

The Star of Zion

ORGAN OF THE AFRICAN METHODIST EPISCOPAL ZION CHURCH IN AMERICA.

VOL. XIX.

SALISBURY, N. C. THURSDAY, APRIL 11, 1895.

NUMBER 13

"BE SURE YOU ARE RIGHT AND THEN GO AHEAD."

BY REV. S. B. HUNTER,

There are many people who owe a just and honest debt and hide behind some excuse to keep from paying it. When many people begin to take THE STAR they are like persons who begin an account with merchants. The merchant is alright until he wishes a settlement, then comes a dissatisfaction which sometimes results in the loss of a customer. So it is with some subscribers. Before we find fault with a merchant who has credited us, let us examine ourselves and see if we have settled up with him. The same rule will work with an editor and the subscribers who owe for THE STAR and have not paid their subscriptions. Yet they complain about not getting their papers regularly. Don't all speak at once. We would like to get the number and see if THE STAR had what was due from subscribers, if the amount would not be sufficient to rid it of complaint. There is also another evil under the sun, which might be remedied. This evil happens in the postoffice. Subscribers fail to get their papers on arrival. Some postmasters take it to read. Sometimes they carry it home, lay it down and it never returns to the postoffice again. Still, complaint is made against the editor when he is the scapegoat bearing the sins of the postmaster who does these things. And yet in order to keep from paying for my paper I am to hide behind this. In other words, I am glad to miss a few copies in this way to have a cause for complaint. This reminds me of some hypocrites in the church. When the light is turned on him in his dark deeds he thinks to hide behind some words in the Bible, such as, "There are none good." But to me it is a reminder when Christ speaks words that were for a purpose and that purpose was to send the back to those who credited it against him when his friends had spoken of his goodness; but his enemies said there was none good but God—recognizing him as God.

You will find that Christ does not contradict himself. He says in the fifth chapter of Matthew: "Ye are the salt of the earth and the light of the world." And in the fourteenth chapter of St. Luke: "Zait is good." So we can see where we try to hide when we are not right. Therefore, let us be sure we are right and then go ahead. Stop complaining so much about poor paper and postpaid and do your duty or we will soon have a poor editor not able to print what we do get. This is to us subscribers who have already done out off and the rest of us who are trembling, "ows no man anything." Let us get right and then go ahead.

GREENVILLE (TENN.) DISTRICT NOTES.

BY REV. J. B. HENDERSON, P. E.

It affords me much pleasure to say to the members of the Blue Ridge conference, notwithstanding the cold weather, I have not failed to travel over my work and having just made my first round I am now prepared to state the spiritual and temporal condition of the district. Greenville station. Rev. J. H. Barnes pastor, has made rapid improvement since conference. Rev. Barnes is a faithful servant of the Lord. There have been several conversions in the school and a good number added to the church this quarter and the congregation is well pleased with him as pastor. Rev. R. A. Morrisey and wife are making fine progress in the college, though they need financial aid and I hope that all the ministers of the Blue Ridge conference will assist Rev. Morrisey and family in perpetuating the growth and to spread the influence of important educational term of our connection and conference, encourage them as an important factor, in able effects and in order to show to the

people of Tennessee that we are connectionally interested. Let us do all we can to encourage Rev. Morrisey as principal of the Greenville College, a man who is working for the upbuilding of the church.

Limestone circuit is in a fine condition and they are building a new church and repairing another. The work is splendid. Rev. G. W. Ross is the pastor.

Whitesborough circuit. Rev. R. Sheppard pastor, is in good condition. Several have been added to the church and the pastor is building a good church and buying another at Whitesborough. The pastor is a good man.

The Leadville work. Rev. B. B. Brown pastor, is a good circuit and the pastor is doing well. He is repairing his church at Pine Bluff and is doing a good work.

Rev. H. Bayless is pastor at Rogersville. This church is not doing well, from the dissatisfaction between the people and pastor. They do not agree. But Rev. Bayless is doing all that could be expected at present.

