The Christian Advocate

The Star of Zion

ORGAN OF THE AFRICAN METHODIST EPISCOPAL ZION CHURCH IN AMERICA.

VOL. XIX. SALISBURY, N.C.: THURSDAY, JUNE 27, 1895. NUMBER 24

KNOXVILLE DISTRICT NOTES AND OTHER COMMENTS.

BY REV. A. G. KEBLER, P. E.

Our work is in a prosperous condition, all the brethren are moving along nicely and everything harmoniously. Rev. E. D. W. Jones is holding everything grandly at Logan's Chapel Temple, and up to the second quarter the church was square on pastor's salary.

Rev. F. A. Molden is moving on nicely at East Port.

Rev. G. P. Barnes is having good success on Logan's Chapel circuit.

Rev. J. D. Rogers is doing well on Rockford circuit and we hope he will be able to rebuild the church at Rockford that was destroy d by fire last year.

Rev. J. H. Starling is doing well at Mitchell's Chapel.

The rest of the circuit is not doing so well, but I hope to have thi gs working alright very soon.

Revs. J. E. Kilgo and J. W. Murphy have charge at Oaklin and Oak Grove respectively. I hope they will have success.

Rev. J. F. Houston is doing well on his work and is working hard for a bright future.

Rev. W. M. Lyons is greatly improving his circuit. He thinks he will be able to start two new churches this year. He is still No. 1 on presiding elder's salary on the second quarterly round and also on general fund.

Rev. W. M. Anderson is doing well on his charge. He has just closed a successful revival at Dandridge with several converts and additions to the church. He was assisted by Revs Houston, Barnes and myself. We had a grand time.

Rev. A. S. Henry is at Morristown fighting against wind and tide. He is doing well and has had a good revival with eight additions to the church. He was assisted by Rev. Chambers Rev. J. M. Barnes, at Mooresburg, is doing well. He had a good revival about the first of the year with fourteen converts and reclaimations. We are doing the best we can. We shall try to press all general claims from now on up to conference. We hope to improve over last year, and we will do it too.

CONNECTIONAL MATTERS.

I noticed in THE STAR of February 28th an article written by Rev. H. P. Walker in regard to the presiding elder system in Zion church. He says it must be changed; the people are tired of it. What people are complaining so much about it? I have been among the people a great deal and have heard nothing as our friend Walker says. He says we must look after the young people. Who has looked after the young people for the last thirty years? Have the so called young people done it? I answer, no. Who built the churches, school houses and colleges that have made the young men and women? I answer, the so called old men. And who is doing it today? I answer, the so-called old fogies. I think my young friend is mistaken. I think the young people ought to try and take care of themselves. Dear young friend, we have been taking care of you for thirty years. Will you try and take care of yourself?

But brother Walker says we must abolish the presiding elder system. The M. E. Church and the M. E. Church South have the presiding elder system. In fact, all the great Methodist churches have it and we hear no complaint. I assure you that there are as many preachers in the afore-mentioned churches, with as many titles as Zion Church has However, the will of the general conference will suit me. But I am happy to know that all who are acquainted with the history of the A. M. E. Zion church for the last thirty years in the South know that under the present presiding elder system that four—yes five times as much money has been raised and preachers better paid than under the old system. Brother Walker says we must have fifteen new bishops. Oh, what a jump! If he make another one like that he will find himself in the Baptist church, where all are bishops and elders. Perhaps he has a friend whom he would like to get in, and out of that number he will be sure to succeed.

The ministers who will be delegates to the next general conference should give attention to the arrangement for a better financial system than is now in vogue. We will not be able to live at this poor, dying rate. The thing is too one-sided and needs to be changed. Two new offices were created in the last general conference.

