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LOMAX-HANNON COLLEGE RAISES MORE THAN \$3,000

IN SINGLE EFFORT UNDER BISHOP B. G. SHAW'S WONDERFUL LEADERSHIP.

By Rev. W. L. Hamblin.

Who is Bishop B. G. Shaw?

Not in his color; not in his size and not in the noise he can make; but in his personality and his individuality, who is he? He is the first man elected Bishop at the last General Conference, the first Bishop to get on his new field, the first to move in his diocese and the first to raise three thousand dollars for education to free Lomax-Hannon from her present condition.

The Educational Congress for 1924 has passed into history with Bishop B. G. Shaw leading the host and colors flying high. This method of raising money for the college was begun by the late Bishop J. W. Alstork and has been very successful until the past few years, but now we are back in our former glory and the school is safe.

When the Bishop came to work right after the General Conference, he found the College more than ten thousand dollars in debt with all of it except the mortgage of \$4,750.00 past due and some long past due.

Bishop Shaw said, Lomax-Hannon, the school for which Alstork lived and died, must not die, and launched the effort of sixty days' duration. We met him in Birmingham this week and laid \$3066.11 on the table.

The presiding elders who went past the mark and raised more than their assessments, were W. L. Hamblin, of the Montgomery district, and J. V. Calledge of the Union Springs district. The presiding elders who went over the top and brought the whole amount asked for were Wm. Bascom, of the Tuskegee district, F. E. Givin of the Birmingham district, A. G. Alstork, of the Selma district, N. D. Crawford of the Greenville district, W. H. Finley of the Wetumpka district, T. R. Gaines of the Fayette district, L. D. Workman of the Luvern district, J. O. Laramora of the Opelika district and E. L. Hudson of the Tuscahooosa district.

Some of the upstanding pastors who made it possible for us to put over this great effort were Revs. M. C. Glover, Frank W. Alstork, J. B. Holmes, W. S. Dacons, W. M. Hamblin, M. E. Church, G. S. Hill, J. E. Kennedy, C. J. Stevenson, S. P. Perry, S. J. Sumpter, W. E. Jenkins and others.

Some of the big-hearted and loyal laymen who not only ably assisted in the effort but went to the meeting

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THE MUSIC OF THE AMERICAN NEGRO.

By Clarence Cameron White.

For some years past the musicians of America have been greatly perturbed over the question of the so-called national music of America. Several years ago Anton Dvorak, the great Bohemian composer, was brought to America by Mrs. Thurber, a wealthy music lover of New York, who established there a National Conservatory of Music. One of Dvorak's tasks was to establish a sort of National School here in America such as the great national conservatories of Europe where an especial study is made of native music. Great was his chagrin and disappointment when this famous musician announced, after several months' study of music conditions here, that the only national music in America was the music of the American Negroes. To prove his claim and to show at the same time the wonderful possibilities of this music, he wrote a "Negro

world Symphony," based on Negro idioms.

Naturally, there has been a strong prejudice against this particular work among a certain type of Americans. It caused such a bitter controversy when it was presented in New York under the composer's direction that he soon after returned to Europe quite disgusted with American ideas and ideals. Since that time this same Negro folk-music has been slowly but surely coming back to the front as a definite form of art.

The term "folk-songs" implies those songs appertaining to a nation or race whose individual emotions they express. These exhibit certain peculiarities more or less characteristic which distinguish them from folk-songs of any other nation or race.

In most European countries it is among the working classes, the artisans, and the field hands that we must look for the genuine specimens of so-called national music. So it is in America we find even today the real characteristic music of the Negro among the plantations of the South, where the Negroes in large numbers are the laborers. It may be argued that the true value of these melodies to the American musician is not so much their use as a basis for the so-called national music of America as it is for their value as an historic phase of American life. It is a contribution to American musical history, and a most remarkable contribution, for they present a new quality of folk-songs different in nearly every way from any other folk-songs in the entire world.

Many thinkers and writers believe that the music of the American Indian is as likely to influence the future music of America as that of the Negro. Still another element that the future national music will be an outgrowth of the so-called "melting pot" of present day America.

Time alone will tell. Suffice it to say that up to the present time both the Negro folk-music and rhythms have been the most characteristic things that America has had to offer.

That each location in the South has its own peculiar type of "spiritual" is a well-known fact. These various songs in themselves afford the student of folk-music a true insight into the conditions of slavery in the different slave states.

Slave Songs.

Just as the music of the native African reflects a more or less martial spirit, so the music of the American slaves showed the melancholy of their environment. In the slave songs of the Eastern seaboard States, we find songs dealing with both life on the plantation and what we might term "boat songs" and "labor songs." Even these "boat songs" differ from the type of "boat songs" found in the Mississippi River regions. The plantation songs, or "spirituals," were the spontaneous outbursts of religious fervor, and were the slaves' own interpretation of the Scripture as preached to them by their own religious leaders. It was at the "camp meetings," or wherever the slaves gathered at night in services of prayer and preaching, that these songs came into being.

