

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.

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.

The "Zion Church Advocate" has been suspended for several months, and the Bishops have decided to give it no further encouragement.

I think we have seen the end of it. 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.

Anything you wish published send to Prof. R. Harris. Write short letters, and matter will not be crowded out.

Years for the success of the "EDUCATOR."

J. W. HOOD.

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

BISHOP HOOD'S APPOINTMENTS FOR JULY.

- July 14th, Reheath, Columbus Co. N. C. 6th Whiteville, " " 11th Green Lake, Richd " 12th Powhatan, " " 13th Rockingham, " " 14th Wadesboro, Anson " 15th Monroe, Union " 18th Concord, Cabarrus " 19th New Hope, " " 22nd Mt. Pleasant, " " 24th Salisbury, Rowan " 25th Rodgers, Lenoirburg Co. V " 26th Mt. Zion, Brunswick " 26th White Oak, " " August 1st Petersburg, " "

To whom it may Concern

Be it known that the General Conference of the A. M. E. Zion Conference, 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. 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.

CATECHISMS.

PUBLISHED by the A. M. E. Zion Board of Publication: "Milk for Babies" 5 cts. each. "Children's Bread" 15 " " "Milk for Babies and Children's Bread together, Cloth Binding, 25 cts each. Sold by the Agent, JACOB THOMAS, 571 Broadway, Williamsburg, N. Y.

THE EDUCATOR.

VOL. 1. FAYETTEVILLE, N. C., JULY 24, 1875. NO. 43

TO THE MINISTERS AND MEMBERS OF THE A. M. E. ZION CHURCH IN AMERICA.—DEARLY BELOVED BRETHREN.—The good Lord has kindly spared many of us to pass through three years of toil and labor since we met in General Conference to do business for our widespread and fast increasing connection, we now number seventeen Annual Conferences presided over by five Bishops whose duty, according to the discipline is to visit every point in his diocese at least once a year which is an utter impossibility for him to do if he was to travel every day in the year, for some have more than three hundred and sixty-five points to make and others have fewer. The work has not been properly divided among them, while some are overworked, others spend over half of their time at home and this is wrong. The districts should be so arranged that each should have to attend regularly on his diocese and a law should be made that each Bishop should reside in his diocese so as to avoid so much traveling outside unless to meet the Board of Bishops which expense should be provided for by the General Conference, each Conference should provide for the traveling expenses of their delegates to and from the place of the General Conference. I would also suggest the propriety of arranging the Districts somewhat after the following:

- 1st District—New York, New England and New Jersey Conference. 2nd—Philadelphia and Baltimore, Tennessee and Virginia Conferences. 3rd—North Carolina and California Conferences. 4th—Alleghany, Kentucky and Tennessee Conferences. 5th—Georgia, South Carolina and Mississippi Conferences. 6th—Alabama, Louisiana and Florida Conferences.

By so doing the labor will be more equally divided between them. I would again renew my proposition in regard to taxing the members or sustaining our Bishops, not that they should have less but believing that a tax of ten cents from every member for the exclusive benefit of the Bishops could be collected much easier and make it obligatory on every minister leaving a charge to be responsible for that amount. One hundred thousand members at that rate would pay the sum of ten thousand dollars. Those bishops having the larger dioceses to pay over at the Bishops' Meeting, the amount over his salary each keeping an account of the amount received, which account to be rendered at every semi-annual meeting of the Bishops, so that they shall fare equally. I make the above suggestions hoping some of my brethren will look at them between this time and the sitting of the General Conference and what you think is of any service take it and improve it, amend it and alter what I have said for what I have said is because the connection lies close to my heart. My days are passing swiftly away, I am nearly done meeting in conferences, and like many that met at our last meeting I shall be gone to where conferences shall not meet to adjourn. A number have departed since June, 1872, and we are following in their footsteps. May the good Lord keep us faithful, in the earnest prayer of your brother in the gospel bonds.

