

The Christian Advocate
805 B. Way

The Star of Zion.

ORGAN OF THE AFRICAN METHODIST EPISCOPAL ZION CHURCH IN AMERICA.

VOL. IX.

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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.

The following article was intended for the New York Witness, but it seemed willing to publish all seriously reflecting statements made against our people without wanting to give the other side unless it was written by an ignoramus from central Alabama, or put in the mildest terms, therefore, we hope you will give us room in the STAR.

TO THE WITNESS.

CHARLOTTE, N. C.,
January 3, 1885.

Mr. Editor: I have been told by a reader of the Witness that you are still solicitous for more facts from the colored Baptist and Methodist of the South, in reference to the moral and educational status of my people. I never educated myself on the dogma line; it never was my nature. I was always ready to accept and embrace the truth, and that which is good, let it come from whatever source it might; but in writing this article I wish to depart from my usual position and strictly conform to denominational lines, as you have drawn them in an issue of the Witness of November 20th, vol. 13, and No. 47. In the clipping from the New York Observer reference is made to the position of an Episcopalian clergyman of Mississippi, and Dr. Matton, in the Wisconsin General Assembly, and Dr. Allen, in the Saratoga General Assembly, and in your comment you called for us.

It would seem that you have made the Baptist and Methodist the most responsible in reforming the colored people of Mississippi, where that Episcopal clergyman brings such serious indictments against them. I would not be surprised to learn that he had been a tentious slaveholder, or a staunch advocate of it as a divine institution. I do not wish to screen my people from any censures which they may deserve, but it is a fact that where slavery did most barbarously exist, where oppression, under a most ruinous mortgage system, which I have known to exact 70 cents on the dollar, payable at gathering time, as soon as landlords get their rent has been severest, where the most inhuman outrages have been repeatedly committed on the colored race, who to this very day, and which crimes are the blackest, the most blushing in the annals of time, is where the colored people are most ignorant, poorest and the most immoral. You have not forgotten that the South Western Christian Advocate a few years ago gave the above descriptions as the causes of the great migration from those Gulf States to the West. Go to States and regions where slavery was less cruel, where my people have had better chances in farming and buying land, and where the whites have been more friendly disposed toward them, there you will find quite a difference.

In my minor days, up to twenty-one, at the salute of peace in 1865, I was credited with being a close Ten-

nessee farmer, and now I, in an humble way, am trying to fill the exalted presiding elder's office, which enables me to take in the whole situation, as I am at a different point every week the year round, therefore I am speaking more from observation than oral statements.

But I may be asked, with your birth in the South and your twenty years familiarity with the prerogatives of masters, the customs and habits of slavery, do you not see that it is utterly impossible, yes, worse than nonsense, to talk about men who own slaves for two hundred years, forgetting their former feelings towards them, as made to do the biddings of another, and the abandonment of long engendered cast prejudices. Bah! Bah! But the negro who has been the subject of every passion, of every lust, every blushing outrage of virtue, every burning massacre, every fiendish mob and murder, the dupes of scores of self-designing politicians of the South, and from the North, trippers in the garb of savings banks, and sidewise pickets, all at one time, yet he is expected to rise to the level of the proud Anglo-Saxon in twenty years. Oh! Lord give us patience that we may sin as little as possible, under such exactions.

Well, in reference to our church, we in this region, are doing more to raise the standard of our people than any other denomination. First, because the masses are with us. We are not confining our work to the mulattoes, or a few so-called wealthy ones, but the whole race. We are doing more because we are depending upon our own means and are doing the work ourselves. Raising the money out of our own congregations to build our churches, to buy the books and support our ministers. Our congregation and membership are made up of as good moral material as is to be found in the race. Of course, where the masses are there you may always expect to find some of irregular habits. Our college, managed entirely by colored men, is bound to do more in building up the race than those controlled by white men. The pupils are reverently taught the idea of equality with their professors, in the dining room, the parlor, around the premises, and in the submittal of propositions, and discussion of facts. We have heard of schools, which being taught by Northern teachers that did not like for their students to manly defend an honest opinion from seeing matters of fact, if it clashes with the professors. That do not allow the colored teachers of their own make to wear the same apparel, nor eat at the same table with their professors; nor more to be seen in the front yard than a cotton field negro would be allowed to be seen sitting in his master's parlor before the war. At this rate we will never rise. Colored men must build up the race if we are ever to be great.

Should anything of a humiliating nature happen to our institutions we only ask to be viewed in the same light as others around us are, for none are without misfortunes.

In conclusion, we have a score of self-made men in the Central North Carolina Conference, who are the equals of that number of graduates from any college, in the pulpit, on the rostrum, or anywhere else in the work of race elevation. They can boast that not a single man entitled to their rank has drawn a single cloud of moral gloom over us in five years, or since we have had a conference. Of course

I am frank enough to tell you that there are one or two fourth rank men among us, who have not been well reported of. But the men who are referred to above, and who have been and will continue to mould public moral opinion, and who will not fail to control the tidal wave as it sweeps along, will be ready to excommunicate any and everything whenever facts are brought to light.

