

CHARLOTTE MESSENGER.

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Short correspondence of subjects of interest to the public is solicited; but persons must not be disappointed if they fail to see their articles in our columns. We are not responsible for the views of correspondents. Anonymous communications go to the waste basket.

A NEW CHURCH.

Our church here seems to have been unfortunate the last year, and we hope the old adage, "whom the gods would destroy they first make mad," is not applicable to us in this case, though it seems to us that division or continued trouble must come from these unnecessary quarrels. It seems that the devil crept into the church about last May, through whiskey, and the smell and effects of his dirty work at that time, are still sickening to many of the God-fearing, peace-loving Christians. With the bickering now going on among us, Zion is in danger of losing some of its good members.

It may be said that only the chaff blows off with the storm. Let us not be deceived by such idle talk at this time; for we know well that some times the wind rises and great buildings are torn down; mighty trees uprooted and the most beautiful fruit trees of fine orchards are no more protected from the storm than the common oak. No harm is feared from the ordinary wind, and, but a gentle breeze is required to take the faulty grain off from the good. When the great storm arises, and the fire breaks out in your own house, you are compelled to seek shelter elsewhere even though you have to stand out in the storm till you can build another house.

A preacher who does not regard his Bishop, his conference, and his own word in conference, has very little regard for the member of his church who dared to oppose him. We love Zion connection, and rather than see our members leave and go to the Baptist, Episcopal or Presbyterian church, we suggest the organization of another Zion church here in this city. There are two large Baptist churches here as well as two or three missions. Why can't we have a third church here! We make the suggestion in order to hold our members in Zion connection. When they leave Clinton Chapel we want them to remain in the fold. We know their troubles and sympathize with them. A separation will only add strength to the connection. We will give the connection a church properly decided, a church loyal to the Bishops of our connection and a church conducted upon modern ideas and in every way a credit to the connection and this city.

We are aware that simply opposition to Elder Slade is no just cause to build a new church; but there are other stronger reasons for building a new church in this city. The building of a new church is as essential with us now, to rid our youth of foggy ideas, sentiments, &c., and to bring them up to proper moral sentiments and religious beliefs as the building of modern school houses and employing educated teachers to instruct our youth. We will not only save our own who threaten to leave us, but we will win other good men and women who believe temperance and good morals are qualities necessary to make one a true and consistent Christian.

The Bishop and other leading members may not approve of this idea of a new church, but when they understand the matter, they will agree with us. We can very easily build a new church here and it will be good for the connection, our city and the cause of temperance. We expect to have a new church here before the assembling of the next conference. Clinton Chapel has a plenty for two churches. If we cannot live together in peace, let us separate in peace.

PROMINENT COLORED MEN.

Prominence is no longer what it used to be. A colored preacher, teacher, doctor, lawyer or editor is in a sense, as prominent as a white Con-

gressman. Too much prominence is attached to ordinary positions by both colored and white men. Notoriety and prominence seem synonymous with the masses these latter days.

Since so much importance is attached to small places held by colored men it is necessary that they guard well their actions both private and public. We regret to hear persons say they have not confidence in a preacher. It is very bad for our race and painful to us to learn that there are preachers among us who have not that regard for their word, their morals and their general conduct that men in such places should have.

The school teacher is the moulder and polisher of the mind. He is the model and guide. Too often they are daubed with the title "Prof." And too often, many of them countenance and encourage such titles. Our men filling important positions should be men of sound judgment and discretion. Men to act right and encourage the right wherever found and always ready to condemn the wrong.

Egotism looks bad in any one but its appearance and effect with a teacher is distasteful and injurious. We have no personal criticisms to make upon any person and merely speak in this way, hoping if any one afflicted with egotism or daubed with superfluous titles they will give their case consideration and try to see themselves as others see them.

Our lawyers and doctors must stand or fall upon their merits. Much more moderation, discretion, piety, charity practice and the like is expected from the colored professional man than the white. Twice the ability is necessary to make an equal progress. A fault in a colored professional man is generally magnified to twice the same in a white man and the entire race is censured for it, while the white man is forgiven and his error soon forgotten. Our men should think of these grave responsibilities before going into professions.

