

THE EDUCATOR.

VOL. 1. FAYETTEVILLE, N. C., JUNE 5, 1875. NO. 36

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 JUNE:

- June 1st - York-Carroll Co. N. C. 2nd - Good Hope " 3rd - Coaling " 4th - New McBride-Cauden " 5th - New Bethel " 6th - Furman's Temple " 11th - Gentles Church-Fasquotank " 12th - Pitts-Chapel " 13th - Elizabeth City " 14th - Lee's Temple, Perquimans " 15th - Oak Grove " 17th - Bay Branch " 18th - Hertford " 19th - Salt's Chapel-Chowan Co. " 20th - Edenton " 24th - Obery's S. Hampton Co. Va. " 25th - Zion " 26th - Piney Grove-Sussex " 27th - Mt. Hope-Surry Co. "

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, 1874, 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. P. 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.

These Books are printed in three forms, 1st Milk for Babies and Children's Bread with hints to Teachers. Bound in Cloth. Price 25 cents. 2nd Children's Bread for Large Scholars, bound in Board. Price 15 cents. 3rd Milk for Babies, infant classes bound in Paper. Price 5 cents per copy, 60 cents pr. doz. The Author having given us the plates the books are sold at about the cost of printing. They are now published and for sale by the Board of Publication of the A. M. E. Zion Church, and may be had in any number by sending your orders to JACOB THOMAS, 65 Grove st. N. Y.

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.

The Simplicity of it.

Two mistakes beset people in regard to the Christian life. One is, that there is some great difficulty or mystery about the entrance upon it. The other is, that beyond the entrance there is hardly any difficulty or danger. Now, the truer way of taking it is just the opposite. Nothing in the world is simpler than beginning the Christian life; but to persevere in it demands all the resolution and patience and persistence we possess.

If we look at it in the simplest way, what is religion? It is only trying by God's help to do whatever is right. For a person who has not been doing that, the way to begin is perfectly simple. It is, to give up and turn away from all willful wrong doing, and to look constantly for sympathy and help to that loving God whom Christ has taught us to call our Father. It is to try to live in the spirit of Christ, not only in purity and innocence, but in active love toward all living beings, and in dependence on the love of the Highest. To reach perfection in this life is a long, long task; but to set one's face toward it, and make a beginning in it, is a simple matter.

Indeed, in a Christian family, it constantly happens that a child makes some beginning and growth in this life from its very earliest years. There may come a time of conscious, deliberate acceptance of a Christian purpose; but long before that the child has probably been learning to be gentle and obedient and truthful and helpful, and to look to God as its friend. It is the natural and right way that one should thus grow up a Christian, and that the beginning should be as far back and uncertain as the time when the child began to talk. In such a life, there will naturally be some periods of rapid growth, some critical times when an important choice is made, but, as a whole, the growth in Christian life should be a continuous process.

There are very many, however, who either never were started right, or have in some way grown into evil or careless ways of life; and for these there needs to be a radical change. But no person whose present life is inspired by earnest, steady effort in the right direction ought ever to distress himself because, in looking back, he remembers no time of intense experience and conscious revolution in himself. We say this, knowing that there are persons who go mourning because they fear they have never had "a change of heart," when they ought to be rejoicing as children of the Lord. Of one thus distressed it may be asked: What are you clinging to some sinful indulgence that you are not willing to give up? "No, oh no!" Do you try day by day to overcome your faults? "Yes, I try, but I don't succeed very well." Is it your wish and effort to live for something more than your own happiness—to make other people happy, and to help them? "That is the life I want to live—I dare not say that I do live it." Do you look to your Heavenly Father to help you and have patience with you—do you put your hope and trust in his infinite goodness? "I would if I thought I had the right." Why, you have no right not to! Take to yourself the comfort and joy of your sonship. God asks nothing but that

you will honestly try to do right, and trust his fatherly love, which is yours, whether you know it or not.

But there is another class, and perhaps a much larger one, whose trouble comes from the other side. In every revival, especially, there are persons who, having, as they believe, entered on the Christian life, think that they are out of all difficulty, and that for them the essential thing is already done. Now, that is as if a child that has just entered a primary school should suppose that it had got an education. It is as if a boy just bound apprentice to a mechanic should think he had obtained a livelihood for all his days. Beginning a Christian life is only beginning. There needs daily, hourly work to follow it, clear to the end of life.

