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CORRESPONDENCE

FROM THE MINISTERS AND MEMBERS OF THE A. M. E. ZION CONNECTION IN ALL PARTS OF THE UNITED STATES.

TO THE STAR OF ZION

BISHOP HOOD'S ADDRESS.

[Continued from last issue.]

moral and Christian courage and with the strength of will to break away from long standing evil habits. In this connection I am sorry to hear that the section of the general rules which forbids the use of intoxicating drinks, is not strictly obeyed. I was sitting in a minister's room some time ago, and two sisters came in and began to pour out their complaints against ministers who had had charge of that church. They told me that they had seen bottles piled up in that room, and that they were fully satisfied that there were intoxicating drinks locked up in that room at that very moment. Now unless the ministers in this conference cease to use intoxicating drinks as a beverage, you can not hope for success; drunken ministers cannot preach the gospel of Jesus. Isaiah says they err in vision, stumble in judgment, they are out of the way through strong drink.

The habitual use of tobacco is scarcely a less evil than drinking, and its natural tendency is to lead men to greater evil of drunkenness. If the ministers of this conference could know how greatly the using of tobacco destroys or hinders their usefulness, they would cease at once to use it. If they could realize how many stars from their crown it will lose them, they would never touch the weed again. We who want to be the equal of the best on earth will cut a sorry figure in heaven with not enough stars to distinguish us from ordinary people, who were satisfied with bearly grace enough to get in with, while those of our acquaintances who, by their useful, holy and exemplary lives, have turned many, not merely to the church, but also to practical righteousness, shall shine forever as stars in heaven's firmament. Oh, brethren, how can you be satisfied with being mere hirelings or servants in God's house, when all the blessings of Divine sonship are freely offered.

I accepted the appointment to this district, which is the largest, and requires the most work of any in the connection, without a murmur, hoping to be able to improve it. If I should fail I shall be happy when my time is out.

Thirdly, I have noticed a want of brotherly love among you. There ought to be, at least among ministers of the same church, a most decided friendship, yes, a strong affection, and a large degree of care for each other. If you have not a large degree of this you should cultivate it. I think also, that we need a greater connectional interest. Whoever will or may cling to their local and clannish notions, certainly ministers who are sent by their Master into all the world to preach, cannot afford to indulge local notions.

I must repeat that, which has been so often stated, and what we shall have to continue to speak of until the needed interest is awakened, namely, that the general fund, which is placed at the lowest possible figure, must be collected. When I tell you that our connectional institutions are all languishing; that the salary of the teacher at our college is not paid; that we cannot afford accommodations for as many students as desire to attend, nor teachers enough for the number in attendance, that notwithstanding the Bishops at the last General conference, donated many thousands of their back salary to the connection. There still remained over six thousand dollars due them on salary for the last four years, and that since the general conference they have received only the following amounts: For June, \$5 81; July, \$11 27; August, \$40 23, or (\$57 31) fifty-seven dollars and thirty-one cents. It seems to me that you ought at least to feel a deep interest in the matter—yes, an interest sufficiently deep to move you to such effort as you have never felt like making before. Quite a number have expressed to me a desire for a place where they can do better. I have only this to say, viz: that the places are just what you have made them, and they will not be any better until you have learned how to make them better. I am quite well satisfied that there are at least a dozen appointments in this conference which could be made equal to the best in the connection, and yet the great interest hinges upon four churches. There are a dozen members who want these four churches. You know that I cannot appoint a dozen men to churches, and you ought to know that God does not want a dozen of you in four churches. If these churches were mine I might select some men whom I regarded as special friends, and put them in charge to make the most that they could out of them. But the churches are not mine, I am only a steward, with an awful responsibility resting upon me, a responsibility which involves the eternal interests, possibly of millions of mortal souls. For aught we know, if properly provided, the churches may be the means through which, in the ages yet to come, millions may be saved. If by any avoidable mistake on my part, this possibility should be hindered, how shall I escape the fearful consequence? I do not claim infallibility, I am liable to err, but when past experience and my best judgement is against a certain appointment, if I make that appointment, I make it with all the chances for failure and disaster staring me in the face. Jesus the matchless speaking, asks in substance, this question: If ye have failed in what is small, who will commit more important matters to your care. Men who have never built up a small charge are clammering for large ones. I am not averse to having you express your wishes, and especially am I pleased when a brother tells me he feels that he has a call to go and build up a broken church. I have been sensible of such a call myself on several occasions, and upon several occasions have brothers expressed such feelings respecting work, and neither in my or any other case, have I ever known a failure in such a case. I could mention nearly a dozen cases, in which the success was far beyond the expectation. In any case I am quite willing to hear from all sides, and I wish all to know that if I fail to do what I wish it is not because of any unwillingness to please them, but because I fear the Lord. My chief

study is, what will please the Lord, what contributes most to the success of his cause? I do not expect to avoid mistakes, but I do want to reduce them to the smallest possible number. And I believe if you will seek the grace necessary to overcome all ungodly habits, and go to work, with a single eye to the upbuilding of his cause, you will not have cause long, to complain of poor charges.

