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CRUSADING FOR AFRICAN REDEMPTION.

OLD CUSTOM AND WISE PROVERB.

Bishop C. C. Alleyne.

There are many ancient customs and suggestive proverbs still extant in Africa—the land of antiquated but not altogether discarded civilization. These customs have passed, through usage, from one generation to another for centuries. These proverbs, inscribed on the tablets of peerless memories, have passed verbally down the ages; epitomizing the wisdom of men whom nature carved out of ebony. Young Africa still holds these native productions in veneration.

One is at first inclined to regard this people as being too much wedded to custom; holding tradition in exaggerated esteem. But on second thought one takes a different view. We admit that time has the knack of making ancient good uncouth. Yet it must be remembered that conservatism holds those whom we designate the "backward people" with those whom we regard as highly civilized, alike in its grasp. The leading nations are even to glorify the past; and well-informed individuals still sigh for the "good old days."

Occasionally pathfinders arise, blazing new trails and pointing to untried paths. But these are always years ahead of their day and generation. Humanity en masse, is invariably static, disinclined to break away from the old, and preferring to walk in beaten tracks. The multitude resents the implied charge of inertia, lack of initiative, which the pioneer's attitude suggests. The populace flouts his summons to discard their ancestral traditions and long cherished customs. Though eventually memorialized, the seer is presently anathematized. Such is the price of progress! Even Jesus Christ must pay the penalty of breaking the old and advocating the new. Tradition dies hard; custom contends for continuity, and contests with change every step of the way. Progress is ever the result of persistent effort by those who are followers of the gleam.

Those who would save Africa must themselves be saved from "a holier than thou" attitude; and from a too premature iconoclasm. In the matter of promiscuous attacks against cherished usage haste makes waste. The enthusiastic reformer must realize that "purposeless uniformity spells deformity;" and that mere "imitation means limitation." Hence the ages-old custom of an indigenous people must not be treated with haughty disregard or contemptuous defiance. Indeed wise discrimination is needed in order to distinguish between the utilitarian and ornamental; the good and the bad.

But I started out to tell of a specific custom; to recite a particularly striking Fanti proverb.

The Fanti infant, while still of tender age, is made the subject of a ceremony, surprisingly similar to that of infant baptism as practiced by a large portion of the Christian Church. On an appointed day the family gathers. The babe is held in fond embrace, while water is thrice sprinkled, or poured, on its tongue. With each application this proverb is repeated, which when translated reads "when it is yea, say yea; when nay, say nay." The new arrival is thus enjoined to ever hold frankness and sincerity as cardinal virtues. In this way the Fanti bespeaks his contempt for duplicity and double-dealing.

Christ, of whom it was said, "Thou art a teacher come from God," exhorted His followers: "let your speech be yea, yea; nay, nay; and whatsoever is more than these is evil." He thus taught that extravagance in speech, exaggeration in praise, craftiness in promise, have

no place in true Christian intercourse.

Principle rather than policy; sincerity rather than expediency; directness rather than diplomacy; straight forwardness rather than duplicity; fact rather than tact. These are the distinguishing traits of him who desires to say: "Henceforth let no man trouble me; for I bear branded on my body (character) the marks of Jesus."

New York, N. Y.

THE BIBLE TEACHING SCIENCE.

Rev. E. George Biddle, D. D.

In the controversy concerning Science and Religion, some shallow thinkers say "The Bible does not teach Science." This is almost invariably said by those who know very little about the Bible. There is absolutely no contradiction between the Word and the works of God. The fact is the Bible does teach science. The Book of Job, generally conceded to be the most ancient bit of literature in existence, is teeming with scientific assertions, uttered thousands of years before there was any "science" as now paraded as the production, or discoveries of these later centuries. In this great drama the question is asked: "Canst thou bind the sweet influences of the Pleiades? canst thou guide Arcturus with his sons? KNOWEST THOU THE ORDINANCES OF HEAVEN? Canst thou set the domain thereof in the earth? Job 38:31-35.

In Job's answer to one of his so-called "comforters" he states the great scientific truth that God "stretched out the North over the empty place, and hangeth the world upon nothing." Antedating by thousands of years a thorough knowledge of the centrifugal and centripetal forces which at least counterbalance the law of gravitation, and causes the mighty planets to move on in their divinely appointed orbits—as Bishop Warren says in "Recreations in Astronomy," "never a moment out of time, nor an hair's breadth out of place."

