

# The Star of Zion.

ORGAN OF THE AFRICAN METHODIST EPISCOPAL ZION CHURCH IN AMERICA.

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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 SORROWS OF AN APOSTLE

BY THE REV. W. REDDY.

Christian experience is a generic term, embracing in its scope a great variety of experiences. Those who credit the supernatural in subjective experience, in advance of their own conversion, are prone to imagine a remarkable demonstration of "power" upon themselves, especially in their feelings, at the moment of the change, and that a continuous and unchanging ecstasy, or buoyant, joyous emotion, will attend their subsequent Christian life. St. Paul may be taken as an ideal Christian, and the distinctive facts and features of his experience as a Christian will illustrate what may be common to other Christians. Take for example, what he says in 2 Cor. iv, 8, etc.: "We are troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not in despair; cast down, but not destroyed, Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body; so then death worketh in us, but life in you."

The ministry of sorrow is a part of the Divine plan. To "have fellowship with Christ in his suffering" was the aspiration of the apostle's heroic heart. Phil. iii, 10. Jesus was "a man of sorrows and acquainted with grief." Sorrow denotes suffering of mind either from the loss of some good, real or supposed, or of disappointment in our expectation of good. It is to feel pain of mind in consequence of evil experience, feared or done by or to ourselves or to others. One said, "I desire no man to sorrow for me;" but it is in the nature of true Christian experience to sorrow even for others as well as for ourselves.

The occasions of sorrow are manifold. The apostle said, "I have great heaviness and continued sorrow in my heart, for I could wish myself accursed from Christ, for my brethren, my kinsmen according to the flesh."

Whatever affected the well-being of the church adversely was an occasion of sorrow to the apostle. Epaphroditus was a "companion in labor and fellow soldier" with Paul, and who "ministered to his wants" as the "messenger" of the Philippian church. Epaphroditus had been sick nigh unto death. St. Paul sorrowed for his sickness, on account of the Philippian church, for whose sake he was "full of heaviness." "But," says the apostle, "God had mercy on him; and not on him only, but also on me, lest I should have sorrow upon sorrow"—loaded down with sorrow.

Personal affliction may be an occasion of sorrow. Paul's "thorn in the flesh," was of this class, and his prayer that it might be removed is an evidence that it was an occasion of great affliction and sorrow. But when the answer came back from the Lord, "My grace is sufficient for thee, for

my strength is made perfect in weakness," he no longer grieved or sorrowed, but took pleasure in infirmities, distresses and afflictions.

So it is possible to "glory in tribulation."

There are two kinds of sorrow which should have no place in Christian experience after that "godly sorrow which worketh repentance unto salvation, not to be repented of," and which is the necessary antecedent of saving faith, namely:

1. That "sorrow of the world that worketh death." Sorrow because of the surrender of the world, the loss of its smiles, its worldly honors, or pleasures. No longing after the leeks and onions of Egypt; no looking back to Sodom like Lot's wife; no sorrowful gloom of despondency and despair over disappointed ambitions or the "spoiling of goods," no sorrow leading to suicide. All this is the "sorrow of the world."

There are too many who sorrow and repine at their providential allotment, and look enviously at the prosperity of the wicked until they lose confidence in Providence and fail to enjoy either God and Christ, or the good things which Providence does bestow upon them. ("Godliness with contentment is great gain.") David fell into this pit, or came near to it, when as he says, "My feet had well nigh slipped, my feet were almost gone.—For I was envious at the foolish when I saw the prosperity of the wicked." "Until I went in the sanctuary of God then understood I their end." "Thus my heart was grieved, and I was pricked in my veins, so foolish was I and ignorant." "See Psa. lxxiii."

2. The lamentations and sorrow over the dead who have fallen asleep in Christ, as often indulged in, even by Christians, is not in keeping with the Christian faith and hope.

"I would not have you ignorant concerning them which are asleep, that ye sorrow not even as others who have no hope." 1 Thess. iv, 13. They are with Christ, which is far better," and "them, also, will God bring with him (Jesus) when he comes." They shall come with him to assume their resurrection bodies, which will "be fashioned like unto his glorious body," and "so shall they be ever with the Lord." "The ransomed of the Lord shall return and come to Zion with singing; they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. xxxv.

"And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."—Rev. xxi, 4. This is the resurrection state:

O happy home! O happy children there!  
O blissful mansions of their Father's house!