The law governing the office of our educational and missionary secretaries should be so changed that these officers will prove of some real benefit to the connection. Without such a change they should be abolished. Arrangements should be made to give at least $3,000 to Greenville College, Jones University and Atkinson College. I have seen only one report from our missionary secretary since the last general conference, and there was more expense than profit attached to it. Another needed matter is an appropriation of four thousand dollars instead of one thousand dollars so that wornout preachers can get at least enough to give them a decent burial when they are dead or a shelter to cover their weary bodies when they have worn themselves out in the service of the church. It is a shame for any great church to wear her preachers out and allow them to spend their last days like an old horse. It is a shame to eulogize a minister from a county poorhouse or a hospital from a great church tha has not charity enough to prepare for war in time of peace. When a bishop becomes disabled for active service he can sit down on one thousand dollars a year. Ought not all the superannuated preachers who have worn themselves out in the services of the church to sit down on the pro rata of four thousand dollars? Have they not feelings like a bishop? Have they not wives like a bishop? Do they not love their children like a bishop? Have they not worked hard, preached hard, gone through hot and cold like a bishop? Some of them have been half paid and half cared for. Brother preachers, will you hear me? Let us stop going crazy about the bishopric and think a moment for ourselves for we will not all be bishops; and again, their families will be drawing a salary after they are in heaven but yours will stop at death. I am in favor of paying our bishops two thousand dollars and let them arrange for their own traveling expenses. If the present system is not changed, in the next twenty years we will owe the bishops fifty or seventy-five thousand dollars back salary. I do not think we can go on at these rates and succeed The present law says each bishop shall have two thousand dollars a year and traveling expenses, but it does not say to what that traveling expense shall amount. So at present rates each bishop is costing the church from twenty-five hundred to three thousand dollars a year and in addition to that they draw on the church for back salary. I do not think the church should be taxed for traveling expenses for the following reasons:—When the bishop gives a minister an appointment he says move on your work. If that is good for a pastor the same rule holds good for a bishop. I do not care where the bishop or any one else resider if I am not bound to pay for it, but I do not like the idea of buying and preparing a dinner and then send and haul the parties to my house free of charge and pay them to eat after they come to the table.

I am in favor of electing at least three more bishops. In selecting you must be sure to get the kind of men the church needs for there is such a thing as having too much of anything. Of course, we do not want a dead old man, neither do we want the children of the church for bishops. Such a thing would be strange to all ancient customs. We want good men—men that know something about the itinerant work and know how to care as much for his poor work and poor men as he would for his rich churches and big preachers. Now as to quality. I suppose that Zion has any kind of man you want. I read some time ago where all candidates for bishop would send in their letters of acceptance to THE STAR. Well, I will not vote for any man who is an applicant, but for the man for whom the church is calling. Now, there are a few men about in places who we do not want for bishops. We do not want a dude. We do not want a spendthrift. We do not want anyone with two living wives. We do not want anyone who has been suspended at any time for immoral conduct. We do not want any ecclesiastical tramps like Revs. Haines, A. Hill and others. They will give trouble in the future. Brethren, as we see they have brought nothing into Zion, let us see that they take nothing out.

Knoxville, Tenn.

IS THERE A SPECIAL CALL TO THE BISHOPRIC?

BY REV. W. T. SIDDLE, D. D.

Mr. Editor:—Will you kindly allow me to intrude on your patience enough to speak a word upon the grave question relative to the call to the bishopric. I ask, is it meant that there is a special call to this great and responsible place?

I do not very much if any who have filled that high position ever received such a call. My humble and short sighted opinion is that God calls a man, or men, to the ministry to preach the gospel and oversee the flock of Christ and that is all so far as the call goes. Then if these so called of God improve themselves in the eye of the church, aided by divine grace, and become qualified to fill any place for which the church may need them, they are elected, and not called again. Altho I have had self for a teacher and the other fellow for a scholar, I suppose, I have been wonderfully aided and guided by the Lord for more than thirty-five years. During that time I have seen much of the ministry and, I therefore conclude that the gospel way of making bishops is the most successful and excellent way. There are but two ordinations set forth in the scripture; and the only proper calling to the bishopric, was bestowed at one time, was that conferred by the church upon such as those in whom erudition and deep piety seemed manifest. They were chosen with an earnest plea for God's approval and not by the likes, dislikes or favoritism of men. Nor were they always chosen for their long standing in the ministry or otherwise, but by the selection of their brethren with a desire to have the approval of God in the selection.

