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diplomatic circles Africa is the most discussed of the continents.

Africa is also inserting a question mark with reference to the attempt being made to put her under the sway of what we regard as the all-conquering Cross. She is anxious to know if those who sing, "In the Cross of Christ I glory," would have the world ruled by Christ or by Color.

Africa has also been compared in contour to an ear, a listening human ear. And she is assuming a listening attitude. What message are we going to pour into her ears. Those of us who to ourselves have said, "this is my own, my native land," see her in our visions, and hear the appeal "come over and help us."

The first to hear this appeal and start the crusade for African Redemption was David Livingstone. His consecration, fidelity, labors of love, his refusal to leave with Stanley because his work was not finished, and his lonely death on the shore of Lake Bangweulu, challenge us to daring deeds and heroic service.

It is April 1873, and the solitary crusader arrives at the village of a Chief named Chlambo. He is weary, worn and ill, and is being carried on a litter by his faithful African attendants. "Lay me down, Susi, I can journey no further." They carefully and tenderly comply with the feeble request of the feeble Livingstone.

Stretched on a rough bed which loving hands have improvised for his use, toward night he calls: "Susi, light my candle, and then you go to rest. Tell Majwara to stay within reach, I may need him." Majwara is astir in the middle of the night. The light is still burning in the hut. He pushes open the door and peeps in. Then he calls loudly for Susi and Chumah. The three men enter. The little candle is burning, but very low. And this is what its flickering light reveals. Livingstone is kneeling by the side of the bed as if in prayer, with his face buried in his hands. They touch him, but he neither moves nor makes response. The earnest, God-fearing Christian Crusader has gone to be with Christ, whom he served by feeding His poor, lost, black sheep. Hall Crusader and conqueror! What a glorious end to a work nobly begun, but yet undone.

Livingstone gave the last measure of devotion, the fullest proof of love and loyalty. He made the supreme sacrifice in order that Africa, which he considered the cesspool of the world should be healed.

Shall we who sprung from the bosom of the Continent; who are of like hue with its inhabitants, and companions in tribulations with its burden-bearers, we whose souls are lighted and whose minds are trained, shall we to them the lamp of life, the light of knowledge, the Gospel of Christ, deny?

The African Methodist Episcopal Zion Church cannot justify her right to the name unless she shares largely in the crusade now being waged to redeem Africa. It is our task, our imperative duty, our privilege to cooperate with the other Christian forces, to labor with Christ, to the end that our brothers and sisters, who sit in the shadow of night and in bondage of ignorance, may be brought into the glorious light of a new day, and the freedom that comes from the knowledge of the Truth.

The "Church" will never die. But there are many things which will show forth where its communicants do not come up to the standard of the Church. Who is the Church? The Church is the communicants, not the building, the people in the Church and the passersby.

If the Church workers exemplify a true Christian life, it is impossible for the Church to become dead. The Church will never die, as long as the name of the founder lives. From an outside standpoint, the people may take a survey, when the communicants themselves do not show forth a standard, to draw in the outside world to its fold. For instance, we have one thousand people in many districts who do not attend Church at all.

Are the Christian people of today by their slackness to their Church duties not attending? Are they preferring social gatherings instead of going to Church? A Church is dead which requires only attendance and money. They want to get real religion to satisfy soul hunger and to throw into the Church their talents, ability, energy, thought, devotion, physical and mental strength and knowledge.

A Christian's duty is to be punctual at his post at every service of the Church, so that he may show to other organizations that he is interested in the Church and not social gatherings.

Why is it that social gatherings are more attended than the Church? On many occasions those people among the non-Church goers—have a reflection upon the Church. Do the people of the outside world have more attraction than the Church goers? No. The outside social crowd is doing everything to detract the people from the Church. When they are not attending Church, they are resting from being with their social crowd. This causes the Church to become apparently dead.

Have you ever heard someone say, "Oh, I have lost the habit of going to Church." "I haven't been in a long time." This is the first way which leads the Church to its death.