The songs introduced at these gatherings were often the outgrowth of the sermon of the previous meeting, and in many cases were cleverly designed verses telling the Scriptures in their own understanding, set to tunes of their own making. These songs did not simply come into being as music, but as expressions of deeds done or aspired to and as a phase of divine worship.

Just as the "drum call" was used in Africa calling the different tribes to meetings, in America the slave chanted such songs as "There's a Meeting Here To-night" while at work to inform their brethren that there would be a religious gathering on the plantation that night after the toil of the day was done.

The practice of selling slaves from one part of the South to another accounts for the singing of songs in

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A CALL FOR VOLUNTEERS.

By Bishop J. W. Wood.

For Zion's sake and for the advancement of the old Church in the Dakotas, this call comes to you. We are calling single men, young ministers who are looking for an opportunity to write their names in history as pioneers of our Zion, Wisconsin, Iowa, Nebraska and Western Illinois. Why not follow up our people who are settling in this portion of the country from the South. Wisconsin, Nebraska and Western Illinois are being flooded with our group from every section of the Southland. Here is your opportunity, young man.

We want you because you are young, strong and able and because you have no heavy family obligations. There is plenty of work and you can get a place to work so you can be among the people and serve them. Paul made himself a commoner, a tent maker in order to serve the people in the name of Jesus Christ. Can you do as much? Why not answer the Master's call. We need young ministers for Perry, Centerville, New Buxton, Klokuk, Iowa City, Sioux City, Omaha, Moline, Burlington, Ft. Madison, Davenport, Cedar Rapids and other places of equal importance. We want twenty young ministers for the places named in this call. Who will answer, saying, Here am I, send me, send me.

Under our budget system, I am sure that we will have an appropriation from the Church Extension and Home Mission Department for the work out this way. This is our prayer and we shall work to this end, that the Church Extension and Home Mission Department make an Annual Appropriation to this cause, Mission Field.

We are calling, strong, healthy men. Men with religion, with a burning message for the people. Men who can sing, preach, work and pray. And above all, men who love the A. M. E. Zion Church more than they love themselves. Here is your opportunity. Will you accept it?

With every good wish, I am,
Yours for the cause of the Master,
Indianapolis, Ind.
Write me at once.

DOCTRINE AND LIFE.

Elder E. George Biddle.

The Gospels in speaking of Jesus, tells us that "The people were astonished at His doctrine." He taught doctrine because He was trying to save the people; Doctrine is the basis of life. The "modernists" are advising us to eliminate doctrine entirely from our teaching, to say nothing about sin and atonement; but since man is naturally dead in trespasses and sins, the fallacy of this advice is evident, for there can be no real life without doctrine.

The word "doctrine" occurs over half a hundred times in the Bible, in the O. T. translated from three different words, and in the N. T. the word occurs more frequently, referring to definite belief. Paul uses the word over twenty times in his Epistles—in his first letter to Timothy he urges him to give "attention to doctrine," saying, "Till I come give attendance to reading, exhortation, to doctrine." Jesus came to seek and to save that which was lost. He demanded that men and women should believe on Him as the Divine Saviour, The Son of God. We must make a personal matter of it, and believe that He died "TO SAVE ME." That is DOCTRINE, the great Christian doctrine of an Atoning Saviour, a Pleading Priest, and a Coming King, must be preached and lived to save men and women of our day. St. Paul wrote to Timothy that "The time will come when they will not endure sound doctrine," surely we are living in just such a time.

The "modernist" craze to get rid of doctrine has even gone to the extent of attempting to make what

out or mutilating all definite statements in reference to sin and atonement; I have seen one edition with the entire Book of Leviticus omitted, because it says so much about the terrible malady of sin, but who can understand the New Testament without knowing the Book of Leviticus? Bishop Leonard said at one of the Devotional Services at the General Conference in Springfield, "The world is to be saved, not by definition of truth but by living the truth in the lives of the followers of Jesus Christ;" this is true, but how can any one live the truth unless they have a definite conception (doctrine) of the truth? We do not mean to say that we must believe or subscribe to this or that creed in order to be saved, but we do mean to say that we must believe in Jesus Christ as manifested to us is the Word of God. The modernists are preaching salvation by character, when naturally no man has character enough to save his little finger. The fact is Jesus Christ is the Only Saviour of lost humanity. When Jesus was teaching in the temple it was doctrine that He taught, saying that: "If any man will do His will He shall know the Doctrine," this is the only way to ascertain what the true doctrine is, submit to, obey the blessed Saviour, and by His Holy Spirit He will guide us into all truth, as said the sainted Dr. A. J. Gordon, "The Holy Ghost is the conservator of orthodoxy." If we submit to Him we shall believe that "Whosoever shall call upon Him shall be saved." But how shall they call without a preacher? And we may ask how can a preacher preach Christ without having a doctrine of Christ, and Salvation through Him?

