

The Star of Zion

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SPIRITUAL BROADCASTING

WHAT MAKES GOOD SOIL OF THE SOUL.

Rev. Frederick G. Bulgin, Harford, Pennsylvania.

In the springtime Jesus walked through the countryside. Across a newly ploughed field He saw a farmer planting. He did not have a planting machine. He carried his seed in a wallet slung about his neck. With measured step he crosses the field and almost with the precision of a clock scatters the seed broadcast. He threw the seed away upon the common dirt. But that stuff we call common dirt is one of God's great miracles.

The common dirt will take a tiny acorn, and by subtle alchemy, toiling on through the years, it will make of it a mighty oak.

It will take a multitude of tiny specks holding the living germ, and it will weave a carpet. Brussels or Axminster never made a carpet half so delightful to tread upon, or so delicious for the feet to sink into, or so restful for the eye to gaze upon as the earth will make when she sets her silent loom to work.

Throw down to her a handful of seeds and she will make you a trailing vine. It will shade your porch and fill it with sweet odors and look lovelier than any curtain ever designed.

Out of the common dirt there may be a tree to adorn your lawn, a bouquet to beautify your table, sweet-scented flowers to fill your home with fragrance, vegetables to maintain your life, and luscious fruits all gaily painted in delicate tints and gaudy colors to gladden our hearts. And it is because the earth is God's great miracle worker, producing marvellous things of entrancing beauty, that the "sewer goes forth to sow."

But Christ, who saw so much and so far, discerned a more productive soil. A soil out of which could come greater miracles than ever were wrought out of our glorious dirt. The human soul is a soil. Rich or impoverished, sored or baked, fertile or barren, as the case may be. But every human soul is a field out of which there is at least the possibility of an abundant harvest.

The only condition is that this soil of the soul must have seed before it can begin its fructifying work. And the seed is the word. Any kind of a word, a whispered word, a shouted word, a sung word, a written word, a telephoned word, a wireless word. So long as it drops into the soil of the soul it may bring forth much fruit. It was but a little while since our sowers went forth to sow in the primitive manner of the eastern farmer. We scattered by handfuls a few words at a time.

Now they have turned the aeroplane into a mammoth planter. They sailed into Germany toward the close of the war and dropped pamphlets by the thousands. They hoped the word would find a lodgement in the soul of the German peoples all rank with weeds and lies.

No one is able to tell what luxuriant growths will come forth from the soil of the soul as the result of the great broadcasting of the "word" on the wings of the wind by means of the radiograph.

Every election time there are sowers who go forth to sow. They carry with them a word that has to do usually with the affairs of government. They broadcast far and wide and what they hope for is a crop of votes. But their seed meets the same fate as the seed of the king-

ECHOES OF PUBLIC OPINION, RACE, CHURCH AND STATE.

By Rev. James H. McMullen.

By far the most illuminating publication we have read is "The Trend Of The Races," by Dr. George E. Haynes, published expressly for the "Council of Women for Home Missions and Missionary Educational Movement of the United States and Canada." The fact that these women, all white, have adopted a book written by an able writer and author of the Negro race, whose findings and well stated facts appeal to them as a fit subject of study in their movement for missionary education, thrills one with new hope.

Dr. Haynes, because of his wide information, through contact and investigation of every phase of racial relations all over the United States and his travels in Europe, has presented the cause of the Negro to these council women in a way to arrest the thoughtful attention of the Federal Council of the churches of Christ in America, as nothing else has in modern times. It was our privilege to see a dozen or more white missionary women, buy this book in less than five minutes in the Methodist Book Store in Pittsburg the other day.

It does not present white-washed statements, but deals with actual facts and conditions as they are and have been for fifty years, and the tendency toward race relations of the white and colored people in America. What can be more inspiring, or what better indication of the progress of a race apparent, than the fact that white educational workers, seeking light, turn to the writings of Negro men and women for illumination? Every race leader among our group would do well to read this inspiring volume. It is full of racial facts calculated to encourage the most despondent as to our future.