If you will have tobacco and beer, and wine and whiskey, if you want to study how to be genteel, pleasant and agreeable, if you cannot overcome a disposition to be jealous of other men's ability to succeed. In a word, if you are going to whine and fret, and make yourself and everybody around you feel disagreeable. I have no hope for you.

I am happy to find a few of the ministers doing exceedingly well. At Indianapolis I found Elder Washington carrying all before him. At St. Louis I found all doing fairly well, and the same may be said of Louisville. Brother Temple has made his mark at Evansville.

The most pleasing feature of this conference is the number of promising young men who are rising up to take our places in the near future. I would say to them, whatever in your seniors is worthy of imitation, mark and imitate. Whatever in them is not commendable shun as you would a deadly poison.

And now to the business before us, let us betake ourselves with ad eye single to God's glory, that His great name may have the praise now and forever, Amen.

J. W. HOOD, Bishop.

NOTICE! NOTICE!!

To the Ministers and Delegates of the North Carolina Conference.

Dear Brethren.—Our next annual session will be held in Newbern, N. C. and will convene on the 4th Wednesday (26th day) of November, 1884, at 10 A. M., Rt. Rev. Thomas H. Lomax, will preside. I have secured the following reduced rates on the following railroads, respectively:

Richmond and Danville railroad, North Carolina division, from Hillsboro and all intermediate stations to Goldsboro. Tickets will be on sale for two days only—namely, November 25th and 26th—good to return for ten days.

Raleigh and A. A. Line Railroad, Carolina Central, Raleigh and Gaston, respectively. Tickets will be granted at three cents per mile, each way—good from November 24th until December 4th, 1884.

Wilmington and Weldon. Special rates. No cheaper than the regular rates.

Atlantic and N. C. Terms not yet received.

I will write or telegraph you a Goldsboro in due time.

Yours in Gospel service.

A. B. SMYER,
Secretary N. C. Conference.

Ministers going to conferences, unless it is at places where there are a plenty of accommodations should avoid taking too many of their friends along, 'tis true while the pastor and people will do all they can to accommodate all, yet they may be put to a great deal of inconvenience. A hint to the wise is sufficient.

A good beginning is half the work. Prudery is the caricature of modesty.

REV. H. C. PHILLIPS' ADDRESS

TO THE
Newbern District Conference, A. M. E.
Zion Church, at
BEAUFORT, N. C., October 22, 1884.

[Which the Secretary (after much discussion) was ordered to publish in the STAR OF ZION just as it is.]

VIZ:

Dear Brothers:

Another year has passed since we met last in district conference. Many have been my trials, and I suppose all of you have had your bitter cup.—This, however, will be the last time that I shall meet you in district conference on this district. Four years have passed when this one is out, since I have been with you, I have tried to walk in and out before the people like a professing Christian. I never was so very unkindly treated as by the elders with whom I have been associated—9 exceptions. Since I've been on this work I have nothing to say as a complaint against the deacons and preachers, nor the membership, (but enough of this.) There has been much spiritual and material progress on this district for the last four years; 17 years have I been in the North Carolina conference, much progress have been made in gathering members, building church houses, and gathering Sunday School scholars. Much progress have been made educationally. A gospel minister ought to be kind one toward another, and faithful to God and the church, and stand above the people. Sin among our people is great, especially that of the disregard for morals. Let God's ministers set good examples, preach the gospels, preach the law as well as the gospel, and pray for them. Fight not, but love one another, and so fulfill the law of Christ.

I hope you will be successful in raising all the general fund this year. God have done much for us and is still doing. Let us praise Him, let us sing, "Sure I must fight if I would reign; increase my courage Lord, I'll bear the toil, endure the pain; supported by the word."

Surely, if there ever was a time in which you should be proud it is now. The success of your college at Salisbury; your talented young men, your book concern, church paper, learned bishops, &c. You should be mindful of the heathen of Africa. Let us support our foreign missions, let us fight for God and Zion: How easy to honor God with your mouth, but who will stand up for God? I think we can get some one for anything, to fight for any aim, to stand up for all shades and colors of opinions, but who will stand up for church purity, female purity in the church, in the State, in and around our own fireside, and within the church?