There is some religious teaching that is liable to mislead men about this. We read of Mr. Moody using this illustration: When in the old days a slave ran away he was in a deadly peril so long as he was on a American soil, but the very instant he stepped across the Canada line, he was absolutely safe. So, said Mr. Moody, you may step in a moment from the kingdom of sin to the kingdom of Christ and be secure. Now, that illustration seems to us likely to mislead. Practically, no man escapes from the bondage of sin in a moment, or in a day, or in a year. He may set out to escape, he may turn squarely round and begin to forsake his evil habits, and from the very first he may have a joyful sense that God is his helper. But he is somewhat like the slave when he first set his face toward the North Star, with a thousand miles of travel before him, with difficulties and dangers enough to tax his every resource. In the New Testament the Christian life is continually likened to the soldier's life. Its word is, "Be sober, be vigilant!" "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." "Watch!" There is courage and joy in every tone of the Gospel, but it is the courage of the resolute and faithful soldier; it is the joy of pressing on and always on, into noble attainment. If ever a man had a conversion that was sudden and complete, it was Paul. But there is not the least hint in Paul's words that he looked back to find in that experience his assurance or his hope. He said that he forgot those things that are behind, and reached forth unto those things which are before. He had such a sense of the glorious ideal revealed in Christ, the splendid possibilities of divine manhood, that his whole soul went out in the aspiration to rise higher and into that life of closest union with God. And our salvation from ignoble and slothful content lies in getting some such sense of what God calls us to.

Religion is not an escape from punishment. It is being good and doing good. Any one who sees a chance to do right where he is tempted to do wrong, or to give so much as a cup of cold water to one who needs it, may begin in that very act to live a Christian life. He will never reach the place to pause so long as he is less good than his highest thought of goodness, and so long as there is one creature that needs his help.—Christian Union.

(For the Educator.)

Mr. Editor: I ask a space in your paper to say to the public that our campmeeting commenced May 13th inst. The Lord met with us and 60 souls were as I think happily converted to God. I trust that all the brethren at their different stations will unite together as the prayer of one man to push on the well begun work. A. ALLISON, Whiteville N. C. May 25 1875.

EPISCOPAL CORRESPONDENCE.

WELDON, N. C. May 28th 1875.

Awaiting the arrival of my companion who joins me here, I will improve the passing moments by making up my notes for the "Educator."

The churches I have visited during the last ten days, I found in quite a satisfactory condition. The church at Tarboro under Elder Howard's charge is improving. They are preparing to add 20 ft. in length 15 feet in breadth to their house of worship, which is rendered necessary by the constantly increasing members who delight to worship in Zion.

The revival at Washington is closed for the present. Elder Smyer is pushing forward the work on the new church with commendable energy. The Plymouth Circuit, under Elder Cartwright's care has improved the most rapidly of any in the Va. Conference. Five new churches have been erected on this circuit in two years; one at Williamston, called Williams Chapel; one four miles from Williamston, called Bethlehem one at Jamesville, one at Plymouth and one five miles from Plymouth called Macedonia. We had interesting meetings at all these places also at St. Mark's.

WHAT THE CIVIL RIGHTS BILL HAS DONE FOR US.

During the discussion which preceded the passage of the above named bill, I neither wrote nor spoke publicly on the subject. A measure so just and holy, I felt assured could not need any effort of mine to secure its ultimate success. That ladies and gentlemen, because of their color, should be compelled to ride in a car, scarcely less filthy than a hog pen, covered by the juice of tobacco, and the air impregnated with poison by the smoke from a dozen cigars and filthy pipes, is a greater wrong than I believe the American people capable of submitting to. Hence I felt sure the bill would pass. Not that we particularly read it in North Carolina, for I know of no Railroad or Steamboat Co. in this State that refused to sell a colored man a first class ticket. But there are parts of this land of the free and brave of compared with which, N. C. is a paradise. But I started to write of the effects of the bill. Those of our people who have had occasion to travel down the Roanoke, across the sound and up the Chowan and Black Rivers from Plymouth, by Edenton N. C. to Franklin Va., will remember that they have had to take accommodation but little better than that provided for horses and cattle, or else go into the saloon with the white passengers whose unpleasant look made one feel decidedly uncomfortable. Between those two alternatives, there was not much room for choice. But since the passage of the Civil Rights bill all this has changed. The Steamer Chowan has been somewhat remodeled. A splendid saloon has been fitted up for the special accommodation of genteel colored passengers, a fine carpet, fine chairs, heaters, good berths, with sheets clean, and sweet; in a word the whole arrangement has the appearance of having been fitted up for people. It seems to recognize the fact that a black man, is a man. I used to avoid this route whenever it was possible to do so, but my trip last night was decidedly pleasant. If any of our people want to take a pleasure trip, I should recommend the route over the sound and the three rivers. No drunken, swearing chewing, smoking white man is allowed to intrude upon you there.

I would suggest to Boat Companies that if they would follow the example of the owners of the Chowan, and provide genteel accommodation for genteel colored passengers, white passengers would have but little room to complain of colored people's intrusions. We have so long been accustomed to having a social circle ourselves, that the mass prefer it, when other things are equal. J. W. HOOD, CHARLOTTE, N. C., May 25th 1875.

people's intrusions. We have so long been accustomed to having a social circle ourselves, that the mass prefer it, when other things are equal.

J. W. HOOD, CHARLOTTE, N. C., May 25th 1875.

Dear Educator:

Within the past week this place was the scene of an imposing Centennial Celebration, the 100th anniversary of the Mecklenburg Declaration of Independence. A brief notice of its exercises may be acceptable to your readers.

