

UNITED METHODIST CHURCH

MISSION BIOGRAPHICAL SERIES

BISHOPS – MISSIONARIES

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**KING, BISHOP LORENZO**

## BISHOP LORENZO H. KING

**B**ISHOP Lorenzo H. King, resident bishop of the Atlantic Coast Area of The Methodist Church, died Tuesday, December 17, in a New York hospital after a protracted illness of more than a year.

Funeral rites were conducted for him Tuesday, December 24, at St. Marks Methodist Church, New York City. Dr. S. H. Sweeney, the pastor, and Bishop E. W. Kelly, resident bishop of the St. Louis Area, officiated.

Survivors include his wife Mrs. Louise Watts King, three sons, Dr. Walter, Lorenzo H., Jr., and Earl. He was born of slave parents at Macon, Mississippi, sixty-nine years ago. His father passed away while Bishop King was in his infancy. Being left with his mother to support, he, through great faith, sheer determination and dogged perseverance attained the highest office within the gift of The Methodist Church.

He worked his way through Clark University and earned the A.B. degree with honor and distinction. He graduated from Gammon Theological Seminary, receiving the B.D. degree and won the M.A. degree from Union Theological Seminary.

He was awarded honorary degrees: D.D. from Gammon Theological Seminary and LL.D. from Wilberforce University in 1944.

He was regarded as one of the

foremost teachers of English and oratorical speech. He was professor of English at Clark University, his Alma Mater, for many years.

Bishop King was always regarded as a great spiritual preacher extraordinary, a matchless orator, a convincing debater, logician and philosopher of very rare ability.

In addition to his services as a pastor and professor, he served for eleven years with distinction as editor of the *Southwestern Christian Advocate*. Through this periodical he clearly expressed the opinions and desires of his race as they related to righteousness, justice and truth. He thus became regarded as the uncompromising opponent of segregation and proscription within the framework of the Christian Church. He also became the self-styled champion of the rights of Negroes in politics, economic and social activities in general.

His ministry covers forty years of service. He served as pastor with distinction of several small village and metropolitan churches in Georgia and concluded his ministry, after nine years, at the Saint Marks Methodist Church, New York City. From Saint Marks he was elevated to the Episcopacy at St. Louis, Missouri, 1940, in the first Jurisdictional Conference of the Central Jurisdiction. From then until his death, he served the Atlantic Coast Area as bishop. The Conferences compris-

ing this Area are the Atlanta, the Central Alabama, the Florida, the Savannah, the South Carolina and the South Florida. His leadership was felt most effectively in each one of these Conferences even until his death.

It is regretted that he died with the record of his immeasurable experiences and achievements unwritten. Negro historians, doubtless, will record that he, more than any other Negro leader, high in the councils of Methodism voiced the aspirations and hopes of the Negro race for a church founded upon the principles of the Fatherhood of God and the Brotherhood of Man. His profound convictions, his thorough scholarship, his accurate judgment and his progressive ministerial vision made him a trusted and beloved leader.

In the midst of his many duties he was a friend and champion of the Lay Activities program. He was an honored member of the General Board of Lay Activities and contributed to the planning and promotion of Lay Activities in general. The General Board of Lay Activities and the Staff join the ranks of thousands of sorrowing friends who mourn his passing. Although dead, his unconquerable spirit will go marching on in the hearts and minds of all who knew him.

—James H. Touchstone.

Living requires but little life,  
doing requires much. —Joubert.

## FRAGMENTS

J. E. REID

We are gathering fragments day by day  
As we pass along on life's highway;  
Some are good, some are bad,  
Some make us happy, some make us sad.

A brother along this way has come,  
Dropping his fragments one by one;  
A kindly word, a thoughtful deed,  
Helping someone in time of need.

Behind him another on his reckless way,  
Dropping his fragments every day,  
His acts unfeeling, his words unkind,  
Leaving a trail of sorrow behind.

Thus we find fragments left by the way  
That influence much that we do or say.  
Let us be careful to do our best,  
To accept the good and reject the rest.

You may be sure with each passing day  
You, too, will leave fragments on life's highway.  
If you will strive Christ's will to do,  
The fragments you leave will be worthy of you.

Kansas City, Mo.

Wise sayings often fall on barren ground;  
a kind word is never thrown away. —A. Helps.

they *tithe*. Understand I am not criticizing *tithers*. Would God we had more of them! But I am saying, to myself as well as to others, that the mere setting aside of one tenth of a man's income or a tenth of his property as the Lord's is not fulfilling the spirit of true stewardship, if the man regards the other nine tenths as his own.

No, we shall change attitudes only by example and by skillful education. And this is the year to do it. A year is all too short, of course. We get a late start in the fall, then we take the summer off. The "Year of Stewardship" is gone before we know it. Nevertheless we must make the best use of whatever time we have.

A program has been suggested. Now is the time to try to put it to work. Stewardship this time must be the real thing. It must be something that involves *all* of life. We have been playing at Christianity long enough. Christ has been allowed to touch only the fringes of our existence. Where are those who will demonstrate what God can do with a man when He possesses the man completely?

To me the most stirring phrase that came out of the war was the title of Will White's book, *They Were Expendable*. A soldier is assigned to a post. His comrades are retreating. He knows the enemy will be along that road presently. He is told to stay there. "For how long," he asks? "Never mind how

long," the captain says, "just stay here." Then he knows that he is expendable.