Is it not doctrine when we accept and believe the words of the Saviour when he said, "Marvel not that I said unto thee, ye must be born again." Says the Scripture, "There is none other name under heaven given among men whereby we must be saved." Is not that doctrine?
North Cambridge, Mass.

THE MINISTRY AS A CALLING.

A popular conception of the ministry as a calling is that it provides an easy way of making a living and calls for only one day of work out of seven. Unfortunately too many of those who hear the call to preach the gospel enter the ministry with this mistaken idea. Hence, the number of misfits found in too many churches, whose activities are confined to preaching on Sundays and filling in the remainder of their time by dawdling in idleness, instead of seeking to better the living conditions around them, as these affect their church members and the community in general. A broader and truer conception of the duties of the ministry was set forth by a well known bishop of the Episcopal Church as follows:

"Another common conception is that the ministry is a narrow calling and that men get narrow by entering it. My own feeling is that any calling will make a narrow man narrower and a vigorously developing man bigger and broader. But, given the average man in the ministry, I believe that there is a pressure on him to broaden his interests exceeded by no other calling. The pressure is on him to broaden his interests, because his interests are as broad as humanity. Even though his duty sends him into a little village and he passes twenty-five years there, if he is a man who has in him the capacity of growth he will grow into recognition in that village."

That this opportunity for growth and extended usefulness is frequently utilized by the wide awake and progressive members of the ministry is shown by the public service rendered by many of that calling outside of their Sunday preaching. In big cities, as well as in small towns they are to be found making the leadership in public movements for the benefit of the community. Some

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IN ITS ESSENTIAL MESSAGE WHY DOES NOT THE BIBLE PROVE ITSELF?

From A LAYMAN.

If you or I should dig up, in some mound in China, an ancient document entitled, "Recipe for Making Gunpowder," dated some 2000 years ago, which after sketching the founding of the empire and some past and present effects, proceeded to disclose what is termed the most wonderful discovery in all time, which would place in the hands of its happy possessor, a mighty power, and closed somewhat as follows:—"Mix saltpeter, charcoal, and sulphur together in certain given proportions, and they will produce gunpowder." What would be the best way to test the truth of this recipe? Would it be to argue about its authorship, age or to criticize its early historical accounts? Or would it be to mix the ingredients together in the proportions named, and touch a match to the mixture?

If it exploded and we found it was indeed gunpowder, would this be the best possible proof of the truth of that recipe? If the mixture made by following the directions of the recipe produced gunpowder, would not the recipe thereby prove its truth, that is, the truth of its essentially vital part?

In other words, if a writing or document says that certain results will follow a certain course of action, and we want to test the truth of that document, if we follow out the course of action prescribed by it and the promised results follow, would not this constitute the best of that document?—and in the most satisfactory manner? If not, this testing of the document by actual trial, better than arguing about it? Are not actual results the best possible proof in the world?

What better proof could we have of its truth?

Now how is it with the Bible?

After tracing down the history of a people from their earliest beginnings, the Bible finally tells of Christ and of His teachings, that if men will accept and follow Him, certain results will follow in their lives.

What is the best way to test the truth of His teachings?

Is it to argue about the preceding historical accounts and their authorship?—whether two men or one wrote each of them?—or even as to who wrote down His teachings?

What useful purpose do such lives of investigation or criticism serve?

Is not the better course to do with these teachings precisely what was done with the recipe for making gunpowder? Instead of arguing about them, why not put them to the test? If followed out, and the promised results are produced, why is not that the most satisfactory of all proofs of their truth?

And if this, the best, it is submitted, of all possible tests is applied to Christ's teachings, what is the result?

First of all, what does He say will follow? That those who in heart truly accept and follow Him, will bear the "fruit" (John 13:2, 5, 9) of joy and unselfish love (V. 11, 12, 13,) and thus will gradually grow into His likeness,—that is, of unselfish love, and self-sacrificing helpfulness.

Has His way been thus tested? It has. If we will but open our eyes, we can see these tests going on all about us.

Take, for instance, such a man as the late Jerry McCauley of New York City, once a river thief and some say even worse, who was led in a humble mission to accept the Saviour and live for Him. Turning from his past life of crime to humbly following his newly found and newly chosen Master, he established the Mission in 32nd Street bearing his name, known throughout the city, and the land, where hundreds, nay thousands, of down-and-outers have been led in His way to a better life.