Zion Hill circuit is pastored by Rev. A. Hunter. This work is in fine condition; they are building a new church at New Cent.

Rev. Wm. Bailey is pastor at Kingsport. This young man is doing a good work and is looking ahead for grand success in the future.

New Port circuit is pastored by Rev. C. C. Snowden who is a good man, loved by his members and is doing well. He will clear the church of debt this year and lead in general fund.

Rev. W. I. Keady who is pastor of the Hets Spring circuit, is doing very well, though the winter snows have prevented him from doing much yet. He is hopeful of success in the future.

Rev. S. M. Charles who pastors the Jonesville circuit, is one of our ablest workers and a strong Zion preacher and his work is in fine condition. His people are well pleased with him. Black Water mission is looked after by Rev. J. H. Hall. This mission is improving and will be a good work.

Rev. George W. Bell, who is the pastor at Middleboro, Ky, is doing a grand work and his new church when completed will be the fifth best in the Blue Ridge conference. This will be a grand work.

Pineville mission, Ky, Rev. J. H. Howard pastor, is being supplied by a man called G. D. to preach.

Hairing mission, Rev. D. Wells pastor, will soon do a good work.

Bellmount mission, Rev. W. H. Frazier pastor, will soon be one of our strong circuits. All of the Greenville district is increasing in property and membership. Old Tavern circuit is coming to the front and showing a wonderful manifestation of the Spirit and I am looking for big income of general fund this year. I would say to the ministers of the Greenville District don't forget the educational convention which is to assemble in Greenville, Tenn., June 4th, 1895, at 10 a. m., and all the Sunday-schools in the district must be represented by their superintendents, and be it remembered that all money raised in that convention shall be for the benefit of the Greenville College.

A VOICE FROM CARTHAGE ON THE RIGHTS OF THE PEOPLE.

BY REV. W. H. DAVENPORT.

It is Saturday night and I have just finished reading THE STAR of this week—the 21st of March. I am anxious to get it; and the reason I am anxious to get it is because it is interesting and interesting. But I didn't sit down to praise THE STAR as any one can see from the head line of this article. I took up my pen to record my agreement with the Rev. McMullen respecting this voting business; to urge the abolition of voting in the church, or a conformation to the wishes which that vote expresses. It is advanced that such a course will be depriving the people of their rights—the right to vote for a man they want. It is common to hear a

good deal of sentimental gush about the "rights of the dear people," when the dear people are not thought of.

Let us face the question squarely. Can we consistently say that a man has rights (with respect to voting) when he casts his vote and that vote is not counted? If the ballot is the expression of his will, and that expression is ignored—as is the case in most instances—of what "rights" is he deprived, if we abolish the useless physical exercise of voting—when the results are the same as if he did not vote? In national politics there is not so much trouble about voting, as there is about counting the vote as cast, and recognizing and honoring it as the expression of the will of the people. If the church ever gets around to this, and gets away from it, then it will be depriving the people of their "rights." Until then the cry of "people's rights" is a misnomer.

"L. L. F." after making a risible effort to be humorous, says something about undesirable pastors and the desire "for a change." He, doubtless, never suspected that he was reflecting upon the activity of the bishops and was giving them credit for knowing very little about their work. It is hurled from Carlisle, Penn., that the abolition of the custom of voting "is contrary to common sense." Well, let us see. Two hundred people vote for Rev. Q. That means they want him. Brother Q says I'll come back if— what? He talks like an idiot. The people say they want him. So let us instruct their delegate to instruct the bishop and the conference. Brother Q is willing to go back. But "in his godly judgment" the bishop steps in and says "I need you for another place," and that settles it. The vote is a sham and this is what the brethren say! It is just as sensible to elect one man bishop and consecrate another.

If pastors want to know how they get along, the people can, by vote or otherwise, tender him thanks for his maintainable services and he'll feel just as good as if they had voted for him to return. Congregations are frequently embarrassed by being called upon to vote. They have nothing in the world against the pastor. But they want a new man. He has been there so long. They have appreciated his services. But they want a change and they vote "no." This negative vote is taken and reported to the conference. Once it strikes the ears of the underbreath talkers, it is construed into a failure. The man is injured and the people misrepresented. Away with the voting business. And there are plenty of prominent men in Zion who will say amen.