It may seem that we have put this in too strong language, but if so, I only ask a test for the proof. If you wish more you can hear from me again. J. A. TYLER.

NOTES FROM THE CONCORD DISTRICT.

On the first Sabbath in February we were on our mission as Presiding Elder in Monroe. We found the men, pastor, H. C. S., and congregation quite happy. They have done much to make him and wife comfortable in his transient passage. He being one of our many happily converted spots from Fayetteville, it is quite natural for us to entertain great hopes of his success. And suffice us to say without a thought of flattery, that we nor the good people of Monroe are not forgetful of the praise due his predecessor for his tireless efforts which are to be seen in finishing that church. May he be successful in future as in the past.

On the 8th we were in Concord. This is certainly Gideon's host. It has been about nine months since they commenced to make the brick themselves, and they put in the windows yesterday, and we held the quarterly communion services in the new house. They have only to plaster and pew it now, the tower excepted, and they will be about through. They are at the point where they cannot stop, and we predict its completion before Oak street, if it has not been finished this winter.

There is no happier, yet humble a congregation in this country. All praise to this little band of soldiers under their gallant leader J. M. H.

Notice

WILSON, N. C.,
February 12, 1885.

To the Ministers of the North Carolina Annual Conference.

I hereby issue this circular to call your attention to two important matters.

First—I will ask are we to lose that property at Raleigh or not? You remember my report at your last session at Newberne, N. C., and a number of you promised to send me the money to make a payment on the 1st of January, 1885, and this is the 12th day of February, and I have not received one cent up to date.

Second—The law of our connection demands each minister to make monthly collections of the general funds and forward the same to the conference steward; and he the annual conference steward is to make his report to the general steward the second Wednesday in each month, and two months of the conference year have passed away and I have not received one cent yet. Please give these matters your earliest attention, and let me hear from you at once. Direct all your communications to W. J. Moore, Wilson, N. C., P. O. Box 56, and charge your brother in Christ.

W. J. MOORE,
N. C. Conference Steward.

Baltimore Manufacturer's Record.

One of the greatest needs of the south is the education of its people in mechanical ways and means.

OUR GENERAL FUNDS.

That our general fund rolled up to such a height last fall as to give great courage to our connectional officers, is not yet sufficient for demands. We ought and must have \$20,000 general funds on or before the 1st of January, 1886. We can and must put forth a concerted connectional effort to bring up this amount. We believe that the Central Conference can easily roll up \$1,000 or \$1,500 more than last year, if the brethren will go to work at once to collect it. The North Carolina conference comes up behind every year. That conference ought not to think of being a dollar behind the Central, when it remembers that it contains five important churches to the Central's two, and its next five smaller ones are stronger in number and wealth than the next five small ones belonging to the Central. South Carolina and Virginia need but little comment, for they have always done well. But if the Old North State conferences will stick the spurs a little deeper that will be sufficient for them. Georgia ought to be our richest conference, for it is in the State where our people are the wealthiest, but we know the disadvantages it has been laboring under almost if not quite from its very organization. The two Alabama conferences ought never to come up with less than \$4,000 each year. They have the territory, the wealth and members. Then think of these two conferences bringing up about \$1,500 general fund each year. If our Alabama brethren would weary themselves so much about foreign brethren coming in to help them, all parties would soon find themselves enjoying greater blessings, and our institutions would be able to double their efforts in the work of the Master. Kentucky ought not to think of paying less than \$1,500, and East Tennessee, which is far larger than Kentucky, has always done much less. The Tennessee brethren have had less rivalry from other denominations than any of the conferences mentioned in this article. They have had the whole thing their own way. We fear our Tennessee brethren have been, and still are wanting in competitive spirit and connectional pride. In fact this latter defect seems to be the malady of all our Western and Gulf conferences, Florida excepted. The brethren of these conferences are lamentably misled in their opinions of the proud position which Zion Wesley College holds on the catalogue of the best colleges in this country. Brethren, whatever is glorious and grand within the borders of our connection, either in Boston, Louisville, Galveston, or Mobile, goes to the very soul of Central North Carolina ministers. We never did believe in yelling and going frantic when we had nothing, for that in the height of falsehood and deception, but now that we can claim more than any other colored Methodist in this country. Why not abandon all our efforts, means and sentiments in nobly sustaining what we have need to be proud of? The general fund is what we want, what we need, what we must add what we will have by the help of the Lord.

SWEEPING CHARGES AGAINST OUR PEOPLE.

Mr. Editor: The New York Witness, one Duran, of the Central Alabama Conference, of some church, and another sister denomination have within the last few months brought sweeping immoral indictments against the colored Methodists, and the race generally. We have sought to get such an answer through the columns of the Witness as we think they all deserve, but it seems to be sealed against such thundering documents as these charges call for, and as we have four or five charges of grape and shell in the magazine which we wish to hurl from yemortar, bear with us. There are two orations, one on our church, and the other on the celebration of the Emancipation Proclamation in Charlotte, January 1st, 1885. I am not ambitious to appear before the public in orations and documents, but in view of the sweeping attacks made upon us, it is necessary that we publish every speech, oration, and documents, both wrote and delivered by our leading men.

