



YOUTH'S CORNER

pleasure of stirring about and getting momentary relief from the stifling heat of the car. Shortly after our departure from this beautiful little city, the sun set and in the twilight it began to be cooler but did not reach a really comfortable stage until towards midnight, by which time we were traversing the northwest corner of Oklahoma, coming later in the morning into that great and incomparable state of Texas. The early morning hours were delightfully cool and comfortable, and everybody arose with expressions of satisfactory rest; this added greatly to the sociability of the passengers.

Our breakfast stop, Clovis, N. M. was not reached until 9:30, and you know every body was hungry as wolves. As soon as the train stopped, passengers rushed pell mell for the lunch room and dining room, the former is ala carte, while the other is table de hote. Some, of course, had to wait, for our train of twelve Pullmans carried passengers double the capacity of even the larger lunch rooms of the Harvey system, whose service, one must admit, is very fine.

Having eaten to our fill, we wrote and posted our usual quota of post cards, purchased the morning paper, and read of the nomination of President Coolidge and General Dawes as the standard bearers of the G. O. P. Then we boarded the train and prepared to sit through another day.

Western Texas, level as a floor, stretches out into an immensity of space which baffles the human eye. Verdant fields there told us of recent rains, but as we pushed onward into New Mexico the greenish hue changed to a yellow cast which in turn gave way to brown, with less and less vegetation, as the sullen, barren, hot hills loomed on the miraged horizon. These flat-topped hills bespeak mute testimony of the past centuries, and one contemplates retrospectively the ages necessary to effect the almost incomprehensible erosion which has so marvelously transformed the topography of these wonderful lands. In terrified, but romantic fancy we gallop across the plain toward the hills, with colorful redskins as our companions, groups of which we see here and there, who, in our imagination, ate yet resentful of the paleface's civilization, which has necessarily robbed him of his vast hunting and play grounds.

(To be continued.)

OPEN LETTER.—A POINT OF ORDER.—BISHOP SMALL'S FIRST EPISCOPAL VISIT TO AFRICA.

By S. Athan Pomeyie.
(Delegate from Quittah, Gold Coast, West Africa.)

As history is a record of past events for future guidance, therefore a reckless permission of a statement devoid of accuracy to creep into such record, usually divests it of what in colloquialism might be designated as its "integrity system."

In pointing out the error that has been appearing in the A. M. E. Zion press about the first Episcopal visit of Bishop J. B. Small, of revered memory, to Africa, I do so with an intention inadverse.

Prior to 1889 Bishop Small had made a visit to Africa, but not in the capacity of a diocese nor was there any mission apart from that previously founded at Liberia by the late Andrew Cartwright, established by him. In the year above cited, the first A. M. E. Zion Mission at Quittah Gold Coast, West Africa, was however, by the instruction of the good Bishop, established by the Rev. Thomas B. Freeman, a native of the Gold Coast (now living), and in 1902 the first Episcopal visit to that field was made by the Bishop. The Silver Jubilee referred to in connection with the twenty-five thousand dollars drive should therefore be in commemoration of the founding of the work at Quittah by the order of the good Bishop.

MEASURED.

By Dr. E. M. Argyle.

Since the adjournment of our last General Conference, I have received more than half a dozen letters asking why I did not write something to The Star of Zion, etc. Now I have not been silent because of any personal soreness to the editor, or management of The Star. I have not been nursing any wounds or sore toe. One cause of my silence was that I have about written out under my old caption, for I am not blaming anybody now for not being a star in Zion. I have myself joined the constellation of satellites, and with no intention to be boastful or egotistic, I am a star of the lesser magnitude, and claim my right to a course in the milky way of the Church. I care nothing for the measurement of men. I care not what kind of an estimate men put on me. I know myself what I am, and what I can do. Hence I do not see the necessity of me paying some one to exploit my worth. Therefore I have taken my good time in oiling up my typewriter to thump off these musings.

In the late unlamented General Conference, one had a splendid opportunity to study the idiosyncrasies of the leadership of men. One only had to watch the foibles and inert adeptness of those who sought leadership to finally see the ambitious



PROF. AARON BROWN.
President of V. C. E. Union.

selfishness, and sordid greed for power and authority. Much valuable legislation was overlooked, or side-tracked because of the anticipatory legislation rushed over the protest of men who sought no special legislation to further their personal interests. But machine politics were too strong, the steam roller was too well equipped to stem the protest of the men who had no ax to grind. Then upon the recoil certain men who did not work well in harness with those who attempted to legislate for the whole Church, but secretly for the benefit of a favored few, were given to understand that their times were about out, and that nothing remained for them but relegation or isolation. And some of the men at our last General Conference have become frightened.

What is there to be frightened about? This Church does not belong to any one set of politicians. It is all of our Church. I yield to no man the right to think for me. And I assume the right to demand a square deal so long as my life comports with the gospel of the Son of God, and I harmonize myself to the book of the discipline of my church.

Hence, let us all be men. It does not matter if some do call you cranky and cynical. It does not matter if you are branded by some whose heads are swelled with authority and called pessimistic. Just be a man any how. No man ever had a thought of his own when he solely depended on some one to think for him.