I am not afraid of ultimate defeat of the cause of Christ. I do not think our civilization will be destroyed nor that the Church will ever completely collapse. But I say to you in all seriousness that the Church is today on the defensive. The crushing forces of pagan indifference are advancing along a dozen roads. What God requires today is a host of consecrated stewards, both lay and ministerial, who will place themselves squarely across the path of this pagan advance and, in the spirit of our Master on the cross, expend themselves completely, living and giving their very lives—for His benefit.

Westminster, Md.

All the strength and force of a man comes from his faith in things unseen. He who believes is strong; he who doubts is weak. Strong convictions precede great actions. The man strongly possessed of an idea is the master of all who are uncertain or wavering. Clear, deep, living convictions rule the world.

—James Freeman Clarke.

Honorable industry always travels the same road with enjoyment and duty, and progress is altogether impossible without it.

—Samuel Smiles.

## STEWARDSHIP AND GLOBAL CHRISTIANITY

WARREN A. SHERK

*The Iliff School of Theology*

TWO flags customarily stand at the front of every church in Methodism—the national flag and the Christian flag. During the past five years the American people have given of their life blood and treasure as never before in our history. This outpouring has been donated unsparingly to our country's need. But what about the other cause?

I believe that in this present Crusade phase of Stewardship our Methodist Church has come to what might be its most auspicious year. I believe that God is waiting for us to become real stewards of His. What is holding us back? For one thing—an outpouring to our Christian flag corresponding to that which we have so generously bestowed upon our national emblem.

Just prior to the recent global conflict I was studying at the University of Rangoon in Burma. The students held a prayer meeting each Wednesday night. The meeting was held in Quaker fashion, with no set program to be followed. Anyone could suggest a hymn, utter a prayer or tell of a recent experience of Christian faith and insight. They were stimulating meetings. They were virile and vital.

One night after singing "Stand Up, Stand Up for Jesus," a student solemnly arose and said, "I don't

believe it." What didn't he believe, we each asked ourselves. As he recited the words, "Lift high His royal banner, it must not suffer loss," there came to each of us a sense of personal guilt. He continued, "I don't believe we mean it when we sing those hallowed words. I don't believe it makes much difference to us whether His banner suffers loss or not."

In this great year of Stewardship let us take inventory. Do we mean it when we sing those stirring words? Let's look at the facts. Most Methodists average less than two cents a week per capita giving to World Service. A dollar a year will not lift His banner very high. It certainly will not carry it very far.

Between 1925 and 1938 the global Christian efforts of Protestantism suffered severe losses in workers and income. There was a retreat of over 2,000 missionaries from Asia; 350 in the Pacific Islands and 300 in Latin America. The Protestant expenditures for global Christianity dropped from 70 million dollars to 30 million dollars. In fact, our global giving in 1938 was only a slight bit more than in the year 1911. There are reasons why these things happened—depression, war, apathy and indifference. But—can Christians honestly sing, "Lift

### **Bishop Lorenzo H. King**

Bishop Lorenzo Houston King, who, since his election to the episcopacy in 1940 has supervised the Atlantic Coast Area of the Central Jurisdiction, died Dec. 17th in Memorial Hospital, New York City, following a long illness. Bishop King was born in Macon, Miss., Jan. 2, 1878, the son of parents who had formerly been slaves.

Funeral services were held at St. Mark's Church, New York City, of which he was minister for eleven years prior to becoming a bishop. Previously he had served a decade as editor of the periodical then known as the *Southwestern Christian Advocate*, published at New Orleans. He was for six years pastor of Central Church, Atlanta, and held other Georgia pastorates.

For two years, 1912-13, Dr. King taught English in Clark University, Atlanta, his alma mater. Later he served Clark as a trustee, and was vice president of its board. He was also president of the board of trustees of Clafin College and president of the board of Gammon Theological Seminary, Atlanta, from which he had been graduated in 1903. He also attended Teachers College of Columbia University in 1910-11.

Mrs. Louise Marie Watts King, whom he married in 1903, and three sons survive him: Dr. Walter W., Lorenzo Houston, Jr. and Earl Watts King.

With the desire to give his people a voice in Congress, Bishop King in 1938 was a Republican candidate for representative. Had the district then been confined to the Harlem area as is now the case, it is said that he might have been elected.

common Bible reader—Jesus Christ of  
same and while on this earth as a man  
for us is that no matter how human Je  
the same time God. This is the meaning

*The Word Became Flesh*

“And the Word became flesh and dw  
foundation stones of the Christian Ge  
which makes a human being God in th

This broke upon a world which has  
a revelation of the life of God. Flesh  
John puts it, “The Word.” It was “Th  
among men.

Passing over the theology of this doc  
it carries plenty of meaning.

The idea of God is universal. Every  
ism is simply man’s unbelief in what  
in which man believes determines not  
is the important issue in theology whi  
religious science that treats of God.”

In the Gospel of John we have the  
among men at a certain time and in c  
in line with the other three gospels wh

The God whom Jesus Christ reveal  
was a Person. Those who deny that C  
so-called atheists. There are some who  
believe that there is some cosmic force  
makes for righteousness.”

We can conclude from John’s Gosp  
by Jesus Christ is “A Christlike God.”  
beliefs ever held by the sons of men. It  
by one who claims to be the “Way, the