O walks surpassing Eden for delight!  
Here are the harvests, reap'd, once sown in tears;  
Here is the rest, by ministry [of sorrow] enhanced;

Here is the banquet of the wine of heaven,  
Riches of glory incorruptible;  
Crowns, Amaranthine crowns, of victory;

The voice of harpers harping on their harps,  
The anthems of the holy cherubim,  
The crystal river of the Spirit's joy,  
The bridal palace of the Prince of Peace,  
The Hallel of Holies; God is there.

Send in your subscriptions to the Star of Zion.

## CHRIST'S LOVE.

BY E. H. SHANNON.

I took my Bible up and read  
Where Paul came, breathing still  
Threatnings and slaughter 'gainst the saint

Whom he had sworn to kill;  
And while I seemed to see the man  
Amid the lordly train,  
I turned the pages further on,  
And saw him once again.

Not now, as then, with pomp and power,  
But prouder still he saith,  
"I've fought the fight, I've run my course,

And I have kept the faith."  
I pause in wonder. I may read  
The story o'er and o'er,

And still wonder just the same,  
As I have done before;  
I cannot comprehend it now;  
I may not till I die;

And musing thus I close the book,  
And lay my Bible by;  
If love of Jesus Christ can give  
Such wondrous change as this,

Give me, my God, this love for thee,  
And let me know such bliss,  
That, as the evening shadows come,  
It lost in failing breath,

I too may say, "I've fought the fight,  
And I have kept the faith."

## FROM ALABAMA.

BIRMINGHAM, ALA.,  
March 14, 1885.

Mr. Editor:

Permit me to say through the columns of our beloved paper something of this, our magic city. Here we have a population of about 17,500, 4,500 of which are colored people, five colored schools, and many whites, seven white churches, six colored and one mission church, two daily papers, and two weeklies. It is a place of many marked industries, among which are four iron furnaces, many foundries, manufactories, and five or six railroads piercing its center, several banking companies, and nearly 50 saloons, where intoxicants are sold. These, with their baneful influence, inoculate good society. Nevertheless, we are struggling with religious crusade to obstruct its channel of evil. Will you pray for our success?

The social circles of this place are rapidly improving, but not in keeping along with its industrial advantages.

Among the many colored churches of the city, the Sixteenth-street Baptist is the most conspicuous; it is a massive building, 90-60, a first class auditorium neatly constructed, with a seating capacity for about 1500. Elder W. R. Pettiford, its pastor, deserves much credit for his ministerial genius and masterly management of such a superstructure. It is indeed a monumental edifice of the colored Baptist of Alabama.

Of our own beloved Zion I will now speak. We are also erecting a fine two story brick church under the direction of the Rev. A. L. Scott, which we will be able to worship in within two months. It will cost not less than \$3,500. We have a membership of 87, but as true as the steel of the tried blade.

Our Sunday school, of which I am superintendent, numbers about 180. It is a model Sunday school, carrying on its own expenses, and very often by its marked industry presents a punce to the trustees of our church to aid them in building. It would like to have a visit from the management of our paper, and from Bishop Lomax.

Spring is dawning upon us and you may look out for the general fund, it

will be collected.

Our Presiding-elder J. M. Butler, was with us on Sunday last, and rendered important service, and spoke himself well pleased with our prospects.

Can you say what has become of the minutes of the last general conference. I am yours for God and Zion.

PATTIE A. SCOTT.

## FROM SOUTH CAROLINA.

VALLEY FALL P. O.,  
SPARTANBURG COUNTY, S. C.,  
March 18, 1885.

Mr. Editor:

Please allow me a space in your Star to state to its many readers the progress of the negro in societies and the good societies can do. On the 12th of February, or about that time, in the year 1879, twelve citizens in Newberry county, assembled themselves together and organized a society by the name of Future Progress, and elected Lewis Duckett, as their president, J. P. Sims, as vice-president, Rev. Samuel Greenwood, chaplain, and your humble servant as treasurer. We met monthly and invited others to come and join our number. Our number increased and we worked with a view to that promise in the Bible, Work, for in due season ye shall reap if ye faint not. From then and until now we have been calling our people together. I will not take the time to name the different conventions that have been held at different places, known as the Future Progress Conventions. I merely want to state the good it has done from the time we organized until the present. On the 4th March, 1885, we again was called together by the State Board to hold a convention at Mt. Olive, in Newberry county, S. C. The convention was called to order by David F. Lyles, president of the State Grand Lodge. Delegates attended from different local orders, and it was surprising to see from the members we organized with, and now we have seventy-five delegates as representatives from 13 different lodges, with a membership of 800. The report of finance property ranges from \$50 to \$1600 on hand. Our insurance funds as death benefits is \$100 to every death at present, but will soon reach \$500, as the constitution provides for.

