

The Star of Zion

THE STAR OF ZION
REV. Wm. FARLEY, Managing Editor
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ALLEGHENY CONFERENCE.

The thirty-sixth session of the annual conference opened its exercises on Wednesday morning, the 12th instant, in Wright's Chapel, the Rt Rev J J Moore, of York, Pa., presiding.

After the conference was called to order, 2d Cor., 6th chapter was read for the morning lesson, and pertinent application was made in the comments to the work of the ministry.

Elder Wm Hamilton read the hymn beginning "And are we yet alive," which was sung in a spirited manner by the Conference when he offered prayer. The hymn "Jesus keep me near the cross" was led by Elder John A. Mulligan.

The bar of the Conference was fixed at the third seat from the altar. The Bishop explained the duty of collecting general tax when Conference adjourned till 3.30 o'clock.

At the afternoon roll call eight members were absent. Conference voted to purchase a gavel for the Bishop's use.

Dr Matthews of the C M E church delivered an address, after which the examination of character was taken up.

Various Committees were appointed and other business transacted to hour of adjournment.

Rev J A Mulligan preached the annual sermon in the evening to a large and appreciative congregation.

The second day's session opened on Thursday at 10 a.m. All the brethren were present. They were quite elated with the hospitable treatment they had received at the hands of the citizens of the town.

After the reading of a chapter by the Bishop and the singing of a hymn by the conference, prayer was delivered by Rev N. Davis.

The Episcopal address was next given by Bishop Moore. It is considered one of the finest addresses ever given in the Allegheny Conference. Elder Tirry made a short speech in which the Bishop was paid a deserved compliment; after which a vote of thanks was tendered the Bishop.

The character of the members was in order when the noon adjournment was announced.

The Friday afternoon exercises were opened and the minutes of the morning read and approved. Inquiry into the character of the members was taken up. Deacon M J Watson was called. He said that he could not get to the place which he had been appointed, when the Bishop told him, according to the rules he must turn in five months' pay and his case passed. Preacher D G Moore's character was next on the programme and was referred to the committee on complaint.

Rev W H Chambers, chairman of the committee on education, made a report, following it up with pertinent remarks on the subject when the report was approved. Elders Flemming and Trimble each spoke concerning the education of children, its benefits, and etc., showing the great progress made in this direction.

The committee on Sunday schools made its report through its chairman, Elder Mulligan; it was approved.

When the report of the committee on temperance was read several of the members of the conference wished to be heard concerning that portion relating to the use of tobacco. Elders Trimble, and Holliday, do not believe that it is as injurious as whiskey. Elder Dockett endeavored to show that a pound of tobacco is not so bad as a quart of whiskey.

Deacon Bynum was also heard on

this point. The Bishop, wishing to take a hand in the debate by this time lively discussion, called Brother Holliday to occupy the chair. He made a sweeping address against its use, speaking of it as a great sin and a moral evil. He stated that the boy who smokes a cigarette becomes a drunkard. He is opposed to the use of the filthy weed because it was the introduction of slavery into the United States. The Indian would not work tobacco and those who produced it had to get the colored people to take care of it. The report was finally adopted, not however, until Elder Holliday also made a neat little speech on the subject in which he related the following: A colored citizen, whom we will call Joseph was in the habit of taking what did not belong to him. After a while he got good and joined church. One day after he had become a Christian, he was met by a neighbor who inquired "Well, Joseph I hear you have joined church?" "Yes," answered the new disciple. "Done stealing chickens, now?" "Yes." "Don't steal any more pigs and turkeys?" "No." Then the two shook hands and parted, each going his way. When Joseph had gone far enough to be out of hearing, he chuckled to himself, remarking, "if he had axed me had I been stealin' a goose he'd a got me for shure."

It was decided to hold a grove meeting on Sunday the 16th, if the weather prove favorable. Elder D B Matthews was received into the conference. He had gone away but returned to Zion because Zion is the mother church. W H Penning was also received again. The following appointments were made for to-morrow: In the grove—10.30 a.m., Rev Jehu Holliday, assisted by N Mason; 2 p.m. Rt Rev J J Moore, assisted by Rev W H Chambers; in the evening, Rev J Henry, assisted by Rev J A Mulligan. St Paul's A. M. E. church—N J Watson in the morning; P R Anderson in the evening at 7.30. Canonsburg A. M. E. church—Rev John Fielder at 11 a.m.; A J Workman at 7.30 p.m.

