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ALARM CRY NO. ONE.

A Spiritual Famine in the Church.—A Cry For God's Presence and Saving Mercies.

BY BISHOP G. W. CLINTON, D. D.

Sometime ago Editor Smith requested me to write a few articles for the STAR that would be of special interest to preachers. His desire is that the articles be along a line that will be suggestive and helpful to preachers in the preparation of sermons and in the performance of pastoral duties. I freely confess that I scarcely feel adequate to so important and needful a task. But the fact that there is great need of such articles being circulated among our preachers, the major part of whom have never had the benefits of either college training for the ministry or a well-directed method of study in private, and therefore must feel the disadvantages of this defect in their preparation for the ministry, I have decided to soon begin the preparation of a series of brief, practical articles which I hope will be both suggestive and helpful to some of our preachers, at least. Just now I am to ask your attention to the first of what I have chosen to style

THE THREE ALARM CRIES.

I will ask that class of readers who feel a special interest in, and desire to be benefited by these articles, to read the following passages from the Bible: Isa. ii:9; Isa. liii:1, and Ephesians v:14. These passages will suggest the line of thought which the articles under the above caption will endeavor to follow. It is not the purpose of the writer to give either a critical exegesis of these passages or make a labored comment thereon. It is the purpose to emphasize some thoughts which these verses suggest because of the bearing they may have and the influence they exert upon the revival efforts which many pastors may put forth during this and the succeeding weeks usually employed in that work of stimulating believers and saving sinners.

Let us quote the first passage: "Awake, awake, put on strength, O arm of the Lord. Awake, as in the ancient days, in the generations of old." Two facts are evident to the careful reader of this verse.

1. The people who made this cry were persons with the Lord and familiar with gracious care and great favor toward his people "in the ancient days, in the generations of old."

2. That they who made this cry were not enjoying a conscious manifestation of that gracious care and a realization of the favor and presence of God in the midst in that measure which had been manifest at the time, and among the generations referred to in this cry.

The reader needs only to take up his Bible and read this chapter through and he will find himself face to face with God's Israel who, at this time, realize that they are not in the enjoyment of that peace and happiness vouchsafed by that blessed presence which promised to go with them and give them rest. Being sensible of this awful fact they cry out, "Awake, awake, O arm of the Lord."

The question arises just here, "Was the Lord asleep, or does He ever sleep;" in other words, was He then, or is He ever, indifferent concerning the welfare, prosperity and greatest success of His Church and people. I answer, No. He that keeps Israel, that watches over the Church, the bride, the Lamb's wife, never sleeps or slumbers. As He watched over Israel in the sojourn from Egypt to Canaan, riding in a pillar of cloud by day and guiding and protecting them in a pillar of fire by night, so now He keeps a watchful eye over His Church and people at all times. If we admit this fact, and admit we must, if we believe in the Bible and the God of the Bible, then we must find another cause for this cry. What is the real cause of this cry?

We need only trace the history of God's dealings with Israel, and for that matter with His people in all ages, to find the cause. When Israel is true and obedient to God's presence, the arm of His power and favor is ever manifested among them. When they rebel, bow down to false

gods and departs from the statutes of their Keeper, then it is that Israel is deprived of the blessing of that gracious Presence and the defense of that everlasting Arm. So with the Church and the individual Christian. A departure from God, a forsaking of the paths of righteousness, always leaves the Church and the individual Christian in a sad plight, in disfavor with God. See Ezekiel xxxiii:13.

However, it is a healthy sign when Israel discovers that the arm of the Lord is not present as in former times, for no one that has once enjoyed the benefits and blessings of God's presence and saying mercies, can be content and happy in the absence or outside of the pale of His presence and saying mercies. To discover that absence will, in most cases, institute an inquiry why it is departed, and a cry for its return. When Israel made this cry, he, like the prodigal son, had come to himself and discovered the spiritual famine that was prevailing in the land where he had taken up his abode. The former glory and comfort of his father's house, the gracious presence and benefits of protection of that great God which had spoiled his foes, brought victory and success, all came fresh to his memory, and now, like the poet, he is wont to cry

"Where is the blessedness I knew,
When first I saw the Lord;
Where is the soul's refreshing view
Of Jesus and His word?"