Then there is a set of men that are afraid of the measurement of men in authority over them. This writer has never in the more than thirty years of active ministry, met one man that actually knew the whole worth of another man. In measuring men we are usually actuated by our likes and dislikes of him. So often the fault is as much in us as it is in the man we measure. This thesis on measurement of men is aimed at no one particular. This writer blames no one in particular for his mismeasurement. He has never paid a cent for an appointment in his life, and never "rushed in" where angels feared to

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REVERENCE Planted in Childhood will Bear Fruit in Manhood in BETTER LIVES HAPPIER HOMES NOBLER CITIZENS

SUNDAY SCHOOL LESSON.

Edited By Dr. J. Francis Lee.

LESSON VII—Aug. 17, 1924.

JESUS CLEANSSES THE TEMPLE.

Lesson Text: John 2:13-22.

13 And the Jews' passover was at hand, and Jesus went up to Jerusalem.

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise.

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said unto them, and they believed the Scripture, and the word which Jesus had said.

1. Golden Text: My house shall be called a house of prayer. Matt. 21:13.

2. Memory Verse: My house shall be called a house of prayer. Matt. 21:13.

3. Time A. D. 30.

4. Place: Jerusalem.

5. Leading Thought: His was a ministry of spiritual power rather than a ministry of conquest.

6. Historical Background. There were quite a number of Jewish feasts; among which are the Passover, Pentecost, of the wheat harvest, or the first fruits of the feasts of tabernacles. Jesus was a loyal Jew, and so kept these feasts. In our lesson for today, we find him at Jerusalem, in attendance on the Passover.

And he found men in the temple selling and buying; indeed they had instituted a system of profit out of religion and took advantage of the poor. The wrath of Jesus was aroused, and he overturned their tables and threw them out of the temple with all of their wares. This was a bold stand for this youthful reformer; but he was more than a match for traffickers.

7. Topical Outlines.

I. The feast of Passover, v. 13.

II. A ministry of reformation, v. 14-16.

III. The protest presented, v. 17-18.

The Lesson Exposition.

IV. Divinity Affirmed, vs. 19-22.

A. The Feast of the Passover.

The feast is held annually by the Jews in memory of the great deliverance which came to Israel on the night of her leaving Egypt, the escaping of Israel from the enemy and the sparing of the first born of the Hebrews. See Exodus 12:1.

FAMILY ALTAR

B. A Ministry of Reformation. As a Jewish teacher and leader, Jesus came to lift his people in matters of religion, government, and the home. And his reformation begins in matters of religion.

"And found in the temple." He soon made his way to the temple, and expected to find suitable worship in progress. He found a system of commercialism in full operation in the courts of the Temple. The law made provision for the selling of pigeons and doves, to them coming a distance and could not bring a sacrifice from afar; but it did not provide for nor approve of the system of graft which the Master finds existing in the name of religion. Lev. 22:19; Ex. 30:12.

"He drove them out of the temple." Jesus at once registers his disapproval of the grafting in the temple, or in the House of the Lord. Let us remember it was not so much the buying and selling in the house of the Lord, as it was the abuse they had made of the permission.

"Make not my Father's house a house of merchandise." In keeping with the spirit of the spirit of Christ, a church would profit more fully, if all the members were trained to contribute of their means for the support of the Gospel in proportion to the way God has blessed them financially, and stop all selling and buying. Let us make it a matter of conscience and not a matter of speculation, and govern ourselves according to the situation one finds himself. The action of Jesus perhaps forced the mind of the disciples back to the Scriptures to find some justification for his action. Then they recalled Psalm 69:9 "The zeal of my house hath eaten me up."

C. A Protest Presented.

The actions of Jesus did not go unchallenged, for almost immediately those were offended, and no doubt the protest came from the leaders in the following words: "What sign shewest thou unto us? These men are asking Christ to present his authority on which he attempted to do these things. Jesus, just in so many words, declares that "I am the son of God," and as evidence of the same, "Destroy this temple and in three days, I will raise it up again." These worldly minded persons could by no means understand the real meaning of these words.

PRACTICAL HINTS FOR THE HEART OF THE LESSON.

1. Keeping the feast expresses the loyalty of Jesus.
2. Cleansing the temple implies a spiritual minority.
3. Too blind for spiritual things.

CONGRATULATORY.

Wilson, N. C.,
Aug. 4, 1924.

Daer Dr. Davenport:

Your election pleased us very much, but the breadth and scope of your editorials have already delighted us beyond expression. Keep the good work up. We have been very fortunate here in Wilson in having as our pastor another staunch Livingstonian, a moving man of God. I refer to Rev. J. E. Kennedy. When Rev. Coward, the former pastor, was elevated to the presiding-eldership we wondered how the work which this good man had carried on for twelve years would fare under new leadership. All of our speculations have been put to rest in the glorious realization that God's hand was truly at work in the selection of his successor. Rev. Kennedy has gained for himself in the short space of a few months, a very enviable position in the lives and hearts of the people of this community. His gospel messages have fired the church with new zeal and members are being added each Sunday in large numbers. The people in the community at large have come to the conclusion that Rev. Kennedy stands like a rock for all that makes for their spiritual development and he is deeply respected because of this.

Yours fraternally,

B. B. Church.