Unworthy, unreliable men should be shut down on at once, and not allowed to continue to injure the race. A preacher or school teacher whose word is not taken as truth in the community in which he lives is a drawback to the progress of the race. The colored preacher and teacher naturally have the support and patronage of our people. The colored lawyer and doctor are equally entitled to our patronage. Let us give them less empty honorary titles and more substantial encouragement. Let us give our legal business to our colored lawyers and our sick patients to our colored doctors. At the same time let us try to observe the laws of health so as to have as little need as possible for a doctor. Let us stay out of court and employ a lawyer when we want a deed written or a title examined.

Then let us remember and patronize our colored newspapers. The colored editor is an absolute necessity, and like the other disadvantage it costs the colored editor more to publish a paper than it does a white man for many reasons. Treat him as a gentleman should be, when he conducts himself as such. The negro is a man here among men and his responsibilities are grave. He must in every way prepare himself to meet these responsibilities and hold up the credit of the race.

Wadesboro and Rev. Slade.

Editor Charlotte Messenger: Six—Having held our peace during the excitement of the church trouble we ask you to allow us to say a few words through your paper.

Our church here feels that we have been treated wrong by Rev. M. Slade, and under the remorse of this feeling, desire to express our condemnation of his utterances and action toward us since he was appointed to this charge by the Bishop.

We received a letter from Rev. Slade, while he was at Lincolnton, telling us of his appointment here and asking us to meet him at a certain time. We prepared for him and went to the depot expecting him. He failed to come. We wrote and telegraphed to him, but have not to this day heard from him. To the contrary we have learned of very uncomplimentary remarks from him concerning us. We learn he said he would take off his coat and support his family by hard labor, rather than come here as ap-

pointed by the bishop; that ours was a second class station, &c. As I said before, these things made us feel sad.

Now, we would ask Rev. Slade if he thinks Wadesboro second to Charlotte while we have only 176 members and pay our pastor \$500 and the presiding Elder \$64 a year. We learn Charlotte had 1,500 members and pays her pastor \$600. Which of the two pays better? How is it that Charlotte reported 1,100 members two or three years ago and claims to have added 700 to 800 in revivals since, and at the late conference reported only about 500 members? Have they lost so many under Elder Slade's administration? If so, we are blessed by his not coming to us. This church feels insulted by remarks made by him and we believe what we have heard. I am requested by the church to write this to you and as you have before refused to publish letters for us; I hope you will publish this.

We have received Elder Goslen for the fourth year, and are glad to say his work with us, spiritually has been a success. He has added many good working male members to the church. We hope to see this year remain pleasant and profitable with us.

Very respectfully, I. S. INGRAM, Wadesboro, N. C., Dec. 20.

A Church Festival Turned into a Tragedy.

Tuesday evening, the 14th inst., was the time set apart for a festival at Caldwell, Presbyterian church in the vicinity of Cowan's Ford, P. O. About 9 o'clock the party instituting the festival assembled at the church above named. Before 10 or about the time, everything bade fair to pass off well, a few ruffians began to riot out of doors. To prevent further trouble one of the parties to the crime was summoned into the church. No sooner had this accomplice been led into the church than others rushed in also and began to pour forth a volley of fire regardless of effects. A general panic ensued, as is natural on such occasions. One young lady, Miss Eliza Davidson, was shot in an effort to pass from the scene, the ball taking effect beneath the first left floating rib. Fortunately she is thought not dangerously wounded. There were quite a number of persons in the church at the time of the shooting both ladies and gentlemen, and that there have not since been as many burials as there were shots is a marvel. Ball signs to the number of five or six, none of which are above the head of a man of ordinary height, are to be seen in the walls and furniture. There will be a preliminary trial next Monday, the 20th inst., which I should be glad to have been in position to report at this writing. Would it not be far better for the church if this was not made a means of raising funds? Is not this single instance, which is but a desecration of the temple of God, sufficient to close forever this avenue to sacred funds. It seems to me that it is the indispensable duty of the disciple of Christ to take up forthwith the work and once for all overturn the tables and drive out the money changers. Sad! sad! for the church that this was ever made a resort. In this matter the church has to an extent, simply given an impetus to evil and has taken hand with the world in propagating the same.

