

The Star of Zion

THE OFFICIAL ORGAN OF THE AFRICAN METHODIST EPISCOPAL ZION CHURCH

NUMBER ELEVEN

CHARLOTTE, NORTH CAROLINA. THURSDAY, MARCH 13, 1924.

VOLUME FORTY-EIGHT

ZION'S GOAL.

By A. C. Yearwood.

Letter Number One.

As we take a retrospect of the History of Zion, we find that she stands shoulder to shoulder with any religious body for notable achievements and great leaders. Our learned and dignified bishops, our efficient general officers, our affable presiding elders, our scholarly professors, our progressive ministers, and our loyal and highly cultured lay members, are all to be commended for our present standing and greatness.

But despite of our past and present achievements, we still find it necessary for our Church to undergo certain specific changes in order to become the largest and greatest Negro denomination of the world. It must be remembered, however, that we are in peace and harmony with all Churches, and therefore, not antagonistic to any special denomination; but as loyal and true Zionites, we should not be satisfied with the past or present, but devise plans by which we could establish ourselves as the most progressive, largest, and most efficient denomination of color in America.

Our critics tell us that we have made many serious blunders in the past; and to back up or substantiate their charges, they point to the present shortage of bishops, the way several departments conduct their business, the failure on the part of the General Church to give proper financial aid to worn out ministers and their dependents, the methods used by some officials to collect assessments, etc., our underpaid professors, and a great many other things; but they forget that we are yet in the experimental age, and therefore, should not expect a perfect organization. And whether they are right or wrong, the writer will not start up a controversy by giving an opinion; but there is one thing certain, and that is this: if we have made mistakes in the past, we can remedy the same by wise legislation, and therefore those of us that constitute the legislative body of the 1924 General Conference, can effect such changes without destroying the usefulness of any particular person.

But the time has come for us to improve upon the past; we must expand faster than we have done in the past sixteen years. Africa and South America are calling us to their spiritual rescue, and we as Christians and brothers of these people, must respond to their cry. But for us to do that, we must make ourselves stronger financially.

And we can accomplish this great task without incurring the enmity of the lay members for after all, all of our success is due entirely to the support given us by faithful lay members.

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DR. B. G. SHAW IN MOTHER ZION NEW YORK.

SEEN IN ACTION.

By William H. Ferris, A. M. Author of The African Abroad and Formerly Literary Editor of The Negro World.

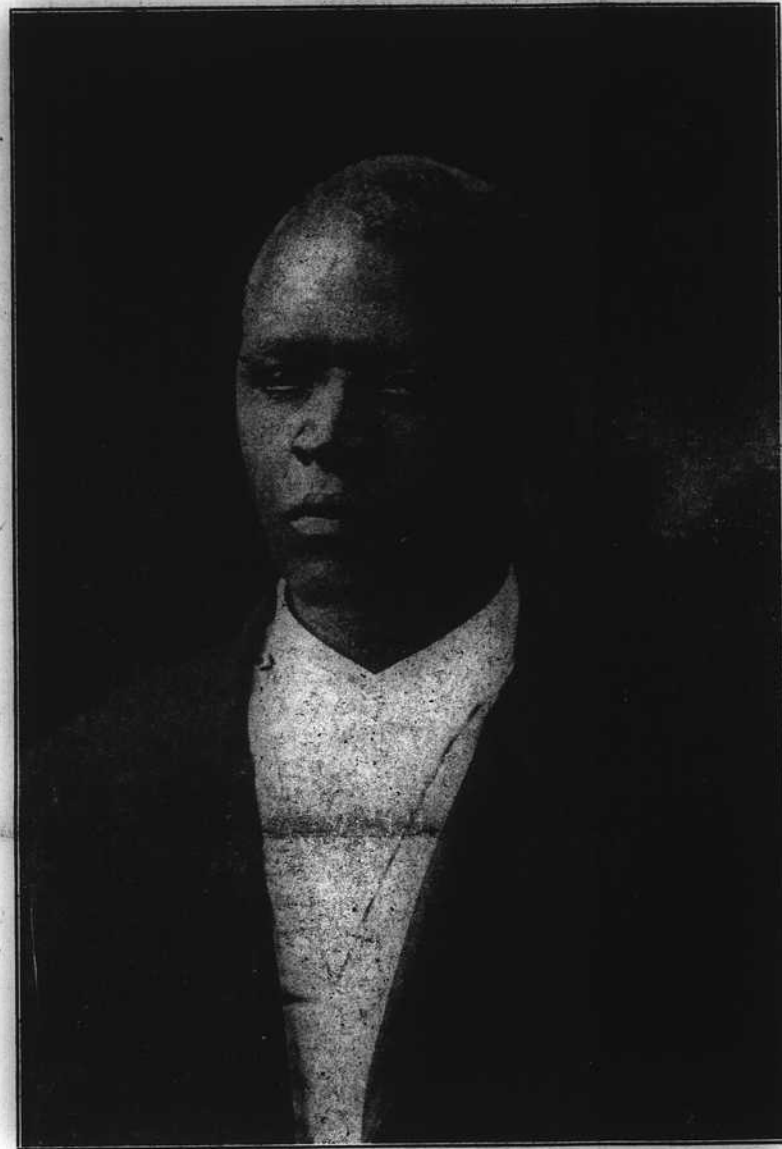
January 1924 was the red letter month for evangelism in New York City. Rev. Dr. Johnson conducted a campaign in Abyssinia Baptist church.