The evening services of the conference on Friday were participated in by Revs. Dockett and Tirrey, each preaching excellent sermons. Nearly a hundred persons were unable to get admission to the church. The Sabbath school connected with the A. M. E. Zion church will pay the conference a visit on Monday afternoon. The A. M. E. Bethel Sunday school has been invited to attend also.

On Saturday, delegate Wm Roosa spoke of the A very Mission church at Allegheny City, reporting it in good condition. He stated that the congregation was anxious to have the pastor, Rev W H Chambers, returned. Delegate Stephen Duncan of Homewood, also made an excellent report of the church and there asked that Rev N Madden be retained as pastor. Preacher Jas H Jackson of Indiana, Pa., has been examined, but concluded to wait till next conference. He made a good report of the Indiana church, and asked that its pastor, Elder Mulligan, be retained. Michael Rhubert, delegate from Mt Pleasant, stated that the church at that place is in a flourishing condition and the congregation would very much prefer the retention of Rev J A Mulligan. The John Wesley church, Pittsburg, is presided over by Rev Jehu Holliday. Delegate John Thomas made the report from this church and was exceedingly anxious that no new pastor be called.

The next business of the conference was to make inquiry as to who had

paid their tax on conference money of \$5 each. Fourteen members only had paid, Elder Dockett giving his note in payment of his. The reports from the several churches were again taken up and all found to be prospering. It was voted that this conference enforce the law of ministers reading literature of their own denomination.

The reports on journal and book concerns were read and accepted. Elder Henry made a spirited speech in behalf of the latter. Elder Baptist had been appointed time-keeper but forgot his duties and was taken to task by the Bishop, when he came down, quite gracefully. Rev. Holliday addressed the conference in an animated spirit. He spoke of St. Crispin; Benjamin; Bannaker; Hannibal and others, stating that probably half his race did not know these colored men.

Deacon Bynum also spoke on "the colored man," referring to him as having been first, and saying that he shall be first again. J H Trimble was appointed agent of the Book concern. Preacher D G Moore was recommended to the conference by the committee on complaint, his character passing. N. Davis has been elected treasurer of the Missionary fund. Owing to the pressure of business it was deemed necessary to hold an evening session.

The steward reported the finances of conference in good shape, all the brethren having paid up. Other affairs were attended to, and adjournment was made, till Monday in Fitzwilliam's grove, where interesting exercises were held. Rev. Holliday preached an interesting sermon in the morning. In the afternoon, Rt Rev J J Moore D D, presided to a large and interesting audience. Services were held in Wright's chapel in the evening by Rev W H Chambers. The church was crowded. Rev Chambers spoke upon the duties of husband and wife, insisting that skirts would be less divorcees if the young men and women would get religion. He also, in plain language, told his hearers that it would be better for the colored man if they would cease gambling, drinking whiskey, etc. The exercises closed with prayer by Rev Henry.

A lecture will be delivered on Tuesday evening by the Bishop, who will take for his subject, "The past and future condition of the colored people in the South." The following officers of the church extension board were elected on Monday morning: President, Rev J Henry; vice president, Rev J Tirrey; secretary, Rev J A Mulligan; treasurer, Rev J H Trimble; Revs. Dockett, Anderson, Chambers and Mulligan were chosen a committee to draft a constitution and by-laws for the benefit of the board. Revs. Moore, Bynum and Flemming were selected to arrange a programme for the Sabbath school. Brother Dockett was appointed missionary for the Allegheny conference. The report of the committee on circuit and district and mission field was adopted.

The conference closed on Tuesday after a week of hard work. It was voted to pay the Bishop \$35 with which to have the minutes of the thirty-sixth conference printed. A vote of thanks was tendered Bishop Moore for the excellent manner in which he had presided over the conference. During the afternoon, the Sabbath schools of the A. M. E. and the A. M. E. Zion churches visited the conference and added to the enjoyment of things by singing. The former school is under the superintendency of Bland

and the latter under A B Grain. Speeches were made by Revs. Mulligan, Chambers, Trimble and Holliday.

