

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 use your power to increase its circulation. The "Zion Church Advocate" has been suspended for several months, and the Bishops have declined 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 subscriptions.

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.

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 SEPTEMBER.

- Sept. 4th Matthew's Chapel, N. C.
5th Dyce Hill, S. C.
6th Cherry, "
7th New Galilee, Anson Co., N. C.
8th Flat Rock, "
9th New Forestville, "
10th Brotherly Love, "
11th Hickory Grove Camp Meeting, "
12th Rocky Mt. Anson Co., N. C.
13th Chesnut H. H., "
14th Mt. Zion Montgomery Co., "
15th Rapers Grove, "
16th Troy, "
17th Zion Grove, "
18th Carthage Moore, "
19th Bevers Chapel Chatham Co., "
20th Union Grove, "
21st Goose Grove, "
22d Evans Chapel, "
23d Mitchell's Chapel, "
24th Thompson's Chapel, "
25th Sanford, Moore, "
26th Love Grove, "
27th Johnsonville, "
28th "
29th "
30th "

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.
S. D. Talbert, Treasurer.
Dr. J. A. Thompson.
Jacob Thomas.
George Bosley.
F. A. Lee, Corresponding Sec'y.
J. A. Jones, Recording Sec'y.

It is the duty of a general conference to appeal to a general public to aid us in our benevolent object, in educating and christianizing our poor and oppressed race, and to preach the Gospel of the Kingdom of God.

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 Agents, JACOB THOMAS, 571 Broadway, Williamsburg, N. Y.

Society, or Church?

The work of the various benevolent and charitable societies should be done by or through the church. The sick should be cared for, the poor relieved, the dying comforted and the dead buried—by the church. And then the church would be blessed of God and man for her good works and the name of Christ would be honored.

That this was the original design of the church is plainly shown by the account given in Acts iv 32-37 and Acts vi 1-7.

But now-a-days, this work of love and mercy is in the hands of other societies and these societies get the praise, and they deserve it.

Far be it from us to detract one jot from their need of praise or their measure of blessing, but we are jealous for the church and for God.

Hear the words of Jehovah himself, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." [Mal. iii, 8.]

A Brother, writing to us from another part of the State, says, "We cannot do anything toward building our church, at present and one of the greatest obstacles we have is so many of these societies. This place is full of them, and most of them are composed of church members!"

The church is slighted in almost every respect.

One or another of these societies is in constant Festival operations, so that the Church has no chance. I have seen the effect of Masonry, Odd Fellowship, Good Samaritans and others, in this particular. I prize the Church higher than any other society in the world.

I think Ministers make a great mistake in this matter, for they seem to be in front in these societies. To be a good christian, in my estimation, covers all the ground.

In conclusion, we urge upon all to work more earnestly for the church, with the church and in the church, that her borders may be enlarged, her influence extended and her blessings multiplied. God bless the Church!

To all our church members we commend the following, [Psalm xvi, 7, 8.]

"Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength.

Give unto the Lord the glory due unto his name, bring an offering, and come into his courts."

Good Bye!

This is the last issue of the EDUCATOR for the present. The publishers find it impossible to raise money enough to keep the paper going, and have decided to stop.

As this issue closes the first year of its existence it is considered a good time to stop, and no subscriptions will be taken for the next year.

The publishers deserve great praise for their enterprise in undertaking so difficult a task, and their untiring industry in sustaining it.

We regret to say they have not received the encouragement and support which they deserved and expected.

Our people have not done their whole duty in this matter, and, we think our Ministers, especially, have failed to work for the paper as much as they might have done. The result is that we lose our church paper.

Those who have worked to sustain the paper will have the approval of their own conscience and we tender them our sincere thanks.

Our thanks are due, also, to those who have aided us in the conduct of the Religious Department by their letters, essays, and friendly words. They have done well. If we have, unwittingly, offended any one, we

beg pardon, we have tried to do the best we could, and our only aim has been to do good.

We have received no pay for our services except the consciousness of having tried to do something to aid in the elevation of our long oppressed and down trodden race. May God bless the effort.

"With malice toward none, and with charity for all," we commend our readers to the mercy of God, and bid you all Good BYE.

R. HARRIS.

(For the Educator.)

NEW YORK, Sept. 11th. 1875.

Mr. Editor:

You will please note in your journal, that quite a number of ministers of the A. M. E. Zion Church in the 3d Episcopal Dist. will receive from this date, the Weekly Witness for six months free of charge and postage paid, through the kindness of Mr. John Dougall, Editor, who manifests a desire to aid our ministers by way of furnishing them with good religious news, and other matters as may be seen in his paper. I hope they will take pleasure in reading the Witness, as I can recommend it as an excellent paper for general news and church notes.

Yours Respectfully, J. M. FARLEY, Ag't. for R. U.

(For the Educator.)

FLRA HILL CHAPEL, Sept. 19th 1875.

Mr. Editor:

We have just closed a short protracted meeting in which time the good Lord has been pleased to come down into our midst and blessed us with the converting of 11 precious souls leaving many more crying for mercy.