The centennial was inaugurated on the 19th at 12. a. m. with the hoisting of the American flag. This took place at Independence Square, the intersection of Tryon and Trade Streets. On this spot was held the preliminary meeting at which a committee was appointed to draft resolutions befitting the occasion. Here then, a hundred years from that time, amid the booming of cannon, was raised the flag of our Union. The Mayor of the city then introduced to the assembled crowd, our Governor Curtis H. Brogden. In a short but eloquent address His Excellency exhorted his audience to cherish the principles which 100 years before had been affirmed upon that consecrated spot, and for which our fathers fought and many of them died to maintain. The New-Bern band played the Mecklenburg Polka, composed by them for the centennial.

At night many of the dwellings and stores were beautifully illuminated, and the streets were alive with people coming from the various depots of the city.

At sunrise on the 20th, a salute of 100 guns was fired.

Early in the forenoon the various military and fire companies, with other civic societies began to march to Independence Square, the place of rendezvous, and to form in line of procession. At about half past ten o'clock the procession began to move. They marched through several of the principal streets and then out to the Fair Grounds. A grand display was made and one was reminded of the reception of returning soldiers at the close of the war, when "Johnny came marching home again."

At the Fair Grounds after prayer by Rev. Dr. A. W. Miller of the Presbyterian Church of Charlotte, Ex-Gov. Graham made a short introductory address. This was followed by the reading of the Mecklenburg Declaration by Maj. Seaton Gales, of Raleigh. The oration for the Day was then delivered by Hon. John Kerr our State Geologist and by Mr. John M. Bright, of Tenn. The exercises concluded with a grand dinner at which toasts were offered to the Union; to North Carolina; to Mecklenburg County; the 20th of May &c., and appropriate responses made.

At night there was a display of fireworks at the Square, and speeches were made by Judge Davidson, of Tenn., Ex-Gov. Walker of Va. Gov. Chamberlain of S. C., and Ex-Gov. Vance.

Thus ended the great Centennial Celebration, an event long to be remembered by those who witnessed it.

It is a significant fact that the colored people were entirely ignored in the celebration, and for that reason the exercises will doubtless be considered faultless by those who claim this to be a white man's country. The colored man was not to be seen except as a spectator or a servant. Our own Fire company though perhaps the most efficient in the city when work is wanted, was quietly snubbed just in time for the Centennial by a resolution adopted by the Board of Aldermen providing

that the Fire Department should consist exclusively of whites. I am told that a military company from another city desired to bring with them their band, composed of colored men, but was informed that they could not do so. This shows whether our white "friends" regard us as part of the body politic.

I have no doubt the 4th of July 1876 will witness a different course of procedure.

Yours for the Right. C. R. HARRIS.

(For the Educator.)

An Exhortation.

Let us strive to do good and serve the Lord. The Lord made us and He has blest us. He gave His only Son to die that we might be saved. O, that men would think of these solemn truths and the time that they have for cursing and swearing that they would use it in praying and begging God to forgive them for what they have done in the past, and He will forgive them. Ask and it shall be given, saith the Scriptures; if God had not forgiven us for our sins where would we have been to-day? We would have been howling among the angels of darkness where mercy hath no abiding; where the wrath of God is kindled night and day without ceasing. May the spirit of God abide with us that we may amend our walks and that whatsoever we do it may be done to the glory and honor of God.

H. L. SIMMONS, Fayetteville N. C. May 25, 1875.

Saved or Lost.

(Continued.)

THE LOSS OF A CHILD.

A friend of mine in Chicago took his children out one beautiful day in the Summer. They were the children of a large Sabbath school, and they were to have a day in the country. There was a little boy on the platform of the railway station, and by some mistake he fell down under the wheels, and a whole train passed over him. The train went back, and the body was found so mangled that the superintendent had to take off his coat to tie up the mangled corpse. He left it at the station, and, taking two of the teachers with him, went to the house of the parents. (The little boy was an only one.) When they got to the house one said to the other, "You go in." "No I can't," was the reply. The superintendent wanted the teachers to go because he thought the parents would blame him; but the teachers refused to go. So the superintendent went in. He found the parents in the dining-room at dinner. He called the father out, thinking that he would tell the father first, that he might break the news to the mother. Taking him in to another room he said, "I have sad news to tell you; your little Jemmie has got run over!" The father turned deadly pale. "Is he dead?" he asked. "Yes, sir, he is dead." Then the father rushes into the dining-room, and instead of breaking the news gently to his wife, he cried out like a madman, "Dead, dead!" The mother said, "Who?" "Our little Jemmie." Said the young man who told it me the next day, "I cannot tell you what I suffered when that mother came rushing out to me and said, 'Where is my boy? Where are his remains?' Take me to them that I may see him." I told the mother that the body was so mangled that she could not identify it, and she fainted away at my feet." Said he, "Moody, I would not be the messenger of such tidings as that again if you would give me all Chicago." There is not a mother or a father in this hall but would say it is terrible to lose a beautiful child like that, to have it swept away so suddenly. Well, it is terrible; but, my friend, what is that in comparison with the loss of a soul?

(To be continued.)