

To the Ministers and members of the A. M. E. Zion Church.

Dear Brethren: As we have adopted the "EDUCATOR," published at Fayetteville, N. C., by Messrs. Waddell & Smith, as our Organ, I hope you will do all in your power to increase its circulation.

Do your best to send Messrs. Waddell & Smith \$20 for 10 yearly subscribers.

I believe we can make this effort a success. Let us resolve to do it, and it is done. I will publish my appointments and note my visitations briefly in its columns.

Yours for the success of the "EDUCATOR."

J. W. HOOD, Bishop 3d. Episcopal District, Fayetteville N. C. Jan. 15th. 1875

BISHOP HOOD'S APPOINTMENTS FOR MAY.

- May 2d Egypt, Chatham Co. N. C. 5th Wilson, Wilson Co. 7th Tarboro, Edgecombe " 9th Washington 11th Williamson, Martin " 12th Bethel " 13th Jamesville " 15th St. Mark's, Wash'ton " 15th Macedonia " 28th Portsmouth Va. 29th Mt. Pleasant, Norfolk Co. 30th Gabriel's Chapel " 31st Indian Creek, Princess Ann "

To whom it may Concern

Be it known that the General Conference of the A. M. E. Zion Connection, at its session in Charlotte, N. C., June, 1872, took into consideration the propriety of establishing schools for the education of our people in the South, and selected for said purpose Fayetteville, N. C., as a proper place to locate a college for said purpose.

The conference also elected the following persons as a Board of Managers to carry out the object contemplated by said conference:

- Bishop J. D. Brooks, President. J. P. Hamer, Vice Pres't. Bishop S. D. Talbert, Treasurer. Dr. J. A. Thompson. Jacob Thomas. George Bosley. F. A. Lee, Corres. Sec'y. J. A. Jones, Rec. Sec'y

We therefore appeal to a generous Christian public to aid us in this praiseworthy object, in educating and christianizing our poor down-trodden and oppressed race, and also to send out missionaries to teach and preach the Gospel of Christ.

THE BIBLE CATECHISM.

ENTITLED, "MILK FOR BABES" and "CHILDREN'S BREAD."

(S. B. Scheffelin Author.)

Is one of the most simple, comprehensive and best arranged Catechism now published, and well adapted for general use in our Sunday Schools. Bishop Clinton has given it a careful examination he speaks of it thus: "It is the book for the times; just what we want. It is par excellence." He commends it for general use as we could adopt no better book.

JACOB THOMAS, 68 Grove st. N. Y. mar 6

THE EDUCATOR.

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Religious Department.

Ministers and members of the A. M. E. Zion Church are specially invited to write for this department. Write only on one side of the sheet, and sign your name to every letter.

All letters for this part of the paper should be addressed to R. HARRIS, FAYETTEVILLE, N. C.

How to Make a Successful Minister.

BY REV. J. A. TYLER.

Consider well the nature of the ministry before ever attempting to give yourself to so important a work, as it is no light thing to successfully preach the Gospel.

Ministerial success depends upon three distinct principles, other things in connection.

First, it is, highly necessary that we be converted to the Christian religion, that is, a general change in our lustful natures. This, sometimes is said to be all a notion, that nothing more is necessary than to reflect, and form good resolutions for the future.

Were not the Apostolic preachers and especially the one to the Gentiles wonderfully converted? Was not the immortal John Wesley, after preaching several years, sensibly converted? However strange and obscure this may seem, yet it is indispensable.

But it is requisite that we be set apart, or chosen of God, whose right it is to make special selections of whom He will to perform certain duties and fill various offices in the plan of His Divine purposes to man. It has been said by some of the present age, and very learned men too, that such an idea of a Divine call or selection to the Ministry, is one of the most absurd things in Christendom. Their theory is, that an ordinary desire to do good to our fellow men, as all Christians have is a sufficient reason why a man should preach having certain other qualifications.