Shall we prepare these documents and send to you for publication or not?

FROM NORTH CAROLINA.

LUNSBURY, GATES COUNTY, N. C.,
February 18, 1885.

Mr. Editor:

Please allow me space in one of your columns to say to the many readers of the STAR OF ZION, about this part of Zion's vineyard. We are progressing in our church and Sabbath school at St. John, and we are looking forward for a better time yet. Mr. Editor, I see that the Centennial conference was quite interesting also. I see what our beloved bishop desires from all its members and friends, and the Sabbath school. At St. John's church both members of the church and school were highly pleased when our beloved elder A. Paxton, stated it to us. We are at work for one of the banners. Pray that we may inherit one of them.

Mr. Editor, this entire circuit is progressing finely for this season of the year. Our father, A. Paxton, is loved by the entire congregations—both Baptist and Methodist. We have fine Sabbath schools at three of the churches. May the good Lord bless Father Paxton, for he knows how to encourage Sabbath schools.

Mr. Editor, our first quarterly conference was in January, we had a happy time. The entire conference is composed of men and women that are trying to wipe out this terrible intoxicating liquor. We see the time has come for us to care for the rising generation, and no better plan can be taken than this. Oh, that the time may come when this whole land may be cornered with temperance men and women. Mr. Editor, may each annual and monthly conference see that the members be temperance ones.

I am doing what I can for the STAR and our connection. I shall use our own Sunday School papers. I am trying to circulate the Children's Guide in all the families. I have the STAR in nearly every family in this neighborhood. Pray for me. I am yours for Christ and Zion.

M. BEAMAN.

A CARD TO THE STAR.

Mr. Editor: The A. B. C. of the gospel can be found in Romans, John and Matthew. I will pay for "and make the STAR a present for six months" to the first boy or girl between the ages of 8 and 21 years, who answers it, written in full in the columns of the STAR OF ZION. I've made up my mind to give the STAR \$5.00 a year in subscription to get it, in the hands of the young people by offering it for answers of scripture questions. Boys and girls, look out for the STAR. Yours for the Star of Zion, S. B. HUNTER.

OUR PEOPLE.

It must be explained thus: A young man or woman, between the ages of 8 and 21 years, who answers the questions in the STAR OF ZION, will receive a copy of the STAR OF ZION for six months. The questions are written in full in the columns of the STAR OF ZION. I've made up my mind to give the STAR \$5.00 a year in subscription to get it, in the hands of the young people by offering it for answers of scripture questions. Boys and girls, look out for the STAR. Yours for the Star of Zion, S. B. HUNTER.

SPECIAL NOTICE.

The Board of Bishop will meet in Ithaca, New York, on the first Thursday in March, and not the fourth Wednesday, as has been notified. Bishop Hood will be chairman of the meeting.

A meeting of the Trustees of Zion Wesley Institute is called to meet on Friday, February 27th, at Salisbury.

APPOINTMENTS.

Mr. Editor: Please publish my second quarterly visits of the West Tennessee and Mississippi Conference district:

Coffeville circuit—Brooks' chapel, February 28 and March 1.

Batesville circuit—Courtland March 7 and 8.

Eureka circuit—Cotton Plant, March 14 and 15.

Wesley circuit—Wesley chapel, March 21 and 22.

Zion Hill circuit—Sand Springs March 28 and 29.

Memphis Station—March 31st and April 1st.

Zion Winger—April 4 and 5.

Free Union circuit—Free Union April 11 and 12.

Camden circuit—Liberty chapel, April 4 and 5.

Canton circuit—Middleton April 18 and 19.

Sharon circuit—Zion chapel April 25 and 26.

Kosciusko station—May 2 and 3.

Carthage circuit—North Bend May 9 and 10.

Cookeville circuit—Cookeville May 16 and 17.

Clarksville station—May 23 and 24.

L. J. SCURLOCK,
Presiding elder.
Coffeville, Miss., Feb. 5, '85.

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Your Humble Servant in Christ,

D. L. WASHINGTON,
Pastor of the Zion A. M. E. Church of Christ,
Corner of Fourth and Dickinson Sts.,
PASTOR'S RESIDENCE, 750 N. 5th St., Elmira, N. Y.

SERVICE ON SUNDAY,
Preaching at 10:30 a. m.; Class Meeting at 12 m.; Sabbath School at 1:45 p. m.; Prayer meeting at 6 p. m.; Preaching at 7:30 p. m.

Statement of the Lord! 1st Sunday in every month at 11:30 a. m.; Prayer meeting Wednesday evening at 7:40 p. m.

BEATS FREE, ALL ARE WELCOME.
Hours at Home, 10 a. m. to 1:30 p. m., 4 to 6 p. m. Visting days, Tuesday and Wednesday.