There was no political display or methods then. The matter was of too grave a nature for such methods. but, a prayerful selection was made

I contend further that those so elected have been and are today the strongest and most useful men on our bench. While I do not wish to find fault or complain with the church's methods, yet I assert that, the strongest on our bench today are those in whose selection it appears that the church was guided under God's direction. One is said to be by our brethren—or some of them—the strongest Negro bishop. I will not dispute, but go further and say he is as strong as any bishop any where. I do not mean by this, however, that he is as fine in oratory, or as well educated as some, but I do assert that none surpass him in depth of thought or clearness of vision. I say this without any attempt at flattery, for I am not subtle enough for that. I have had cause to differ with him and do yet at times. Yet I have learned to admire him for his worth. But I doubt very much his special calling to be a bishop. He may have, by God's grace, prepared himself, and his selection may have been pleasing to God who has so signally blessed him.

But the call to that work was the call of the church. I do not doubt the controlling hand of Providence in the matter, but it was by the grace of God he prepared himself and stood in the way where God could use him for his church and the church call him into her service. I do not wonder that some brethren hesitate to answer the question, "Do you feel that you have been called of God to the office of a bishop?" It is something to be well considered. The only call, in my humble judgment, is to the ministry. This call, coupled with piety, sound erudition, and honesty of purpose capacitates one to fill the office of bishop.

Rossville, L. I., N. Y.

HAYNEVILLE, (ALA.) NOTES.

BY MARY E. BULLOCK.

Please allow me space to say a few words for Mt. Zion's Sabbath-school on Easter and the work of our beloved pastor, Rev. L. D. Workman. The late duty demands its appearance.

On Saturday before Easter, I, having had charge of the Easter preparation, instructed the children to meet me at the church for the purpose of decorating it for Sunday. We spared no pains to make it look nice. Mt Zion's looks were changed entirely by flowers and evergreens, which gave it a new appearance both to the school and visitors.

On Sunday morning after the regular exercises of the school, the school was instructed to re-assemble at 2 o'clock p. m, for the purpose of arranging themselves for the Easter exercises. At the appointed hour all filed in with cheerful faces and pleasant smiles, ready and prepared to meet the public.

At 2:30 Zion's bell tolled to the public that it was time to proceed to the Easter services.

At 3 o'clock the exercises began. After a brief statement from the writer we took up the program.

First we had an introductory song recited by Miss Minnie Cottrell, our organist, and the chorus was sung by the school which was creditably rendered.

Following were Bible selections on Christ and his resurrection recited by the members of the several classes of the school. From the comments made by some of the best thinking and ablest visitors they rendered their pieces quite well.

Next was a song "God is calling the prodigal, come," by Miss Helen Cottrell, following after which a decorated cross was presented and suitable recitations by several little girls were finally rendered and a goodly number of other recitations, declamations and essays were nicely and satisfactorally spoken and read by the school. On the whole I must say as others have said that the children came up to the requirement of the age. Zion played her part in its Sabbath-school work on Easter.

Among the distinguished visitors were Elder H. J. Brayboy, of the Christian church, who when called on gave some cheering and instructive remarks upon our exercises and how well pleased he was with them. Hon. J. W. Jones expressed himself of being mighty well pleased with the entire exercises that he felt that we deserved a liberal donation from his pocket. This he gave. I am glad to say that the Easter service was very largely attended, not a single vacant place could be found.

After the close of these exercises the school, church and visitors reassembled at 7 p. m. to listen to the continuation and closing of the Easter service by our devoted, faithful, energetic and beloved pastor, Rev. L. D. Workman, who preached a rousing and wonderful sermon on the resurrection of the Savior and why we should celebrate Easter, in which the minds of the school, the parents and their duty towards assisting the teachers and their children, were wisely and instructively aroused to future obligation upon Easter occasions.

Rev. Workman's eyes are ever open to Zion's cause and success as an eagle that sits upon a cliff watching her enemies. His heart, hand and soul are now engaged in preparing and remodeling the church for the reception of the coming Alabama, Greenville district conference which is to take place some time in August. Unless he falls short in the plans he has laid success is his.

I am glad to say at this writing that we have been more ably, instructively and successfully presided over by Rev. J. W. Alstork, D. D., than ever in our history. He has ever proven a lecturer, and a teacher as well as a preacher; he has in all of his rounds and occasions visited our Sabbath-school where he taught and lectured to the same; his counsel to the young has ever been instructive and impressive, Such teachings will be felt and followed when Elder Alstork shall have been called to fill and enjoy a more higher, loftier and sublime position than the one that he now fills. We feel that the whole church will be honored.