We cannot doubt for a moment Moses' being a more appropriate character to appear before Pharaoh and the Egyptians than any one of his brethren though his brethren were more deeply impressed with a desire of deliverance than he himself could be. The fact is, Moses was an object of Divine favour to effect this great work, so in the work of the Christian Ministry of all ages. But study is an essential qualification.

As to this principle, many notions have prevailed, as they do at the present, whatever be the various opinions respecting it, this is equally necessary.

The Apostles, before starting with their message to all the world, were instructed to tarry at Jerusalem until their understandings were opened. Timothy was emphatically charged to study, for the reason that he could not make a proficient minister without it. There were a great many absurd philosophers, and dering skeptics at that age, and nothing but a cultivated mind could meet their profound and reasonable arguments. Now there are men who are as skeptical among us, as those with which Timothy had to contend. Don't fail to get understanding. These may be considered the fundamental principles of ministerial success.

Now in addition to these we must not fail to observe other virtues of great importance; first a mild temper. There seems to be in all men a natural, bad passion, bad in its nature, and worse in its effects. Guard strongly against this evil for it allowed to exert itself it will destroy your greatest influence, no

matter how hard your work.

Don't try to evade hardship, such as is common to all ministers; learn to endure hardness as a good soldier, make up your mind to bear your part in the lot of sufferings, however severe they may be.

The captain of our salvation was made perfect through suffering, and He says we must follow him through evil report as well as through good. It takes a certain amount of suffering to fit a minister for all spheres in his calling. Remember that sacrifice through darkness and difficulties with a determination to conquer, is the high road to success.

Never choose your own field of labor or merit of talent. Submit all to the decision of your President, Moderator, or Bishop who has been appointed to preside over you. Don't attempt to explain the height of your talent to him, if extra, it will speak for itself. Claim no right to certain charges, if not in the wisdom of the executive officer by Divine guidance to assign you to such charges, for he will do what he thinks best for the church and your own good.

Many times children are displeas ed because parents withhold certain things which they know would be fatal to life. Children always select the most deadly weapons with which to play, and are very peevish if not allowed their choice. This is sometimes the case in the ministry. Never refuse an appointment though you may not like it, oftener than any other, this place decides of what material we are made, and what you will be hereafter.

All who have ever attained any height, or are now able and successful ministers, have experienced all these things.

A successful ministry stamped with good fruits, is more than equivalent to all our sacrifices, and as the evening grows brighter we realize indescribable joys that never could have been obtained otherwise than by the way we come. Conform to the above principles and doubtless you will make a successful minister.

EPISCOPAL CORRESPONDENCE. EGYPT, N. C.

April 3d 1875.

My appointments for April were generally well attended. The churches in Duplin County are not in the most prosperous condition. Our people seem to be in an impoverished condition; so much so that they have not the means to support their churches. Deacons Stewart and Bryant are working hard, but rather discouraged.

Elder J. H. Brown has two churches in course of erection; one at Elizabethtown, and one at Brown's Creek.

From Manchester and Jonesboro you have been informed of our visit by another correspondent.

I learn from Elder Barrett that he is having good success throughout his District.

Our meeting at this place on yesterday was interesting in the extreme. We had a time of refreshing from the presence of the Lord. At the afternoon service, ten were received on probation and fifteen in full connection, fifteen adults and five children were baptized. At night there was a large number of mourners at the Altar, one backslider reclaimed. Deacon H. Williams is doing well at this point. J. W. Hood.

CHARLOTTE N. C. April, 28th 1875.

Mr. Editor.

I would have written for your very excellent Journal long since but finding that men more expert with a pen, had given you a statement and condition of affairs of our Church, and things generally at this place I thought I would wait until after our quarterly meeting, which began on the 22d and ended on the

26th of April. During which time we are happy to say we had a glorious time.

Our Quarterly Conference at this place was one of great interest to the Church at large. The brethren seemed to be united in the work, and made efforts of great zeal for the spread of Christ's Kingdom in our community.

