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For Youth's Sake

Rev. Vincent G. Burns

I wish all Protestant ministers could have listened in at the Young Peoples Conference in the Porter Congregational Church, Brockton, held last May as part of the Annual Meeting of the Massachusetts Congregational Conference. Something stimulating and intensively valuable for future application in work with young people would have been shared. There were at least five hundred young people present. They represented live Christian Endeavor societies from about one hundred churches of the State. The eagerness, enthusiasm, and vital intelligence of the young people in their discussion of church problems were surprising, indeed almost a revelation!

The evening's discussion dealt with worship, social life, pastoral assistance, financial support, official position of young people in church organizations, young people's meetings, church recreation, and suffrage in church elections. During the discussions there was not an idle moment; the young people spoke before a crowded house with assurance and amazing ability; practically every suggestion had value. I am still working out ideas planted in my mind by these penetrating and frank young folk! To me the most valuable discussion centered about this question: How many sermons has your pastor preached during the last year of special interest to young people?

Several answers to this question were flattering to some preachers. However, the largest number were like the following: Young lady, "Our pastor preaches good sermons but they are all addressed to the adults and deal exclusively with their problems." Young man, "Our pastor either preaches milk and water homilies to the babies or long, sleepy discourses to the older people." Not specially young lady, "The minister of our church preaches as if he had never heard of young people; if he saw many young people in the pews he would become so flustered that he would faint." Very young lady, "Our pastor hands out harangues about politics, social conditions, and theology, but never do we get the water of life for which we are thirsting." Another young man, "Our minister has never preached a sermon to young people in his life and I do not believe he could if he wanted to; he makes no effort to preach to our needs, so we do not go to church!"

These are some of the remarks. There were many others equally uncomplimentary. This was the more noticeable because in practically all the other discussions the ministers were the recipients of his praise! It may be said that these young people are too critical, too particular; it may be urged that they should have longer patience and keener appreciation for their hard-working pastors. But even when the situation is thus naively shaded down, there still remains this insistent challenge: How shall ministers meet this crying need of the young? What shall we say to our youth who are hungering and thirsting for the gospel that applies to them? How shall the pulpit reach the young upon whom the future demands?

If the above discussion is any criterion, Massachusetts Congregational ministers are making a mighty poor job of their preaching to the young. Obviously we are talking high over their heads; we are trying to preach "great and glorious gospels" instead

of simple sermons going straight to hearts. We need to hear Beecher's words again:

The ambition of constructing great sermons is guilty and foolish in no ordinary degree. I do not believe any man ever made a great sermon who set out to do that thing. Sermons that are truly great come of themselves. They spring from sources deeper than vanity or ambition.

We must escape the vanity of attempting intellectual triumphs and oratorical marvels. The Master's method of simple speech and scintillating story has never been surpassed.

One way by which the minister can sympathetically reach the minds and hearts of his young people is by attendance at their Sunday meeting. By a friendly sharing of the meeting on the same plane as any other member of the young people's group, he may say and do much which will win the confidence and loyalty of all. This will go a great distance in paving the way for what he has to say from the pulpit.

Another vital way to reach the young is offered in the regular sermon. There is always some part of any sermon which can be used to introduce helpful thoughts for them. Only a paragraph it may be but if it is addressed particularly to young folk they will grasp it eagerly and retain the message tho they forget the rest of the sermon. If the minister has distilled the whole sermon into simple language which finds ready response in the hearts of old and young, he has achieved even greater power. When we make the sermon simpler, clearer, and more concise we are certain of a real appeal, not only to the young, but to the adults as well. No sermon can

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Africa Adopts Am. Inter-racial Plan.

Special to Star of Zion:

The plan of interracial adjustment through conference and cooperation, as worked out in the South by the Interracial Commission, is being adopted in South Africa also, according to recent visitors from that country. Dr. C. T. Loram, British Commissioner of Native Affairs, has set up such committees in Johannesburg, Capetown, Marianne Hill Durban, Pieter Maritzburg, and other centers. These committees meet monthly, discuss interracial problems and the needs of the natives, and seek to influence opinion and legislation in the interest of needed adjustments.