Rev. Dr. Scott, of Chicago, conducted a campaign in Bethel A. M. E. church and Rev. B. G. Shaw, D. D., director of the Bureau of evangelism, with headquarters in Washington, D. C., conducted a two weeks' campaign in Mother Zion church, New York City, beginning on Sunday, January 6th.

All of the three revivals of the

three great churches of Harlem were remarkably successful. But both in point of attendance, enthusiasm, outpouring of the spirit and saving of the souls, it was universally conceded that Mother Zion eclipsed all others.

Before a crowded congregation on the Sunday morning before Christmas, and at the largely attended, Christmas services, in Mother Zion church, Rev. J. W. Brown, D. D., told of the remarkable preaching qualities of Rev. Dr. B. G. Shaw, of Washington, D. C., who was

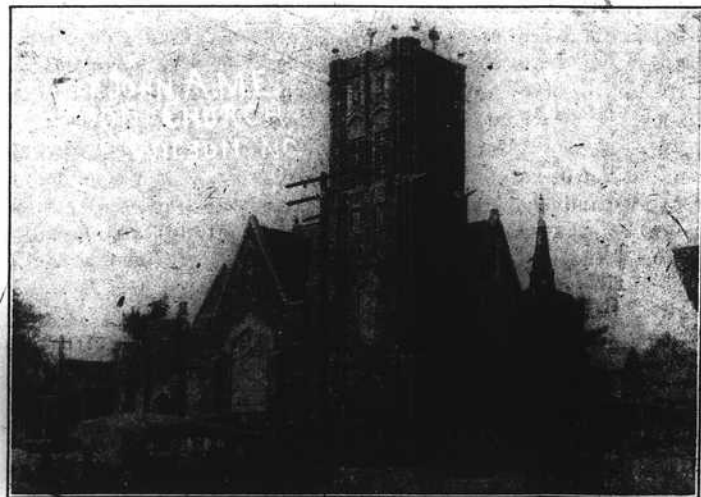


EV. B. P. COWARD.

Presiding Elder of the Goldsboro District. Former successful pastor who is lionized by the officers and members of the Wilson, N. C., Church.

coming to conduct a two weeks' revival. Many in the audience thought that Dr. Brown heaped on the adjectival attributives and piled on the superlatives too much in describing Dr. Shaw. But after the noted evangelist came to Mother Zion, they felt as the Queen of Sheba did when she surveyed the wealth and magnificence, and listened to the wisdom of King Solomon, that the half had not been told.

Despite the fact that many large churches had evangelistic services, there was no such demonstration,



ST. JOHN CHURCH, WILSON, N. C.

Built by the Dr. B. P. Coward, who enjoyed a pastorate of 12 years at this point. Rev. J. E. Kennedy is now the pastor.

commotion and soul stirring as in Mother Zion. Scores of members from other churches attended the revival and discussed the revivals in class meetings the following week. The writer heard the revival discussed at a testimonial meeting in

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FLASHES FROM THE COASTAL REGIONS.

By H. R. Jackson.

Three months from now we will be in General Conference. I believe we go to this General Conference better informed as to the real needs of the Church than ever. We have had a better opportunity to know our chief pastors have not tried to keep back anything from us that they

is where the danger lies. It will take cautious and steady minds to lower her to her right place. Reconstructive legislation has to be taken up in a careful way. It is the aim of the fathers, and I truly believe, a majority of the delegates, to build sure, but there are several things to keep our minds on for the future.

The last quadrennium has been full of great meetings of national character such as the law enforcement gathering in Nashville, Tenn., a year ago and many others which I will not use space to mention just here and before we get steady there are going to be many more.

