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Watching the Breakers.

SIDELIGHTS OF THE BISHOPS' MEETING, ETC.

By W. H. Davenport.

Newark, New Jersey.—All the bishops were there when the gave fell except Bishop Geo. L. Blackwell, of Philadelphia. Bishop J. S. Caldwell, who is deeply interested in the rebuilding of St. Peter's church at New Bern, N. C., and who made a feasible proposition for helping the people (emphasis is placed upon the word helping) was elected chairman, and before we fairly caught our breath, wound up the business of the Bishops' meeting.

Bishop Geo. C. Clement, Louisville, Ky., maturing in years and wisdom, as was evidenced in his response to the address of welcome, was elected secretary, and Bishop L. W. Kyles, who is happy in his commodious home in Winston-Salem, and in the successes of his district, was elected assistant secretary.

Bishop J. W. Wood, Indianapolis, Ind., grave, dignified and suave, "doing fine," and bringing things to pass on his district, was in his place. Bishop W. L. Lee, because of his daring originality and massiveness, was the cynosure of all eyes. His nearest rival in that respect was Bishop P. A. Wallace, who early distinguished himself in the Episcopacy because of his knowledge of parliamentary law and the impartiality of his rulings. Bishop Wallace's district is largely missionary, but there have been substantial improvements along all lines under his administration.

Bishop Blackwell appeared upon the scene the second day of the meeting. He was sick. He was fresh from a bed of illness, fresh from the anguish and heartache of sudden separation from his talented wife, Mrs. Annie W. Blackwell. Mrs. Blackwell was a woman of natural gifts and endowments. She was a fluent talker and a constructive genius. Her work as corresponding secretary of the Woman's Home and Foreign Missionary Society has never been equalled and her voice in the affairs of the department was strong and convincing. Mrs. A. L. Anderson, of Pittsburgh, Pa., succeeds her. Bishop Blackwell has the sympathy of his brethren everywhere in his illness and in the keen loss he has sustained in the death of his wife.

The Breakers accept and appreciate the high compliment of the bishops implied in their move to have him take charge of a certain situation.

Had the Revs. S. L. Corrothers, C. C. Alleyne, and W. C. Brown conspired together they could not have treated me with more uniform courtesy. I preached for a part of them in the order named. All of them are candidates for the bishopric, but at New Rochelle, where Dr. Alleyne reigns they did not hesitate to disclose their enthusiasm for what they said were his very bright prospects.

Dr. B. G. Shaw, connectional evangelist, was in one of his ways at the Bridge St. A. M. E. church, Brooklyn, where he was conducting a revival. Great enthusiasm was manifest in the services and scores of persons professed salvation.

I forgot to mention that the Rev. A. A. Crooke, our missionary to South America, reported to the Bishops' meeting, eloquent, hale and happy and very optimistic of the future of Zion Methodism in South America

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An Episcopal Address

FREIGHTED WITH FOOD FOR THOUGHT.—TOUCHING EVERY PHASE OF OUR CHURCH LIFE AND A GENERAL REVIEW OF RACE RELATIONS.—A PROFITABLE DOCUMENT.

Delivered by Bishop John W. Wood, D. D.

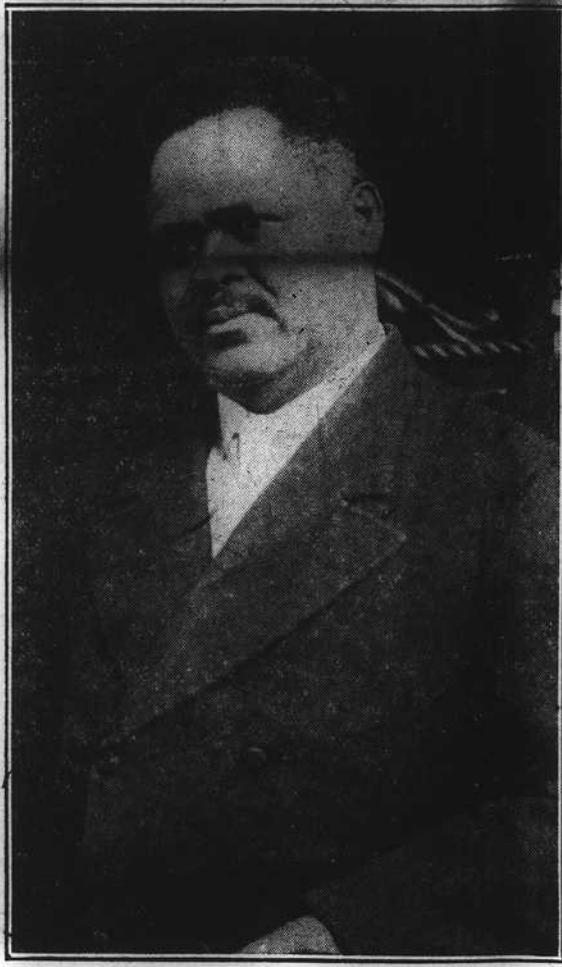
My dear co-workers and fellow servants, after another year of toil in the Master's vineyard, I greet you in the name of Christ the Lord:

First of all it is evident that we come to this godly heritage favored by the hand of divine providence and under the merciful protection of our heavenly Father. It is through His tender kindness and most favorable benedictions that we assemble here under these wholesome surroundings. Being thus blest and kept it is our privilege, in the chief sense, to pay homage to the supreme Father and then proceed to count and recount our failures and successes.

If we were disposed to follow the analogy of St. John, or even of St. Paul, (and no doubt they both were correct), we would count our failures,

the truth, that humanity must subscribe to the teachings of Christ, "As ye would that men would do unto you, do ye even so unto them."

This thought carries our minds back to the dark ages. Back yonder in the day of adversity through which the church came. Those martyrs and fathers of the faithful gave their lives for a single purpose. They accepted nothing in common with the pharisaic opinion which sought to smother and completely annihilate the doctrine of our Lord. Regardless of the name of the king that ruleth upon the throne, or the character and manner of life to which he was devoted, they still felt it their bound duty to cling to righteousness as taught by the Saviour of the world. It may have been a Caesar, a Nero, or any of those who stand out most



BISHOP JOHN W. WOOD, D. D.
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successes and all losses gains, but when we look back and view the way over which we have come; a way with manifold difficulties; those that have tried our souls and darkened the skies under which we have passed—our minds are set to wondering how any other than a God who ruleth the universe with love and tender kindness could have borne with the frailties of human creatures, such as we represent in this sin cursed and unfriendly world. Yet, in the midst of all, we find ourselves the happy recipients of heavenly blessings too numerous to express.

The Church of our Fathers, as we are sometimes wont to say, is now more than ever, a beacon light to a war-torn and distorted world. Nations and races have dipped their arms full well and have soaked their elbows in human gore until there is presented before us at this time a spectacle of human madness and disrespect for civil justice, such as the history of past ages fail to record. This condition of affairs bids for something, and that something can be nothing other than a change. Observant minds, those that are religiously inclined, are waking up to

prominently in helping to destroy the Church. Nevertheless, yonder from the cliffs and dens of the mountains, the devoted toilers of Christ came forth to tell the story of salvation.

Listen! the world war has passed off our threshold but yesterday morning. The parting good-bye has hardly died away in our ears. Following hard by its heels, the nobles of the nations assembled themselves in Versailles to make peace for all nations. They wrote elaborate documents, outlined restrictions, pointed out obligations and rose to tell the world of their accomplishments, but in the true language of the scriptures, they are still crying, "Peace, and there is no peace." Later, by invitation, our president, feeling confident he could bring the minds of men to a proper understanding, assembled them in the Capitol of our nation. They as before, consulted one another, exchanged ideas, talked matters over, and finally rose from the table without such information as an expectant world most needed. With conditions as here mentioned, conditions that have well nigh estranged the social and political intercourse of peoples and nations, can there be any won-

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WATCHING THE TREND OF THINGS, ETC.—A CHANGE WANTED.—BIG MEN.

By E. Malcolm Argyle.

Coming down from the mountains where the "Echoes" grow faint, and the slanting sun rays flit from peak to peak as the day dies, and where we have spent ten years amid those mountaineers commingling with them, climbing peaks, looking off into the distant, verdant valleys, and musing with the gods in the hills, with a sadness indescribable, we bid them good-bye forever and come over in the "Piedmont Section," and again take up the work of the pastorate. We therefore, decided to change the caption of future scribbles from "Echoes from the land of the sky" to "Watching the trend of things," etc.