The Church

The Episcopal church in General Council is taking high ground on the question of divorce in their church. While not entirely against the habit of divorces on scriptural grounds, they seem to think that to marry again unfits one for membership in the church. Paul said that spiritual leaders must be the husbands of but one wife. That is cardinal in Methodism. The church has a tremendous program before it in the world to-day, and this matter of lightly considering matrimony is one. The fundamental foundation upon which the church stands to-day aside from Jesus Christ is the Christian home. Infidelity and laxity there, will exert its undermining influences in the church. The love of God and church cannot exist in hearts of church members where love does not rule the homes of husbands and wives. And how can we rule the church of God, says the Apostle, if we cannot rule our own home? "The making of books," one said, "there is no end," and the making of laws in our church sometimes seems almost endless. We would suggest a more rigid enforcement of fundamental and vital laws on our statutes which if enforced and lived up to would greatly increase the influence of the Christian church. The crying need of the church is more righteousness, more love for God, and more love in the home. As we listened to Dr. B. G. Shaw, in revival meetings a few weeks ago in Akron, Ohio, pounding forth the truth of the sacredness of the home and picturing to enthusiastic crowds the impossibility of accepting Jesus Christ until men and women get right at home, we were compelled to believe that, after all, the people are hungering for the solid truth of both the law and the gospel.

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"Watch Your Step"—The Power Of Protest

Rev. B. C. Robeson, A. M.

This is a word which spells power. This is the medium thru which recognition is gained. This is the battle cry of all who do and dare and follow where conviction leads. There is no knowledge without protesting against the ravages of ignorance. There is no righteousness without protesting against the onslaught of sin.

Jesus protested against the rule of Satan and his marring of God's created jewels. As a result He gave His life and ransomed them.

Martin Luther protested against the grip of the Pope of Rome and their sinful practices. From his protestations came the Reformation, and with it Protestantism.

The thirteen Colonies protested against "taxation without representation." As a result of this protest backed up by united effort, the cradle of republicanism was rocked, and the Stars and Stripes were born.

Slavery was wrong. The North protested. The South ignored the protest. The Civil war came and slavery was hung on the scaffold of freedom.

The World war came and we were silent witnesses. Act after act riled us. Germany went on until patience ceased to be a virtue. America protested and as a result went over to fight democracy's battle.

Protest, a word of Power.

This is one word the American Negro must put into his vocabulary. This easy indifference, I'll take what you give me attitude must go if we want recognition. A North Carolina sweet potato against the head of a bully gave me one of the best friends I have today.

They lynch us one minute and hold up the flag for a shout the next. They outgermany Germany over here, then send us to France to fight for democracy. Our rights are abridged, our privileges denied us and little is done to bring about justice. Germany raped Belgium and we louder than all the rest demanded reparation. Texas, (Continued to page 8)

TREND OF DEPOSITS AND SAVINGS OF NEGRO WORKERS, AS INDICATED BY SAVINGS BANKS' REPORTS FROM TYPICAL INDUSTRIAL AND BUSINESS CENTERS.

An increase of 12.44 per cent in the number of savings bank depositors among Negro workers is indicated for the fiscal year ended June 30, 1922, as compared with the same period of 1921, according to conclusions which the Department of Labor has drawn from reports submitted by representative savings institutions in thirteen States and the District of Columbia, all of which are located in typical industrial and business centers of Negro population. During the same period the total savings of Negro depositors of the same institutions are indicated as having decreased 2.376 per cent. The comparison, however is altogether favorable in view of the industrial depression and its attendant unemployment situation.

A closer comparison of the two periods shows that the per capita deposit of Negro savings bank patrons of \$95.63, on June 30, 1921, was reduced to \$83.03 by June 30, 1922, a per capita withdrawal of \$12.60, or \$1.05 per month.

The savings banks submitting reports are located in Connecticut, Georgia, Illinois, Indiana, Kentucky, Louisiana, Michigan, New York, North

SPECIAL REDUCED RAILROAD RATES HAVE BEEN GRANTED DELEGATES WHO WILL ATTEND COMING LAW ENFORCEMENT CONFERENCE AT NASHVILLE, TENNESSEE.

In order to obtain benefit of these reduced rates each delegate must first obtain identification certificates for use in purchasing their tickets at starting point. The way for each delegate to get the necessary identification certificate mentioned is to wire at once to Dr. J. N. C. Coggins, conference director, headquarters: Colored Y. M. C. A. building, Nashville, Tennessee, giving name and address of himself (or herself) and name and address of any dependent member of his (or her) family who desires to attend the Temperance, Public Morals and Law Enforcement conference, (Interdenominational—colored) to be held at Nashville, Tennessee, October 3rd—6th, inclusive, 1922.

Unless this identification certificate is sent from headquarters (Colored Y. M. C. A., Nashville, Tennessee), and used by race delegate in purchasing his or her railroad ticket at the starting point (before coming to the convention) the special reduced round trip railroad rates will not be granted.