May Elder Workman remain with us to carry us to the success he is destined to do; and if we are to be deprived of Rev. J. W. Alstork, D. D., as a presiding elder we pray that he may be promoted to the highest gift at the hands of this our beloved A. M. E. Zion connection, of which I believe he is worthy and able to fill.

This day's exercises are due greatly to his teaching, and Elder workman's leadership.

At this writing Elder Workman is hard at work in repairing and beautifying the church for the reception of the district conference.

The Sabbath-school is preparing to put in new chandliers all due to Elder Workman's leadership. Zion is awake.

BISHOP LOMAX AT STATESVILLE, N. C.

BY H. B. MOSS.

Bishop T. H. Lomax, D. D., while on his way to a visit to the churches in Tennessee, stopped over with us, and on Friday night, May 31st, he delivered a lecture to a good sized audience. His theme was "The duty of members to the church." All seemed to have been well pleased with the Bishop's remarks. After the lecture a collection was taken up. By request, the Bishop consented to remain over during Sunday and preach at 11 o'clock, Saturday morning the Bishop with the writer, went driving. After visiting some stores and looking around we called on Father Murdock, one of the oldest Zion ministers in these parts. We are pleased to say we found the old soldier and family well and full of something to say. He made us feel as tho we were at home Brother Murdock's white locks show the signs of age, yet he talks as a man full of the Holy Ghost fire. After leaving this place, the Bishop talked freely about the good of the connection. He will show to anyone, who may chance to talk with him, that he has the work of the connection at heart beyond measure. Soon we were at home. The Bishop seemed to enjoy himself very much indeed while with us. Sunday morning the Bishop conducted the services. After prayer, he was introduced by the writer and announced his text. (I must say that I do not know that I ever saw the Bishop appear to better advantage since it has been my good fortune to know him.) It looked as tho he had been to the fountain and gotten young again. Many hearts were made glad. Some are yet talking of the sermon. At night the Bishop preached at Rev. F. A. McCorkel's church to a packed house. On Monday, the Bishop, Elder McCorkel and myself were invited to dine with Rev. Wm. Bickert. Rev. Bickert and family are very highly respected by all who know them. In the evening Rev. Bickert drove us to the Poplar Branch Church, where he holds forth. Here the Bishop was introduced by Presiding Elder, M. V. Marable, who, with his good lady had accompanied us. I am sure that all who heard the Bishop's sermon enjoyed it. The Bishop and writer spent the night at the residence of Rev. McCorkel. We are sorry to say that Mrs. McCorkel is not in the best of health at this time, but we pray she may soon regain her good health. We say the same of Mrs. Marable, whose health has not been good for some time. The Bishop stopped with Mr. and Mrs. Nat Smith a few days while here. They know how to make it pleasant for anyone who may chance to stop with them. We all say come again Bishop

THE AIM OF LIFE.

BY REV. G. R. COWARD.

It is the aim that makes the man, and without this he is nothing as far as the utter destitution of force, weight and even individuality among men can reduce him to nonentity.

The strong gusts and currents of the world sweep him this way and that, without stream or sail to impel, or helm to guide him. If he be not speedily wrecked or run to ground, it is more his good fortune than good management. We have never heard a more touching confession of utter weakness and misery than these words from one singularly blessed with the endowments of nature and of Providence: "My life is aimless." Take heed, young man, of an aimless life. Take heed, too, of a low and sordid aim. A well ascertained and generous purpose gives vigor, direction and perseverance to all man's efforts.

Whatever a man's talents and advantages may be, with no aim, or a low one, he is weak and despicable; and he cannot be otherwise than respectable and influential with a high one. Without some definite object before us, some standard which we are earnestly striving to reach, we cannot expect to attain to any great height, either mentally or morally. Placing for ourselves high standards, and wishing to reach them without any further effort on our part, is not enough to elevate us in any great degree. Some one has said nature holds for each of us all that we need to make us useful and happy; but she requires us to labor for all that we get. God gives nothing of value unto man unmatched by need of labor; and we can expect to overcome difficulties only by strong and determined efforts. Here is a great and noble work lying just before us, just as the blue ocean lies out beyond the rocks which line the shore. Every tack of the ship made in accordance with nautical law keep her steadily nearing the port.