We may be assured that when this first alarm cry is heard, that a blessed discovery has been made; and we may expect a movement in the right direction. Wherever we turn to-day the cry is heard that there is a state of spiritual death prevailing in the Church. It has been a long time since there has been a thorough and wide-spread spiritual awakening among the Churches of this country. "Tis true there have been showers of refreshing in individual Churches, in some communities, but the need of the times is a great revival that shall be felt and witnessed throughout American Christendom in every department of the Church. It is the fault of the Church if such a revival is not witnessed during the coming year, as it has been the fault of the Church that we have not enjoyed such a blessing in so long a time. It is useless as well as unwise and sinful to say "Awake, awake, O arm of the Lord," etc. Jehovah is "the same to-day, yesterday and forever." He waits to-day to be gracious. He will wait yet longer until the Church draws to Him, and then His blessed promise will be fulfilled. He will draw nigh to the Church. The great unrest and dissatisfaction that are seen in the Church among both clergy and laity, the financial depression and endeavor to find some new or cheaper way of operating the Church, may all be traced to a lack of that spiritual vigor so essential to a healthy, aggressive and successful Christianity; a religion to stem the tide of evil now prevalent every where.

If the above lines will even direct the thoughts of some of the readers of the STAR to a sad condition once prevalent in Israel, that has often obtained in the Christian Church, and that now obtains in many places of our own beloved Zion, and thus cause the first Alarm Cry to be heard from earnest hearts and sincere lips, we may hope to say something in the contribution on the Second Alarm Cry that will help some to find out the remedy that gives relief, the true balm of Gilead which will prove the needed panacea.

[TO BE CONTINUED.]
Charlotte, N. C.

EVILS OF INTEMPERANCE.

BY MR. E. F. GRANT.

No question now before the public demanding attention and seeking solution from press or pulpit has ever equaled the liquor traffic. Wonderful in progression, terrible and deceptive in its magnitude and strength and nature, this gigantic traffic has gotten such a hold on the vitality of our country that, through long indulgence and careless toleration, it is even now working its appalling mischief upon industry and commerce, wrecking lives, devastating property, rendering men women and children hopelessly and it threatens to engulf

the whole world in a wide reservoir of financial despondency and political ruin.

To-day we can see the awful effects of it in the idle workshops, silent factories, numerous riots and strikes. We are safe in the assertion that almost 90 per cent of the suffering which we see among the children of men is subject to the cause of this infamous liquor traffic which has embedded its poison in the very life of our government. Politicians and demagogues seeking to gratifying their own personal gains are unjustly placed in offices of honor and trust because they are in league with the pernicious, fascinating poison which will drag the government down, down beyond resurrection. When we consider how low this monster has laid the once great powers of the earth—Babylon, Greece and Rome—and now how he is seeking to destroy this government, we ask how long will intelligent men and women be blind to reason and led as sheep to the slaughter, dumb before the shearer and open their mouths? This wicked and damnable traffic is annually hurling its millions headlong into poverty and into a drunkard's grave.

We live in a Christian land whose flag is loved by all true patriotic Americans and respected by foreign friends and foes. What a shame and disgrace that the American eagle the symbol of liberty, should have her wings saturated and loaded down with whiskey barrels and victims of intemperance! If I had seven million votes, I would cast them for every man, woman and child in the United States, and wipe out intemperance with one stroke. America, "the land of the free and the home of the brave," is fast becoming a den of murderers, thieves, vagabonds, paupers, socialists, anarchists and tramps; and the sceptre is nearly wrested from the hand of temperance by king alcohol.

