

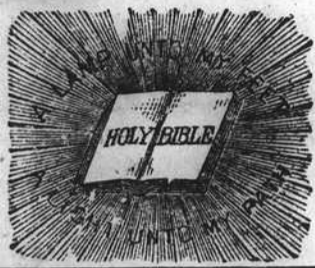
STAR OF ZION.

Official organ of the African Methodist Episcopal Zion Church Founded in 1876. Published every Thursday at the A. M. E. Zion Publishing House, Brevard and Second Streets, Charlotte, North Carolina.

Entered at the Post Office at Charlotte, North Carolina as second class matter. Subscription rates: One year, \$1.50; six months \$1.00. Single copy 5 cents.

All articles for publication should be sent to the editor, box 117, Charlotte, North Carolina. All communication of a business nature should be sent to the General Manager of the A. M. E. Zion Publishing House, Charlotte, North Carolina.

W. J. WALLS, Editor.
E. D. WATKINS, General Manager.



THE KING'S OWN ADVERTISERS.

"The skeptical and indifferent may be attracted by the double-column display advertisement, setting forth attractions of the house of God. They are convinced and converted only by the sight of the transformed personality, by the demonstration of the power of the gospel to take the worst of men and make them saints."

This sentence is the conclusion of a remarkable discussion in the leading editorial of the New York Christian Advocate of January 19, upon the subject, "Advertising Christianity." It is fundamental and the doctrine grows out of both reason and experience. The story of the Bible is the story of consecrated character in contrast to erring victims of sin. Dr. Joy quotes in this same article the forceful language of a minister who recently said to his people: "A great many people have stopped reading the Bible, but they have not stopped reading you." People have always and always shall read the Christian evangel as it is translated by its professors. Herein lies a fearful responsibility.

It was this truth in the mind of the writer of the 107th Psalm who exclaims, "Let the redeemed of the Lord say so." The previous verse of this Psalm is the theme and object of this exhortation. Listen to him: "O give thanks unto the Lord—for His mercy forever." The translators supplied the word, "endureth;" it rather limits than extends the faith of the worshipping poet. It is the redeemed whom he calls upon to give testimony of the limitless mercy of the Divine Father; for it is only those who can present the facts. It is the redeemed who come with a story. Nothing else is worth while to a world of distress in a time of great darkness, storm and wonderings.

This Psalm writer puts the story of experience into the mouths of the worshippers; the experience of travel, of captives, of sick men, of seamen, and of the various hardships of life over which Providence leads thousands of Israelites. He gives the story of Israel's redemption and, in a word, commands the church to speak and the world to listen. Jesus makes this the slogan in His final direction to the little band of Galileans whom He sent forth to evangelize the world. "Ye shall be witnesses of Me," He said, "unto the uttermost parts of the earth." Dr. J. H. Jowett, the British imperial preacher, with a childlike faith, declares "Even the 'cloud of witnesses'" in the rallying words of the Apostle Paul

to the heroes of faith whom he spurs on to out-run and out-wit the hostile world, are a company of story tellers from experience, rather than a bunch of shouters in the grand stand. Dr. Jowett also says, and we agree with him, "I think they are witnesses with a story. The witnesses have run on that very track and they have won the garland and the palm. These witnesses are old racers who have left a record which is full of inspiration and evidence." By these verses of scripture, we are plainly taught that there are two classes equipped with the word of evidence and tried in the exploits of holy dare and romantic faith who await ready to furnish us with the ripe word to push us on past every new trial of our present world. They are the witnesses who have crossed the mystic way and looking back to the surging, anxious line of their mortal successors, and there are also the witnesses who have already climbed up and fought through in the line of march who abide with us still. Both have a story to tell. Let us listen awhile to each. Listen when you may to the open lids and living pages of the Holy Book, to Adam whose end is veiled in mystery, to Enoch and Abraham and Jacob and Moses, to David and to Paul, to Isaiah and Peter whose heart strings sing always to us the music of hope in a black and dark night. From the catacombs and beastly arenas and flaming squares of Rome, from John Huss, Savonarola, from Wyclif and Latimer whose faith speaks nobly while their bodies pain and parch; from Martin Luther, John Calvin, John Knox, John Wesley and John Robinson, James Varick and Richard Allen, sires who were not afraid to try the world beyond the bounds of cruel state and hostile church, who speak from history's fiery pages and command us to hear facts.