We can only watch and pray that the trend will be to a bigger and broader Zion. To be a bigger and broader church we have the lesson to learn: that we must be bigger and broader men. No set of little make-shifts can expand the church. We must divest ourselves of secret animus and petty jealousies, and a part of us struggle to be God's biggest man, and one of the reasons that the writer was anxious to return to the pastorate, was that there were so many little men filling big men's shoes—place hunters and office seekers, men inflated with self-conceit and really too small to see their own lit-

church today wants big men, who can lose sight of self centeredness and do some big things that will commend them to the religious world. God wants more of us to get out on the firing line and let the devil get a good shot at us. He will take care of the shot.

Nearly every big man in the church and some of them who are not so very big—are running for an office? The church seems to have gone crazy for power, earthly power; few seem to be thirsting for spiritual power, and hence many of our churches have become spiritual refrigerators, and spiritual revivals are things of the past.

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FACTS UPON FACTS.—AMERICAN RACE QUESTIONS CANNOT BE SETTLED IN EUROPE.

By S. A. Chambers,—Cannon Ball.

Dr. R. R. Moton, principal of Tuskegee, in going to Europe to discuss the race question of the United States gains nothing for his race, his cause, or himself, or the white man, when he insults the facts or should he unwisely speak the truth. There are times we should hold our peace. The race question in America cannot be settled in Europe, and there is nothing to be gained by discussing it over there.

The civilized world knows what is going on and when you tell them of certain good conditions that they know do not obtain you do not lift yourself in the estimation of those who know better. If Europeans want to know anything about the race question in the United States, let them come here and study it. It is not wise for a colored man to tell all that he knows about it and they know it.

The white people of the United States know that there is an unrest among the colored people, and they know what causes that unrest, and they know what it takes to cure this unrest, and they know that they are not willing to grant the cure, and when they hear a colored man or a colored woman say that the United States is a paradise for the free black race they know that he is not

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Shaking the Plum Tree.

WHAT WE NEED AND WHAT WE DO NOT NEED IN ZION.

By E. D. W. Jones, Minister.

Zion needs a program. Not a program of receiving, but a program of giving. Not a program of money, but a program of service. Our efforts and energies need an objective and to reach our objective we need a definite, consecrated direction.

Zion Church is in the pot of a progressive caldron. We are seething for progressive expression.

Bishop L. W. Kyles says: "God Himself has thrust expansion on Zion Church, and if we do not meet the issue of extension and systematic progress with assurances that we are equal to our God-given opportunity, we will fail to measure up to God's confidence in our organized Methodism." Nothing truer has ever been uttered. Fields are everywhere opening up to us. Sections are calling for us and the very spirit of our Church is demanding that we break away to hitherto untried endeavors. A larger program, a larger faith in a greater God and in ourselves, a very passion for service should now seize every element of our church life. We need a goal. We must have a definite objective.

First: We want no mere money alone is made pre-eminent. They are vitiating. They are unsuccessful and do not contribute to genuine sanctity of purpose and effort. They are spurts which arouse to spasms of illusive hope which does not justify the exertion and urge we put into them, but weaken rather than strengthen continual effort and steady growth. All of them in all the Churches have failed. They have never been supported by the rank and file of our membership and have tended to divisions of interest and fatal clashes. Those who supported them felt that unjust burdens had been placed upon them because of their willingness, and those who did not and would not set, to work a contagion that was infectious. They may have had partial ministerial support, but we have never in a single mere money drive touched the sacrificial resources of our membership. It still lies awaiting our tapping, not dormant but volcanically beating upon our rock-bound system for an outlet. We must give the whole church an itemized schedule of our proposed designs and activities and enlist them to meet the requirements of maintaining our coveted purpose and sustaining our intended improvements. What do we need money for, is by far a more attractive proposal than to inaugurate a mere propaganda of money rallies. The cause must be worthy of the expense. The expense must not outweigh the importance and necessity of the cause.

Second: the church needs to use more and unsparingly printer's ink. There is nothing in our work, no contributions to pressing conditions, no plans of connectional import, no revenues that are exacted from the people but that should be reported to the people. It is suicidal to have a member, or a pastor ignorant of our church program. You might as well not have a plan as to conceal its workings and its advantages from the thought and investigation of the people who are expected to rally to its support. The day is too high for blind sacrifice. Authority is guarded where it is given. We do not make people do just because we

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