

The Star of Zion.

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MY TRIP TO VIRGINIA.

A POP CALL AT THE STAR OFFICE—HOW ZION WESLEY COLLEGE CAN BE BUILT WITHIN ONE YEAR AND HOW THE DODGE REQUEST MAY BE OBTAINED BEFORE JANUARY.

Mr. Editor:

Business having called me to Richmond a few days ago, I took advantage of the trip and rode down to Petersburg Va. I was not there long ere I found my way up street where the A M E Zion church (recently completed) adorn that street and gives beauty to that part of the city. There are a few other churches in the city which makes a more handsome external show, but none have a more substantial and beautiful appearance fronting one of the principal streets than Oak St A M E Zion church. Harrison St Baptist church Rev CW. B Gordon pastor is one of the finest both externally and internally in the city.

Having gazed to my satisfaction upon these grand structures I soon wondered my way onward toward 108 Shore St. Having arrived at the above No. I walked up in a spacious piazza overlooking a beautifully shaded st, rapped at the door. I was met by a strange face, but it turned out to be the accomplished Miss P. Delia Farley the daughter of the Rev J. McH. Farley Editor and business manager of the Star. Having been assigned to a seat in the parlor I sat quiet but not long ere the able and hearty looking Editor gave me a most friendly grasp which drew me from my seat to my feet. He having a few pounds more flesh than I concludes that the piazza would be a more congenial place owing to the weather I concluded likewise and soon were seated where the pleasant breeze hailing from the famous Appomattox kissed our cheeks and made us feel cheery and glad. We talked of matters in general, mostly connective, chief among which was the Star, its removal to Salisbury and the College.

To my surprise the subscription is far less than the number of our ministers and preachers, notwithstanding the Star is better equipped materially now than ever since its existence I wonder at this to the Editor, but soon learned that the main cause was the same as that which is crippling so many of our connective institutions the want of unity of action, unity of purpose and unity of interest from the highest down to the lowest office and member in the church. Until every minister make himself a cash subscriber and an active agent in his community the connective paper must drag along and eke out a pitiful existence. There ought not to be less than 2000 subscribers and behold there is less than half that number, yet we proudly boast of our three hundred thousand followers. "O consistency thou art a jewel."

About this time Mr Smith the compositor and foreman in the office came in and we had a pleasant handshaking and joined in the conversation giving us the benefit of his cool and clear ideas on the questions talked of. But stop! I hear a bell ringing, Father is called, and our friend Farley leads the way to the dining room where we partake of a first class and well prepared Va. supper, Miss P. D. F. knows how to prepare for ministers. May some of Zion's worthy sons be so fortunate as to have her bear his name and dwell in his power. This part of the programme is finished to our delight, and we take up the unfinished business of the colloquy.

Zion Wesley College comes up, brick making, the Dodge donation are talked. Friend Smith suggests a plan which in part had been in my own mind whereby the buildings could reach an early completion and the Dodge donation be obtained very soon. Most of the conferences and a number of private individuals have subscribed, and yet the amount of subscriptions is inadequate to secure the stipulated donation. The time has expired long since and has been re-extended, and yet the President finds his subscriptions far too short. What can be done? we have not only hundreds but thousands of churches and church officials and members who have never subscribed a penny. Why do not the board of Bishops or the several annual conferences introduce a plan by which subscriptions may be opened in every church and Sunday school, and get as much cash as possible and retain the list of subscribers and push the good begun work on and obtain the Dodge donation.

It is a shame in us that President Price has been compelled for the second or third time to ask for an extension of the time. Not only has he done that but has asked if it were possible to obtain the donation without coming up to the original compact. So interested are the Dodge family in our connective and race welfare that they gave \$15,000 and still assure the president of a possible chance for the original \$5,000. How can we be so indifferent as to let these golden and thousands of opportunities pass by. How can we go on if we neglect so great an offer. Let there be one aim, one purpose, united effort and combined interest manifested from Maine to Georgia, from the Atlantic to the Pacific. Wherever Zion's banner waves let her College and her paper have a helping hand extended to them. When this is done we can stand our ground and do our part whether we unite or whether we stand as we are.

I don't see how a minister can get along without his connective paper. I don't wonder that some of the congregations never know anything about our institutions and enterprises when their spiritual advisers are destitute of that knowledge or the medium through which it could be obtained. The equipage of the office is all that is needed to make it a successful and a ble journal, the compositor is one of the best in the country. To this all will agree when they notice the marks of improvement which the paper has under gone since he has been in the office. The press is a first class one capacitated to publish a much larger sheet. The fall is here the money season is with us, and now let us be up and doing for the general welfare of our connective institutions. Open a subscription list in the churches and S S, and Union and Mt. Zion churches will rally to the standard, I am sure and do not doubt, others will do likewise equally as willingly. Our churches want union, but they want Zion built up and whole first.

Yours as formerly,
G W OLSTON.

If, in instructing a child, you are vexed with it for want of adroitness try if you have never tried before, to write with your left hand, and then remember that a child is all left hand.