Each stroke of the chisel brings the marble into a clearer likeness to the model.

This is the grand aim of life, if some worthy purpose be kept constantly in view, and for its accomplishment every effort be made every day of your life, you will unconsciously, perhaps, approach the goal of your ambition. It was not without reason that that some of her greatest of men were trained from their youth to choose some definite object in life, to which they were required to direct their thoughts and to devote all their energies. It became, therefore, a fixed and ruling purpose of their hearts, and was almost certainly the means of their future advancement and happiness in the world.

Let him not boast who puts his armor on as he who puts it off, the battle done. Study yourselves, and most of all note well wherein kind nature makes you to excel.

KILGORE (S. C.) NOTES.

BY REV. W. W. HALL.

It has been a long time since have asked you for a little space in our STAR. I desire to say a word about my circuit at Ebenezer and Bethel. I was appointed to this circuit at the conference in Charleston, S. C. By that man of God, Rt. Rev. I. C. Clinton, D. D. I entered upon my duty at once. I have not been able to do much on general fund yet. I have the body of the parsonage up at Ebenezer and nearly enough lumber promised to finish the parsonage. I had out some missionaries who did well in collecting money to finish the parsonage. On the night of the 8th of May the members met here to be at Ebenezer and preach the next night, and just after preaching broke out the members being [illegible] able preacher's steward, Dr. [illegible], and B. C. Clark, the [illegible] ing the non-members. A sumptuous supper was given which made me and the madam feel that we were among those who cared for their pastor's family. In the pound meeting of that night they raised enough flour, meal, sugar, lard and bacon to come to in weight over one hundred and twenty pounds. I had a revival at that church which lasted four nights and one day. But only one accession to the church was made. I will commence one at Mt. Bethel soon.

HARLOW (ARK.) NOTES.

Please allow me space in our paper to mention a few facts concerning our work in Harlow. Zion is coming to the front at this point. God blest our able pastor Rev. J. A. Miner. He has succeeded in building a very neat parsonage which when completed will be worth $200. He has made some improvement on the church and intends to do more for the church. Our church indebtedness amounts to $130, but God being our helper we intend to have a portion of the debt paid by next [illegible]. We have not had such a pastor here before as Rev. J. A. Miner. He is bringing Zion to the front at this place. May God bless our pastor and his efforts.

We have a very large Sunday school with a great many scholars both old and young. We are doing all we can for the upbuilding of our Zion. I would to God she might be planted in every place. God bless our Zion. Pray for her success.

LYNCHING DENOUNCED.

Please allow us space in our columns to express our sentiments through resolutions adopted at an indignation meeting held by the colored people of Hartford, N. C.

WHEREAS we are daily confronted by accounts of atrocious outrages having been perpetrated upon the race by lawless banditti of desperadoes and brutal lynchers, and

WHEREAS, we feel that the recent has been greatly imposed upon by the recent lynching in the State of Alabama, at which time three men and two [illegible] and innocent women were ruthlessly [illegible] and riddled with bullets, and their [illegible] bodies left suspended between the heaven and earth; and

WHEREAS, we know not to whom to apply for aid save the civil authorities of the commonwealth under which we live and whose laws we are asked to obey; and

WHEREAS, the said authorities by their continued silence seem to ignore their inability or connivance in the perpetration of these damnable, notorious, and inhuman crimes, therefore be it

Resolved, That we, the colored people of Hartford, do now and forever pledge ourselves to the support of any legal measure for the prevention of these devilish crimes.

Resolved, That we do bitterly condemn these outrages and all the participants therein, and even the sleeping authorities, who by their indifference permit the guilty parties to go unpunished.

Resolved, That we earnestly call upon every lover of humanity, who [illegible] public sentiment against these [illegible]

Resolved, That a copy of these resolutions be sent to the [illegible] Rev. A. E. Dickson, J. W. Cotton, C. E. Burke, committee.