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ECHOES FROM THE LAND OF THE SKY. PARAGRAPHIC COMMENTS ON MEN AND MEASURES ETC.

The Ter-Centenary Drive.

By Rev. E. M. Argyle, B. D.

The Ter Centenary Drive

With the Ter Centenary Drive on throughout the Connection, and the influences being brought to bear on those who are to compose the next General Conference in favor of this or that one for official preferment, we are apt to lose sight of the long stretch we are to go before we reach the million dollar mark. We should be very careful that this money is appropriated for the purpose for which it is raised. We are glad that there is tangible evidence that we have been at work that the public knows of. It is dangerous ground to tread upon when one speaks out on matters of this kind without knowing the facts. All mention of it should be favorable.

If we expect to succeed in this drive, we must first win the confidence of those who contribute to the cause by placing every dollar where it belongs. Again there should be no discrimination in the location of the parties or churches aided, and a thorough and open record should be published of the conferences and churches and even individuals who are the beneficiaries of this fund. The people are not paying this money in solely to benefit the classes or individuals. All must reap some benefits, or there will be an unwholesome upheaval, and our ardor will be dampened.

Constructive Legislation Needed

There should and doubtless will be such constructive legislation enacted at the next General Conference that will put us in line with other denominations and especially other Episcopal churches. We do not see the necessity of burdening our Bishops with the care and supervision of all the Connectional Boards. It is well that the Bishops be advisory members of these Boards, but to make them the heads or chairmen of all these Boards simply says to the outside world that the rest of us can not carry out the spirit of the law in the administration of the affairs of the Church. The custom of making our Bishops custodians of the financial affairs of our conferences has fallen into disrepute and has caused some of our cities to duff our Bishops as "Episcopal Bankers." It has gone further than that the men can not be trusted to duly account to the different departments for the monies that they have collected from the people for the General Church and lastly it puts our Bishops under the eye of suspicion of the public, and subjects them to adverse criticism. We ought to enact such legislation that the Bishops will be relieved of these embarrassments, and we believe the Bishops themselves would like to be relieved of the custodianship of the finances of the General Church and Schools arising out of their respective conferences. At any rate it would be carrying out the spirit of democracy for which the grand Old A. M. E. Zion Church stands, and would refute the charge of Episcopal autocracy which has been laid at our door.

Then there should be such constructive legislation enacted that will put our Connectional Boards to functioning, and our boards should be formed, and not one or two individuals vested with power to act and report for the whole board. I am a member of the "Legions of Finance." If that Board has been called

to meet, or make any kind of report for the Connectional Council or Board of Bishops, I have never heard of it. My place on that Board is no worth the ink that it would take to write my name as a member and if that board has ever functioned, it was in the office of the chairman of that Board, and all to his little lone, some self.

There is a deal of constructive legislation needed, and those who really want our church to measure arms with others should have a deeper interest in the General Conference than the election of their special friends to office.

Organic Union

This much mooted question will come to the fore again in our forthcoming General Conference, but who can, by this time believe that there is any real sincerity in the Organic Union propaganda. It has held this stage in all of our General Conferences for more than a quarter of a century. And one little technical thing and another has kept us apart. If the A. M. E. Zion Church would only sacrifice her sacred traditions and swap her well earned prestige and play second fiddle while others basked in the sunlight of her well is really any sincerity in the Organic Union at once. The C. M. E. Church was sincere in her last General Conference, and meant Organic Union with a big O, but there are others who want us to come to them, who they are not willing to make any sacrifice in the union. There are thousands and thousands of loyal Zionites who will not stand hitched with such a Union, and there never will be Organic Union with certain Methodist bodies until men of all the churches boosting this union can make reasonable and unbiased concessions, which will convince all that the best interests of Methodism demands organic union. Until we can arrive at this conclusion we are beating the air, and wasting our oratory to talk of such a Union.

Let Us Think Of The Church

The election of our best friends to office in the next General Conference should be of secondary importance.