After the Sunday schools had been dismissed, a debate by several members of the conference took place concerning missionary work. It was agreed to tax each minister ten cents for mission purposes. Officers of the mission were elected as follows: President, D D Matthews; vice president, J H Trimble; treasurer, Jehu Holliday; secretary, N Davis; corresponding secretary, N Madden.

In the evening, the Bishop, before adjourning the conference, read his list of appointments as follows, thanking the members of the conference for their gentlemanly deportment and the zeal they had displayed in their work. A vote of thanks was then tendered the Bishop and the assemblage dispersed.

APPOINTMENTS.

- John Wesley, Pittsburg—J Holliday
 - Very Mission, Allegheny—W A Chambers
 - Watley—D B Matthews
 - Homewood—N Madden
 - Washington—Wm Flemming
 - Franklin—J E Little
 - Johnstown—J W Tirrey
 - Arch circuit, embracing Akron and Massillon—J Henry
 - Salem circuit, including Salem and New Lisbon—P R Anderson
 - Jacks Run, Beaver Falls, Bridgewater, East Liverpool and Wellsville circuit—J H Thomas
 - Bedford and Everett circuit—J H Trimble
 - Mt Pleasant, Blairsville and Indiana circuit—N J Watson
 - Uniontown, Brownsville and George's Creek circuit—N Davis
 - Manfield and Homestead circuit—N J Watson
 - New Castle and Sharon circuit—T B Bynum
 - Hollidaysburg and Altoona circuit—J H Baptist
 - Huntington and Lewistown circuit—H Pendleton
 - Mission Field, Ravenna, Hudson, Urichville, Dennis and Alliance circuit—O H Dockett
- Elder T H White was transferred to the Michigan and Canada conference. The next conference will be held in the A very Mission church, Allegheny City, beginning the second Wednesday of August 1886 at 10 a.m. I have sent you all of the proceedings except that Rev. Dr. N H Williams has been expelled from the conference, for going to law and insubordination. J. A. MULLIGAN, Reporter.

OUR DUTIES AS EDUCATED MEN.

BY CHAS. H. MCDOWELL.

The age in which we live is mainly characterized by the multitudinous fields of activity which present themselves to the aspiring youth and although the labors already engaged are diverse in kind, yet they are comparatively few in number. Well has it been said that in an age like this, an egg telling "to live is sublime," then if merely existing is sublimity, what honors shall be ascribed to the venerable names who have given vitality and character to this immortal age. Still farther what laurels are to be worn by the men who continue to add light to the rising generation?

In all departments of life, we see an invariable rule that the discharge of certain duties and obligations is essential to harmony and success. For example, the apprentice dare not exercise the authority of the master, neither does the subject wield the scepter of the king; in other words every man it matters not in what sphere of life he may move, or what position he occupies, he has certain duties binding upon him as a man, or an office holder.

The farmer knows this, and he tills the soil and plants the grain, the result is that he reaps a bountiful harvest in autumn. The merchant is no less active and obedient to the laws of progress in mercantile pursuits; in like manner certain duties rest upon us as educated men.

By the term "educated men," we do not wish to convey the idea that we have reached the zenith of mental culture or the highest extent of literary grandeur, but that we are prepared to look into the arena of nature, to lift a few scattered shells from the boundless shores of thought, and bequeath them to the great store house of human knowledge; nay less than this; we mean men who read and appreciate the lives and deeds of great men. Not merely for pleasure, but for a purpose, and with an aim, to emulate their good example and reject their bad. In short, we mean men who have been changed from rude and uncouth living to mild manners, refined society, elevated thought and noble actions. If education has brought us from gross and barbarous living, snatched us from the tenacious grasp of ignorance and superstition and fashioned us into the comely man, the polished gentleman and the upright Christian; and if its powers have not ceased, or even grown weaker, and we are constituted as other men of the same race, or even other races, then according to the laws of nature, the same cause in like manner or circumstances will produce the same effect; consequently if rightly applied to the young minds in the South, and the Pagan in benighted Africa, it will also make them polished, enlightened and religious.

