

SHALL WE HEARKEN UNTO MAN MORE THAN UNTO GOD? WHO?

By Rev. H. H. Jackson.

All right thinking men and women we all sure will agree that God speaks to men through men; that is we believe in the human agency. The word of God is full of illustrations that prove this. The word of God also shows many instances where God in his own great wisdom informed men as to what He would have them do.

We seem to be living in an age when God speaks only to the few, if indeed he speaks at all. It is interesting to hear men these days giving you God's great program as has only been revealed to the few. We are not unmindful of the fact that right it would seem has always been in the minority; yet the great question that should concern us all is why God has ceased to speak to men everywhere, to inform and keep them interested in His great and glorious program.

Perhaps this busy age in which we live has put men on wheels or has given them wings so that the humming of the wheels of industry, of worldliness or the buzzing of the airplanes drown out the sound of His voice. We should think more of Revelation 3:6, "He that hath an ear, let him hear what the spirit saith unto the churches," and this means any Christian that is willing to listen. Has the church including both the leaders and the rank and file or its membership got time to listen to the whispering of the Holy Spirit, or will he be made light of and the Church go on with her political scheme. Take time to be holy should be sung and practiced more and more, and Psalm 46:10, "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth," must be preached.

Frankly we are going up to the General Conference in May and the thing that should set us all thinking is will God have a chance to speak to men and offer any suggestions as to what our program shall be for the next four years or have we already fixed it without Him. Are we willing to make this stupendous task of selecting men and women who will direct the affairs of the Church for the next quadrennium, a matter of prayer and be led by His Spirit, or will we choose men and women because they are our friends and can be used by us, and then ask God to help us keep them straight or at least hid from the public.

We should never forget that scene in our General Conference that met in Charlotte in May 1912 when after

WATCHING THE BREAKERS.

Davenport Hints At Disagreement With Financial Plan.

By W. H. Davenport.

A very interesting document has come into our hands recently, which from the nature of the letter accompanying it, has gone into the hands of others.

"My Denominational Creed" is the work of the tireless Bishop Kyles. It contains twelve articles of faith all succinctly set forth in understandable language. To the better understanding of the spirit animating this creed article twelve should be first read and studied. It declares: "I believe in the 'Zionism' of the A. M. E. Zion Church, in her democratic spirit and her religious enthusiasm, in the approval

almost every method had been used to elect some men as bishops, but failed, the Conference joined in singing, "Father, I stretch my hands to Thee, No other help I know," etc. Thus the hymn that should have been used at the beginning was sung near the close and only when it was found that nothing could be accomplished by mere human force and schemes.

Let us hope that the noble men and women elected to serve in the coming General Conference are men and women who will take orders from the whispering of the Holy Spirit and will do what ought and must be done for the establishing of Christ's kingdom in the earth.

If it is making proper districts, saving the kingdom's money or electing competent men to be assigned to the district, let us put down selfishness and work for the good of the Church.

Winston-Salem.

FLASH LIGHTS.

By Rev. F. W. Alstork.

If you do your whole duty, there is no need to shout to the passing crowd, "I have done great things." Let another praise you. In fact, if you do your work well, the recompense shall be given.

The General Conference is almost upon us, three months hence and we shall gather in Indianapolis to oil the great machinery of our Church, to make repairs, to change the gear, in fact to put on greater momentum so that we shall be able to carry on for another four years, accomplishing more, getting better results the next four years than ever in the history of Zion Methodism.

Going to Indianapolis, will there be carried along the great steam roller used at Knoxville or shall every man, every delegate be treated as a

pay their pledges. Some one who is able to should tell the people what results we have had from the Tercentenary. "Teaching them stewardship." Have they been taught? A few, perhaps, but thousands are today as they were five years ago, give if they like the pastor, and refuse if they want a change. How many pastors have raised the assessment (for it is on the certificate of appointment) and on the appointment it reads "He is required by law to raise the following" without putting on a rally or appointing captains of clubs to raise it.

I am not a grumbler nor do I attempt to criticize. I am not writing as an excuse for not raising this fund. I have raised all I was asked to raise for three years and shall report round at the mid-year conference in March. Let us put on a program and carry it on as planned and better results will follow.

Perhaps as a church we are too much afraid of spending money. We "strain at a gnat and swallow a camel." It takes money to put over a real program. Merchants spend thousands of dollars to advertise their goods. Zion must spend money to inform her people.

More Bishops Needed.

I was talking to one of our learned pastors some time ago. I said we should elect five bishops. He looked amazed and said, "Where shall we get the money to pay them?" I said, that is the trouble with us now. The members of the church have the money, and if they get Episcopal supervision, they will give the money. Somebody said "the bishops of other churches do not visit as much as our bishops." Bishops Hood, Lomas

(Continued to page 8)

EPISCOPAL SUPERVISION.

ELECT AT LEAST FIVE BISHOPS.

By George A. Johnson.

Much discussion is being held now concerning episcopal supervision. Much criticism is being made because during the past four years the bishops have been worked so hard, and pressed for time that many sections of the church have not been able to have the care of an episcopal head.

This, however, could not be helped, for during the first year, cruel death took four of our chief men and the work planned at our General Conference for eleven men has been placed on the shoulders of seven. If there was sufficient work for the eleven one can readily see that there would be some part of it, by necessity, neglected.

Though the cause was providential the church has, however, suffered, and our program hampered.