J. A. JONES. Petersburg, Va. July, 1875. (For the Educator.)

Mr. Editor: Allow me to say to the readers of the Educator, that Madame Parque, of Hayti, a colored lecturer, has been delighting us with her fine lectures during the past two nights, July 5th and 6th, in the Newberne Theatre.

Madame Parque is 26 years old, of ordinary height, well built, of unmixed race, dark brown skin, and of a bold, intelligent countenance.

She was born in Hayti; educated in England, and if we may judge from what we hear, few are more accomplished than she is. Her lectures are fine, well delivered, and with abundant matter always at hand. Her intelligence is much admired by our people here, indeed I think she is a noble representative of our race.

The subject of her first lecture was "The Negro, Past, Present and Future." She resorted to historic facts to confute the idea that the negro has no deeds of honor in history. It would make my communication entirely too long to attempt giving the lecture in detail. To say nothing of her own grand home St. Domingo, she adverted to the past acts of the negro in this country to show that he is entitled to a place of honor in the history of this country.

At present with so much to be done for our own elevation, and also that of our race, she thinks we are too indifferent, not loving literature as we ought or must in order to become a strong nation. That we spend our money at the wrong time, in the wrong places, and for the things that never half way compensate for their cost, such as great excursions, games of chance, rum, cigars &c. That we are inclined to want high positions, without consulting our qualifications to fill such places. As to the future, she thinks better things are to be seen of us, being of the crisis of our national destiny, and as the medium of Africa's redemption we ought to avail ourselves of every opportunity to carry on such a work.

Her second lecture was upon the situation of the Island, its natives, their marriages and burials, and their peculiarities of these details. Her theme is that of bread and butter growing upon trees.

She expressed herself a strong advocate of women's rights to do any thing they can do, and do it well, even at the ballot box, as she failed to see the reason why a sober woman could not vote, as well as a drunken man.

Closing with her eloquent remarks we all were richly rewarded for the money we expended.

J. A. TYLER.

WHITEVILLE, N. C., July 6th '75.

Mr. Editor: My Quarterly meeting commenced at Whiteville, and I am happy to say to the public that the Lord met with us and blessed us, and a mighty revival is now going on. I must say that sinners attempted to run but the God that speaks on high stopped them in their mad career.

Bishop J. W. Hood was with me on the 6th and 7th July. He preached on Tuesday night, his text: Matt. 19:27. Then answered Peter and said unto him, behold we have forsaken all, and followed thee, what shall we have? The Bishop then remarked, the first thought was the question asked, and the second thought the answer given. He then pursued a regular course confining himself, first upon man and his duty, and especially the ministry. He spoke in high terms of a regular minister who had forsaken all and followed Christ, that ministers, who forsook all for Christ's sake, have no business in the cotton field, but his business is to preach the gospel. He then showed to his congregation how ready Christ is to forgive them that forsake all and follow him. The sermon was listened to and not without effect. In closing his sermon, the cup ran over and the blessing was enjoyed. Yours for Zion.

A. ALLISON.

WASHINGTON N. C., July 8th 1875. DEAR EDUCATOR our church here being in such a needy condition, and times being so dull and money so scarce, and our people here are struggling so hard to finish our church so as to get in it and have room to accommodate the large and intelligent congregation which flocks to our church.

I concluded to visit several of our churches and solicit and collect aid. After communicating with several Elders, I visited them. At Statesville they are going to rebuild, and the Elder only granted me traveling expenses. At Salisbury Elder Green and Congregation did what they could for me, (it being on Wednesday night) had I been able to remain with him until Sabbath they could have done more for us the following is a list of the contributors and the amount:

- Elder Joseph Green, \$1.00 Deacon Louis King, .50 Sister Gray M. Green, .50 " Eliza Caldwell " Sarah Hargrave, " Rosa Hickman, " Lucy Crenshaw, " Margaret Hamilton, " Nelly Bridges, " Martha Murphy, " Nelly A. Parker, " Almira Hunsicker, Each twenty-five cents. Sister Patsy Allison, .50 Mr. Wesley Schon, .10 " Henry Bingham, " James Lovick, " Wm. White, " Thos. Henderson, " Henry Johnson, " L. A. Henderson, Each twenty-five cents. Unknown, .15 Total \$6.50 Less counterfeits .25

Our most sincere thanks to Elder Green and his dear good people at Salisbury, may the Lord ever bless them.