The Church is as old as the world. From the very beginning God has asked us to use at least one day in seven for the purpose of worshipping Him and to learn more about Him. By attending the Church earnestly, loyally and being of service to Christ, whether it be great or small will help towards keeping the Church alive. Lack of prayer on the part of the membership will deaden any Church. We have often heard that. Prayer is the Key of Heaven and Faith unlocks the door.

Let the young element of today take a leading part, for we are greatly in need of trained Church workers of Religious Education.

Sometimes the young element expects the Church and community to welcome them and make merely friends of them. Then again we find that sometimes they want to get into the thick of the work and express their religion in real active service. Then we are keeping the Church alive.

When the spirit of the living God is exemplified the Church is usually alive. Let us, therefore, strive to the best of our ability, with the aid of our Heavenly Father whose life is everlasting, to assist in keeping the Christian Church wide-awake that she may reign forever and ever.—New York Messenger.

ers, thoroughly furnished unto all good works—workmen that need not be ashamed.

Many of these young people will enter college as freshmen. They may be ready to enter so far as passing their grades in school, and yet many of them may be far from ready because they have not received the proper moral and religious help in the home, the school and the Church. They may not have any definite purpose in going to college. They may not have the moral stamina and religious faith so necessary to keep them from yielding to the temptations they are sure to meet in college. They may not be well enough grounded in Bible knowledge and Christian experience to know how to make the proper use of what they learn in their courses of study and in the lecture rooms.

But some of these young people do know how to say "No" to evil and



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to resist temptation. They know how to stand for the right against the wrong and for truth against falsehood. They have character. They have high ideals of how a college student should act. They know that there is much they can give to the college as well as much for them to get from the college.

We are thinking of the relation of the home and the Church to the young people who go to college, to whichever class they may belong. Whatever may be their lack of preparedness or fitness for the new life, college life, the home and the Church owe them something. It is not too late to help those who are least ready for the wonderful experiences ahead of them. Nor are those who are best prepared and all who come between the two extremes without the need of what the home and the Church can do to them and do for them.

They all need the daily prayers of loved ones and Christian friends. "Pray ye one for another." "The effectual, fervent prayer of a righteous man availeth much." The devil's chance to lead college students astray is greatly reduced if they are remembered regularly in prayer by men and women of faith.

College students need letters from home and need to send letters home. These letters should be frank and full of love. They should be "chatty" letters, the students' telling of everyday experiences, the fun, the troubles, the new friends, the doubts, and victories. The letters from home should tell of the happenings in the home and the neighborhood and to the Church. Advice to them may be invaluable. It is strange that so many do not know how val-

TO COLLEGE.

The next few weeks thousands of young people will be going to college. The motive of these young people will vary. Some will go because it is the thing to do. Some will go because they have no particular aim in life. Some will go because they believe that it will pay. Some will go because they have more money. Others will go to get that which will be in becoming well rounded, cultured, Christian charac-

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SCIPIO A. JONES ELECTED CHANCELLOR IN ARKANSAS COURT.

N. A. A. C. P. Press Service.

Scipio A. Jones, prominent colored attorney of Little Rock, Arkansas, was elected as Special Chancellor in the Pulaski Chancery Court, Arkansas, the second highest court in that state, on Saturday, August 30th, according to a telegram to Mr. William Pickens, made public today by the National Association for the Advancement of Colored People, 69 Fifth Avenue, New York.

This is the first time in the history of the United States, that such an honor has been paid a Negro lawyer. Mr. Jones has had an eminently successful career as a member of the Arkansas bar, his outstanding achievement being the successful defense of the victims of the Phillips County, Arkansas Riots of October, 1919, in which cases Mr. Jones was the principal attorney for the N. A. A. C. P. These cases were fought doggedly by Mr. Jones through all of the Arkansas courts and through the United States Supreme Court where he was associated with Mr. Moorfield Storey. These cases, it will be remembered, established a new precedent in American legal procedure in that the decision gained in the United States Supreme Court acted not only as a reversal of the Arkansas Court but, in effect, was a reversal of the Supreme Court itself.