The whole church needs the sanest and most conservative consideration. We can not drift along in the old grooves and keep pace with other churches that have laid aside their pre-war policies and procedures; and adopted new policies and are even now proceeding to put into effect new ideas. We must keep abreast with the tide of progress or drop lower in our rating as a church. Our old fossilized ideas of church government and obsolete laws should be repealed, and to perpetuate the true ideals of democracy new laws should be enacted based upon the fundamental principles suggested by the fathers.

The imperative necessities of the church demands the wisest and best thought, and those whose only interest in the election of their friends to office show little interest in the General Church.

Some good laws in our Book of Discipline should be greatly strengthened. That a penalty should be attached for violation of some of the weaker paragraphs goes without saying. We should begin now to think of the Church and in the excitement leading to the election of our friends to office, we should not forget the Church as a whole.

God holds us responsible if we do not do our whole duty in thinking of the Church in these perilous times.

Maryville, Tenn.

CHRISTIAN ENDEAVOR CHRISTMAS GREETINGS. NEW YEAR'S MESSAGE.

By Prof. Aaron Brown, Secretary

Our message and greetings are not confined to the young people, and yet their training is the object of our activities. We are speaking to everybody in the Church or out of it, who have in any way encouraged our work.

Merry Christmas to all and a Happy New Year, hoping that your Christmas celebration and New Year Feast will be observed in the proper manner, characterized by the real Christian Endeavor Spirit.

Year after year your loyalty and support have increased, making it possible for us to achieve the progress that we have recorded. As to new societies, pastors' activities and young people's interest in the work, reports from the field and our personal observations, we have never made a better showing.

I wish we could make these words warmly personal by calling the name of each individual who co-operated with us in the work, including Bishops, Presiding Elders, pastors and laymen, with a deserved tribute to our district Presidents, Local Presidents, Secretaries and other leaders, but since I can not do this, I am sure you will take the will for the deed.

We can make no attempt here to review our year's work except to call attention to our record and reports made to the Bishop's meeting at Washington, the World's Christian Endeavor Council at Buffalo, and the Council at Paterson, which meeting we attended in person. Convention reporters to The Star have made ample reference to our work at the Christian endeavor conventions and Conferences.

We touch a few high spots in the work of our local societies. Many of them are signally blessed in being led by consecrated young men and women from high schools and colleges. They have raised seventeen thousand dollars for Christian work, including local schools, ministers' support, local church and benevolent purposes.

In our program for 1920 we have included the Ter Centenary, better pay for preachers, encouragement to young men to enter the ministry and Life Work. Recruits for Christian service. Printed matter helps to tell what the Christian Endeavor is doing but a better way would be for you to connect yourself to it and observe its work in the community.

Christian Endeavor is purely an unselfish movement, and we can truly subscribe to the motto: "Not for ourselves but for others." We train and encourage the young people to foster the Christian work of their prospective communities, be loyal to and support their church and to make their services count in every effort put forth for the advancement of the Kingdom of Christ in this world.

Again we wish you a merry Christmas and a Happy New Year.

WILLIAM HOWARD TAFT SAYS

"White and colored leaders should take measures to stop hysteria and arrest agitators."

LESSONS TO BE LEARNED FROM RIOTS

By William Howard Taft

(The Constitution—Philadelphia Public Ledger Service, Copy-right 1919.)

DOES YOUR RELIGION GET ACROSS TO YOUR NEIGHBORS?

By The Rev. Charles Stelzle
"I had rather speak five words with my understanding, than ten thousand words in an unknown tongue."

Paul had just finished writing to the Corinthians that wonderful 13th chapter of the first epistle to that church in which he pointed out the supremacy of love, closing with the declaration:

"And now abide, faith, hope, love these three, but the greatest of these is love."

The whole point of this chapter was the importance of the spirit which must be back of service of any kind.

"Though I give my body to be burned, and have not love, it profiteth me nothing he had written.

"Tinkling cymbals"—sounding brass—a big vase, that is all—if there was not love in service. That is what he meant.

Evidently these Corinthians had been carried away by the pomp and show of the barbarians by whom they were surrounded.

