

The Star of Zion

THE OFFICIAL ORGAN OF THE AFRICAN METHODIST EPISCOPAL ZION CHURCH

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VOLUME FORTY-FIVE

Robt. E. Lee Vs. Ku Klux Klan

The Rev. Russell Bowie, D. D., rector of St. Paul's church, Richmond, Va., where Gen. Lee used to worship, recently appealed to his congregation to deal with race relations in that great leader's spirit rather than by the pernicious methods of the revived Ku-Klux Klan, against which, the rector said, a Christian community should set its face like a flint.

Dr. Bowie referred to the release of savage instincts as an aftermath of the great war, and the increased need for patience and justice between the races. He declared the public appeal of the Klan was an appeal to mob passion and the spirit of lynch law. If in the reconstruction days the order had had "the relative justification of a terrible emergency" at the present time it was "an insult to the forces of orderly government."

Race integrity must be assured, not for one race, but for both; but equally necessary is a determination to secure for the Negro justice, sympathy, and cooperation in the attainment of his legitimate desires for betterment, which no violence, and no secret organization, can be allowed to endanger. The great Lee, the speaker said, "be lieved that the needs of the South could only be met so far as men with patience, with self-control, and with the power of Christian charity set themselves to build the new civilization. On no lesser foundation can the civilization of today rest. We want no violence. We want no secrecy. With truth and candor, and with the chivalry that makes the strong race responsible for wise, unselfish helpfulness toward the weaker one, must we build if what we build today be worthy to endure."

It will be recalled that when this organization, which has been so arraigned as subversive of American ideals, first sought, a few years ago, to gain a foothold in Tennessee, one of the Chattanooga papers outspokenly opposed its methods and principles, and unified law-abiding public sentiment against it in that city. The Southern press and the Southern pulpit can together solidify the overwhelming majority of Southern people against this "insult to the forces of orderly government," and prove beyond question that the spirit of Lee is still honored in the land he loved so much.—Southern Publicity Committee.

NEWS FROM NEWTON, N. C.

Dr. W. L. Hamblin, the popular Presiding Elder of the Mobile district, while en route back to his home in Alabama, after attending the Bishops' meeting in Salisbury, stopped in Newton to pay a brief visit to his son and daughter, Rev. and Mrs. R. T. Hunter.

On Sunday, Dr. Hamblin filled the pulpit of Snow Hill A. M. E. Zion church, at both morning and evening services. At both services the congregations were large and appreciative. The speaker delivered strong and logical discourses. The people at Newton place Dr. Hamblin in the royal family of pulpiters, accounting him a prince among them.

On Monday night, the following newly-elected officers of the Young Men's Service club were installed: O. J. Mullin, Pres.; Ed. M. Rameur, 1st Vice Pres.; James Rudisill, 2nd Vice Pres.; Maceo Bess, Sect.; E. A. Wilson, Asst. Sect.; Pinkney Bailey, Chaplain; Lon Rameur, Robert

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A CALL TO PRAYER

BY THE BISHOPS OF THE AFRICAN METHODIST EPISCOPAL ZION CHURCH; ISSUED FROM THE SALISBURY MEETING, JANUARY 14TH, 1921.

To the Presiding Elders, Pastors, Officers and Members of the African Methodist Episcopal Zion Church, be grace mercy and peace, from God our Father and from the Lord Jesus Christ:

We your Chief Pastors assembled in semi-annual session in the Soldiers' Memorial African Methodist Episcopal Zion church in Salisbury, North Carolina, December 12th-15th, 1921, view with deep interest and vigorous concern the great world upheaval growing out of the recent World War and the new revelation of the moral and spiritual needs of the people. Believing in the Church and the principles for which it stands as a solvent for all human problems, we issue the following proclamation, summoning the pastors and members of our Communion, in North America, South America, Africa and the Isles of the Sea, to a season of prayer, beginning on Palm Sunday and ending on Easter Sunday for the following objects, to wit:

1. Palm Sunday, March 20:
For a revival of religion in all the churches of our Communion
2. Monday, March 21st:
For an increased number of Christian workers in personal soul-winning, Sunday School recruiting, home and foreign Mission work, and the turning of the minds of an adequate number of promising young men to the mind of Christianity.
3. Tuesday, March 22nd:
For a great ingathering of the unsaved.
4. Wednesday, March 23rd:
For the American Negro: (a) Relief from oppression. (b) The opening of doors of opportunity for racial development along all lines, and (c) that there may be growth on our part in the graces of Christianity.
5. Thursday, March 24th:
For the Nation:
(a) For the Chief Magistrate of the nation. (b) for an equitable adjustment of the economic questions which unsettle the nation today, and (c) a renewed application of our Christian principles to civic life.
6. Friday, March 25th:
For the unity of Christian Church-

es in religious activities at home and abroad.