Such days as these when hearts bleed and feet tremble in the mad rush for gold, in the selfish ways where cruel passions, rage and races still threaten to butcher each other, there are other voices to hear. They come to us from men and women who have long since passed through practical experience from the doubts of life. Our fathers and mothers who believe in God, the mission worker, men and women in the wilds of Africa, among the hordes of India, in the strange life of sea islanders, among lepers, in famine stricken Siberia and Armenia, in Japan and China, speak to us in the story which only the redeemed of the Lord can tell. These are mighty witnesses and there are thousands of voices in pulpit and choir and in the altar and about the hearthstone who are witnesses for Jesus day by day and week by week. Why should we ever faint with these so near to us and so dear, their Father's children, to always testify. Reader, if thou art redeemed in thine own personal experience, thou owest it to some weak one, to some gasping life to speak by thy truth felling and by thy truth living that he may not die, if thou wouldst reach the heights thy soul longeth to gain. There are indeed many lesser and more worldly ways to advertise the Kingdom of God, but none will ever approach the advertisement of personal faith from a character made like Christ's, saturated with spiritual knowledge and consecrated by obedience and sacrifice.

MR. HARDING SLIPS AGAIN WITH THE NEGRO.

It is finally announced that President Harding has appointed Harley V. Speelman, of Marietta, Ohio, a white man, Registrar of the Treasury. This, of course, is the first Republican white man to hold that position in a generation. It has been regarded by McKinley, Roosevelt and Taft a chief place of reward to the Negro in the party, and has been aspired to by the ablest men of the race in politics. The change of policies, of course, is due to

the spirit imparted to the country from the Wilson administration which expressed itself in a petition signed by the employees of the department, chiefly females, against a Negro being appointed. It has been very closely watched, for it has been all along regarded as a sort of touch-stone to the Harding administration policy on the Negro's office holding, especially when it was made a test case by insistence from both the Negro and the white employees who were in conflict. It looks very dark for the Negro in this administration in so far as President Harding's executive initiative goes. There never has been and never will be a time when the majority of the party would be willing to endure the Negro official. But when there have been a strong executive and a wise, representative legislative group, strong Negroes have been given high and important positions from Frederick Douglass to John C. Dancy and W. T. Vernon, and it has been tolerated when it was learned that opposition was of no avail. The only hope he had when he supported the party was that he was aiding in the election of strong men to its head who would give a square deal without regard to sectional and concealed race clamors. If Mr. Harding, as he has done in the case of the Registrar of the Treasury, continues to fall down on the black man's rights and rewards, he and the party may expect a revolt of the Negroes all along the line that they will not fail to feel when the votes are counted.

SECOND CONVOCATION AT CHARLOTTE.

The second annual missionary meeting of the Second Convocational District meets February 14th to 16th at Charlotte at the Little Rock church. There is being no little preparation made by the pastor, Dr. Lankford, and the associate pastors of the city and their congregations for the comfort and pleasure of the delegation which will attend. The Board of Bishops and the General Officers will be present, in addition to the delegates from the conferences represented. Last year the meeting at Chester proved a very inspirational one and the handsome amount of \$2,000 and more was collected for foreign missions. Mrs. Annie W. Blackwell, who has worked with tireless hands and anxious heart to place the Convocation in the heart of the church, and Dr. W. W. Matthews, the able chief of the missionary department, who is directly and effectively with the women in every movement, prophesy like results this year. This, they think, means getting ahead of the record last year when it is remembered the local societies and pastors are working to overcome the ravages of the boll weevil and the crop shortage to roll up a fine showing for our sacrificing brothers and sisters at the foreign mission posts and for the dark land from whence our fathers came. Millions and millions are crying today for a light they know not and they are waiting for the prayers and the tithes of us who by a wonderful providence are placed in a position to help rescue them. We are sure that the loyal churches and pastors and the self-sacrificing women who appeal to a sympathizing public will come to Charlotte ready for such a memorable meeting and telling reports as shall cause the ears of the entire church to tingle with joy.

THE NEGRO AND CRIMINAL SHIELDING.—LUTHER BODDY A TEST.

Once in a while we hear on the platform or in private talk of white people or see in the public press the bold assertion that the black man shields his criminal class. It is as often denied and when exceptions are pointed out they usually turn out to be cases in which the Negro people felt sure that the accused would stand no

chance for justice from the psychology of the community and the temper of the court, the case usually being judged, and the verdict announced by some hot and indiscriminating newspaper. Happily we are not encumbered with such newspapers in Charlotte, for whatever the case the Charlotte newspapers stand out against irregularity before the law when dealing with races, as in all other matters.

We have a case in point which we would have our fellow citizens in the South note as an object lesson on this point of the Negro's attitude to his criminals. About two weeks ago a colored boy, Luther Boddy, made desperate in New York crime and prison history, killed two detectives while under arrest on the way to detention. A murder of another Negro had been committed and Boddy was a suspect. Boddy, by ingenious stealth, took the revolver from one detective and shot the other who had yet his weapon on him and then shot the terrified detective whom he had relieved of his. This aroused both white and colored people in Harlem. Boddy escaped in a thrilling auto drive in which he forced a taxi driver to carry him to Philadelphia. He was dressed in woman's clothes and had gotten to an abode with relatives in the Quaker city.