Remember too that before the winding up of another 4 years we will be confronted with the modernist idea in our own ranks. Just how well we will be able to meet this and other

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SEEKING NOT SECRETLY.

Rev. J. B. A. Yelverton.

Men must reap what they sow. So said Cero. So said Solomon, the wise man. So said the Apostle Paul. So said the Lord Jesus Christ. He particularly cautioned us not to expect grapes from thorns or figs from thistles. So says the most profound and unchangeable law in God's universal empire. Be not deceived; God is not mocked: for whatever a man soweth that shall he also reap. This law is universally established, and no one can escape it, nor stay its execution, or limit its power in its application. It runs all through the natural world.

The late Prof. Tyndall did the world a great service by demonstrating that all life originated with pre-existing life; that so far as science is concerned, a living thing can not spring from a dead thing. He might have added just as truly, that all life must originate in pre-existing life of the same kind. A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit. It is so with human beings. Bad men can not produce good things matters not when nor where they are planted. And evil things are not the fruits of good men, matters not when nor from whom it exists.

Let them be bishops, elders, deacons or men in other walks of life; the harvest will correspond to the kind of seed sown. Electing to office, ordaining nor our order of consecrating have no power over pre-existing life.

The laying of the hands upon the head brings about no change in the head nor in the heart. There has been a great deal said about the products of our Zion, and many have expressed their dissatisfaction with her increase; and much time and labor are being spent in trying to formulate plans to be enacted at the next General Conference whereby all of us will reap better results for the service rendered. But as we go up for business we must remember that the only way to change the harvest we must change the kind of seed sown. The farmer who will plant potatoes this spring will not expect a crop of melons from that planting, nor the one who sows cotton will not expect a crop of tobacco from that planting. We will reap what we sow. This law runs all through the educational world. If one desires to prepare for the practice of medicine he would not go to a theological seminary to prepare for the medical profession, because it requires a special kind of skill to become a successful physician and surgeon; and one could not require such skill while studying the details of Church history, or the principles of Biblical interpretations. There must always be some consideration of the necessary connections be

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UNDER INFLUENCE OF THE GENERAL CONFERENCE.

Rev. J. L. Black.

We are very near the end of our four years' journey from May 1920 to May 1924, from Knoxville, Tenn., to Indianapolis, Ind. Because of our near approach to the General Conference, we find ourselves within the convex of its powerful influence and from this influence we could not extricate ourselves if we would. A Methodist General Conference holds peculiar charms for those who are fortunate enough to compose its membership and creates a lively interest among those who will have no voice in the legislation other than through their chosen representatives. Membership in the General Conference imposes responsibilities too weighty to be regarded lightly, and it is hoped that no delegate will look upon the Conference as an opportunity for a vacation or a pleasurable holiday at the expense of the people. We are the chosen representatives of a toiling, anxious constituency, some of whom are just as worthy of membership in the conference as we are, and as such we should regard our duties as sacred and our responsibilities tremendous. Only once in four years do we stop to repair the ship and mend the net. We should do our best, for if our workmanship is poor, the Zion of our choice and the kingdom itself will suffer loss.

The influence of our near approach to the General Conference has not effected us all in the same way, and this is very noticeable to those who have carefully read the Star of Zion for the past few months. Under this influence some have been provoked to thought and to a very lively discussion of measures to be proposed and acted upon. Some have been moved to boost their friends for official positions in the Church, while others are showing themselves very friendly and exceedingly generous by making mention of men and their work even in the remotest corners of the church, and quite a few have responded to the inward urge and the appeal of their friends and openly announced themselves as candidates for the various elective offices to be filled. There is such a manifestation of ambition in the Church, some of our very thoughtful men have expressed alarm for the future of Zion, and express an opinion that this ambition can only result in the poverty of the pulpit and a wasting in the pew. This alarm should be underscored by those of us who love the church, and yet I hardly think the spirit of ambition has grown to any dangerous proportions in Zion. Ambition in itself is not sinful and some aspirations are holy. So far, every man in the race for office is friendly to every other man, and I cannot believe there is a man in the race for any position in Zion that would quit the church or wane in his love for her institutions because of his defeat.

Personally I am of the opinion that visible expression of ambition, as seen in the multiplicity of candidates is the best evidence that our Church is youthful, vigorous and prosperous, and that the Church will go on and on accomplishing her mission even though a few of us should cross the bar.

I can see no reason why every minister in Zion who can qualify for the bishopric under the rules of our discipline should not offer himself to the prayerful consideration of the General Conference for that high and Holy office. We cannot always know God's man at first sight and by outward appearance. Jesse caused seven of his sons to pass before the Lord

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