In the case of Frank vs. Mangum, the famous Leo Frank Case, 237 U. S. 309, 335, the Supreme Court ruled that the Federal court had no right to interfere in a trial even though it was shown that the trial of an appellant was dominated by a mob. The decision in the Arkansas cases gained through the argument of Mr. Moorfield Storey based on the splendid records in the Arkansas Courts made by Mr. Jones, the Supreme Court ruled that even though a lower court has given an outward semblance of a trial, if it can be shown by an appellant that such lower court was so terrorized by mob domination that but one verdict could have been rendered, then the federal courts are obligated to furnish corrective processes. Louis Marshall, of New York, one of the great American authorities on constitutional law, who was attorney for Leo Frank at the time of that decision, wrote the N. A. A. C. P.:

".....I regard it (the decision) as a great achievement in constitutional law. Due process of law now means not merely a right to be heard before a court, but that it must be before a court that is not paralyzed by mob domination."

The N. A. A. C. P. has extended its congratulations to Mr. Jones which has come to him in recognition of his great services as a lawyer.

THE BROODING SPIRIT.

By Elder E. George Biddle.

And the Spirit of God was brooding upon the face of the waters, Gen. 1: 2. The Hebrew word translated brooding is from the verb *rachaph*, which means to cover or cherish—to brood over. The same word is used by Moses when speaking of the eagle hovering her young, (Deut. 32:11.) Doubtless Jesus had the same word and Scripture in mind when He said with tears, "O Jerusalem, Jerusalem..... How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings and ye would not." Matt. 23:37.

Sang the Psalmist, "He shall cover thee with His feathers, and under His wings shalt thou take refuge." (When reading the Old Testament I remember with joy how frequently Jesus quoted from it.)

The Holy Spirit is still in the world—brooding over fallen humanity, bringing life from death, order out of chaos, dispelling the darkness of sin and sorrow; saving, cleansing, sanctifying; then anointing with power and who by faith open their hearts to receive Him. In the Methodist Review, (May-June, '24) there is a very enlightening symposium on "The Holy Spirit in Modern Thought," and an inspiring editorial on "Fire Baptism." The Editor quotes the well-known statement of John Wesley, (From Wesley's Works, May 24th, 1738.) "In the evening I went very unwillingly to a Society in Aldersgate Street, where one was reading Luther's Preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I FELT MY HEART STRANGELY WARMED. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me, that he had taken away my sins, even mine, and saved me from the law of sin and death." And says the Editor of The Review, "Pentecost is the birthday of the Christian Church, May 24 is the birthday of Methodism. Its primary slogan, the Witness of the Spirit, has been born in the heart of our father in God. And that word "warmed" points toward one of the supreme natural symbols of the Holy Spirit. It is noteworthy that of the four so-called physical elements of primitive philosophy—fire, water, earth, and air—that static, sluggish one, called earth, is the only one not used as a symbol of the Spirit of God. It is the other three elements that image the Holy Spirit." Methodist Review, p. 455.

This blessed Holy Spirit, who is also the Father and the Son is still brooding over us to hatch out of our shell of inertness and indifference immortal life, and to shelter and protect us, that we may rise and soar with Christ "in the heavens."

When our Heavenly Father would reveal to Abraham and Sarah that a child should be given them in their old age, and that he would not only be a Father, but also a Mother to them and their posterity, He for the first time mentions His name El Shaddai—"the nourisher." The word is formed from the Hebrew word, "shad"—the breast, invariably used in Scripture for a woman's breast; see, Gen. 49: 25; Job 3; 12; and many other Scriptures, (a very illuminating note will be found in The Scofield Bible, Gen. 17th Chapter.) So God tells Abraham and Sarah as He tells us, that as a Mother broods over, nourishes, and cares for her children, so He will care for us and our offspring. In very many precious Scriptures this truth is brought out.

"He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young." Isa. 40: 11. and Isa. 49: 15. "As one whom his mother comforteth, so will I comfort you." Isa. 66: 13. See also Ps. 37:10.

Said the Psalmist, "While I was

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