I agree with him who said "that judgment had fled to brutish beast and men have lost their reason." If there ever was a passage of scripture apprehensive to the human mind, it is that which pictures the devil as a roaring lion, going about seeking whom he may devour. Here we have him in the form of a whiskey barrel or a beer keg, rolling through cities and towns, church and home, finding an honored reception; in homes where the Son of God hath not where to lay His head.

It is wonderful to note the gallons of whiskey consumed annually by this people. Were it all poured into one great reservoir, the United States navy might float upon it in safety. The records show that the liquor bill for 1893 was \$1,350,000,000, which, if expended as God would have it, would have built 10,000 churches worth \$10,000 each; paid pastors for the same, \$2,000; built 1,000 libraries and furnish each with \$100; given \$250 to each of the 2,000 disabled ministers of the Gospel, and added to our bread and meat supply \$200,000,000, doubled the amount paid for education, established 3,000 churches for the heathen or built 450,000 dwellings at \$3,000 each. It is no wonder that we have so many poor people, and that we see such horrible conditions among mankind at this time. O man! take counsel of Solomon who says: "Look not upon the wine when it is red, when it gives its color in the cup, when it moveth itself aright. At last it bites like a serpent and stings like an adder." Death and destruction are in its path; starvation and poverty are at the door; troubles and trials await those that linger at the wine cup.

Washington, D. C.

BETHEL AND ZION.

We Cannot Agree as to Dates.—Dr. Smith a Yarrant Defender.—The Election of Bishop G. W. Clinton the Highest and Most Progressive Step that Zion has Ever Taken.

REV. J. M. HENDERSON, M. D.

When I wrote this article to the *Christian Recorder*, that was quoted in these columns at the commencement of the present discussion, I had little thought that my words would reach others than the readers of that paper. My intention was to anticipate the publication of the Centenary Papers and to set our preachers to re-reading the history of Bethel ere the country became flooded with the published proceedings of Zion's Centenary Jubilee. I had no idea that one article from a pen so humble as mine would be regarded as a dangerous contradiction of statements that would soon appear in a book containing papers from some of the best men of Zion Church. When I read the article written by Bishop Walters and beheld the alarm and excitement which it revealed, I was rather surprised. I had no dream that the leading Bishop of Zion Church and the projector and manager of the Jubilee could so easily be made to lose his mental equilibrium. Of course I made reply, but I was careful not to follow up the personal and merely spiteful flings which he had been weak enough to make. I saw no reason to be a party to the commencement of strife between the lay members of the two New York churches. When I came to the city I found Rev. J. S. Caldwell, B. D., pastor of Zion. We became friends, and still are friends. He is broad of mind and one of the very best pastors whom I have met. It was during his pastorate that many vexed financial problems of Zion Church, New York were solved, and the Hecker-st. property cleared of debt. We each found the city large enough to keep us busy without ever coming into conflict, but on the other hand found many opportunities to assist each other. My people liked him and his people treated me with great courtesy. I was not willing to permit Bishop Walters to destroy this feeling of fraternity between the city churches, and I did not believe that he would repeat the attempt after having had time to regain his poise of mind. I have never found it necessary to involve innocent persons in my quarrels. I would regret to be a party to anything that would bring discord among the lay people. It were unworthy any fair-minded man to attribute my reluctance to pursue his line of conduct to any other than the motive stated. Fear is a quality that was not included in my make-up. I have never asked leave of any to exist and to follow my conscience. Were it right to do so, I would undertake to hold the fort entrusted to me here against every possible enemy and would have no doubt of the issue. In a friendly way I pursue a perfectly independent policy and have achieved all the success for which I could ask.

