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Seeing Jesus Only, The Way To Christian Unity.

Rev. E. George Biddle, D. D.

The Transfiguration was about a week after Peter's heaven inspired confession.—"Thou art the Christ, the Son of the Living God." Jesus had promised that they "Should see the Son of Man Coming in His Kingdom with Power." This was the fulfillment of that promise. Jesus took Peter, James, and John his brother; the Apostolic triumvirate, "Into a high mountain apart by themselves, and as He prayed the fashion of His countenance was altered, and His raiment was white and glistening. And, Behold, there talked with Him two men, which were Moses and Elijah, who appeared in a glorified state, and spake of His departure, which was soon to take place at Jerusalem."

Moses and Elijah were personally concerned, for their eternal life, as well as ours was contingent on the fulfillment of their prophecies; for what they had prophesied was the very WORD OF GOD. But they were there to attest, not to question. Moses representing the law; now after being about fifteen hundred years in his "spiritual body," comes back to earthly scenes: showing that though we die, and are buried, STILL WE HAVE A BODY IN WHICH WE CAN APPEAR ON EARTH TO MEN! Elijah, though about nine hundred years had elapsed since "He went up by a whirlwind into heaven." (A type of what is yet to be the experience of the true Christian Church.) See 1st Cor. 15; 51, 52. Acts 1; II. Heb. 9; 28.

The appearance of these two Old Testament saints on "the Holy mount" was a symbol of what they who are then in the flesh when Jesus returns shall attain unto, if they are found living the Godly life in their "mortal flesh;" for this "body" in which we now live is simply the "seed" of our "spiritual" body. (See 1st Cor. 15, 35-38, and 2nd Cor. 5, 1 to 9.) The Christ life, which is the new birth from "above," is not only the one absolute security for the life to come, but is the only way for Christian Unity.

The spectacle of a disevered, discordant Christendom presents the most appalling hindrance to the progress of real Christianity extant; the great question is, how is this stumbling block to be removed? The blessed Saviour ardently prayed for the Unity,—the ONENESS of His followers; His whole teaching was to draw all men and women, and boys and girls to Himself, what noble characters are made of the youth who yield to this drawing; He said, "And I, if I be lifted up, will draw all men unto me." This Transfiguration scene was one of His methods; it fully showed that both the law and the prophets converged in Him.

The Apostle Paul in his first Epistle to the Corinthians, even after addressing them as "saints," gently reproved them, saying, "I have been informed that party feeling exists among you, one saying I am for Paul, another I am for Apollos, and another, I am for Cephas, and another, I am for Christ; you have rent the Christ in pieces." After thus mildly rebuking them, he urges ONENESS in thought and act; in one of the most far-reaching verses in the Holy Scriptures; (1st Cor. 1:10.) "Now I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment." We must be "of one accord" before the Pentecostal shower will come upon us.

We will secure this desired Unity and Harmony just in proportion as we live the Christ Life; in every thing seeing JESUS ONLY, even as Paul did; regarding all things also as rubbish in comparison to Him. It is well known that even in the local church, real spiritual unity is dependent upon subordinating everything to the honor and glory of Christ. Zion and Bethel have almost the same Ritual, Hymnal and Church Polity; but there can never be any real union between our two Churches until we take our eyes off of James Varick and Richard Allen as a pathway to Christian Uni-

ty, and fix our soul and mind on JESUS ONLY: we do not mean that we are in any way to discredit our founders, but rather that we are to honor them by our loyalty to Christ. It is not by looking to John Wesley, John Calvin, John Knox, John Huss, John the Baptist, or even to John the Beloved Disciple that we shall attain unto Christian Unity; the churches of Christendom have an hundred different names by which they are known,

90 PER CENT OF CONGRESSMEN CHURCHMEN.

More than 90 per cent of the members of the incoming Congress are adherents of some religious denomination, according to a statement from the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church, Washington, D. C., which today announced it had completed investigation.

"Methodists lead in both the Senate and House," says the statement, "with Presbyterians and Episcopalians following closely. In the House of Representatives there are 90 Methodists and 27 in the Senate. The Presbyterians have 63 members of the house, and there are 11 Presbyterian Senators. The Episcopalians number 57 Representatives and 22 Senators. Thirty-two Representatives are members of the Roman Catholic Church, with four Senators of that church. There are 8 Hebrews in the House and none in the Senate.

"The following is a summary:

	House	Senate
Methodist	90	27
Episcopal	57	22
Presbyterian	63	11
Baptist	48	5
Congregational	32	6
Christian Disciples	21	1
Lutheran	17	2
Quaker	3	1
Un. Brethren	2	0
Reformed	3	0
Mennonite	1	0
Mormon	1	2
Universalist	2	0
Unitarian	4	2
Christian Science	1	0
Roman Catholic	32	4
Hebrew	8	0
Protestant	7	0
None	35	10
Vacancies	1	0
Unknown	7	3
Total	435	96

"Southern members are mostly Episcopalian, Methodist, Baptist and Presbyterian. From the east come Episcopalians, Congregationalists, Catholics, and Jews. The middle west is well represented in almost all denominations.