Dear brethren in Christ pray for us, that Zion's wheels may roll on.

Our quarterly meeting will take place at Lock's Creek on the 25-26th of September.

REV. G. W. GRANGE.

Zion Church Conference

The twenty-fifth annual conference of the African Methodist Episcopal Zion Church, began in Montrose on Tuesday afternoon, the 7th instant, at two o'clock. The President of the District, Rev. J. J. Clinton, organized the conference and presided.

After singing the hymn "On all the earth thy spirit showers," the scriptural lessons were read (iv. Micah, ii Colossians,) and the members of the conference knelt and repeated the Lord's prayer.

Elder Wm. Sandford preached the annual sermon, for I Corinthians, 1, 17. The theme was "Rise and Progress of Christianity."

Bishop Clinton delivered his annual Episcopal address, which was full of instruction and encouragement, and delivered in an able and impressive manner.

The appointments for the evening were announced, and the afternoon session was dismissed with benediction by the Bishop.

As the Christian advances on his way, a sweet and solemn sense of the unity of life grows upon his spirit. "We are complete in Him." Much of our life, if viewed in itself only, would appear purposeless and broken, yet Christ has said, "Gather up these fragments that nothing be lost." We learn to look at life as a whole thing, not to be discouraged by this or that adverse circumstance, remembering how much there is and will be in that life which is "like frost and snow, kindly to the root, though hurtful to the flower"; fatal to the bloom and fragrance, the lovely and enjoyable part of our nature, but friendly to its true, imperishable life.

The duty of being Happy

BY MRS. HARRIET BLEECHER STOWE.

(Continued.)

Here is the whole account of this strange unworldly joy which is the peculiarity of the Christian religion. St. Peter says these persons had been born again to a living hope, and that they rejoiced in the possession of an inheritance incorruptible, undefiled and unfading, and that though they never had seen Jesus Christ they loved him, and he was to them a Presence so real and intimate, that in loss of all things they rejoiced with joy unspeakable and full of glory.

It is a pity that we have ever rendered us accustomed to the phraseology of the New Testament, and that some very wonderful and expressive words by habit go through our minds without leaving any impression.

Let us dwell for a moment on this "joy unspeakable and full of glory." Have we ever felt this or anything like this? Have we observed in the course of our acquaintance any person who felt it?

Yet the apostle seems to speak of it as a matter of course in the experience of those he was addressing. They were poor, they were despised, they were even "in heaviness" through manifold trials, but for all that he is certain that they are rejoicing in Christ with joy unspeakable and full of glory.

We can fancy in Ephesus, or Corinth, or Philippi, some poor workman going about the streets in a very shabby cloak, yet with a heart so joyful, so full of gladness, that he pines every one he meets that they cannot feel so, too. When he sees the chariots of the rich go rushing by, when he sees all the glitter and jewelry of fashion, all the hurry of buying, selling, trading, all the fever, fret, care, and worry of pursuit and success, he feels: "O poor, sorrowful man! why must I be so happy, and you have so little joy? Why must I carry in my heart this great secret of peace and hope, and not be able to give it to you?" "I would to God," says Paul to Agrippa, "that both thou and all who hear me, were both almost and altogether such as I am, except these bonds."

How strange that speech must have sounded from the threadbare missionary standing before Festus, and Agrippa, and Bernice in all their pomp, with the chief captains and principal men of the city standing round!

There he stood to speak for his life, traduced, accused, calumniated by his own brethren who, as Festus said, had been crying out to him daily that he ought not to live any longer, and he standing among them, pities them, and wishes they were only as well off as he is. His enthusiasm, his joy in Christ, his earnest telling of the story of the time when Christ found him, affected his noble auditors. Festus, the Roman, cried out: "Paul, thou art beside thyself; much learning hath made thee mad." But Agrippa, the Jew, said: "Al, most thou persuadest me to be a Christian;" and then the heart of Paul throbbed out towards him and towards them all with the pity of a superior nature: "Oh, would to God you were as I, all of you." He would share with them the riches of his inheritance. He does not want to keep such a treasure to himself.

And now a thousand years or more have passed, and these poor persecuted yet joyful men, who were scattered here and there throughout all Asia, have got the inheritance which St. Peter told them was reserved in heaven for them. The temples have perished. The shrines of gods and goddesses have passed away; only heaps of ruins tell where

once was all the magnificence of Greece; but this inheritance; incorruptible, undefiled, unfading, has been in the hands of these Christians for more than a thousand years. They have seen the Christ whom not seeing they loved, and if only in believing they rejoiced with joy unspeakable and full of glory, what has been the joy of dwelling forever with the Lord?

And if we look in modern society for the men of joy—men who carry within them the secret of unalterable peace—where shall we find them? Are these people who go burdened, anxious, and troubled about many things—these people whose life is worn thin with anxieties and whose hair grows gray with care—the successors to the heavenly inheritance that St. Peter told of? Are these the men who rejoice with joy unspeakable and full of glory? Have they the secret of the peace of God that passeth all understanding? Is it possible to rise above care, and fear, and sorrow, and every earthly loss, and rejoice in the Lord always? If it is, is it not worth a life's study to get this gift?