My intention in this controversy has simply been to bring out the actually authenticated historical facts relating to the origin of our two Churches. Thanks to Dr. Smith, a measure of success has been attained. There are few clerical pens that are keener than his, and Zion has no writer better known or more fitted for the task. He had some advantage of me arising from the fact that he is editor of the paper in which most of our discussions have taken place. This enabled him to reply to my articles in the same issue in which they appeared; it also gave him a chance to say "we" and to bring to bear upon me the powerful sentiment of a loyal people who naturally would frown upon a reputed assailant of their Church. He stood forth as the Champion of Zion, and right well did he handle his lance. I doubt not that every member of Zion is satisfied with her valiant defender. All should be, he has done everything that could be done to present in strongest light his side. He has given fullest scope to each fact and has very skillfully covered over each defect. At the same time he has not lacked in skill in obscuring the almost unanswerable facts that were arrayed

against him. He has, in my judgment, sometimes let his zeal as a champion triumph over his candor as a philosopher and has thus been led to mislead the less thoughtful. He has also at times failed to grasp the more subtle points of an argument and has thus lacked in discriminating power. He has at all times written as one who had in mind the less cultured class of his readers and has frequently appealed to their emotions and prejudices. These defects should but win for him praise at the hands of his people, however they may be criticised by those who take a purely dispassionate view.

There is no need for either of us to continue the discussion as it relates to dates of origin. We cannot agree. I have presented dates and given authority; so has he. We both agreed as to the dates and the events associated with them, but we differ as to the meaning of these events: e. g., I claim that the event of 1796 was only a social movement; he gives it a greater significance. So it is up and down the gamut. Seeing that we have each had our say, all we have to do is to cease and leave our words to work out whatever Providence may design. It is proper to close this phase of the discussion by answering the challenge thrown out in the good Doctor's last article. He wants to know when the first society of Bethel Church was incorporated. I have delayed reply, hoping to secure full historic records, but have not had time to do so. Time is the only element which I honestly believe is lacking. I will give here a copy of what Bishop Tanner has stated and am assured that he based his assertion upon the very best authority. He says, Richard Allen in "1787 withdrew from the Methodist Episcopal Church, and led off in the work of organizing the African Methodist Episcopal Church. He hired a store-room and held worship by themselves." 1791 by act of the Legislature of Pennsylvania, April 6th, Bethel became an independent incorporated body." Bishop Tanner is a man of well trained mind and is therefore capable of restraining his emotions and of laying aside partisan feelings when dealing with history. I am not afraid to quote his statement and submit it to the closest investigation, and regret that I have not had the time to cite the records. It has been the characteristic of the few historians of Bethel that they are thoroughly impartial and very accurate. They have never filled in blanks from imagination. Our history is, therefore, simply record and statistics; i. e., a skeleton. Like all history it must be filled out by reasoning from data. Sometime it will be done. Zion and Bethel will each find that the coming century will demand them to give the very best reason for their claims to continue. The task of the present generation is to interpret the meaning of existing institutions, to eliminate the worn-out and to preserve and develop the useful. There are a great many things that have been handed down that will be laid aside. The errors of the past have no excuse for continuance. Religion as taught by the average Afro-American preacher is a hindrance and a curse. Religion as lived by many is a blot and a shame. The Negro Churches of the coming century must have theology. The Churches of the present have a list of books and a statement of dogma and doctrine, but no actual theological thoughts which they promulgate. There must also be discipline. There is at present among Negro Churches no higher or more stable standard than sentiment. Law means nothing when sentiment is arrayed against it. With these reflections I close this part of our late controversy and thank Brother Smith for his courtesy and assure him that I have meant at no time to strike a blow that should go beyond the limits of this discussion.