Said the Prophet Amos seven or eight hundred years B. C., nearly, if not more than two thousand years before modern science was heard of: "Seek Him that maketh the Sever stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; and calleth for the waters of the sea, and poureth them out upon the face of the earth; The Lord is His name." Amos 5:8. This reference is undoubtedly to our LORD JESUS CHRIST whom the "modernist" would not only rob of His divinity, but would make Him who created the universe an Ignoramus. He, the Almighty Creator is held forth as a creature of circumstance, a deceived, a deluded man. The Prophet Isaiah in the seventh century B. C., speaks of the Lord God as "sitting upon the circle of the earth." Thousands of years after this the so-called sciences were denying the self-evident facts of astronomy—saying that the earth is flat, and greater than the Sun.

The chief cause of the rejection of "The Virgin Birth" is the utter inability of the natural, or unregenerated man to take in the biological (scientific) fact of the conception of Christ without the help of man; they deny it because it is scientific, and beyond their comprehension. The miracles are denied chiefly because they are based on scientific facts, so far beyond the comprehension of man—the most astute scientists of the 20th century are unable to account for what is perfectly plain to all. Aerial navigation, x-rays, radio, and hundreds of other common-places of our day would have been branded as unbelievable miracles an half hundred years ago. In all the boasted

ONE HUNDRED THOUSAND DOLLARS FOR LIVINGSTONE COLLEGE.

BUREAU OF PUBLICITY
A. M. E. Zion Church

The election of Dr. W. J. Trent of Atlanta, Ga., as President of Livingstone College, Salisbury, N. C., has so stimulated the Zion Church, of which it is its chief institution of learning, that plans were made at the Trustees meeting in Washington in June to raise one hundred thousand dollars immediately for the maintenance of a standardized College of Arts and Science and Literature. This money is to come out the humble earnings of members and friends of our own group and will be the first time such a task has been undertaken by Negroes for Negro Education. Livingstone College stands almost alone among Educational Institutions for our race group as the real school that is entirely supported by Negroes. It is the Negro's successful attempt at self help. The College gets no large donations from philanthropists and very little has been received in the past years from sources outside of the A. M. E. Zion Church. It is neither tied or controlled by any of the wealthy Foundations and therefore its students and graduates are independent in thought, fearless in leadership and intensely racial. The Zion Church believes that its large following in this country can and will give to the race, strictly a College, rated acceptably, that is the product of its own group educators and an example of what the Negro can do for himself. While we hope to encourage donors by the first doing for ourselves and going to the limit of our own capacity, yet until then the Church is determined to rally its own forces and build an institution that will in all things measure up to the standard of training given in other great schools.

To this end a Committee has been selected by the Trustees, headed by Dr. Trent to lay plans and push forward this effort to raise one hundred thousand dollars within a year. Centers of Zion Methodism as Washington, St. Louis, Pittsburg, Louisville, Birmingham, Cincinnati, Boston, New York, Charlotte, Mobile, Hartford, Montgomery, Philadelphia, Rochester, Buffalo, will be given quotas to raise that insure even in perspective the realization of the required sum.

Dr. Trent's long association with M. C. A. work and his splendid work in this connection especially at Atlanta well prepared him not only for the duties of the Presidency of the College but for this special effort of the Zion Church to test the loyalty of the Negro to Negro leadership and initiative in giving to the race a purely Negro "A" class University.

Next year is the 125th anniversary of A. M. E. Zion existence as a purely Negro Denomination and it is the plan to celebrate this event by a monumental educational movement that will be a credit to Zion Methodism and an honor to their race.

WHAT'S NEXT?

Rev. C. S. Whitted, D. D.

The Ministers and Layman's Association will meet in Norfolk, Va., The Ministers and Laymen of last year are not the Ministers and Laymen of today. They are asking questions and these questions are of vital importance to the Church. In fact the Church belongs to the laymen. I wish they would realize that next Tuesday, August 11th, 1925, at 3 P. M., the day before the sitting of the Connectional Council. The retiring chairman of the Board of Bishops announced at Charlotte, N. C., that was the Bishops Meeting, and he other

grounds. But after the election of the present chairman, he made the request that no other meetings be held during the hours the Board was in session, listening to reports. It was a reasonable request and the men adhered to it.

Let this one thing be understood by all. We do not hold these meetings in order to destroy harmony, but to promote it.

The Bishops of Zion Church, and some of them do know that the Ministers and Laymen are not cowards. They have such a high regard for those in authority that when they say go, they go and go cheerfully, not as slaves, but some act as if they were slaves, but as men who love the Church.

become more intensely interested in the affairs of the Church. Some are asking the following questions in regard to the local Church Extension money, Conference Workers and Daughters of Conference. The money collected for the endowment of Livingstone College, and other monies paid in at the Annual Conference. The only answer I can give is as the chairman of the finance committee.