Then Paul took another phase of their common life in the Church and showed them the value of a healthy normal experience in religious matters.

Apparently these Corinthians were given to speaking in unknown tongues when they came together in a religious meeting.

Probably the ability to speak in an "unknown tongue" was regarded as a sign of superior spirituality.

Negro leaders are divided into two classes—there are those who feel as deeply as they can the injustices and heart misery arising from race prejudice, and they would restrain as far as possible by legislation and executive action such in justice.

But they believe that the real way to ameliorate conditions is to educate the negro for life by vocational and character training, and by thus increasing his value to his community and himself to moderate and neutralize such prejudice.

They preach and cultivate self-restraint by the Negro and self-betterment.

On the other hand we have those who look with suspicion on any source from which the labor supply can be increased. The lower in the scale of intelligence the stronger their feeling against a race they glory in calling inferior.

Then the minute there is an outbreak, the lawless and the criminal coming out in the open like cockroaches in the night, join in the quarrel with avidity and divide by color. Thus the riot, beginning in a single quarrel, develops formidable proportions. Innocent people of both races, frightened by reports arm themselves for protection and we have a situation deplorable indeed.

The evidence seems to show that in Chicago the whites were the aggressors and displayed man's inhumanity to man in stoning a negro lad into a watery grave because he had passed a supposed line of segregation between whites and negro bathers on the city beach. Soon, however, both sides were guilty of lawless assault and murder. But, of course, the negroes suffered the more as they always do.

The appalling number of the dead and wounded in Chicago should laud the authorities of every city with congested negro quarters and population to call together leaders of both races, who acting jointly should

And the chances are that there was a good deal of hypocrisy about it, because if there was no one in the meeting who could interpret what was said, the speaker could freely pose as an "oracle of God."

Now Paul was not discouraging spirituality, but he was pointing out the worthlessness of a spirituality that nobody could understand.

"I'd rather speak five words that people could understand than 10 thousand words in an unknown tongue," is about what he wrote the Corinthians.

The practice condemned by Paul is not as common today as it was when he wrote these words, but there is danger that a group of converts and those who worked with them in a revival meeting, for example, may be so carried away by a sense of spiritual superiority, using peculiar words and phrases which have no meaning whatever to an outsider, so that their religion becomes absolutely worthless to the community.

And this is what Paul very strongly condemned. He did not want any freakishness in religion.

The test of religion is its usefulness to outsiders, and to the community as a whole.

Any kind of exclusive religious organization that is conducted merely for the benefit of the people who assume an "I am holier than thou" attitude towards the rest of us does not meet the approval of God nor is it in accord with his teaching.

Take appropriate measures to stop hysteria to allay alarm and to arrest loud-mouthed agitators and criminals before the trouble begins. The editors of the colored press should be reasoned with to cease publishing articles, however true having inciting effect.

The educated extremists among the Negro leaders must certainly see that, however great the injustice done to their race due to blind prejudice, "direct action" is the worst possible remedy. The more white victims the greater the colored victims will be, and in the end, the feeling out of which this evil has come will be increased and the slow and steady improvements in the agricultural and industrial status of the negro as shown by statistics will be obstructed. Such leaders should use every argument to quiet their followers and to condemn further lawlessness. Those who suffer from such riots are often, one might say, usually not participants in the fighting but are bystanders who happen to be in the line of fire either through unwise curiosity or because they can not help it. Meantime, peaceable, law-abiding negroes are besieged in their homes, where they with difficulty secure needed food and supplies, or they go to their daily occupations at the risk of their lives. Negro house owners are threatened with arson.

Quick Action Necessary

These riots have a lesson that the whites should take to their souls. It is that each one of us has a responsibility to the community in dealing with our colored citizens.

No race responds so quickly to sympathetic aid as the negro. No race can be made to forget or forgive past wrongs as easily by sincere co-operation and protection.

If this trouble spreads to all the large cities, the authorities and the prominent and leading trusted citizens of those cities must have fore-

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