Because of this we should have our ears to the ground, and listen to the crying of the church. If our ears are not deaf to those who support the cause, we can hear their demand.

These demands come from those who furnish the wherewithal to run the machinery. Shall we not hear? Objection may be raised among the conservative part of our ministry. They may make the argument that with 7 men at the head of affairs we have not been able to keep out of debt. Why add this other burden?

But listen, readers: The larger churches where a bishop visits two or three times a year can not understand what the smaller churches experience that never have one visitation in a quadrennium. These churches feel the neglect, suffer for lack of episcopal supervision, and feel that they are not cared for.

Then, too, the fathers who were ignored as bishops, neglected and

A SERIOUS INDICTMENT OF NEGRO RULERSHIP.

Prof. Kelly Miller.

The Southwestern Christian Advocate, in the issue of October 15th, contains a very serious indictment of the integrity of the ecclesiastical autonomy of the Negro race. It quotes from the Young Illinois, an official organ of the African Methodist Episcopal Church, a most scathing denunciation of graft and corruption, which it is believed prevails throughout the wide reaches of this great Negro denomination. It is interesting to note that this arraignment appears in an official organ of the church under condemnation, which at least indicates that the evils complained of are in the right way to correction. Evil deeds flee the light as the devil the break of day. Men love darkness rather than light because their deeds are evil. When such a discussion is tolerated in a church organ, it clearly indicates that the people are ready to rise up and condemn unworthiness even when entrenched in high places.

One wonders how it could happen that such a flagrant denunciation of a general character could find its way in the public prints. The whole charge as presented on the extracts quoted rests upon rumor and hearsay. Colored writers are too prone to be prodigal in praise and abundant in abuse. He makes up for his paucity of logic and analysis by profusion of praise or blame. There is no stopping the nation of wisdom and the restraint of prudence. There is a wholesale denunciation of the bench of bishops which puts every member thereof under suspicion of graft and corruption. Not a single scintilla of proof is presented. This is a serious abuse of the freedom of speech. No sanely regulated journal of public opinion would permit such reckless utterance. Righteous journalism requires the publication of definitely ascertained facts regardless of where it leads or whoever it hurts. But even here a wise prudence in advertisement of such facts is required by sound wisdom and reasoned judgment. The true criterion is to be determined by what useful end is to be served, and not by monetary sensationalism. For the life of me, I cannot see what racial or public good is accomplished by holding up to public scandal our highest ecclesiastical dignitaries. We do not find this propensity in any other people except our own.

It is particularly unfortunate that the Southwestern Christian Advocate would lend its columns to the propagation of such wholesale slander. All scandal is slander until justifiably established. The columns of the Advocate are eagerly scanned by a wide circle of white readers who are prone to believe any allegation of imperfection on part of the Negro in high station.

They will not be critical of the truth. The fact of the accusation appeared in so reputable a journal will serve as confirmation as strong as holy writ. The damage done to the reputation of Negro rulership in the mind of the white critic is irreparable. There is no undertone of implication throughout the editorial treatment on part of the Advocate that the redemption of the Negro church lies in white leadership which is perfect and holy and altogether to be desired. The editor seems to forget that as between the races, it is only a question of relative imperfection. The white clergy have been widely scandalized by means of conspicuous lapses spread over the public press. In any unguarded system, we may expect



BISHOP J. S. CALDWELL, D. D.

Bishop J. S. Caldwell, who speaks at the Chicago All-Race Conference on the subject: "The Effect of Religion on Race Relations."

the opportunity which she offers for the development of their highest self-expression, and the achievement of their individual and social aspirations." That article reveals the man, and we can therefore approach his creed with more confidence and assurance. It is the purpose of this paragraph to touch only upon one other article at this time, for so many are interested in it, whether they admit it or not in their expressions of abstract nothingness. Article six reads: "I believe that in order to secure the most practical and effectual supervision in the home and foreign fields, and to guarantee the largest results, the A. M. E. Zion Church should divide the home and foreign missionary territory into twelve episcopal districts and increase the number of bishops to twelve—the apostolic number." It was the dream of the late Bishop C. C. Petty, a Biddle man who came too early upon the scene, that the old Zion Church should visualize its duties and possibilities and favor twelve bishops. Another child of Presbyterian training arises from Lincoln and sees hope and opportunity in manfully forcing the issue and electing twelve. Some of the men of other trainings have been charged with backwardness in attempting these bolder strokes. Liv-

representative of his or her conference and given an opportunity to help make the laws which all of us are expected to obey? Which? This twentieth century is an age of reasoning, an age of thought. It should be known that the men and women elected to the General Conference are not ignorant. What the delegation wants in the General Conference is to help form and plan a program and, under God, it shall be put over.

Shall the Tercentenary campaign be continued? This question has been asked and is being asked daily. If it is not continued, certainly we cannot leave the General Conference without a definite program to raise monies for education, church extension and foreign mission. And for God's sake do not forget our old ministers who have given their lives for the Church.

All of us know that we need a financial program and all will admit that we need a workable one. Not a program put on and then left to rot itself over. But a program followed up and kept before the people by the general church, not a program left in the hands of the bishops; they have enough to do. We started off nicely with the Tercentenary program. Do not understand me to mean that we have not had some success. What would have been the results, if it had continued as planned? Somebody should be writing from headquarters now, and the people to

(Continued to page 8)