Now, Mr. Editor, I would like to say to the many readers of your paper in South Carolina to call for the Future Progress Society, by addressing N. C. Duckett, Liberty, Postoffice, Newberry county, S. C., as he is our State agent, he can give full information. If the western and southern fevers don't get too high and carry our people off, I believe that the Future Progress will take the lead in South Carolina. Male and female can join; its objects are good moral character.

Now, Mr. Editor, please publish this with any correction that is necessary. Yours for the negro in the South and Star.

L. H. SIMS,  
Agent for F. P. Society, for Spartanburg, County, S. C.

## FROM SOUTH CAROLINA.

LANCASTER, S. C.,  
March 5, 1885.

Mr. Editor:

Permit me to say to the preachers having charge in the S. C. conference, please fulfil your promise that you made at the annual conference to organize auxiliary societies in aid to the L. H. and F. M. Society. Let the S. C. conference be the banner conference. If you will come to my help it will be so.

MARY J. CLINTON.

[For the Star of Zion.]

Mr. Editor:

Please publish the following notice for the benefit of the brethren of the South Carolina conference interested in the Sunday school department of our church.

The State Sunday School Convention will convene in St. Augustine chapel, Union Courthouse, S. C. (Rev. T. P. R. Moore, pastor) on the fourth Wednesday in May, 1885. The following persons are duly authorized to call together the superintendents of Sunday schools in their sections, and hold a district convention for the purpose of electing three representatives from each convention, besides the above named persons who are by virtue of office members of the State Sunday School Convention:

Chester District—For the western section, R. Frederick.

For the eastern section—Wyatt Mobbey.

York district—For the western section, D. L. Johnson.

For the eastern section—S. E. Fewell.

Union district—For the western section, L. H. Sims.

For the eastern section—Carter Beatty.

Lancaster District—For the northern section, C. G. McIlwain.

For the southern section—W. G. Edwards.

You are hereby notified to call your conventions on or before the 1st May. You will please obtain full and accurate reports from all the Sunday schools; and collect one dollar to bring to the State convention. All superintendents of summer schools are respectfully requested to revive their Sunday schools by the 1st of April or sooner.

On the 1st of April I will begin the publication of a series of articles for the Star on the Sunday school and its advantages and importance.

Don't fail to give the matter your earnest and special attention.

The Home Mission Board will also meet at the same time and place by order of Rev. N. A. Crockett, president. The members of the Committee on Constitution and By-Laws are requested to meet early to have the document ready for adoption.

G. W. CLINTON,  
President  
Sunday School convention.

T. P. R. MOORE,  
Secretary.

P. S.—The Rev. H. Blake, Rock Hill, S. C., Book-steward, will supply all our Sunday schools with books.

Enclosed find a donation of \$1.00, will send more next time. G. W. C.

## FROM TENNESSEE.

WOLF CREEK,  
COCKE COUNTY, TENN.

Mr. Editor:

Rev. J. D. Banks, our pastor, is doing all that he can to collect the general fund, assessed to his charge. Elder Banks says he intends to be in the lead in the second Presiding elders district.

We have had a very rough winter, and our people are very poor, but the elder says he has introduced the History of Zion among his people; and also Bishop Hood's Book of Sermons. Elder Banks preached for us on last Sabbath from Joshua, first chapter.—The elder said that we wanted courage to say yes to everything that is right, and Christian courage to say no to anything that is not right.

The elder collected \$1 general fund and baptized eight children.

Yours for God and Zion.

W. M. MCCREA.

## APPOINTMENTS.

Mr. Editor:

Please publish my second quarterly 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.

Cooksville circuit—Cooksville May 16 and 17.

Clarksville station—May 23 and 24.

L. J. SCURLOCK,  
Presiding elder.

Coffeeville, Miss., Feb. 5, '85.

## 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 Newberry, 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 59, and oblige your brother in Christ.

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

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 12 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 \$3.00 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.

P. S.—It must be explained thus

A Romans  
B John  
C Matt.

With chapter and verse after the words.

## Notice.

We call special notice to all subscribers and salesmen who are in arrears to the STAR, will find their papers stopped unless heard from.

This will be the last number mailed to delinquents.