It is understood that the Southern interracial plan was first brought to the attention of South Africa officials three years ago by Dr. Thos. Jesse Jones, of New York, who was in Africa making a study of native education for the Phelps-Stokes Fund. General Jan Smuts, at that time British Premier of South Africa, is said to have been greatly interested and to have expressed the conviction that British welfare work for the natives should be reorganized on the basis of the American plan. Promoters of the interracial movement in the South are gratified to find that it is being observed with favor abroad, as making a significant contribution to the solution of race problems around the world. Not many weeks elapse but one or more distinguished visitors from South Africa usually educators or missionaries, call at the headquarters of the Commission in the city and make a study of its principles and methods.

Atlanta, Ga.

Home and Foreign Missionary Society.

Rev. W. W. Evans

Criticism is one of the features of human society that make for progress. It is the privilege of every independent member of the human family irrespective of position. It is the prerogative of the individual whether he be old or young, high or low, rich or poor, learned or ignorant. Criticism is proper when it is constructive and not destructive. It is only by criticism the world has progressed and it is only by this feature of life that individuals can be made to plumb the line of public opinion. It is different from fault-finding. This latter characteristic is sometimes the result of a carping spirit engendered by discontent and dissatisfaction even without having a just basis for either feeling.

In dealing with the question of missionary work the writer is not aware of any scope for sinister motives existing, and is actuated only for the welfare of the great Zion Church of which he is proud to be connected.

This Church is comprised not of one individual but of about 500,000 or more. We all know that most of us are ignorant of something or other, and ignorance is no crime. Then most of us are also conceited too; we sometimes think that we are the whole thing and nobody must say aught against our methods, when those methods affect the whole body, forgetting that public men must don the skin of the rhinoceros and not be easy to give vent to our feelings by ebullitions of rage descending to personal abuse and insulting language.

In looking through the columns of the Star of Zion we find many minds treading in the same direction relative to Home and Foreign Missionary activities. Many have seen the defects and weaknesses of our missionary system and have given voice to their convictions.

In the Star of Zion April 9th 1925 the good Editor Dr. W. H. Davenport, in a well thought out article glimpses the need of a Home Mission Department and in concluding says: "We believe in the development of the Home Mission Department that Zion trails other denominations. We also believe that we reflect the feeling and sentiment of the men on the field when we affirm that a department specially designed to look after the struggling pastors in these struggling fields will fill a long felt need and gratify a heartfelt desire."

In relation to the Foreign work that eminent writer and editress of the "World of Women" in the Star of Zion of May 7th, 1925, chimes in with "Even now our souls thrill to the grandiloquent caption "Crusading for African Redemption." It is worthy of all we are or ever can be, of all we have or ever may possess. But vision rides in an Aeroplane, Efforts plod along in wooden shoes. When we look our crusading squarely in the face, it becomes like the manipulation of tin soldiers in a sham battle, by unknowing children. Wherein comes the significance if we cannot arrange to give of our services and expenses for a special drive, like the Small Memorial to finance our Chief Crusader. Where lies the skill in having to expend for running expenses a third of a fund so sacred? The Associated Charities and the Salvation Army and other similar organizations do from time to time have very special drives, when they announce to the

public that every penny contributed (italics mine) will go for the purpose intended. I wonder if the women of Zion after reading in the Seer of such gross and revolting ignorance as that told in the story of the "Sala or Sacrifice girl" could not stage a Sacrifice Convocation in which there would be no Pullmans, no taxis, no luxuries, except at personal expense, and then present it to the great cause of Missions as a sacrifice "holy and acceptable unto God." Great thought! I will not say a "Daniel come to judgment, but a Portia!" Yes, no Pullmans, no taxis, no big donations; let some of our brethren use some of their personal monies sometimes and some of the pastors lend their churches without exacting gifts for themselves and accepting donations for their churches. It is a special drive and everybody must try and make a sacrifice.