In a recent journey the writer met in a distant city one whom she had years before parted from a young girl. Since then the young girl had mourned her husband—a colonel in the army, who was shot through the heart in battle—a beloved daughter, shortly after had died of consumption, and the mother wore the weeds of mourning. But a peculiar expression of calmness and serenity was in her face, and every word she spoke was full of peace and thankfulness. She was at rest in God; her heart had no struggles; she had no complaints. All, she said, had been ordered in kindness; all was right, and bright, and cheerful. God had been so kind, so near, so dear, that he had wiped away all tears from her eyes.

If all Christians had like precious faith, would it not be a testimony of the reality of religion worth volumes of controversy?

The only arguments that skeptics cannot answer is the living Christian.— Christian Union.

Go Because it Rains.

"I suppose that you went to Sabbath school to-day, Lucy," said a mother one stormy Sabbath, setting herself to some reading after breakfast.

"Please let me go to-day, mamma, I want to go because it rains."

"Why, Lucy, that is my excuse for staying at home. How can you make it a reason for going?"

"Our teacher always goes, mamma, in all weather, although she lives so far away. She is often obliged to hire a carriage to bring her; and she told the class that one Sabbath, when she went through the storm, and did not find even one scholar, she was so discouraged that she couldn't help crying. She asked us, too, if we did not go to our day-schools when it rained harder; and she said, while we must always do as our parents thought best, perhaps if we asked them pleasantly to let us go, and were willing to wear our thick boots and water proofs, they would be willing, if we were well. Please let me go to-day, mamma; you know if it rains ever so much to-morrow I shall go to school to keep my place in my class."

"Well, I am willing, my dear, if you wear your old suit; go and get ready. But when the mother heard Lucy singing softly in the nursery, as she dressed herself to go out,

"Must Jesus bear the cross alone,

And all the world go free?" she could no longer take interest in her book. When her husband, who was a lawyer, came in soon after from his library, she said, smiling: "What a beautiful prayer! And here is a sweet promise to go' with it: 'Though your sins be as scarlet, they shall be white as snow.'"

RATES OF ADVERTISING:

Table with 2 columns: Rate description and Price. One Square, one time, \$1.00; one month, 2.00; six months, 8.00; one year, 15.00. Yearly contracts with large advertisers made on very liberal terms.

"Our Lucy is going to Sabbath-school especially because it rains, that her teacher may be encouraged by the presence of at least one pupil. What say you to going to church ourselves for the same reason, if we do not for a better?"

"I'm agreed, my love. I was just thinking I could never plead a cause to a vacant court-room, and that our minister must find it hard work to preach to empty pews."—Christian Advocate.

Good Advice to Boys.

Rev. C. H. Spurgeon gives boys the following bit of good advice:—"Do not imagine that you cannot now be Christians; the gifts of our heavenly Father's love are not reserved for a certain age; boys may be saved boys may be workers for Jesus, boys may bring great glory to God. Hence it is that just now, at this particular turning-point in your lives, we are anxious to see you resolute for the right way. May the Holy Spirit incline you to resolve to be the Lord's! Others may despise your conscientious choice, and make mirth of your holy carefulness, but what matters it? Some of us have been laughed at for these twenty years, and are none the worse for it; we have had all manner of evil spoken falsely of us for Christ's name's sake, but we are all the happier for it. O boys, if you are renewed in heart, and become for life and death the Redeemer's none can really harm you; all must be right with him who is right with God. Hold on, then, to the Sabbath-school, and when you cease to be taught, become teachers. Hold on by the Sabbath services and all the ordinances of the house of the Lord, and say, like Ruth to Naomi, 'Thy people shall be my people, and thy God my God.'"

"BE."

A young lady had been trying to do something very good, and had not succeeded very well. Her friend, hearing her complaint, said:

"God gives us many things to do but don't you think He gives us something to be, just as well?"

"O dear! tell me about being." Marion looked up with penitent eyes. "I will think about being, if you will help me."

"God says, 'Be kindly affectionate one to another.'"

"Be ye also patient."

"Be ye thankful."

"Become little children."

"Be ye therefore perfect."

"Be courteous."

"Be not wise in your own conceits."

"Be not overcome of evil."

"Be thou faithful unto death."

Marion listened, making no reply. Twilight grew into darkness. The tea-bell sounded, bringing Marion to her feet. In the firelight Elizabeth could see that she was very serious.

"I will have a better day to-morrow. I see that doing grows out of being."

"We can not be what God loves, without doing all that He commands. It is easier to do with a rush than be patient, or unselfish, or humble, or just, or watchful." "I think it is," returned Marion, emphatically.

The Snow Prayer.

A little girl went out to play one day in the fresh, new snow, and when she came in she said, "Mamma, I couldn't help praying when I was out at play."

"What did you pray for, my dear?"

"I prayed the snow prayer, mamma, that I learned once in Sunday-school: 'Wash me, and I shall be whiter than snow.'"

What a beautiful prayer! And here is a sweet promise to go' with it: "Though your sins be as scarlet, they shall be white as snow."