7. Saturday, March 26th:
For the spirit of systematic tithing and the acknowledgement of personal stewardship on the part of the members of our local churches.
8. Easter Sunday, March 27th:
For world evangelism, with special emphasis on Africa.

We urge:

1. That all the Presiding Elders and pastors begin at once to make preparation for this special effort.
2. That all who have special gifts and graces for evangelistic work, be brought into service in this season of prayer.
3. That all the members of our Communion be called to fast on Good Friday.
4. And finally, that Easter Sunday be made the great Decision Day

Signed:

G. W. Clinton,
J. S. Caldwell,
G. L. Blackwell,
L. W. Kyles,
W. L. Lee,
G. C. Clement,
J. W. Wood,
P. A. Wallace.

Bishops A. M. E. Zion Church.

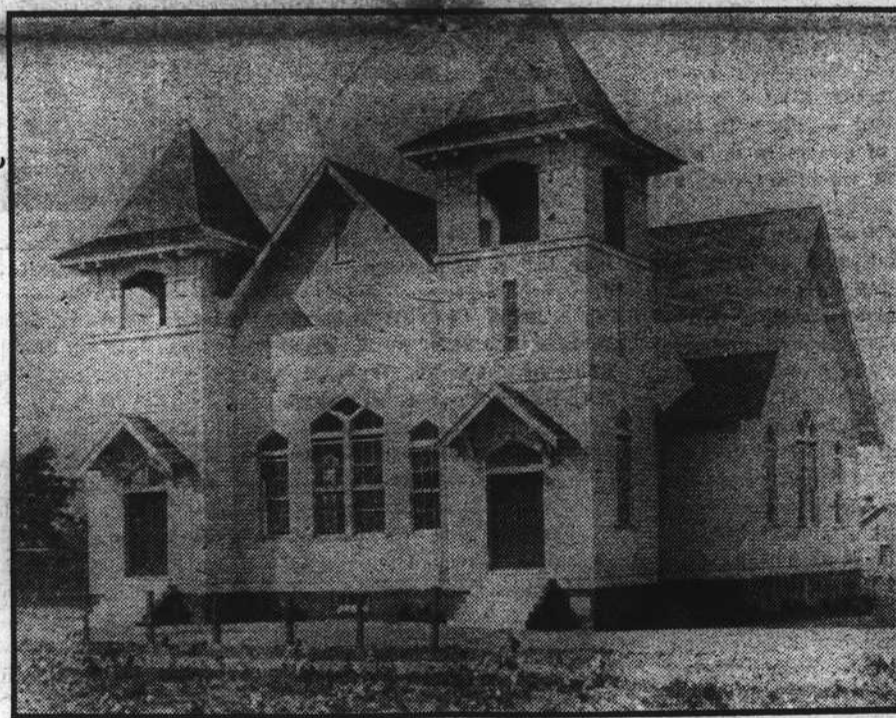
Educational Secretary's Report.

(Dr. J. W. Martin advises making of men.—Extracts from the report of Educational Secretary to the Bishops' Meeting.)