The difficulties of education lie deep or down than the curriculum. It is not so much finding out to teach what is needed, the all-important thing is how to develop the mental and moral energies.

ORGANIC UNION.

Mr. Editor:

As the very momentous question of organic union between the A M E Z and the A M E churches is now engaging the attention of some of the deepest thinkers in and out of both of these great and grand organizations, and decided action has been taken by the administrative and legislative powers of each, looking towards the effecting the consolidation of the aforesaid august christian bodies. I therefore, desire to express some thoughts on this very important matter. To commence, I will say that, for years, I have been greatly in favor of the consolidation of these two, in fact of all other Methodist bodies, irrespective of race or color, if it could be done amicably and in such a way as would redound to the glory of God and the furtherance of his glorious cause. Otherwise, my opinion is, they had better remain apart as they now are. In this opinion I am not alone, but have, I doubt not, with me some of the wisest and best men in our own and other connections. But if the A M E Zion, and the A M E can be united on good and solid basis without too much concession on either side, it would be one of the grandest events that has ever happened to our race in this country in our age.

But all this will certainly greatly depend on how the consolidated church proceeds after being united. It is the opinion of some, that the consolidated church might proceed in a way to cause one or two other divisions to grow out of it, in which case the last error would be worse than the first. I have heard men of intelligence and influence express the opinion, that when these two churches are united that all the unlearned men, or men with limited education would be removed from the itinerancy as soon as their places can be filled with men with finished education and also the old preachers, before they are worn out or broken down, will be removed, in order to give place for college graduates and classical men without a strict regard to their piety or a sufficient proof of their having been called of God or sent to the work of the christian ministry. Now if this should occur, it no doubt would create great dissension, and eventually terminate in a division in which the relatives and friends of those aggrieved will undoubtedly take part, as will a large number of others who are themselves unlearned and some who are learned, but yet believe more in vital piety and evidence that God has called and sent men to preach the gospel and especially while he blesses their labors with the conversion of souls.

Though there may come a time when our race shall have made such advancement in education as to understand, appreciate a highly educated ministry, especially when they have the fruits and their works correspond with their words. But the time has not yet come and it will be long ere it does come, when our race as a general thing shall have made that advancement in education as to be able and willing to discard all or nearly all her preachers who have a limited education, or a number of her good old preachers whom they love and reverence, and whom God still owns and blesses their labors. When these men are struck at, all concerned may rest assured that they and the people who love them will strike back again. This would create a war which would terminate in the organization of another church, to which the colored and

some of the learned and spiritual people would crowd, in which case the last end might be worse than the first.

In my opinion the leading characters in this grand movement of organic union should use every precaution to prevent such a direful calamity from ever taking place, should this contemplated union be effected. Before it is accomplished, much needs to be done to remove all the obstacles out of the way. For if this intended union is worth a considerable amount of sacrifices on both sides, the members of each body will want some assurance that they will not be harmed by a consolidation either spiritually or financially. The latter is an all-important item, in this connection, in these times of so much financial embarrassment. The people in the South, especially, will hardly be willing at this time to take on themselves any heavier obligation than they now have. At least I think this the case with our own people. But as we suppose the object on both sides is more for a spiritual than a financial success, if there is ground to believe the firm by our uniting can be accomplished. Though the latter may not, it is reasonable to believe neither will back down. But if the desire to unite is not up to that point there is reason to fear that the prosperity of the great Redeemer's cause, and the advancement of our race is not the chief object in view in the desire to consolidate, and would not therefore, redound to the glory of God.

How far our sister church is willing to go to effect an organic union will be better known when it comes to the test. In connection with this there is one difference between ours and the A M E church; namely: Their general tax is one dollar annually per member, while ours is only fifty cents. The two great questions are, first, will their legislative and administrative powers for the sake of consolidation be willing to reduce their tax to a half dollar per member? Secondly, if they will not, will our people be willing to have their taxation raised from fifty cents to one dollar? There is reason to believe that many of our people will not. In that event what can be done? There would doubtless, be no objection on the part of their people to fall from one dollar to fifty cents. The next question would be, if that amount could be collected from each member of the consolidated body will it meet the running expenses of the whole. In answer to this inquiry, we would reply, if the consolidated church should comprise a membership of 600,000 which the two bodies now claim to have, that amount if collected, would amount to \$300,000 annually, and if there should be 18 bishops with a salary of \$2000 each, this would be only \$36,000 which would leave \$264,000. This amount, one would think, ought to cover all the running expenses and something to spare over and above the usual requirements of the whole united body.

There is reason to believe that our members generally are willing to pay fifty cents general tax, at least such as are able, though all are not, as there are many aged and infirm, and many others have little or no employment, and if employed are receiving such small wages that they are scarcely able to live. This is especially so in some parts of the South where the largest number of the members of our church now reside. These are often crying for their taxation to be made lighter, and if their cry is not heeded, and there should arise another consolidation, or these already in ex-

istence say, come with us and we will make your burden lighter, as a certain presiding elder once known in the Charlotte N. C., presiding elder district assayed to do; and though not very successful, yet from that and other sources it is possible for something to arise that might give the established church much trouble if an attempt is made at this time to increase the amount of their taxation.

