

The Star of Zion

THE OFFICIAL ORGAN OF THE AFRICAN METHODIST EPISCOPAL ZION CHURCH

NUMBER SIXTEEN.

CHARLOTTE, NORTH CAROLINA THURSDAY, APRIL 28, 1921

VOLUME FORTY-FIVE

Shall We Go Under or Shall We Go Over?

It is now about nine days to The Star week and seventeen days to Star Sunday. The first attempt in our history is being made to have a connection-wide move to place the paper in the homes of the race and our friends. The bishops have appealed and we are now before you. We offer The Star upon its growing merit. It will come weekly into our homes like a white winged angel bringing

news from church and race throughout the world to interest old and young alike. No phase of life and living will be neglected, for informing, entertaining and inspiring ministers, laymen, boys and girls. Our effort is to have the paper commend itself to everyone who reads it.

The Church needs the hand of help. The Star extends to our work locally and in general and the Publication

House needs the money. The management has increased the facilities to get it to you on time. Our help is costing us hundreds of dollars more each week and we have assumed a twenty thousand dollar debt for equipment in machinery etc.

We have undertaken for you our Zion and our Love. Will you let us go under or help us to go over the top with a victory for you.

Every pastor is asked to preach a sermon or make an address on the Church literature in the home against the rotten propaganda of the devil's printing press to confuse believers. This done on Sunday May 8, one week before Star Sunday, and a canvas in the homes by agents or clubs during the Star week with an announcement made at each service, will get several dozen subscribers from most charges.

Rates:
1 year..... \$1.50
6 months..... \$1.00
3 months..... .75
1 month..... .25
1 copy..... .5
Agents or clubs get twenty percent on all collections. Send for your receipt books and report blanks at once.

W. J. Walls, Editor,
S. D. Watkins, Manager.

Watching The Breakers.

MOSTLY ABOUT MINISTERS.

By Rev. W. H. Davenport

WHERE IS THE DEAD LINE?

The Tampa Tribune observes the following:

The ministerial dead line of fifty seems to have vanished. We have noticed the result of an investigation made among the new pastors of thirty leading Baptist churches in this country. And this was the result:

	1920	1904
Under thirty years of age..	0	1
Between thirty and forty..	1	11
Between forty and fifty..	17	4
Between fifty and sixty..	17	4
Over	2	2

In other words, in 1904 there were pastors under forty in twelve of the churches, every church but one has a minister who is over forty, while two-thirds are beyond fifty. From these figures the investigator concludes that "the minister who is westward of fifty is the man of the hour. The younger man is looked at askance until he fully proves his worth and power." We feel almost sure this showing would obtain throughout all denominations in this country. We have come to a new day in more ways than one.

London, April 12.—"The business men of London are not such fools as to put their sons to such a rotten profession as preaching," said Dr. Ingram, Bishop of London, in a speech advocating better pay for clergymen.

"By their niggardly support of the church at the present time," he added, "the people of England are undermining the ministry itself."

The Rev. W. C. Vesta one of the fathers of Zion Methodism in this State, said to the writer recently. "You had better do something else besides depending upon the ministry for your support in your old age. True, you will get a little something, but that will not keep you when you are worn out, the most you will get is the praise and sympathy; but that won't help you any. Better take my advice when you are active and look out for yourself and not depend upon the Church taking care of you."

A North Carolina Presbyterian minister, with a touch of irony, for he is well fixed in this world's goods, writes:

"I have been thinking recently that you and I will have to retire from active ministry ere long—what will become of us? No money—too old to work—and no home for aged ministers. I could go and pile upon my children, but what would become of you? Do you catch the moral?"

This Presbyterian minister who knows the history of the Zion Church and the men who have put things over is not half so dull as he seems. Certainly we catch the moral, and in the next twenty-five years—oh well what's the use?

Said a minister the other day: "Dr. Davenport I have a family to take care of—children to educate. I can not depend upon my church for a liv-

Continued to page 3.

SHALL WE LOOK TO EUROPE FOR OUR SPIRITUAL STRENGTH.

By Rev. Charles S. McFarland, General Secretary of the Federal Council of Church of Christ in America.