Poor black women! You must be heard and protected, or the race is gone. Hear me, and mark what I have to say. God will surely revenge the colored woman in this country, she has no friends like other native women. "But Ham, our father, dishonored his own father, and the black man as a race, dishonor their women. Great pity, for if, when we are weighed in the balances, we are found wanting, we be unto you, for their will be great upon our people. Let Zion's watchmen all awake and take the alarm; they give, and let them from the mouth of God their awful charge receive. May they in Jesus who they preach their own redeemer see; "And watch for souls for whom the Lord the heavenly mansions leave." It is reported that Bishop Lomax said, "let the sweat and tears grow together," that's what the Bible says, and it also says, "Drink, get drunk and spew." Let us encourage purity of society, of body and soul. Take care, the worn out preacher stand up for God, its manly to be brave in a good thing. May we all meet in heaven.

H. E. PHILLIPS, P. E.,
Of the Newberne District for four years.

The above is a true verbatim et literatum copy of Brother Phillips' address, which I was ordered to publish in the STAR OF ZION, I trust that it will be published just as it is, that no blame be attached to the secretary as there was much discussion over it.

Yours in Gospel service.

A. B. SMYER,
Secretary.

FROM CAPE FEAR DISTRICT.
CLEAR RUN, SAMSON CO., N. C.,
October 28th, 1884.

Mr. Editor:

According to previous appointment, our Presiding Elder, Rev. E. H. Hill, has just closed his fourth District Conference, which convened in Zion chapel, near Clear Run, Samson county, N. C., on the above date.

The first, second and third days were beautiful, the whole natural heaven presented one unbroken sheet of serenity; and the citizens received the conference without any controversy.

Though it is painful in a religious point of view, to say that several of the circuits were not represented—either by delegate or by pastor. But the reason is not difficult to explain: There is quite a famine in this portion of the State in regard to money and provisions. The rivers are low, the boats can't run. Turpentine and tar, being their only hope of support, is now at a low ebb. Laborers' wages are low—males 50 cents per day; females 25 cents per day; meat, 15c. per pound; corn, \$1 00 per bushel; beef 7 and 8c. round; coffee, 25c.; sugar, 12c.; and a common \$10 00 suit of clothes is now priced at \$20 00, and the majority of our members being renters, of course, this embarrasses the church, and well explains the reason why the brethren were not at the District conference. But notwithstanding these appalling calamities which prevent the financial progress of the church, yet we had a pleasant conference, and the beauty of the whole was that the Presiding Elder and brethren worked together in harmonious union, and the glory of God seemed to overshadow the meeting, and it affords the writer much pleasure to say that the district is at peace, and according to the favorable reports presented by the different pastors, show that there has been a general spiritual rejoicing, and many have been added to the membership, and according to the report of the committee on state the church, shows a wonderful addition in her wealth this year, both in lands and other property.

Our Presiding Elder has been very sick for a day or two. He is being cared for by friends. J. S. HARRISON.

REVIVAL MEETING.
GREENVILLE, ALA.,
October 24, 1884.

Mr. Editor:

Our revival meeting at Evergreen Station, T. A. Weattington, pastor, has closed with great and glorious success. Permit me to say in regard to the preaching at said meeting on October 13th, that Elder Ford preached at 11 o'clock. Text: "Jesus answered verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God." There had been so much water preached up at a Baptist big meeting previous to this time, that some of our members seemed to think that water was the way, but Elder Ford in his sermon on the new birth, showed them that water was not essential to the salvation of the soul, but being born again, born from above. He did honor to himself, and showed his love for his church.

Elder Gill at 3 o'clock took for his text: Jesus saith unto him, I am the way, the truth and the life, no man cometh unto the father but by me.—He showed them that truth and life and Jesus were the essentials, and the only way. He said let all the seas and lakes, bays, rivers and ponds, and wells dry up, but Jesus is the way.—He said give the Methodist one drop of water, and them give them Jesus, and the Baptist might have all the balance. And I hope the Methodist will stop using so much water.

Ford and Gill did honor to themselves and good to the church in Evergreen, and may the Lord let them live long to preach Him to all, and cry in death! Behold! behold! the lamb.

Your humble servant preached at night. He says nothing about his sermon. He is no egotist, and he hates egotism.

Elder Gill's discourse on Monday night was "Lazarus and the rich man." He made the unconverted think with seriousness, for he spoke with power, and the holy ghost was felt in many hearts and souls, and sinners were brought from darkness to light, and from the power of Satan unto God.

Tuesday night Elder Ford preached again. Isaiah 7th chapter, 13th verse: "And He said, hear ye now, O house of David; is it a small thing for you to weary men, but will ye weary my God also?" It was a subject for the time and the occasion. He showed that the sinners wearied lawyers and preachers, police and sheriffs, and even the chickens themselves. He handled the subject with dignity and delight.

I should have mentioned the services of Monday at 11 o'clock by Elder Worthy, of Georgiana circuit. He spoke on the atonement. He gave all that heard him good satisfaction. Elder Worthy is a good preacher and a good pastor. May the Lord prolong his days, for we need many more like him.