"If members of fraternities which require belief in God are taken into consideration the number of lawmakers who have professed religious conviction will be found still greater. There are 304 Masons in the House and 65 in the Senate. Ninety-eight Representatives are Knights of Pythias and there are 13 Knights in the Senate. The Odd Fellows have 74 Representatives and 7 Senators. Of the 35 men in the House of Representatives with no religious affiliation, 23 are Masons and 2 are Pythians, while of the 7 whose religious affiliations are unknown, 4 are Masons. The 10 Senators with no religious affiliations include 6 Masons, and all three of those whose religious affiliations are unknown are Masons.

"While much is being said of the decline of the influence of the church," says the Board of Temperance, "these figures bring out strikingly the fact that the little church on Main street, the meeting house in the wildwood and the big city church are still furnishing the intelligence and character which direct the destinies of the nation.

"America was founded by men who were, in the main, devoted believers in the Christian faith, and the nation will not go far astray so long as it is directed according to the principles of the fatherhood of God and the brotherhood of man as laid down by the Christian Church."

NORDIC NONSENSE.

By Bishop Frederick Fisher, in New York Christian Advocate

Among all the things which divide the human race, the most deadly is the present tendency on the part of self-appointed Nordic specialists to demand mobilization along racial lines. This is much more terrible than mobilization along patriotic or national lines, for the simple reason that nationality has sometimes been determined by arbitrary and temporary divisions, whereas an appeal to race is more instinctive and stative. It is an appeal which will rouse with greater ferociousness all the animal prejudices and instincts. The man or group of men appealing to this prejudice is playing with fire and with the most deadly human explosive.

OUR JAUNTY SENSE OF SUPERIORITY.

This expansion has given us a jaunty sense of superiority, and we have in many instances mistaken power and the products of education for inherent racial superiority. It might be conceded that at the present time the white race in general will show a superiority over the Negro race in general. But it is because of inherent racial superiority or because of a larger educational development through a series of generations? Our sustained emphasis upon education and democracy has paralleled the marvelous scientific discoveries and application have been made by the people who have inherited the advantages of this sustained educational system. Suppose the same methods and processes of education had been applied to the brown or yellow or black race and denied to us. Might they not have been the people to have entered into the scientific discoveries, thereby creating for themselves the tools with which to wield a universal power?

A study of the reports of the American army shows that the literate Negroes from the Middle-Western States of the North surpassed the literate Negroes of the South, and also surpassed the literate whites from practically a dozen of the Southern States. The pure Nordics in America are the mountain whites of the South. Is it not, therefore, passing strange that these pure Nordics did not surpass the pure Africans in the intelligence tests? It will be seen from a similar study that the States of Massachusetts and Rhode Island surpassed certain Middle-Western States. It is a patent fact that a veritable tide of Mediterranean stock has immigrated to New England. Now, according to the crowing of the Nordic cock, the pure Nordics of the Middle States should have surpassed the Mediterraneans of the New England States. But the exact reverse is true. Professor William C. Bagley has done an inestimable service in calling attention to the fact that very probably the more highly developed educational system of New England caused the Mediterraneans to surpass the Nordics of the Middle West, and the betted educational system of the Middle North caused the trained Africans to surpass the Southern whites. In other words, it was not race or color of skin, but education that determined the results.

Really, the most ridiculous recent book on the whole race question is the most consistent. This is that odd book called, "The Radical Prospect," by Sething Humphrey—a revised edition of an old book. In this pseudo-scientific tirade, the author writes although the human race should be a vast breeding stable, advocates forcible eugenics, and baldly suggests chloroforming all weak and backward peoples. The wholesale use of modern poison gas is as nothing compared to this theory. Any group of financiers securing a monopoly on chloroform would be able to make a fortune out of a system like this! The odd thing about authors of this kind is that if never occurs to them that they are among the undesirables. The first thing that an aroused public ought to do is to chloroform them. Their very suggestion shows lack of a sense of humor. At any rate they are not sufficiently consecrated to come forward and voluntarily offer themselves for chloroforming!

Crusading For African Redemption

OUR LANDING, LUGGAGE AND MAMMY CHAIR.

By Bishop C. C. Alleyne.

"Christ the Son of God hath sent me Through the midnight lands, Mine the mighty ordination Of the pierced hands."

The Prophet Isaiah talked of the "land of the rustling wings, which is beyond the rivers of Ethiopia." The twentieth century missionary, on landing in Africa, at once recognizes it as the land thus described by the ancient Seer. For if he has a listening ear he hears the rustling of wings. God is stirring the spirit of the sons of this midnight land, as an eagle stirreth up her nest. Having waited and suffered through the centuries they are about to "rise up on wings as eagles." They have caught a glimpse of the rising sun, of a civilization not wholly unknown to them, and they have plumed their wings and are about to claim their forfeited place. Here:

"Where the sand has drunk hot tears From the brimming eyes of millions Through the long ungracious years," they are slowly awakening and have begun the weary climb up the spiral of present-day progress. Those who have "the mighty ordination of the pierced hands" are needed to give impetus to their strivings and guide them in their climb. These like their Master, must "go about doing good." There are wounded hearts to be mended; lost souls to be reclaimed; prisoners to be released; diseased bodies to be cured; cheerless lives to be gladdened, and willing listeners to whom must be preached "the acceptable year of the Lord."