LOCAL AND GENERAL MATTERS.

BY REV. JAS. T. GARRILL.

Mr. Editor.—During the last fifteen months, while sojourning in this part of the Lord's moral vineyard, I have seen but little through the columns of THE STAR respecting the workings of the Virginia conference. I have wondered why the news from this enterprising and progressive little conference is given to the church through the columns of THE STAR so sparingly. It has occurred to me that perhaps you had no correspondent from this part of the field, and in that case, you might welcome a letter from one who writes but seldom.

We have been having a very severe winter indeed. We have had snow most all the year and today, the 20th of March, the snow has fallen thick and fast, until the ground is covered about six inches deep. Owing to the severe cold and scarcity of forage cattle have perished on quite a number of farms.

Fire has done much damage in this section of the country within the last three months. Several houses have been burned with the loss of life as well as property. On the 11th inst. a well-to-do farmer and one of our leading members in my church, Mr. John W. Doucass, lost his two story

dwelling, kitchen and smoke house. By hard work his friends saved his meat for him ere the smoke-house was consumed. His large iron safe was the principle thing saved out of the flaming dwelling. In a short time all was over and about \$1,000 worth of property lay in a heap of coals and ashes. Fortunately he will recover about one half of the damage, as his dwelling was insured for \$500. Mr. Doucass is a good, honest, hard-working man, starting out at the close of the war with not a foot of land, and necessitated to borrow the money with which to buy the ox he made his first crop with, he has steadily climbed the ladder round by round until today he owns a snug farm of two or three hundred acres, free from mortgage or debt to the amount of five cents, with as good a credit as any man in the county, irrespective of race or color. Such men do much for the race by laying examples worthy of emulation.

This conference is presided over by Zion's senior bishop, a man whose public record and faithful services both in church and state, are dear to all who know him or have read of his work. I think I am correct when I say that every minister in this conference, to a man, reveres Bishop Hood as a father. Aside from his sterling qualities which make of him the great man that he is, he is a scholar, as is evinced from the fact that he is spending much of his time, at this stage of his life, in studying the Scriptures in the original tongue.

Presiding Elder Winfield Harmon and Cooke are good men and able avatars to the interest of all the participants of the church.

We are informed that Rev. Hawkins, pastor in charge of the Edenton station, Pettigrew, of the Elizabeth station, Dick, of the Norfolk station, are "holding the fort," making no commonness with the enemy of souls, but hitting high the standard of the cross of our Lord Jesus Christ. Rev. Jones, of Mt. Hope circuit, is serving his fourth year, and we are informed rendering acceptable service. We hear that Rev. Story is doing exceedingly well in his work. There are many brethren of whom we would like to speak, but a lack of knowledge of their work forbids.

Rev. W. H. Snowden, of Petersburg station, has been very ill, so that he could not fill his place in his own pulp; but we are thankful to be able to state that he is now convalescent and the members of Oak-st, church are again permitted to drink from the inexhaustible fountain of God's word, delivered by this eloquent pulpit divine.

In an editorial a few weeks ago THE STAR touched a cord which, in my opinion, vibrated in the heart of every Zion minister in the land. The same string was pulled again by Rev. J. S. Caldwell, of New York, in a recent issue of THE STAR. That cord is this: What can be done to alleviate the present condition of our worn out preachers? Let us ask this question. What can be done to give our worn out preachers a comfortable support? Brethren, this is an important question and demands the serious attention of the whole church, and especially of the ministry. In less than 30 years from today every itinerant preacher in Zion will feel the force and more fully understand the logic which prompts this question. Turn your ears this way Zion ministers and hear—all of you can not and will not be bishops. Some of you who are now springing to the diapiric, in all probability, will die in the itinerancy, worn out preachers, in the condition the dear old man was in whom Rev. Caldwell spoke of, who died in New York a few weeks ago, have to lie upon your cooling boards until enough money can be begged from friends to give your bodies a final resting place, not to say any thing of your wives and children, who are to be thrust upon the charity of a cold-hearted world. Now is the time to give—now preparation for those who are now worn out, and when you become worn out, you shall reap. "For whatsoever a man sows, that shall he also reap."