A member of the church of Rev. C. A. Tindley, the famous colored preacher of that city, was stopping in the house and reported it to his pastor who sent him to Mr. Amos Scott, the colored magistrate of Philadelphia, who called an officer and immediately captured Boddy. Extradition papers were soon prepared and Boddy was carried by five officers to New York where the law is dealing with him.

The underworld, we learn, is greatly wrought up over it, and the lives of Dr. Tindley, the great Methodist preacher and Mr. Scott, the magistrate, are seriously threatened. The story proves two things in particular:

- (1) That law abiding Negroes are as anxious to weed out the criminal as all other law-abiding citizens are, and,
- (2) When members of the colored race are made officers of the law and have a voice in the courts, and there is a guarantee of justice, there is perfect co-operation of the race in apprehending the criminal.

In this case it was done at the risk of the lives of some of the best-Negroes in the country.

THE WOMAN'S CHRISTIAN ALLIANCE.

Constant reports from parents of the South of girls becoming lost after they went to the city of Philadelphia and inquiries made to Bishop L. J. Coppin, touched the sympathy of his distinguished wife, Mrs. Coppin, who interested the women of that city in a movement which has resulted in an organization known as the Woman's Christian Alliance. Its object is to furnish a home for girls who come to Philadelphia to work without acquaintance and friends. They aid them in securing employment. They have purchased a building at 610 S. 16th Street and rent the rooms to the girls at low prices, which if they are not able to pay upon arrival, they pay after having found employment. They have an extension department also, through which, they secure other homes that are suitable for girls. They plan the purchase of other buildings and the widening of the work to meet more largely the needs. Other cities hearing of this movement in Philadelphia have solicited this organization to come into their field and very soon the Women's Christian Alliance promises to be a national organization. The officers are Mrs. L. J. Coppin, president; Mrs. Nellie Turner Short, secretary; Mrs. Minnie S. Johnson, wife of Bishop J. Albert Johnson, treasurer, and Mrs. Mabel Buncomb, vice president. If such an organization as this could have operated in every city fifty years ago, many thousands of

girls who went from the Southern homes unacquainted with city vices and unafraid of exposures incident to pleasure, who went down in the shock, would have been saved to the race, to the country and to the Kingdom of God. The work of Mrs. Coppin and these ladies has been greatly aided by her benevolent and race loving husband who is a true leader of mankind. The movement deserves the study and support of women throughout the country. It has a name and a cause large enough to include all humanitarian workers and philanthropists. The Star of Zion wishes and predicts for the Woman's Christian Alliance the larger destiny which it deserves.

PRICE DAY.

As we approach the Price birthday, February 10th, we see more general interest in its observance than heretofore. A special rally is being conducted by the alumni who hope that the result in the raising will be not less than two thousand dollars to meet some painful emergencies for the relief and comfort of the boys. The general church has been asked to hold rallies in all churches as agreed upon by the Board of Bishops last year, to promote the Livingstone College endowment fund. We were interested to note while in Philadelphia recently that the alumni directed by Bishops Blackwell and Caldwell in and around Philadelphia, plans to raise two hundred dollars and in a little meeting one evening nearly the whole amount was subscribed. The Charlotte alumni will have one hundred dollars forthcoming, and its leaders, Miss Fannie Beaty, Mrs. Moreland, Mrs. Lee, Dr. Lee and others have left nothing unturned to bring about this success.

We have good news from Dr. J. W. Walker, who feels sure that the alumni in the various centres where he has had communication are also working in order to aggregate two thousand dollars when the rally is heard from. We take this occasion to urge again as the last word before the day dawns, that the loyal sons of Price and the faithful sons of Zion, make this the universal day for our large educational program beginning at Livingstone, the logical spot on this day.

Send in a collection at once, men and women of Zion, and let this be but the beginning of an extended campaign in which the trustees of Livingstone and of the other institutions will call upon the church in the extended campaign for future Zion. It is not hard to celebrate Price; his life's story when told is a celebration. We are publishing this week in another column, an excerpt of the program which was issued by the Price committee too late to be used last year.

EDITOR TO BE IN NEW YORK TO SCHOOL.

The Editor wishes to announce that beginning with the 14th of February he will be in New York City at Columbia University to study during the spring session. He will be open for service with the brethren certain Sundays for cities round about New York. First to come, first to serve. Letters addressed to 200 W. 145th St., care of Mr. and Mrs. Saunders, will reach him.

W. J. Walls.

PARAGRAPHIC PERSONALS.

Mr. Emmett J. Scott who carried the influence and experience of the secretaryship of the Booker T. Washington cabinet, and subsequent secretaryship in the War Department during the war, into the present office of secretary and treasurer of the Negroes' National University at Washington, was seen the other day by the editor of this paper at his desk. We were accompanied by Dr. E. D. W. Jones our versatile and popular pastor in Washington. Mr. Scott is at home on big jobs. A big position to him is like the great occasion which meets its great men. He has already made a name in history. What he is