On Friday night we had general class at which time over two hundred souls testified of their faith in Christ and hope for Heaven.

On Sunday morning we enjoyed a most feeling sun-rise prayer meeting led by Brother Martin Weddington.

At 11 o'clock we tried to preach from Ex. 12: 11 and upon this occasion we believe that the Lord was with us. At 3 o'clock we received in full connection twenty-six persons who were recommended by their leaders. We then entered into communion services when nearly four hundred persons partook joyfully of the same, gave thanks and praised God.

Sunday night we tried to preach again warning sinners to flee the wrath to come; and immediately after, opened the doors of the Church and twenty-one came forth and united with the Church on probation. During the day and night, the Trustees collected \$103 for the purpose of paying off some incidental fees, and a bill for painting. On Monday night we closed our meeting with an animating love feast when nearly 400 hundred persons arose one after another declaring their faith in Christ, and their hope for Heaven. About this time the spirit of the good Lord descended into our midst and what a time we had. I am not able to describe but all I have to say is it was good to be there. Pray for us that the good work may continue in our midst.

Respectfully yours for the success of our beloved Zion.

W. J. Moore.

P. S., While sitting at my table re-writing apart of my letter to your paper, when some one knocked at my door, I said come in, and when I looked up behold it was a surprise party. Led by our good old mothers in Israel: Hager Andrews and Sarah Lewis and Sopha Myers and a goodly number of young gentlemen and ladies, bringing with them baskets and bundles. Very soon our tables were groaning under the weight of the many good things they brought. May the good Lord bless the good people of Charlotte is my prayer.

SAVED OR LOST.

THE ONE ALTERNATIVE.

Mr. Moody took for his text—"For the Son of Man is come to seek and to save that which was lost."—Luke xix 10.

I want to call your attention to the same text that we had last night. I had really only just commenced with the text when it was time to close. Now before I begin, I want to ask a question of every man and woman in this room; and I should like every one just to take the question home with him—"Am I saved, or am I lost?" It must be one thing or the other. There is no neutrality about the matter. A man cannot be saved and lost at the same time; it is thoroughly impossible. Every man and woman in this audience must either be saved or lost, if the Bible be true; and if I thought it was not true, I should not be here preaching, and I would not advise you people to come if you think the Bible is not true; but if the Bible is true, every man and every woman in this room must either be in the ark or out of it, either saved or lost.

Last night, a man yonder told me

that he was anxious to be saved, but Christ had never sought for him. I said, "What are you waiting for?" "Why," said he, "I am waiting for Christ to call me; as soon as He calls me I am coming." Now, I do not believe there is a man in London that the Spirit of God has not striven with at some period of his life. I do not believe there is a person in this audience but that has been called; I do not believe that there is a person in this audience but that the Son of God has sought for and is seeking for him.

HOW THE SAVIOUR SEEKS.

Now, for a minute or two, let us look and see how He seeks. There are different ways in which the Son of Man seeks. He very often seeks through some faithful minister. Many of you have sat under faithful ministers; you have heard heart-searching sermons, and the truth has gone down deep into your hearts; you have been many a time touched, and tears have come down your cheeks, and you have felt "almost persuaded to be a Christian." That is the Son of God seeking for your soul through that minister. You have heard a sermon some times that has roused you, so that you cannot forget it, and for days you have been under deep conviction. That is the way the Son of God seeks. Some of you have had a tract put in your hand, with a startling title, perhaps, "Eternity! where will you spend it?" and the arrow has gone home. You may have been troubled, and may have pulled out that arrow and tried to forget it. That is the Son of God seeking for your soul through that tract. Perhaps some of you have had a faithful Sabbath school teacher who has wept over your soul in your earlier days, who prayed for you and plead with you to become Christians. That is the Son of God seeking for your soul through that faithful Sabbath-school teacher. Many of you have had godly, praying mothers, that have prayed all night for your soul. It is through the prayers of such a mother that the Son of God is seeking you. Many of you, perhaps, have been laid away upon a bed of sickness, and have had time to meditate in the silent watches of the night; the Spirit of God has come into your chamber, has come to your bedside, and you have been troubled about eternity and about the grave; and where you would spend eternity, and how it would be beyond the grave. That is the Son of God seeking for your soul. Some of you have lost friends. I doubt whether there is a man or woman in this audience who has not lost some loved one; it may be a praying mother; it may be a loved father; it may be a dear child; and when death came and took that one from you, you were greatly troubled. You might have taken that friend by the hand, and as he or she was dying, you might have said, "I will meet you in heaven." The Spirit of God strove in you for weeks and months, and yet the Spirit left you because you strove against and resisted the workings of the Holy Gost. My friends, that is the way the Son of Man seeks. Can you rise in this hall to-night and say that the Son of God never sought for you? Is there a person in this hall that can rise and say, "I have lived twenty, thirty, forty, fifty years, and the Son of Man never sought for my soul?" I do not believe that man or woman lives in all London.