Don't go wild over the bishopric. Let every delegate go to the general conference determined to legislate such laws, as will insure the Lord's worn out servants, a comfortable support and while they are faithfully engaged in making such provisions, the Lord himself will select from among them the persons he would have elected bishops. Do not get in the Lord's way. If he is allowed a chance he will select and help you to elect bishops who will be anxious to legislate laws for the protection of the worn out preachers and families, as to legislate laws for the protection of themselves and their families. In my opinion, every thoughtful Zion preacher is looking for these kind of bishops which is simply a desire to have the Golden Rule applied.

Piney Grove, Va.

[We always welcome such letters as the above, and have wondered why our brethren of the Virginia conference take such little interest in our church paper. We only received a renewal of four subscribers from that conference 1st December. Write again brother Gaskill.—Ed.]

COL. DARGAN'S POSITION.

THE NEGRO AND THE PROPOSED CONSTITUTIONAL CONVENTION IN SOUTH CAROLINA.

[From the Sumter Freeman.]

Having been asked by numerous parties within and without the State (South Carolina) to define my position fully on the coming constitutional convention, I will here undertake to bring into light in logical order the determining factors that make up the position as a few words as will afford clearness of expression.

I believe that the wisest teacher that the world ever saw was Jesus of Nazareth. That his ideas of sociology and ethnology are distinctly more advanced and more enlightened than those of Herbert Spencer, great and far seeing as is Mr. Spencer. I believe that all the nations of the earth are to live together in peace and mutual helpfulness under "that blessed tid that binds their hearts" in love of truth and right and justice and equality, as brothers with one Father, God. I believe that God answered Columbus' prayer that he might discover a country over the water, and bring the uttermost parts of the earth together under this great doctrine of unity of the human races into one great family when he allowed the black man and white man to come together on this land of America and show to the world that the extremes of race differences can meet and live in mutual helpfulness and prosperity on the same soil. I believe those who like Mr. Calhoun, think that one or the other race must become extinct under race conflicts are entirely in error; as events since the close of the American civil war conclusively demonstrate. Hence I can see a great purpose and promise in the presence of the Negro here now, and a plain duty of his white neighbor to bring this black brother to the highest possible state of civilization that he may one day aid the white man most efficiently in redeeming Africa from its barbarism. There in Africa lies the strategic point of Christian progress at present. Then I believe in universal suffrage. Because history, which is but recorded experience, teaches that all restrictions of the suffrage in the past have been unwise. As good arguments have been advanced for Jewish disabilities, Catholic, Saxon and other disabilities of all kinds as are advanced for Negro disabilities. I do not find that wealth or "book learning" free people from human frailties to such an extent that those possessing these can be trusted with unlimited power over their fellow beings. It seems that power, like an all prevailing pestilence, pollutes whatever it touches, if entirely unrestricted. To elevate the masses, therefore, they must have some power of self-protection and agencies of elevation under their own control. Looking at other

cases power nobly might be if it were so used, a very good teaching by example; but experimental use of power by those to be elevated is the better method still. Give the masses the ballot and they are placed then under the very best instruction possible in good citizenship. They get that self-development which, as all teachers are more and more clearly seeing, lies at the bottom of all knowledge of any practical value. No human system is perfect. Universal suffrage presents its difficulties but taken all in all, and fortified with every possible safeguard against corruption and intimidation, we believe it will do more for the advancement of the human race than any system of restrictions can possibly accomplish. It should ever be borne in mind that governments are organized for the benefit of the whole people and not for a favored few. Whatever, therefore, will best elevate the whole mass is the best government.