These special reduced railroad rates have been authorized on practically all lines throughout the country, including the Southeastern, Southwestern, Western, Central, New England and Trunk Line passenger associations (excepting those stations on New Orleans Great Northern railroad).

The fare for round trip tickets on all railroads will be one and one-half fare (from starting point to Nashville, and return.) Tickets on sale from September 29th to October 5th. Final return limit October 13th (that is, delegates must leave Nashville after the convention in time to return home by midnight of October 13th.)

In the case of Missouri, Kansas, Arkansas and Louisiana, these special tickets will be placed on sale from September 29th to October 5th, inclusive, with final return limit, October 13th, 1922. In the case of Oklahoma and Texas, tickets will be on sale from September 28th to October 4th inclusive, with final return limit, October 14th.

Western Passenger association selling dates September 29th to October 5th, inclusive, with final limit of October 13th 1922. From Illinois, Iowa, Kansas, Minnesota, Missouri, Nebraska, northern Michigan, North Dakota, South Dakota and Wisconsin, also, from Jules, Colo., September 28th to October 4th, inclusive, with final return limit of October 14th, 1922, from Colorado (except Julesburg), Idaho, Montana, New Mexico, Utah and Wyoming.

The local committee at Nashville have made arrangements to care for the delegates attending the Law Enforcement conference at the rate of \$1.50 per day for each delegate.

Carolina, Ohio, Pennsylvania, Tennessee, Virginia, and Washington, D. C., and are believed to portray results which are illustrative of the entire country. The conclusions are derived from basic figures showing 49,871 Negro depositors with holdings of \$4,769,323 on June 30, 1921, as compared with 56,077 depositors and \$4,655,987 on June 30, 1922, a difference of \$113,336.

The survey was conducted by Phil H. Brown, Commissioner of Conciliation.

ZION'S PERCOLATOR

By A. Joseph Gorham.

Thompkins Metropolitan A. M. E. Zion church, Chattanooga, Tenn., is one of the recent actualities of the A. M. E. Zion church. The new edifice is not a joke. It is a real structure. Dr. Douglas has not ever magnified this grand building—it is stately and presents a very attractive appearance. He has added new laurels to himself and congregation, and they are proud of him.

The Rev. Henry Durham of Buffalo, N. Y., will give Zion connection another surprise when he presents to the Western New York conference, one of the finest church edifices in the confines of Buffalo. Bishop Lee rightly calls Dr. Durham, "a dependable man." Watch Durham in Buffalo.

Many of Zion's most faithful pastors are seldom seen in our periodicals; they are the forces behind the throne. They plod away uncomplainingly for God and Zion.

The Rev. H. N. Bexley has wrought mightily at Lacawanna, N. Y. He has built and dedicated a beautiful brick structure in the name of God for our Zion. Rev. Bexley is one of our strong young men, and is one of the leading ministers in the Western New York conference. He knows what it is to go up against a stubborn proposition.

It is with painful regret that we learn that some of our Southern conferences find sufficient reason to reject the Ter-Centenary movement. Zion must pull together or suffer defeat in one of the biggest financial efforts she has ever put on.

With the General conference yet in the distance, the brethren are taking measures for bishopric timber. The following candidates appeared before the Western New York conference for observation:—Drs. J. W. Martin, F. M. Jacobs, W. C. Brown, C. C. Alleyne, C. S. Whitted and J. H. Callis. Each made a splendid impression. Rev. J. H. Ellis is also a candidate with hopeful possibilities.

In our zeal for the church would it not be of more interest to all concerned to see less of ourselves, and more of the kingdom of God? "We are workers together with Christ."

Every minister in the church has the right to aspire for any office in the gift of the church; but he has no right because he is defeated to speak unkindly of the church of his choice. "Many are called but few are chosen."

Our bishops gave evidence at the Council of being over worked. They are human and need the sympathy of the brethren. Their task is irksome at the best, and much worse since the passing away of four of their colleagues. The approaching General conference should devise some plans by which they may find some relief.

May we not emphasize more and more the evangelistic field? This work is as important—it is very vital. Need we say that our ministry needs to be rededicated and begin afresh in this much neglected department of our ministry? The shouts of heaven born souls in some sections of the church is almost an unheard of thing. Most of the present day preaching seems to be some what of a compromise. "Preach the preaching I bid thee." is the command of the God of our fathers.

Rochester, N. Y.

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