The Church has got to see the need of helping small missions. Some writer some time ago eulogized Dr. Madison for assisting a small mission station in his city and helping to build up the work. A good man! Bishop E. D. W. Jones some time ago donated a sum of money from his Conference to help the work in South Carolina. Another example of forethought for Missions. In the Missionary Seer the good women and their Presiding Elder of the Windsor District, at their first Quarterly Mass Meeting donated \$3.00 to Robersonville Mission! Charity must first commence at home. Only by these interested attempts to foster and support mission work at home can the Church successfully build up the work in foreign fields. People are generally more interested in their home circles and home work; and in teaching them to support their own missions there is the better opportunity afforded to extend their operations to the work of the foreign field. We have a competent Executive Board of

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A Philosophy of Despair.

R. B. Eleazer

The whole Nordic rage is a false and criminal psychology. Its authors and promoters are prophets of disaster. They are frightened jingoists mobilizing the white race for defeat.

Even if their fundamental facts were right, they are wrong in their interpretation. The only sensible program based upon their own laboriously marshalled exhibits, would be a program of universal education, cooperation, and understanding among all races. The advanced should attempt to educate the backward until all peoples stand upon the same platform of intelligent living. That accomplished, they could sit down together and plan unitedly—instead of the supposedly superior group being constantly under the necessity of manufacturing arms and building battleships to keep the supposedly backward always backward, the ignorant forever ignorant, and the subject forever enslaved.

After all, our alleged superiority stretches back merely through a few brief decades. Who knows whether our system is to be the permanent criterion of greatness? Humility will help us. While carrying our culture to other peoples of the world, we might profitably invite them to bring us their systems of thought and their methods of social organization and life. By the mingling and development of the two we shall probably arrive at the true human goal.

Science and War.

Rev. S. Parkes Cadman, D. D.

Many questions that crop up in the conference at the Brooklyn Bedford Branch of the Y. M. C. A. are dedicated by a very proper dread of impending war. Far-sighted citizens realize that there is not sufficient provision against this contingency. Should war be again launched upon our civilization its outbreak would probably mean either the collapse of society or its crippled condition for an indefinitely prolonged period. Consequently I am asked almost weekly about the prospects for a permanent peace. Some of my correspondents blame the church, others the state, still others the various political parties for the present precarious condition of the world. Now and again well-informed questioners ask what men of science are doing to avoid the fatality of armed conflict.

Certainly science has made war infinitely more terrible. It has robbed it of romance and reduced it to the repulsive business of cold-blooded, wholesale destruction of life and property. It has expanded its areas, so that these include non-combatant populations of all ages, and it has rendered the entire countries engaged in battle liable to its devastations. The next plunge into this suicidal form of so-called settlement that settles little and unsettles much may be upon an unparalleled scale accompanied by terrifically efficient equipment.

Naturally the feeling has arisen that since scientific discoverers and inventors have furnished the equipment they are under obligation to do their part in preventing war. To them militant forces of nations owe poison gas, aviation and its bombings, tanks, torpedoes, high explosives, and shells that spread disease and death. It would seem reasonable, therefore, that the scientific mind should enable the people at large to visualize clearly their peril and to reiterate their demands for justice with peace and security.

Expectations of this sort are the more reasonable because the modern world is controlled as never before by scientists.

What, then, is more becoming to scientists than the pursuit of peace? Surely these notable conservators of energy and existence are not willingly enlisted in behalf of their impairment in any way. Professor William Albert Noyes, of the University of Illinois, has spent his sabbatic year in Europe to find the answer to what may well be deemed a crucial question. One can not read the results he publishes in his book on "Building for Peace" with any marked complacency. On the contrary, the Professor's conclusions, based as they are upon his personal contacts with his fellow-scientists in France and Germany, are decidedly discouraging to lovers of law and order.

French scholars and investigators are convinced that Germany deliberately began the World War from base and greedy motives. On the other hand, equally distinguished German scholars, such as Professors Willstaetter and Wieland, affirm their belief that France entered the World War to recover the provinces and the prestige she lost in 1870.

(Concluded next week)

NOTHING will take care of itself. The champions of a great cause must never be content with a status quo. They must follow up their victories or their last state will be worse than the first.