I think it is about time for us to do something for the Superannuated Ministers, Widows and Orphans. We for the support of the claimants. We have received since January, \$1,000 are not reflecting on the Budget system. We know it will work wonders if given time. Lord hasten the day when the Church will have more sympathy for the claimants of this department.

You will hear from me again soon on subjects which I think are for the best interest of the Church. Philadelphia, Pa.

GIVES ADVICE TO 500 WHITE MEN.

MARY McCLEOD BETHUNE SPEAKS AT BLUE RIDGE, N. C.

(For the Associated Negro Press)

There is a need for better understanding between the races and these are some of the things the Negro wants.

"A fair square chance for the unfolding of the best in us."

"The Negro has awakened to his possibilities and is manfully striving to measure up to them.

He asks that the bolted doors to knowledge be opened to him, not that he may become like other men, but that he may be his best. He desires to throw off poverty and ignorance that he may be an asset to his community.

No special favors he asks, but a man's chance.

He has been loyal to the South, to America. He has not failed to answer the call of his country.

"The home life of the Negro invites your investigation that you may know him better. He covets for his own and family all that an intelligent citizen covets.

"He covets freedom to live and develop and have.

"Protection for himself and family under the American flag."

"He wants the consideration of man in association, travel, business, and the activities of life.

"He believes in his racial integrity and is not ashamed of it.

"He does not want to be white, nor change his identity with his race, he simply wants a fair chance in the race of life.

"This is a new day and a new Negro."

"We ask you to consider him on the basis of the Golden Rule.

"We appeal to the young white American to study us and become acquainted with the advancement we have made in education, in culture, in finance."

"We appeal to your sense of honor

PASSION IN PREACHING.

J. W. Jones in Western Christian Advocate.

If even evangelistic preaching is to be effective, there must be passion in it. I cannot myself imagine anybody preaching the mighty gospel of the cross in a cool, detached way. Preaching is not the reading of a nice, correct little essay. Preaching is the proclamation of the most amazing message that ever fell upon mortal ears. We have not begun to preach until the fire in our hearts has kindled an answering fire in the hearts of those who listen to us. I happened in a recent sermon to refer to a volume of sermons just issued by a Scottish preacher. A friend of mine who heard the reference wrote to a friend of his who happened to live in the same town as the preacher, asking his opinion of him. The answer came back that he was an excellent preacher, but "too intense for my taste"! Too intense!

I wonder what that superior person would have said of St. Paul, passing from land to land like a flame, spending himself out for souls, crying, in the passion of his soul, to King Agrippa, "I would to God that not only thou, but also all that hear me this day, might become such as I am—except these bonds!" Too intense! Nobody can be too intense in preaching this gospel. It is more intensity in the preaching of it that I desiderate. Passionless preaching is powerless preaching. Coolness in the pulpit creates coldness in the pew. But who can be cool when preaching the gospel of deliverance and redemption? We may be cool enough when discussing some literary problem, but there is something amiss if we are cool when telling the people how England was not cool and tepid when news of the deliverance from her long nightmares of war reached these shores. Our people went well-nigh wild with joy. And the realization of the deliverance which God has wrought fills the soul with a similar irrepresible enthusiasm. But the realization must be there first. We must experience grace before we can preach it. We must ourselves know the power of the gospel before we can proclaim it. The heart must burn before we can speak effectively with our tongues.

The three mightiest preachers the world has ever known judging by the effects produced by them—were Paul and Luther and John Wesley. The secret of the power of each of them was a mighty passion born of a great experience. Paul went thru the world preaching the gospel of redemption from sin and death thru Christ. "Christ Jesus came into the world to save sinners," was the mighty message he proclaimed. And he himself was the proof and verification of his gospel. "Of whom," he used to add, "I am chief." Luther's gospel centered in the same place—it was a gospel of forgiveness thru the free grace of God. And it was his own experience of forgiveness that constrained him to preach. Luther might have remained a droning monk in a German monastery to the end of his days, and the world might never have known his name, had it not been that one day he had the tremendous experience of knowing himself a forgiven and redeemed man. That experience lent such passion and power to his preaching that he

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customs perpetrated against us. I need not name them to an intelligent body like this. You know them. I am always grateful for the opportunity of interpreting my race to a group which does not know us well. "A better understanding, a better feeling among the masses of the world, will bring peace, harmony, and