On Saturday, January 3, 1925, we landed at Lome and were met by Rev. E. E. Peters, who with his good wife had preceded us by five days to the scene of their past labors. The prospect of a ride in the Mammy-chair now becomes a reality. Fashioned after the order of the chairs built on the merry-go-round, it contains about six seats. In this you are seated, while it is attached to the windlass, by which it is hoisted and swung out over the side of the ship, and then lowered into the boat that is to take you ashore. Meantime you retain your seat and at the wharf the Mammy-chair is again lifted by another windlass and you are safely deposited on the soil of your ancestral home.

Then is begun the transportation of your luggage. Much has been told you during the voyage about the laziness of the African, and the impossibility of moving about with heavy pieces of baggage. As a consequence you have worried as to how these extremely heavy trunks will be carried. You are now in the undeveloped land, among a primitive people, given to primitive methods. Worst of all, a country inhabited by black men, heralded the world over as a lazy, non-working race. But this traduced, maligned, misrepresented people is disporting a muscle-development that would fill the average American or European athlete with envy. You call a few of them, and in less time than it takes to tell it, these heavy trunks, each weighing several hundred pounds, are lifted singly to individual heads. Lifted by black hands to the heads of black men, designated Native-carriers. You stand amazed as they walk upright and apparently unconcerned. Here are heads "bloody but unbowed." But why the amazement? Are not these the brothers of men, the sons of women, who have carried the world's burdens, done the world's work, performed the menial tasks of the world, and then have been crucified on a cross of malicious propaganda and false representation, in order to justify the prejudice and condone the cruelty of white men.

After a ride of an hour and a half in a Ford car we arrive at Quittah, where Bishop Small planted Zion's banner a quarter of a century ago. The town of Quittah is built on a narrow strip of land, resembling somewhat a Peninsula. In some places it is but a half mile in width, and in others about three quarters of a mile. To the west is the Lagoon, in which the Volta river periodically

flows; and to the east the waters of the Atlantic lash their fury on the rocks and then flow gently on the sands. One can stand on the unfinished veranda of the Mission house and see both the Lagoon and the Ocean.

At this time of the year there is no rain and the Lagoon dries up. Last Sunday we crossed it like the children of Israel "on dry ground," on our way to Agbosome, (the G is silent) where we have a Church and school, standing on two acres of ground; a fine location for an Industrial Institute.

But we were describing Quittah! Well, Quittah is sandy, and you have to take lessons in walking, and besides learn to take care of tired feet at set of sun. On either side of the road are the waving palm and the tropical cocconut tree. The former promising victory, and the latter supplying a refreshing drink. You have not come to Marah but Elam, for here the waters are sweet.

There are no skyscrapers here, and you find it difficult to convince the unsophisticated folk that such tall buildings are a reality. You insist and they are at length convinced against their will. But there are bungalows and two-story houses; public buildings and churches of architectural beauty. Thanks to the foresight of the Rev. W. E. Shaw collaborating with the daring of Bishop Walters, the Zion Mission House is about the highest residential building in the town. This means that our missionaries keep comparatively cool (Continued to page 3)

THE CHARACTER OF MILTON.

A FRENCH LECTURER'S VIEW.

"The New Conception of Milton" is the title of a course of three public lectures that Prof. Denis Saurat, Director of the Institute Francais, has been giving on Monday afternoons at University College, London. The first lecture fully justified the title of the series, for it expounded a view of Milton's character very different from that which has been commonly accepted. According to the lecturer, recent research has added to Milton's reputation as a thinker, but leaves him not quite so much of a saint as he has been supposed to be. The education given him must have fostered in him from childhood a great sense of his own importance, and he naturally received a shock when he went up to the University. In his first years at Cambridge he was unpopular, and his subsequent popularity among his contemporaries there may be taken to indicate that he was somewhat pliant. He showed an early susceptibility to the charms of women, chiefly manifested in his Latin poems, which were by no means Puritanical. Milton took great pride in his purity and his literary power which he linked together. It is not clear to Prof. Saurat why Milton gave up his intention of entering the Church, but he thinks there is a good deal in the hypothesis of a recent German writer that he did so because it was not possible at that time to go into the Church and continue to write lay poetry. He had made up his mind that he was going to be a great poet whatever happened.

As to Milton's marriage, Prof. Saurat endorsed the view held by Prof. William Smart, of Edinburgh, but hitherto unpublished, that he was married to Mary Powell not at White Sun, 1643, but in 1642. The acceptance of 1642 as the date knocks on the head the legend that he was busy during his honeymoon in writing violent divorce pamphlets. The actual year is not given in any documents. The more reasonable reconstruction of the facts is that his wife left him soon after the marriage, that he tried to get her back, and that only then did he write his pamphlets. But the experiment of this disappointing marriage changed him. He felt it hard on him that he had lived honorably