I believe that the amendments which give to the Negro equality of citizenship in these United States can not be defeated by any election tricks, of registration nor even by perjury of the managers. That the attempt to defeat them is maddest folly and will bring disgrace and moral disaster and no good results whatever upon the white people of the State.

I am persuaded that not only the physical powers of the Federal Government, but the political, moral and religious sentiment of the people of this nation and of the highly civilized and Christianized world are behind these amendments. That they are the natural growth from the Declaration of Independence, which was itself only a growth from previous teachings of Christianity. For near two thousand years now Christians have been working to establish the doctrine of brotherhood of all the world without regard to race or condition of servitude. At last their doctrine took firm political root on American soil and is simply growing to irresistible dimensions here. We illustrate here better than anywhere else in the world, the practicability and desirability of every nation, every tribe on this terrestrial ball having one common end—the glory of one God and living on terms of unity and equality. So America is in for a great missionary work—religious and political. We are to teach by example and precept the advantages of unity among all races and all classes, co-operating under laws of Christianity to the great end of human happiness. So those who resist these amendments are resisting the manifest destiny of these United States and the natural progress of Christianity as well as the physical forces of the courts and armies. What we need is to cultivate a more liberal feeling toward the black race and a zealous purpose to assist the race into higher living—moral, intellectual and physical. We should remember that prejudices are strongest among the most ignorant and brutal savages and slightest among those nations and people the most highly civilized. That it is discreditable alike to one's head and heart to see a Negro-hater. That to lift up and not to keep down is the mission of all noble minds and to encourage these in the lower ranks of men. That the Negro race is helpful against our tyranny and that all brow and many natures soon to strike lower the already hapless man. Negro lynching and Negro oppression of every form is hateful to high and chivalrous souls. If Negro hunters were detested before abolition the Negro hangers should be more detestable now for the Negro is more detested now than when he had a master. I, for one, intend to see that he has some power to keep back those who would trample him in the dirt because of his hapless condition. Once he has his ballot respected, men of the stamp of oppressors will crawl and beg for his favor. Then he can keep their hard and cruel hands off him and have a chance to become a worthy member of a Christian community.

Holding the foregoing views and

part of ex-Governor Tillman to impose a poll tax on the people of this State to force them to vote. He said that of course poor whites could not supply their own schools, but in the place of the poll tax I will see to property. I determined to take the field as a candidate for a seat on the convention.

Since the campaign was over I have been thinking of the amendments to the constitution which have been proposed and which are now being considered by the amendments can only be secured by fraud and perjury. The Governor Tillman and his attorney in the Governor's office should enter into such a scheme of fraud and perjury surprises me no one of course, but that people heretofore honorable and upright might be so disgraced is a sad thing. We cannot be surprised in ex-Governor Tillman because he has admitted that he expressed a willingness to practice high official functions to low purposes—eyes to the commission of crimes, murder, with his own hands, nothing vile from him can surprise any one. He has more than once offered to lead a mob which Governor of the state to kill Negroes and commit the crime of race—offered to commit perjury in order to secure a seat on the convention. And now he is offering to lead a mob which Governor of the state to kill Negroes and commit the crime of race—offered to commit perjury in order to secure a seat on the convention. And now he is offering to lead a mob which Governor of the state to kill Negroes and commit the crime of race—offered to commit perjury in order to secure a seat on the convention.

I have solemnly given my word to heaven and will know no stopping till the work is done or my life is in danger. I will not be a part of any scheme to oppress the Negro race. I will not be a part of any scheme to oppress the Negro race. I will not be a part of any scheme to oppress the Negro race.

AN APPEAL.

BY ROBT. B. ROBINSON.

Editor Star.—I wish to appeal to the readers of THE STAR and to the members of the church of America. In my judgment THE STAR of Zion, the only organ of the great Zion church of America, should be in the hands of a man of color. It is the only organ of the church of America, and it is the only organ of the church of America. It is the only organ of the church of America, and it is the only organ of the church of America. It is the only organ of the church of America, and it is the only organ of the church of America.