Yours in the interest of the cause of X, A. U. FRIERSON, Cowan's Ford, N. C., Dec. 17.

The Theological Lyceum

Of Biddle University met in room No. 7, College building, December 17, 1886, at 1 o'clock, p. m., and was opened with a sermon by the last Moderator present, the Rev. W. H. Shepardson, from Mark 12, 23: "There is one God." After the sermon, the roll was called and the absences marked and the minutes read and corrected, after which Mr. Woolridge, J. P., was elected Moderator and Mr. B. F. Murray temporary clerk. Addresses were made by Mr. G. W. King, N. Bell, Esq., and S. F. Wentz, A. B., on the flood covering the whole earth, by B. F. Murry, and W. H. Shepardson only part of the earth. We adjourned and closed with prayer. G. W. KING

The wise man knows he knows nothing, the fool thinks he knows all.

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RICHMOND & DANVILLE R. R.

Condensed Schedule. TRAINS GOING SOUTH. Aug. 1, 1886. No. 50, Daily. No. 52, Daily.

Table with 3 columns: Train Name, Time, and Destination. Includes Lv. New York, Philadelphia, Baltimore, Washington, Charlotteville, Lynchburg, Richmond, Burkeville, Keysville, Drake's Br'ch, Danville, Lv. Goldsboro, Raleigh, Durham, Chapel Hill, Hillsboro, Lv. Greensboro, Lv. Salem, Lv. High Point, Salisbury, Concord, Charlotte, Spartanburg, Greenville, Ar. Atlanta.

TRAINS GOING NORTH. Aug. 1, 1886. No. 51, Daily. No. 53, Daily.

Table with 3 columns: Train Name, Time, and Destination. Includes Lv. Atlanta, Ar. Greenville, Spartanburg, Charlotte, Concord, Salisbury, High Point, Greensboro, Ar. Salem, Ar. Hillsboro, Durham, Chapel Hill, Raleigh, Goldsboro, Danville, Drake's Br'ch, Burkeville, Keysville, Richmond, Lv. Lynchburg, Charlotteville, Washington, Baltimore, Philadelphia, New York.

A. T. & O. DIVISION.

SOUTHWARD. Mail and Express. Leave Statesville 8:30 a. m. Troutman's 8:52 Shepherd's 9:15 Mooresville 9:30 Mount Mourne 9:48 Davidson College 10 00 Caldwell's 10 20 Huntersville 10 30 Stonewall 10:55 Section House 11:12 Arrive Charlotte 11:30

NORTHWARD. Mail and Express. Leave Charlotte 6:50 p. m. Section House 7:09 Stonewall 7:26 Huntersville 7:45 Caldwell's 7:54 Davidson College 8:10 Mount Mourne 8:25 Mooresville 8:40 Shepherd's 8:58 Troutman's 9:22 Arrive Statesville 9 50

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LOCAL FREIGHT—Passenger Ear Attached. Leave Charlotte at 7:30 a. m. Arrive at Laurinburg at 4:40 p. m. Leave Laurinburg at 6:00 a. m. Arrive at Charlotte at 3:45 p. m. Arrive at Laurinburg at 3:35 p. m. Leave Laurinburg at 5:00 a. m. Arrive at Wilmington at 3:00 p. m.

Local Freight between Wilmington and Laurinburg tri-weekly—leaving Wilmington on Mondays, Wednesdays and Fridays. Leave Laurinburg on Tuesdays, Thursdays, and Saturdays.

Between Charlotte and Laurinburg tri-weekly—leaving Charlotte Mondays, Wednesdays and Fridays. Leave Laurinburg Tuesdays, Thursdays and Saturdays.

Passenger trains stop at regular stations only, and points designated in the company's time table.

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