I will reply to the article that is probably to appear in relation to the Episcopacy of our two churches and will then withdraw. I shall state the reason. I want to be fair. I notice that Dr. Johnson, Editor of the *Recorder*, has officially stated that he will permit but two more articles relative to this controversy to appear in his paper. I shall not ask of the loyal, courageous and able Editor of the STAR a courtesy which is refused by

the organ of Bethel. I will say in justice to Dr. Johnson that he is constrained to take his stand by the personalities that have been introduced, as there is a rule forbidding the introduction of personal quarrels into our paper. In justice to Dr. Smith I will say that I don't recall any occasion where he has been improperly personal. He has been severe, shrewd, trenchant but has been a gentleman. Bishop Walters has, in my opinion, been weak, puerile and spiteful. I will reply to his last article and then decline to recognize him as deserving the honors of knightly treatment. If he wants personal warfare in the papers or the courts he can have that, but I cannot honor him with knightly recognition. I close this part of the discussion with the belief that the following facts stand out in prominence. The A. M. E. Church is the organized expression of a truth concerning the Negro which was first asserted by Richard Allen. The overt act which marks the birth of African Methodism took place in 1787. Zion A. M. E. Church is a connection of societies which have sprung up and clustered around a Negro Methodist Society organized under the M. E. Church in New York, 1796, and which became an independent body in 1821. Zion, therefore, had no special message to the race and did not begin to make history until 1821, or just thirty-four years after Allen had sounded the tocsin.

The further facts also are now clearly revealed. As Zion grew in age and power she also grew in pride, and at last had the temerity to think of herself as an equal of Bethel. When Bethel Centenary Celebration took place in 1887, Zion began to renew some of her worn-out claims of equal age. This found eloquent expression in the Zion Centenary Jubilee in 1896. Being demanded to justify and defend her position, Zion's foremost thinker and writer, could only cite Bishop Hood, talk about incorporation, and attack Bethel History. He has done this with all of the skill, earnestness and ability that could be brought to the task. He claims victory. I laugh at him; he shouts again his cry of triumph. I become grave and say, "Let us give the words we have uttered to posterity and leave the verdict with the future." You cannot snuff out facts of history as you would a tallow candle. You can obscure facts and mislead the ignorant, but the delusion will not last long. He is always safe who has truth on his side. Zion is yet far behind Bethel in her proportion of cultured minds. This is shown by the language, style and method adopted by Dr. Smith. He is a man of culture and can use chaste English, but knowing his readers, he adapted himself to them. If the Editor of the *Recorder* should represent himself as a prize fighter and make use of such crude expressions as has Dr. Smith, he would be held in contempt. The editorial columns of the *Recorder* are always elevated in sentiment and chaste in language. Dr. Smith could shine if he had a constituency, but in order to win, he has had to come down below his real level. It is the general opinion that Zion does not properly value her men of highest culture. The election of Bishop G. W. Clinton is the highest and most progressive step Zion has ever taken. I am not narrow in my views, if I do say it, and I can appreciate merit and ability. I know and honor Zion's progressive men and feel that we are engaged in a common task. Zion needs brighter headlights. She needs a history that is not written in the spirit of vanity. She needs to understand her mission and to present it. To seek to be like Bethel is her undoing. Let Zion be herself and put to the front men who can be exponents.

Brooklyn, N. Y.

This is to certify that Rev. P. L. Boyd of the West Tennessee and Mississippi annual conference has been duly expelled from the A. M. E. Zion Church for gross immorality. Done in open assembly December 7, 1896, by said conference.—G. W. Clinton, Bishop; W. L. Lee, Secretary.

APPOINTMENTS.

Where the Ministers are Stationed for the Ensuing Year.

TWO CONFERENCES.

PALMETTO CONFERENCE.

Bishop I. C. Clinton, presiding, Spartanburg District, S. T. Meeks, presiding elder. St. John station and Spartanburg, J. N. Nuton. Stephens Grove and New Prospect, John R. Blake. Woodruff, Littlefield and Burnt Factory, S. R. Gattieroy. Synod's chapel, Greenville and Ezeal, J. E. Gones. Glenn Springs and Rich Hill, W. Johnson. Rice's chapel and Jacob's chapel, J. Brown. Union station, F. A. Chambers. Bates chapel and Good Hope, W. W. Hall. Cedar Grove, Spring Hill and Whitmire, A. McNeal. New Hope and Sweet Cannon, J. W. Eichelburger. St. Matthew and St. Luke, A. J. McDonald. Mabenton and Sims, J. B. Crosby.