As Elder A. M. Barrett in the Manchester District, is building and soliciting aid through the EDUCATOR I did not ask that District for help but Deacon Henry Williams at Egypt gave that congregation the privilege to give their "former pastor" something, and they gave me \$5.25. At Jonesboro, Deacon Collins and the good people there in like manner gave me \$3. traveling expenses. My thanks to Egypt and Jonesboro people. At Fayetteville Prof. Robt. Harris gave us \$5 Brother Harris and wife, sister Mary Harris, did much which "cheered the weary traveler," and their deeds of kindness will be remembered.

At Wilmington, Elder G. B. Farmer gave us \$5. and his congregation \$5. I passed through there also in the week.

Elder J. A. Tyler at Newbern, gave me \$3. traveling expenses out of his own purse. Every where I met with much sympathy, kindness and encouragement, if I had time to call on the several congregations on Sabbath where the Elders were willing to help us, it would have been better, but I had not the time. I find the fire burning in Zion at many places. Out of the 42 converts that we had at Egypt last fall, only one has gone back to the world. The ministers are working hard every where to build up Zion.

A. B. SMYER.

BEAUFORT, N. C. July 13th 1875.

Mr. Editor: We are not the least in our beloved Zion that loves our Pastor, for on the 18th and on the 25th of June a company of sisters with one or two of the brethren of Burns' Chapel came in a rush to the Parsonage, at 9 or 10 o'clock p. m. with their baskets and bundles of the good things of this life, and they put them on the table, and they sang prayed, and they went their way, God bless them. May they long.

Wm. H. Pitts.

(For the Educator.) MAGNOLLA, N. C. July 13th 1875.

Mr. Editor: You will please allow me a small space in your paper to state to the public the spirit of our people at this place. After much hard preaching and prayer among them, they have at last concluded to have a piece of land and they say they are going to pay for it before they stop, though we have not done anything for the churches named in Conference but sir, we are so far behind at this place in having a house of worship ourselves until we are ashamed of ourselves. But now we intend to awake up out of sleep, and go to work for Zion and as I have promised them that I would try to publish their names in the Educator, I hope that they will appear in the paper as follows:

- Mr. W. B. Braddy, \$5. Mr. A. Parker, \$2. Messrs. W. M. Pearsall, Benj. McGowan, T. H. McGowan, John McGowan, Wiley Sellars, G. Matpis, C. Pearsall, M. Smith, S. S. Smith and R. H. Parish, \$1 each, Allen Miller and A. Devane, 75 cents each. L. Chambers, R. McGowan, John Miller and C. McGowan, 50 cents each. T. H. Houston, K. S. Houston, Derry Miller, L. Pearsall, A. R. Carlton, C. C. Carlton, T. Carlton, G. C. Carlton, S. P. Pearsall, M. J. Pearsall, S. A. Houston, H. A. Moore, H. Kenon, M. Daniels, Judy Ratley, E. S. Buflow, D. A. Huggins, M. J. Martin, and Mil. Martin, 25 cents each. M. McGowan, K. McGowan and A. Pearsall, 10 cents, each. I am now doing all I can to move on the good work. Pray for us. Yours for Zion.

JOHN H. STEWART

[From Harper's Weekly.]