The Church has launched a mighty drive for men and money to bring near earth the kingdom of our Lord Jesus Christ. One million dollars and a hundred thousand souls will enhance the chances of a speedy coming of the doctrines of the Prince of Peace; and we shall be all smiles when we sing, "Hallelujah 'tis Done." And yet I feel somehow that we ought to go this just one step better, and if we ought we can. We ought to train, at least, one hundred men in the next three years to lead on to some promised land this lovely host we are about to capture from sin and Satan. To jar men loose from their mooring and fall to direct their channel may mean for them to drift further from safety than they were at first. We must train these men; and here are some of the reasons: In the first place it is the psychological moment. On account of our extra activities along these lines, we can the easier get the attention of the men capable of taking the training we have in mind and the assistance from the Church to help us give it. In the second place, we must do this in self defense. We must furnish to many of them we now have and to most of them we hope to get soon, trained leaders who will be an inspiration from any point you care to view them, or all of us must gradually decline in respect. Why is it that at this very time our best trained young men who are religiously inclined do not enter the ministry? We have been wont to answer this question by saying, that the salary received was so small that these young men did not care to run the risk of being unable to properly bring up their families and have a little to lay aside for the proverbial rainy day. There is some truth in this statement, but it is not all of the truth; nor yet even half of it as you will find on close examination. It is said that if you look in a small puddle of water that at first glance you see the bottom, but if you look again you see the heavens reflected; and so it is with this question—we must take the second look. It was once upon a time so that we turned to the ministry when we wanted the last word not only in things usually called holy, but in art, science or literature. Now I do not claim that we should attempt to master the whole field, but we should see to it that those who represent our high and holy calling have not only a broad and liberal education, but that they have technical training the equal of that required for mastery in any other profession. By this and this alone, may we regain our old time standing, and as strange as it may seem, this wearing our priestly garments so loosely is a deterrent to the best trained minds.

I have been discussing with many of the Bishops this Fall the affairs of the conferences and invariably they have ended something like this: You see, Brother Martin, we need men. They say this and at the same time have a supernumerary list, so that you can see they had no reference to quantity, but to quality when they spoke. I agree with them, for after all, the Church depends upon the preacher. We must select, prepare and put into our pulpits ministers competent to do the kind and class of work we

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Our New Church at Laurinburg, N. C. Built by Rev. Henry D. Tillman, D. D.

A VISION.

By Robert D. Crawley.

Thru the misty leagues of distance
Far beyond the present's sight,
Sailed I in my Bark of Fancy
On the Sea of Years one night:
And I saw a fleet a sailing
From a far off unknown clime,
Up the Sunny Bay of Promise,
Toward the busy Wharf of Time.

'Twas the Fleet of Ethiopia:
And I knew her ships by name;
Glory, Honor, Right and Justice,
Staunch old ships of Ancient Fame.
Are they coming? Yes, they're coming
With their pennons floating wide,
And at good speed they are moving
Tho' being tossed by wind and tide.

Tho' the white waves of oppression
'Gainst their hulls are fiercely
hurled,
Soon they'll safely ride at anchor
In the Harbor of the World.

Oh, ye ships of Ethiopia!
Quickly dash the waves apart,
For a joyous watch I'm keeping
From the Look-out of my heart.
Richmond, Va.

Delegates to Ecumenical Conference.

DELEGATES; AFRICAN METHODIST EPISCOPAL ZION CHURCH TO ECUMENICAL CONFERENCE.

The following have been chosen delegates to the World's Methodist Conference which meets in London, England, September 1921. They will sail after the Connectional Council, July 27th, and the celebration of the Centenary of the New York Annual Conference in New York City. The date of sailing is August 6th.

DELEGATES.

Bishops G. W. Clinton, J. S. Caldwell, L. W. Kyles, G. C. Clement, J. W. Wood, P. A. Wallace.

Ministers: J. W. Brown, T. J. Mopins, W. J. Walls, W. A. Blackwell, W. W. Matthews.

ALTERNATES.

Bishops G. L. Blackwell, W. L. Lee, Jas. E. Mason, P. R. Flack, C. C. Alleyne, E. L. Madison.

Ministers: F. A. Pinanko, J. L. Black, J. P. Foote, F. M. Jacobs, W. L. Hamblin.

Laymen: D. C. Suggs, R. L. Brockenburr, J. W. Young, S. M. Dudley.

ST. JOHN CHURCH.

By Rev. H. J. Simpson.

On January 2nd 1921, Rev. E. L. Steward gave an inspiring sermon at St. John church. Rev. Steward was at himself. First hymn lined was "A Charge to Keep I Have." Prayer by the writer. Second hymn, "Father I Stretch my hands to Thee." Rev. Steward took his text from Acts 20: 32, "And now brethren, I commend you to God." after which the Lord's Supper was administered. People went away shouting and praising Rev. Steward.

NOTICE.

Rev. A. McLees will run revival meetings January, February and March. Any one desiring an engagement with him may reach him at 116 Bailey St., Chester, S. C.