If the example of our benefactor is worth emulating, what is more inspiring than the simple and cheerful manner in which he taught both Jew and Greek, Scribes and Pharisees, sinners and sinners? If his commandments are worth obeying, what is more forcible than "love God supremely and our neighbor as ourselves?" Love is not crude, but refined; not earthly, but of heavenly origin. Christ loved the world and he came to teach men; so also, if we love our neighbors as ourselves, it should be our duty to bring them on equality with ourselves, for no one loves his inferiors except with the idea of servility, as the queen for her subjects; the ambitious general for his soldiers; the master for his slaves.

The first thing, therefore, which seems important and perhaps our first duty is to educate the people; that is, give freely to others what our professors have freely given us. The lowest peasant who treads the sterile soil of Europe and the most barbarous savage who inhabits the degraded huts of benighted Africa may possess a mind as capable of a high mental training, as the Senators of France and the Lords of England. These depraved minds are to be trained for future usefulness, and colleges are not to be the immediate places for them. In the school houses are the places where the common mind is formed, and just as the twig is bent the tree's inclined.

To have a solid foundation for an edifice, the material, though crude, must be wrought by accomplished workmen and the construction formed by the hands of the skillful mechanic or the best mason. So it is with the school; not so much the kind of material as the kind of teachers. No one would be much inspired by a mass of rock; yet the hands of the skillful sculptor have shaped our statues from blasted rocks that has caused the world to

wonder. So the Sabbath school teacher may with his skillful hands disseminate germs of truth in some crude mind, which will germinate and cause the world not merely to wonder, but to be amazed, astounded, even terrified and tremble before him.

The man from among us who devotes his life in gathering wealth for the support of the poor, does well, and the one who during some dreadful catastrophe, holds the reins of the nation and guides the fiery steed, safely through the boisterous storm, and over the perilous rocks, has done better, but the student who has taught one Pagan, and has led him to the throne of grace, to receive from the great physician of mankind, balm for his wounded spirit, beyond the doubts of the philosopher, the depths of the geologist, the breadth of the scientist and the ethereal flights of the astronomer, has decidedly done better. Then we should consider it a high and honorable calling to remove the painful bliss of ignorance, and delude the people, if such be a delusion, by the folly of wisdom; to awaken them to the beauties of nature and to inspire them with relish for intellectual enjoyment. As the true end of education is to bring all the powers and faculties of our nature to the highest perfection of which they are capable, and as knowledge is infinite, boundless and eternal, it behooves us to persevere in all our educational pursuits, and gaze by constant application, the links of the golden chain of knowledge, which are suspended from the holy altar and attached to the greatness of earth. Although we cannot reach the apex of knowledge, for beyond, the robes in all his glory is the incomprehensible spirit.

Yet we can make some advancement in science. The lawyer who was an adept fifty years ago would be behind this age, unless he advanced with his profession. The doctor who contents himself with the little smattering of medicine which he acquires at the college and makes no progress in the science, will be called a quack. His growth in medical science is inevitable, unless he is aided by nascent literature. The sacred ministry to which so many of us are called, is beyond all other professions, a very laudable one, the most responsible. The disease of the sophist; the javelin of the blind scientist; and the fiery darts of infidel, will be hurled at the divine revelation, and the minister is the one to stand with undaunted courage, and overthrow the enemy in an intellectual combat, to make his point clear, and the truth of course will stand out for itself. But if his mind comprehends not that science and religion are not opponents, and that if the Bible be rejected on account of the difficulties which it contains, nature should also be rejected (because it has the same kind of difficulties), to obstruct, to confound and limit our knowledge. Then his opinions will be thwarted, the scriptures rejected and the God of nature trampled upon by the vile feet of man. The duty of every educated man and woman is to persevere and acquire more knowledge of themselves, of nature and of their God. May the bright stars before me this evening, press on. May God overshadow us with innumerable blessings, and all that we may urge our several Sabbath schools to look away in the bosom of the future, and as no distant day their good deeds will be seen. Then in conclusion learn as if you were to live forever, and live as if you were to die to-morrow. Elizabethtown, N. C.