PRAYING FOR LONDON.

My friend, He has been calling for you from your earliest childhood, and He has put it into the hearts of God's own people just to call you together in this hall. This hall has been opened at great expense, and prayer is going up all day

ver the Christian world for London. Perhaps there never has been a time in the history of your life when so many were praying for you as at the present time. That is the Son of God seeking for your soul through the prayers of the Church, through the prayers of ministers, through the prayers of saints, not only in London, but throughout the world. I have received news to-day in a dispatch sent across from America that all the churches nearly, in America, are, praying for London. What does it mean? God has laid it upon the heart of the church throughout the world to pray for London. It must be that God has something good in store for London the Son of Man is coming to London to seek and to save that which was lost, and I pray that the Good Shepherd may enter this hall to-night and may come to many a heart and that you may hear the still small voice: "Behold, I stand at the door and knock; if any man will hear My voice and open the door, I will come in unto him and will sup with him, and he with Me." O friends, open the door to-night and let the heavenly visitor in. Don't turn Him away any longer. Don't say with Felix, "Go thy way this time and when I have a convenient season I will call thee." Make a convenient season; make this the night of your salvation. Receive the gift of God to-night, and open the door of your heart, and say, "Welcome, thrice welcome into this heart of mine;" and He will come. "The grace of God hath appeared, bringing salvation unto all men." Oh, that the loss of a soul may wake us up to-night, that we may know what it means! I believe the world is asleep—and the Church too. I do not believe that there would be a dry eye in this audience if we could for five minutes get a glimpse of a lost soul. We mourn with men who have lost health; we pity them, we sympathize with them, and we say, "It is very sad." We mourn with men who have lost wealth, and we think it very sad. But what is health, what is wealth, compared with the soul?

A TOUCHING CHICAGO STORY.

I was in an eye infirmary at Chicago, on the Sabbath before the great fire. A mother brought her little baby to the doctor—a child only a few months old—and she wanted the doctor to look at the child's eyes. He did so, and he said to the mother, "Your child is blind; it will never see again; you have neglected it; if you had brought it here three days ago I could have saved the sight." The moment the doctor said that, the mother pressed the little child to her bosom, and there was a wail that came from that mother that broke my heart. I wept, the doctor wept; we could not help but weep. She pressed her darling child to her bosom. "My darling," she said, "are you never to see the mother that gave you birth? My child! my child!" It was a sight that would move almost any heart. But what is the loss of sight compared with the loss of a soul? I would rather a thousand times have these eyes dug out of my head, and go through the world blind, than lose my soul. I have a son, and no one but God knows how I love him; but I would see those beautiful eyes dug out of his head tonight rather than see him grow up to manhood and go down to the grave without Christ and without hope. The loss of a soul! Christ knew what it meant. That is what brought Him from the bosom of the Father; that is what brought Him from the Throne; that is what brought Him to Calvary. The Son of God was in earnest. When He died on Calvary it was to save a lost world; it was to save your soul and mine.

(To be continued.)