Thus far, we have endeavored simply to tell the story of the case without interjecting into the narrative our own personal sympathies, prejudices, or judgment. Those sympathies are nevertheless very strong, that judgment is very clear. Under a careful analysis the evidence against Mr. Beecher utterly fails. It would not suffice against a man much less strongly entrenched in public esteem than he; against his pure life and noble character it breaks in vain, as the foam of the angry ocean against the cliff which it can obscure but can not destroy. The case is one of conspiracy against a good and great, though careless man, but a conspiracy which grew rather than was formed, which was the natural product of the jealousy of self-conceit rather than the deliberate contrivance of greed. On the one side is a man the greatness of whose heart and the credulity of whose sympathies are at once his genius and his weakness, on the other is a man whose insane jealousy is the natural though deadly fruit of an insane self-conceit, imbittered by a spirit of personal and fell revenge.

The key to the comprehension of this whole case is Mr. Tilton's frank declaration: "I resolved to smite Mr. Beecher to the heart." The arrow was well fashioned, the bow well bent, but the destroyer has failed of his purpose, and when posterity, wiser than we, reads the history of this case, it will honor, not less than the noble achievements of Henry Ward Beecher's noble life, the no less noble failure of the patience and magnanimity of his only too chivalric and unhappily unsuccessful endeavor to shield "all the other hearts that would ache" from the publication of the famous Brooklyn scandal.

Wm. H. Pitts.

Deserving Boys.

We like boys who try to help themselves. Every one ought to be friendly to them. The boys of energy and ambition, who make a manly effort to do something for themselves, are the hope of the country. Let their anxious ears catch every word of encouragement and cheer, for such words, like favoring breezes to the sails of a ship, help to bear them forward to the destination they seek.

It is not always as it should be in this respect. Many a heart has been broken—many a young man, of industry, animated by honorable motives, has been discouraged by the sour words, the harsh and unjust remarks of some relative, who should have acted the part of a friend. The unthinking do not consider the weight with which such remarks sometimes fall upon a sensitive spirit, and how they may bruise and break it.

If you cannot do anything to aid and assist young men, you ought to abstain from throwing any obstacles in their way. But can you do something to help them forward? You can at least say, God speed to them, and you can say it feeling from your heart. You little know of how much benefit to boys and young men encouraging counsel, given fitly and well-timed, may be, and in the great account, such words, addressed to those in need of them, you may find reckoned among your good deeds.

Then help the boys who try to help themselves. You can easily recall simple words of kindness addressed to yourself in childhood and youth, and you would like now to kiss the lips that spoke them, though they may long since have been sealed with the silence of death, and covered by the clouds of the valley.

Blameless not Faultless.

No Christian is or can be faultless before the Lord. Blameless he may, and ought to be. The child that does its needle-work faultless is commended, though not a saint, is perfect. The child is blameless, but the work not faultless. The Christian who lives up to his light, and ability is blameless, but in God's sight faulty. He is not conscious of his defect, his eyes are not sharp as God's; his best efforts are like the needle-work of the little girl, well done for her, but so defective in fact, that every stitch must be removed, and done again by a more skillful and experienced hand. Saints sometimes judge themselves perfect because they are not conscious of faults. They may be innocent, but surely are not perfect. With more light and culture they would discern defects. Others of more experience observe them now, because sufficiently educated or advanced in wisdom. The novice that paints a horse is dumb, thinks it beautiful; and it is well done for him. He has done his best, and is blameless, but a few months of training makes him hide his earlier works in shame. Jesus keeps blameless, trusting souls, and step by step leads them up to higher culture, richer wisdom, purer taste, until they attain His likeness in glory.

LAST WORDS.—A murderer who was banged the other day at New Madrid, Missouri, warned young men in the following earnest language:

"Look at me. I am on the scaffold, about to be jammed into the other world. What has brought me to this? Let me tell you and let those words forever ring in your ears. It was whiskey. Whiskey ruined me. If you do not want to be imprisoned, and in the end brought to the scaffold, don't drink liquor."