we have our own publishing plant, we have provided places innumerable for our own people. We have said to the race "let us climb the ladder of success and achievement, we can do it because here is an example to follow."

If there is one criticism I have against Presbyterianism as relates to our people it is here. It has its merits as well as defects, but we have clung to the Freedman's Board so long, allowed it to pay Pastor and Missionaries and the like, until the spirit of independence has been well nigh drowned. What we need now more than anything else is a belief in ourselves that will make us do and dare. The recognition of the truth that "if we climb the top after all, it will be mainly by our own efforts. The Zion Church has been preaching this doctrine, inculcating this lesson for years. For this, I love her.

Thirdly, I love her because she produces men.

I have no complaints against others whose membership is mixed for the men they have sent forth, but I do say the more distinctive the church, the more men have come. By men I mean men able to touch the life of our people, to render a service which has left an indelible impression upon all hearts. I mean men who have been able to interpret right the cries echoing from all hearts because they rejoiced when we rejoiced and wept when we wept.

When I think of the race and its achievements, I like to talk of Varley, Rush and Jones of Small, Lomax and Walters. I like

THE EAGLE'S ALARM-- FROM THE SOUTH WEST

Scattering Remarks.

By C. W. P. Mitchell, BS

After a long silence, I at last scamper forth from my cose retreat and though a little late, I break the silence with a "Happy New Year" to all.

Much enthusiasm seems to be in the "Debt Paying Rally" campaign, and well it may. Zion needs to shake herself and swing to greater limitations in her General Financial manœuvres. Every man in the church should rise up to the dignity of this effort and do his "bit" toward placing Zion in the Denominational March at the head of the column. We can do it—we should do it—we will do it. With such a Commander-in-chief of Zion's Financial Army as the Rt. Rev. Josiah S. Caldwell, DD sending his orders down the line and charging the host, I see no cause for failure or fall off in this great effort.

The Fighting Seventh Episcopal district, which distinguished itself in the "Girls' Dormitory Rally" by being the first to pay out under the leadership of Bishop G. L. Blackwell S. T. D. will also hold her place among the worthies in this effort under the brilliant leadership of the Rev. J. H. Kyles, S. T. D. Look for the districts that shall follow when the roll is called.

The Rev. O. H. McGowan, who for the last five months has pastored the Payne's Chapel A. M. E. Zion church, this city has resigned his pastoral charge of the First Congregational church, this city. Dr. McGowan is a worthy man, and deserves to succeed. Upon taking charge of Payne's Chapel the church was more than two hundred dollars behind, and the matter was in litigation, and the money had to be raised at once or the property was to be sold. Dr. McGowan raised two hundred dollars in less than two weeks and lifted the Sheriff's hammer from over the congregation, and made the church a present of two hundred dollars. Thus you can see that he was the "Joshua" for this congregation, and the "Ram in the thickets" for that occasion.

Dr. N. R. Rhodes, a late transfer from Alabama is now pastoring Coleman Chapel, A. M. E. Zion church this city, and starts off well. Dr. Rhodes is one of Zion's strong men and is a valuable acquisition to Zion's forces in these sections. We trust that more men of his tribe and brand will move Westward.

A rap on the door of my study a few days ago called me to the door where I was greeted by the Western Star of Zion. This "Knee baby" of Zion's periodicals venture had

changed her dress a little bit, but I recognized her and quite enjoyed her visit. She seems to have largely recovered from her East St. Louis catastrophe, and having lost none of her brilliancy emerges, like the Three Hebrew Boys, from her "mob furnace" with, not a hair singed or the "smell" of fire upon her garments. She will always find a welcome to our desk, and we hope for her a Happy Year and often visits.

While gazing into the firmament of Zion's Literature, I noticed literary disturbances in the periodical circles. By adding more lenses to my telescope for the purpose of strengthening my sight, there finally came struggling within the range of my vision a new literary planet known as the Sunday School Herald, edited by that "Wizard" of Sunday School work Prof. Jas. W. Eichelberger, our Connectional Sunday School Superintendent. This new Star in Zion's Literary firmament is suing for a place among those of the First Magnitude, and much credit is due her Creator for giving us so bright a luminary to add further beauty to our Literary Astral Dome.

The men of these sections are desirous to know the platform of this newly created organization in Zion known as the "Progressive" and resourceful men in the church. Dr. Jas. Edward Mason, Ph. D. and hence we feel that we are not asking too much when we beg that they state their organic purpose, and show up the planks of their platform. We are not trying to "but in" but we want to know—that's all.

Dr. W. E. Shaw, our returned Missionary from Africa, who is now pastoring St. Paul A. M. E. Zion church, this city, has gripped the situation with a Master hand, and is handling the affairs of the congregation in commendable style. Dr. Shaw is a great preacher, and all signs point to a successful year for this congregation under his leadership.

The funeral of Mrs. Willie Baskin was conducted from Digg's Chapel, A. M. E. Zion church, Blackwell, Arkansas. Sister Baskin was the daughter of brother Sam Brown and Sister Bettie Brown of Blackwell. She died in Chicago, Ill. and was a member of Walters Metropolitan church, of which the scholarly Dr. Wm. A. Blackwell is pastor. She was a model young woman, and in her death the church loses a great worker. The writer preached her funeral, and a large congregation joined in paying the last tribute of respect to the deceased. Little Rock, Arkansas.

Successors others are the gift of Zion Methodism to humanity, men born in the crucible of independence men who came forth with a message divine.

Lastly I belong to the A. M. E. Zion Church because I love her doctrines. A good Methodist is a good Christian. A good Methodist takes the devil cry and banks up his fire. A good Methodist never has to furnish an alibi or machinate an excuse. A good Methodist is always on the job and doesn't suffer with spasmodic fits, though we leave room for them.

John Wesley and his little band were called "The Holy Club." Why? Because they detested hypocrisy in the church and wanted to purify the stream by getting back to the fountain of all streams. They turned (Continued on page eight.)