This state of things exist no doubt, in the A M E church as in ours. This being a fact, the members of that church in general, especially in the South, will have no objection to having their taxation reduced and would rather rejoice thereat, and if the running expenses of the consolidated body can be met by such reduction, there would be no ground for complaint on any source, and on that all might harmonize.

Now, it is very evident, to complete a permanent union on good and solid basis, the will of the people must be consulted and concurred in, and as has been said their should be thorough courtship previous to marriage. If there is not, there might soon be a suit made for a bill of divorce, which would be a worse evil than to have never married. Every possible precaution should be used to avoid this.

I noticed that the joint committee agreed that the third ordination could not be sustained on scriptural grounds yet, it being according to the usages of American Methodism, it should be adopted by the organic union, except in the case of the present bishops of the A M E Zion church, who should be recognized as equal, during their life, with the bishops of the A M E church who have received the third ordination, but that all other persons who are hereafter promoted to that position should be ordained according to the usages of American Methodism. Now while we maintain that our present bishops being scripturally ordained, are equal to any others and that this cannot be successfully contradicted, yet we think that if we are to be united with a body who assume the third ordination as one of their fundamental principles, our bishops too, should have the third ordination as a protection from the assumption of being inferior to the other bishops who have had the third ordination. Our own people, I mean those who at present compose the A M E Zion church, would of course always venerate and treat them with as much respect as they have ever done and as they would any others; but that part of the consolidated body who have always been accustomed to having the third ordination might not treat them with that respect they did the other bishops, notwithstanding they would be as much their bishops as the others, and therefore entitled to the same respect, honor and regard as they, and this would be unpleasant to us. But I think our own body should ordain or at least one of them, as Bishop Asbury was ordained by ordained elders to the position of bishop, and he then ordained his colleagues, as our first ordained bishop might do his associates, and then we would stand on equal footing, for it seldom does well for two persons to wed when one thinks himself superior to the other. In that case they seldom ever agree. Therefore I hope that before the final consolidation, such steps will be taken by the powers that be, that will remedy the evil. I hope furthermore that nothing herein contained will be interpreted as being in any way antagonistic to organic union of these two

illustrious branches of the church of God, for I claim to be second to none in his love for his race and the church of God in general and the prosperity of his glorious cause, but I hope whatever may be done in this august and momentous work of organic union, that it may be done on such firm basis that it shall stand forever, having the approval of the great Head of the church.

In conclusion, I would say that it is a great pity that not only all the different branches of the Methodist church, but all other Christian denominations on earth should not be consolidated in one grand united body under the lead and command of our great Commander-in-Chief Jesus who is the captain of our salvation who will that we should all be one in Him. To accomplish this is required a pure ministry and a pure membership. This can only be done by preachers and people living up to the requirements of the gospel, which is, that we should be perfect even as our Father in heaven is perfect. This must be possible or it never would have been commanded. But the great mistake many labor under is that we are to make ourselves perfect or attain thereto by practice or some effort made on our part, whereas, perfection, sanctification or holiness which are all one and the same thing and is the work of the holy Ghost who when we have made the necessary preparation to receive him, visits us and imparts his nature to us by which means we become partakers of the Divine nature and die to the Adamic nature, which is sinful. This is a special blessing to be sought and obtained after justification or conversion as an instantaneous blessing through perfect faith in the merits of the blood of Jesus to cleanse us from all sins and keep us so. O, that more of our preachers and members had this experience! The christian church would soon then be as terrible as an army with banners. This is a theme I would like to say much on, but I don't wish to intrude on your space and do not know whether the discussion of this subject is acceptable to the columns of the "Star" or not. But I will say, if more of our preachers and members lived up to their privileges it would be much better than what it is both spiritually and financially with ours and all other christian churches.

Yours in the bonds of the gospel,
L. D. BLACKSON.

PREVENTIVE FOR CHOLERA

Professor Mezzeroff who has passed through two epidemics of cholera gives the following directions as a means to prevent cholera:

"The best medicine to prevent cholera is the following, namely: Chlorate or potash one ounce; nitrate of potash, a half ounce pepper, two drams. Mix in one pint of water these three, and take a teaspoonful once each three hours. Any person in fairly good health who takes this each summer will defy cholera poison and get rid of several other troubles also. Besides each person ought to take a bath into which some washing soda has been put, a half pound dissolved in boiling water and poured into the bath. Wash the skin clean with this and use soap and brush or coarse towel. By this means the pores are kept clean, the circulation stimulated, and you will defy cholera poison. Shun all acid fruit, all cabbage, pickles, vinegar, acids, salads, frozen fish and lager beer. Do not drink any water unless boiled. Drink whiskey on good brands, with plenty of black pepper mixed with sugar and water. Eat no cold nor young roasted potatoes. Eat corn and green beans but no peas, as they produce diarrhea."