Shall we look to Europe for our moral ideals and for our spiritual resources? I have begun to think that this is not an unreasonable consideration.

At a recent public gathering in honor of the new Ambassador from Italy, for some reason which I do not understand, the customary prayer of gratitude to God on such occasions was eliminated. I suspect the omission was on the assumption that any religious touch to the occasion might possibly be offensive to a foreign Ambassador. If so, it must have been with some surprise that his address was listened to, replete as it was, not only with a deep religious spirit and reverent tone, but with discerning quotations from the Holy Scripture and touching reference to the religious life.

The newspaper dispatches nearly every morning contain, in connection with our foreign correspondence, reference to impending dangers threatening "American rights," and "American interests." The various trade journals constantly bemoan our economic and business conditions. The Wall Street Journal pleads with pathos for the reduction of wage scales to save us from impending poverty.

Meanwhile, strangely enough, the most buoyant notes of faith and hope come from the devastated regions of France, from turbulent Italy. Their messengers never utter a note of complaint, they do not come to beg, they are reserved and dignified and, despite all their vicarious suffering, they have no mein or pharisaism. They often make no appeal except that which is inherent in the moral tone and the spiritual force of their message.

There are three of these messengers whose public utterances I have heard and with whom I have had the privilege of some personal conference. Rene Viviani spent a little time the other day with the Federal Council's on Relations with France and Belgium. M. Viviani is not distinctly a churchman; indeed there are those who have counted him among the unfaithful because of his attitude many years ago on the relation between the Church and State. But the burden of his utterance was that of gratitude for the moral and spiritual help of our churches, without which, according to Viviani, our material help would have availed little.

Speaking of his attitude of his country toward religion, he said:

"Before the war there were those who thought that we were a light-hearted skeptical, superficial nation, without spiritual force, without moral inspiration. The true nature of our people came out in the war and the world realized that France had stood for the rights and liberties of mankind."

"Our nation is a country of tolerance, but also of profound faith. To us has been given the privilege of suffering for mankind. It was one of our

Continued to page 3.

Walking About Zion

BISHOP J. S. CALDWELL VISITS SOUTH AND SCANS THE CHURCH—IS OPTIMISTIC.

Mr. Editor:

I have just returned from Alabama where I was in attendance of the Third General Convocation conducted by the Home and Foreign Missionary Department of our Church. The meeting was well attended and the financial results good. It was pleasing to see the earnestness with which our women went about the work. The women of Zion are on fire with missionary zeal.

Bishop Wood gave his unstinted support to the Missionary workers of his own field as well as to those representing other conferences.

The Missionary Department through these convocations are both enlightening and boosting the Mis-



Mr. Oscar W. Adams Editor of the Birmingham Reporter, Alabama's distinguished layman. Mr. Adams was leader on the General Conference floor and waged a strong fight for the race politically in the last election. He is a delegate to the Ecumenical Conference, and was urged by his friends for a political appointment at Washington, but declined. If the President appoints an Inter-racial Commission he would be a suitable selection.

sionary endeavor for the redemption of Africa. Boosting is a profitable business nowadays. There is not much to be gained in knocking, as we usually say, any enterprise that we hope to get results from. Boosting will do it more good than knocking.

A few days ago a bulletin was issued from the State Department at Washington, D. C., stating that approximately a million persons had found employment in the Nation since the first of the year, thus reducing about one-third of the whole number who were without jobs a few months ago. No bit of news could be more heartening to the Nation because we see in this a trend of better times. Anything that will make the nation light-hearted will tend to send it forward with more zest toward the goal. If this is true in the Nation, it is also true

Continued to page 3.

THOMAS W. BICKETT PLEADS FOR JUSTICE TO ALL NEGROES.—MR. TAFT ON "EQUALITY OF OPPORTUNITY." OTHERS SPEAR. STRIKES AT ALL KLU KLUX—

By William Anthony Aery.