Columbia District, L. W. Steward, presiding elder. Columbia and Carlisle, R. B. Williams. Winnsboro, Ridgeway and Roundtop, D. C. Baum. St. Paul, New Zion and Horse Branch, L. H. Chamblain. St. John and White Oak mission, to be supplied. Mt. Visit and Sweet Prospect, J. R. Izzard. Goldmine and Shiloh, A. Barb. Mount Pisgah and Elizabeth, Y. J. P. Cohen. Old Providence and Brown's chapel, C. H. Hood. New Providence and New Zion, J. F. Adams. Getsemane and Bethel, J. W. Tuter. St. Home mission, E. Rochelle.

Charleston District, R. Kearns, presiding elder. Shiloh station and Charleston, E. Hinton. Tabernacle and St. Charles, C. W. Washington. Virgin chapel and George's station, I. W. Gibbs. Mt. Zion and Summerville, P. B. Brown. Bethany and St. George, W. M. DeLoach. Anthon and Phillips chapel, W. C. Ginter. Gaston and St. Matthews mission, J. Leary. Camden, Little Zion and Smith chapel, W. W. Thompson. Zion Hill and Good Hope, L. G. Gregory. Ebenezer and Rock Hill, J. D. Lakens. Beaver Creek and Bethel, J. G. Green. Paradise and Pleasant Grove, M. C. McClen. Rossville and Nebo, G. L. Hendrick. Gladen Grove and Camp Wellfare, D. S. Miller.

WEST ALABAMA CONFERENCE.

Bishop J. B. Small, presiding, Mobile District, W. G. Strong, presiding elder. Mobile, State-street church, John F. Moreland, Ph. D., Mobile, Big Zion church, C. E. Smith. Mobile, Hope chapel, S. M. Gains. Mobile, Bethlehem and Virginia-streets churches, F. A. Hogan. Mobile, Ebenezer and Spring Hill churches, J. C. Lee. Whistler church, Whistler, Ala., A. L. Green. Mossy's Springs and Water Works, Whistler, C. O. Wilkerson. Citronelle, A. B. Sayer. Fair Ford, Mt. Zion, Chestang and Mount Vernon, S. F. Lloyd. Lang's chapel Nos. 1 and 2, and Mount Shady, Richard Lang. Grand Bay, Theodore, Newship and the Narrows (St. Paul) A. Morris. Moss Point, West Pass Calogula and St. Elmo, M. G. Thomas. Scranton, Biloxi, and Ocean Springs, G. W. Johnson. Vancleave mission, Mississippi, James Gray.

Jefferson District, Samuel Sherman, presiding elder. Jefferson, Little Rock and St. Peter, A. G. Alestork. London, Old Spring and Miller's chapel, Joseph A. Lewis. Sand Hill and Choctaw Level, H. W. Barnette. James chapel, Myrtlewood and Nantais, J. H. Hanner. Thompkinsville, Butler and Little Zion, W. H. Prince. Bethlehem, Walters' mission and surroundings, S. M. Johnson. Pine Grove, St. Paul and Ward's chapel, R. A. Jones. Monte Valo and Burrell's chapel, Wm. Gilmere. Mount Moriah, Mount Stoney and Good Hope, J. D. Donald. Mount Boykin, Mount Pleasant, Bethlehem and Harris mission, P. C. Olney. Jackson, Star of Zion, Mt. Zion, Walker's Springs, Thomasville and Horse Creek, J. H. Hall. Springfield and Barry's chapel, J. K. Jackson. West Bend Mission, Clark's chapel, Coffeeville and surroundings, E. G. Williams.

We shall soon expect Zion to take a prominent stand in this city, Charleston, S. C. Rev. E. Hinton.