Hampton, Va.—That the Negro is entitled to equal and exact justice before the law and that the white man must accord him that justice or be false to all Anglo-Saxon traditions, was the opinion expressed by the Hon. Thomas W. Bickett, former governor of North Carolina, in his recent address delivered at the closing session of the fifty-third anniversary of Hampton Institute, over which Principal J. E. Gregg presided. Governor Bickett said:

"Though only fifty-three years old, Hampton Institute has achieved the unique and noble distinction of becoming at once a fountain and a shrine. From it are constantly flowing streams that make waste places glad, and from every quarter of the continent weary pilgrims come to Hampton Institute for a new birth of courage, faith and love."

"The Negro who has to get an order from a white man before he can buy a sack of meal or a side of meat is almost as much a slave as the man who had to get a permit before he could leave his master's land. The Negro as a race will not travel far until his credit in store or in bank is as good as that of the white man."

"All during my administration the hand of executive clemency knew no color line. I opened the prison doors to more than four hundred Negroes. During my administration, I preached against lynching and I fought lynching. I rushed troops to protect prisoners, leaders of mobs were indicted and convicted, and I personally walked into a mob and persuaded men to abandon their purpose."

Strikes at Ku Klux.

"In this free country the message that cannot be proclaimed from the housetop ought not to be heard by a loyal American citizen. The Ku Klux Klan believes in the whisper and that is one of the reasons why, when the strong man from Texas tried to establish the Ku Klux Klan in North Carolina, I rose up and hit it with all my might and drove it from our borders. Listen to your leaders who proclaim their message from the pulpit and through the local press. When the whispering agitator comes around, say to him, 'Get thee behind me, Satan.'"

A Candid Confession.

"Let me make a candid and solemn confession. The whites in the south, and in the north as well, do not always deal justly with the Negro. We sometimes do him wrong,—and God knows I am ashamed of it,—but violence will not hasten the day of always hinder it—ofehrdlu your deliverance and hate will always hinder. The God of your redemption will come, not in the mighty wind, not in the earthquake, and not in the fire, but in a 'still small voice' that will trouble the white man's conscience and drive sleep from his eyes until he gives to your people the fullest measure of justice. The one safe path for the Negro to follow is the path that leads straight to the door of the white man's con-

Continued to page 5.

The Vidette of The Blue Ridge.

PARAGRAPHIC COMMENT ON MEN AND MEASURES.

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

One year ago all eyes of the Church were turned toward Knoxville, Tennessee, where the clans were soon to gather. It was hoped that certain legislation would be enacted that would materially help in spreading the borders of Zion and better stabilize the tenets and policies of the Connection. The conference opened with a great sermon, and to say that the opening was not an auspicious augury of great things would be too severe a stricture upon the truth. The General Conference by tacit agreement organized itself into two houses, the upper and the lower house. The upper house was composed of the Bishops, General officers, and those of the delegates that had been designated by appointments from the respective Bishops whose special friends they were, some of them having failed in being elected from their respective conferences. The lower house was composed of nearly all the regularly elected delegates, and to say that there was not an array of intellectual brilliancy in both houses would clearly show that one was incompetent to judge unbiassedly. A good observer could see from the very start that it was going to be a tug-of-war.

The upper house was determined that no legislation should pass without its censor. The lower house was equally determined that certain remedial legislation should be enacted over the censor of the upper house, and thus many a needed measure was defeated, because the upper house had not been consulted. The defeat of certain measures that even the upper house knew was needed, tended to draw out acrimonious debate and create ill feeling. But the most far fetched exercise of authority of the upper house was shown in the election of bishops, when even some of its own members dissented and bolted from its high handed ruling. After the General Conference had voted that the Church really needed three more active bishops, and proceeded to elect two of them, suddenly a revolution of opinion was evidenced in the upper house, and it declared it did not need two, and to thwart the will and purpose of the whole body, it kept to the fore certain candidates that it knew could not be elected, and who it did not want itself, to defeat others who showed formidable strength. The wisdom of this move has been seriously questioned and the upper house has come in for a deal of adverse criticism in and out of the Church. It was argued at the time that we were not able financially to support any more Bishops. The would be economist, actuated by a sickly sentiment, and false interest in the Connection said that the Church was taxed to death. This primarily was the slogan of opposition to much of the needed legislation. But death, the unraveller of many of these perplexing problems, in less than a year took three active Bishops, who

Continued to page 5.